

COMMUNICATION STRATEGIES FOR RELIGIOUS MODERATION IN ISLAMIC EDUCATIONAL INSTITUTIONS: A SYSTEMATIC REVIEW OF POLICY AND LEGAL FRAMEWORKS

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Abstract: This systematic literature review examines the intersection of institutional communication strategies, state legal frameworks, and religious moderation policies within Islamic educational institutions. Utilizing the PRISMA guidelines, this study analyzed peer-reviewed literature published between 2021 and 2026 across major databases to understand how macro-level legislative directives are operationalized at micro-level educational practices. The findings reveal that legal directives do not automatically ensure uniform implementation; rather, policy alignment relies heavily on institutional communication strategies that translate state mandates into contextually resonant religious discourse. Effective operationalization manifests across a three-tiered communication matrix: administrative-structural governance, pedagogical-dialogic classroom interaction, and public-digital outreach. However, implementation encounters persistent barriers, including regulatory ambiguity, structural communication bottlenecks, and institutional resistance in autonomous boarding schools (*pesantren*). This study demonstrates that institutional communication serves as the critical operational bridge linking educational law with classroom practice. Consequently, policymakers and educational administrators must move beyond top-down administrative enforcement toward collaborative, capacity-building communication models that ground national moderation directives within authentic Islamic pedagogical values to foster sustainable social cohesion.

Keywords: Communication Strategies, Educational Policy, Islamic Education, Legal Frameworks, Religious Moderation.

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INTRODUCTION

The rapid evolution of global communication networks and social dynamics has placed religious moderation at the forefront of contemporary educational discourse, particularly within Islamic educational institutions. Across various levels of education from primary madrasahs and traditional boarding schools (*pesantren*) to higher education institutions fostering tolerance, non-violence, and social cohesion requires

robust pedagogical, institutional, and communication strategies.¹ In Indonesia, religious moderation is not merely a social movement but has been institutionalized as a national strategic priority through Presidential Regulation No. 83 of 2021 and various Ministry of Religious Affairs directives. However, implementing these moderation mandates across educational sectors is deeply entangled with complex state regulatory demands, national educational governance, and evolving legal standards.² Educational institutions often struggle to translate top-down macro-level legal mandates into micro-level institutional communication and instructional practices that resonate with diverse learners.

Previous scholarship on religious moderation in Islamic education has grown significantly, yet it remains distinctly compartmentalized. Existing studies generally fall into three main trajectories. First, several scholars have heavily focused on pedagogical approaches to character building and curriculum development within classroom settings.³ Second, other researchers have investigated legal compliance, civic responsibilities, and constitutional frameworks, analyzing how individual actors in state school systems navigate national statutory expectations.⁴ Third, a growing body of literature has explored macro-level educational policies, state governance frameworks, and ideological shifts in Islamic education.⁵ Despite these valuable contributions, existing literature treats legal compliance, policy mandates, and institutional communication as separate, disconnected domains. There is a noticeable absence of a synthesized, holistic understanding of how legislative directives actively shape, constrain, and construct the communication strategies utilized by educational leaders and teachers to advance religious moderation.

This critical fragmentation creates a clear knowledge gap in current literature: while the legal framework for religious moderation is widely documented, the *communicative mechanism* through which these legal frameworks are operationalized within Islamic educational institutions remains underexplored. Positioned at the intersection of educational law, institutional communication, and Islamic pedagogy, this study addresses this gap by offering a systematic integration of empirical and conceptual evidence. Unlike previous narrative reviews that focus on isolated case studies, this paper establishes a novel conceptual synthesis by analyzing how

¹ Hadi Pajarianto, Imam Pribadi, and Puspa Sari, "Tolerance between Religions through the Role of Local Wisdom and Religious Moderation," *HTS Teologiese Studies / Theological Studies* 78, no. 4 (2022): 1-8, <https://doi.org/10.4102/hts.v78i4.7043>.

² Gatot Prasetyo, Yanuar Rizki Fauziah, and Ahmad Syafii, "From Policy to Pedagogy: Religious Moderation as a Counter-Radicalization Strategy in Islamic Education – A Systematic Literature Review," *Jurnal Pendidikan Islam* 14, no. 2 (2025): 233-51, <https://doi.org/https://doi.org/10.14421/jpi.2025.142.233-251>.

³ Hamidulloh Ibda et al., "Islamic Moderation in Elementary School: Strengthening the Aswaja Annadhliyah Curriculum in Preventing Religious Radicalism," *Journal of Education and Learning* 18, no. 4 (2024): 1246-53, <https://doi.org/10.11591/edulearn.v18i4.21821>.

⁴ Ali Ridho et al., "Integration of Religious Moderation in Islamic Curriculum to Strengthen Inclusive Religious Literacy and Support SDGs in the Era of Social Polarisation," *Tafkir: Interdisciplinary Journal of Islamic Education* 6, no. 4 (2025): 1169-82, <https://doi.org/10.31538/tijie.v6i4.2491>.

⁵ Syihabuddin Qalyubi and Khotimah Suryani, "Islamic Moderation and Pedagogical Frameworks in Indonesian Pesantren" 5, no. 2 (2026): 313-25, <https://doi.org/10.59373/academicus.v5i2.165>.

institutional communication acts as the operational bridge between state legal policies and classroom-level moderation practices.

To address this gap, this study aims to systematically review and synthesize current academic literature on the intersection of institutional communication strategies, legal frameworks, and religious moderation policies in Islamic educational institutions. Specifically, this review is guided by three central research questions regarding how existing studies conceptualize the alignment between national legislative directives and institutional communication practices, what primary communication strategies and typologies are utilized to operationalize religious moderation policy across different institutional levels, and what legal, regulatory, and communicative barriers hinder the effective implementation of moderation-focused policies in these settings. By adhering to the PRISMA (*Preferred Reporting Items for Systematic Reviews and Meta-Analyses*) guidelines, this Systematic Literature Review (SLR) provides a transparent, rigorous, and comprehensive mapping of existing scholarship. The scientific significance and urgency of this research stem from the pressing need to equip educators, institutional administrators, and policymakers with evidence-based communication frameworks. From a theoretical perspective, bridging macro-level educational law and micro-level educational interaction advances our understanding of policy execution in religious settings.⁶ Practically, this study provides actionable insights for designing legally grounded communication models that foster national commitment, tolerance, and respect for diversity across various educational tiers.

RESEARCH METHODS

This study employs a Systematic Literature Review (SLR) methodology following the PRISMA (*Preferred Reporting Items for Systematic Reviews and Meta-Analyses*) guidelines to ensure a transparent, rigorous, and replicable synthesis of existing scholarship.⁷ The systematic review process was executed in four sequential stages: identification, screening, eligibility, and inclusion. To capture relevant literature on institutional communication strategies, legal frameworks, and religious moderation policies in Islamic educational settings, comprehensive database searches were conducted across Scopus, Web of Science, Google Scholar, and SINTA-indexed journal databases. The search string utilized a combination of Boolean operators (AND, OR) with primary keywords, including ("communication strategies" OR "institutional communication") AND ("religious moderation" OR "moderasi beragama") AND ("policy" OR "legal framework" OR "regulations") AND ("Islamic education" OR "madrasah" OR "pesantren"). The search was constrained to peer-reviewed journal articles and academic book chapters published between 2021 and 2026 to capture contemporary regulatory shifts and educational policy developments.

⁶ Fahmi Ulum Al Mubarak et al., "Progressive Islamic Education through the Lens of Human Essence: Philosophical Foundations and Transformative Strategies," *Multicultural Islamic Education Review* 3, no. 1 (2025): 01-14, <https://doi.org/10.23917/mier.v3i1.9911>.

⁷ Matthew J. Page et al., "The PRISMA 2020 Statement: An Updated Guideline for Reporting Systematic Reviews," *Revista Panamericana de Salud Publica/Pan American Journal of Public Health* 46 (2022), <https://doi.org/10.26633/RPSP.2022.112>.

The selection of literature was governed by strictly predefined inclusion and exclusion criteria to maintain theoretical and methodological focus. To be included in this review, studies had to meet the following criteria: (1) focus explicitly on communication practices, policies, or legal regulations concerning religious moderation in Islamic educational environments; (2) present empirical data or rigorous conceptual frameworks; (3) be published in either English or Indonesian in peer-reviewed outlets; and (4) possess full-text accessibility. Conversely, studies were excluded if they were non-peer-reviewed opinion pieces, conference abstracts without full papers, duplicates, or focused solely on general religious pedagogy without addressing policy, governance, or institutional communication dynamics. The initial database search yielded an aggregate of raw records, which were subsequently processed through reference management software to eliminate duplicates and screen titles and abstracts against the inclusion criteria.

The eligibility assessment involved a full-text critical evaluation of the screened studies to ensure methodological rigor and relevance to the central research questions. Each eligible paper was analyzed using a standardized data extraction template, capturing key metadata such as author(s), year of publication, geographic context, institutional tier (e.g., madrasah, pesantren, higher education), research design, key communication strategies identified, policy alignment, and reported operational barriers. To ensure analytical validity and reduce researcher bias, data extraction and quality appraisal were conducted independently by the researchers, with any discrepancies resolved through iterative consensus discussions. The extracted qualitative data were then synthesized using thematic analysis, allowing the identification of recurring patterns, theoretical conceptualizations, and communicative typologies across different regulatory contexts. This structured analytical framework guarantees that the synthesis accurately reflects the current state of empirical evidence while offering a clear audit trail for research replication.

RESULTS AND DISCUSSION

The systematic screening and critical appraisal process synthesized evidence from eligible studies published between 2021 and 2026, revealing critical insights into how communication strategies mediate between macro-level legal mandates and micro level educational practices. The primary findings directly address the three core research questions posed in this review. First, existing literature conceptualizes the alignment between national legislative directives such as Presidential Regulation No. 83 of 2021 and Ministry of Religious Affairs policy guidelines and institutional communication through a dual framework of regulatory compliance and contextual adaptation. Rather than viewing policy as a rigid set of directives, Islamic educational institutions interpret state mandates through culturally situated communicative lenses that align national integration priorities with traditional Islamic values. Second, the synthesis identified three prominent typologies of institutional communication used across educational tiers: top-down administrative framing, participatory pedagogical dialogue, and digital-public engagement. Third, the operationalization of religious moderation policy faces persistent legal, regulatory, and communicative barriers, including ambiguous legal definitions, institutional resistance, and disparate communication capacities between state-run madrasahs and autonomous traditional

boarding schools (*pesantren*). Table 1 provides a synthesized summary of these primary thematic clusters, mapping communicative strategies against regulatory frameworks and institutional contexts across the reviewed literature.

Table 1. *Synthesized Matrix of Policy Frameworks, Communication Strategies, and Implementation Barriers in Islamic Educational Institutions.*

Institutional Level	Primary Policy / Legal Reference	Strategic Communication Approach	Key Implementation Barriers
Higher Education (PTKIN)	Presidential Reg. No. 83/2021; MoRA Directives	Structural framing via Moderation Centers; digital media outreach; academic seminars.	Bureaucratic inertia; varying faculty engagement with policy mandates.
Madrasah (Primary & Secondary)	KMA / National Curriculum Frameworks	Curriculum integration; dialogic classroom instruction; teacher training workshops.	Structural communication gaps; teacher unpreparedness in handling sensitive topics.
Pesantren (Traditional & Modern)	Law No. 18/2019 on Pesantren	Charisma-based informal communication; integration with classical texts (<i>turats</i>).	Perception of top-down state intrusion; institutional resistance to standardized regulation.

Conceptualization of Legislative Directives and Institutional Alignment

The alignment between state legal frameworks and institutional communication practices in Islamic education is characterized by dynamic policy translation rather than passive administrative execution. The reviewed literature reveals that macro-level legal directive most notably Presidential Regulation No. 83 of 2021 on the Roadmap for Strengthening Religious Moderation and Law No. 18 of 2019 on Pesantren do not automatically dictate uniform operational behavior across diverse educational tiers.⁸ Instead, macro-level legislative mandates undergo a complex process of institutional filtration and communicative. Educational leaders, school principals, and senior educators serve as primary policy communicators who decode abstract state regulations and translate them into actionable, locally resonant organizational discourse.⁹ This translation process demonstrates that policy implementation in religious education is inherently communicative; legal texts gain operational force only when they are effectively framed and contextualized within the institution's existing socioreligious culture.¹⁰

⁸ Zainuddin Zainuddin et al., "Pesantren and the Political Authority of Kiai: The Dialectic of Religion, Power, and Education," *Tafkir: Interdisciplinary Journal of Islamic Education* 7, no. 2 (2026): 535–50, <https://doi.org/10.31538/tijie.v7i2.2115>.

⁹ Zainuddin et al.

¹⁰ Tobroni et al., "Legal Framework Analysis of Islamic Religious Education Policy Implementation," *International Journal of Law and Society* 3, no. 3 (2024): 217–37, <https://doi.org/10.59683/ijls.v3i3.143>.

The communicative mechanisms utilized to achieve policy alignment differ significantly depending on the institutional governance structure and legal status of the educational entity.¹¹ In state-managed institutions, such as State Islamic Universities (PTKIN) and public madrasahs (MIN, MTsN, MAN), compliance is heavily structured around formal bureaucratic communication frameworks.¹² In these formal state settings, policy alignment relies on official decrees, standardized circular letters (*surat edaran*), institutional task forces, and top-down curriculum integration guidelines. Communication in state institutions focuses heavily on structural accountability, institutional compliance, and aligning educational outcomes with national civic identity. However, studies indicate that while this formal-bureaucratic approach ensures high procedural compliance, it sometimes risks producing superficial adoption if educators view the mandates merely as administrative burdens rather than core pedagogical values.¹³

Conversely, within private madrasahs and traditional Islamic boarding schools (*pesantren*), the conceptual alignment relies predominantly on informal, relational, and charisma-based communicative channels. Because traditional *pesantren* operate with high degree of cultural autonomy and historical independence from state bureaucracy, top-down legal mandates are rarely accepted through administrative enforcement alone. Instead, policy communication depends on the mediation of religious leaders (*kiai* and *ustadz*) who socialize state regulations by synthesizing them with classical Islamic jurisprudence (*turats*) and prophetic traditions. Religious moderation directives are rearticulated using traditional theological terms, grounding state policies in foundational Islamic principles such as balance (*tawasuth*), tolerance (*tasamuh*), moderation (*i'tidal*), and collective consultation (*syura*).

This empirical pattern strongly corroborates the theoretical framework proposed by Sodikin, who posited that while regulatory policies establish the external boundaries of institutional communication, successful implementation depends entirely on internalizing those boundaries within the institution's moral and religious ethos. The synthesized literature confirms that conceptual alignment reaches its highest efficacy when legal mandates are framed not as external state surveillance or secular political intrusion, but as an authentic continuation of classical Islamic pedagogical traditions aimed at preserving social harmony and human dignity.¹⁴ Consequently, institutional communication functions as a vital bridge that

¹¹ Wawan Hermawan, Tedi Supriyadi, and Cecep Soleh Kurniawan, "Designing a Pedagogical Model for Islamic Legal Literacy and Religious Moderation in Contemporary Digital Contexts," *Journal of Social Studies Education Research* 16, no. 3 (2025): 209–37.

¹² Zeni Murtafiati Mizani et al., "POLITICAL DIALECTIC AND ISLAMIC EDUCATION POLICY: A STUDY ON THE DYNAMICS OF REGULATION AND AUTONOMY" 11, no. 1 (2026), <https://doi.org/https://doi.org/10.21154/muslimheritage.v11i1.13132>.

¹³ N Hilda, "Literature Review on Islamic Education Learning Design Strategies To Counter Radicalization Among Teenagers," *Benchmarking* 1 (2026): 15–26, <http://jurnal.uinsu.ac.id/index.php/benchmarking/article/view/27769>.

¹⁴ Sodikin Sodikin, "Toward an International Model of Islamic Boarding School: Foundational Philosophy, Curriculum Integration, and Educational Transformation," *Jurnal Pendidikan Islam* 16, no. 1 (2026): 122–39, <https://doi.org/10.38073/jpi.4519>.

harmonizes state legal authority with traditional religious legitimacy, transforming legal directives into shared cultural values across Islamic educational environments.

Typologies of Institutional Communication Strategies

Across the reviewed literature, institutional communication strategies for operationalizing religious moderation policy manifest across three distinct operational typologies: administrative-structural, pedagogical-dialogic, and public-digital communication. Rather than operating in isolation, these three communication channels form an interconnected matrix that bridges high-level policy objectives with daily educational interactions. The synthesized evidence demonstrates that the successful internalization of moderate values depends heavily on how seamlessly an institution integrates these administrative, instructional, and public-facing communication practices.

At the administrative level, institutions deploy structural communication mechanisms designed to formalize policy directives within the organizational governance framework. This top-down communicative strategy includes the establishment of specialized institutional units, such as the Center for Religious Moderation Studies (*Pusat Studi Moderasi Beragama*), which serve as central hubs for policy coordination and research dissemination. Administrators utilize policy dissemination workshops, standardized pedagogical manuals, circular letters, and leadership seminars to communicate regulatory expectations to teaching staff. Through these structural channels, macro-level legal mandates are translated into explicit institutional codes of conduct, institutional strategic plans (*Renstra*), and quality assurance criteria. However, the literature emphasizes that while administrative communication sets the formal parameters for compliance, its primary function is to create a supportive organizational infrastructure that enables effective instructional delivery.

At the instructional level, communication shifts from administrative directives to participatory, dialogic, and inquiry-based interactions within classroom settings. Educators act as primary communication mediators who operationalize moderation policies through innovative teaching methodologies. Moving away from traditional, teacher-centered rote learning, instructors employ dialogic strategies that encourage critical thinking, collaborative problem-solving, and open discussions regarding religious diversity, human rights, non-violence, and national commitment. By facilitating safe communicative spaces, teachers guide students in critically analyzing religious texts, contextualizing classical jurisprudence within modern constitutional framework, and deconstructing exclusive or intolerant ideologies. This pedagogical communication model transforms abstract policy mandates into lived, experiential learning, allowing students to internalize moderate values through active discourse and reflective reasoning.

At the public level, Islamic educational institutions increasingly leverage digital media networks to project moderate religious discourse into the broader public sphere. Recognizing that youth demographics consume religious content predominantly through online channels, institutions utilize official websites, podcasts, YouTube channels, and social media platforms to broadcast contextualized Islamic teachings. This digital communication strategy serves a dual purpose: it

reinforces classroom learning for internal students while actively offering a counter-narrative to digital radicalization and extreme theological interpretations circulating online. As illustrated in recent scholarship, integrating digital communication extends an institution's educational mandate beyond physical campus walls, establishing Islamic educational institutions as proactive public actors in shaping social cohesion and religious tolerance. Collectively, these findings align with established character education frameworks, confirming that sustainable policy execution requires a holistic, multi-tiered communication architecture that links institutional governance directly to classroom pedagogy and public outreach.

Legal, Regulatory, and Communicative Barriers

Despite progressive legislative developments, the implementation of religious moderation policies encounters significant operational, structural, and communicative hurdles. A primary barrier consistently highlighted in the reviewed literature is regulatory ambiguity concerning key legal terms and operational boundaries. National policy documents and directives issued by centralized authorities often lack clear, actionable indicators regarding what differentiates permissible religious expression from extremist discourse. This legal vagueness creates widespread uncertainty among local administrators and educators, who express concern that facilitating discussions on sensitive theological or political issues might lead to professional reprimand or social controversy. Consequently, many teachers adopt self-censorship or overly rigid, superficial interpretations of moderation directives, avoiding deep pedagogical engagement with pluralism and constitutional rights.

Furthermore, structural communication bottlenecks severely disrupt the flow of information between centralized policymaking bodies such as the Ministry of Religious Affairs and grassroots educational units. Policy directives often lose clarity as they trickle down through multiple bureaucratic layers, resulting in fragmented implementation and conflicting interpretations across different administrative regions. In traditional *pesantren* environments, this communication gap is further compounded by issues of institutional autonomy and cultural identity. Operating with long-standing historical independence, *pesantren* leaders frequently perceive standardized top-down state regulations as potential intrusions into traditional religious authority and institutional sovereignty. When state communication is perceived as overly prescriptive or politically driven, it generates passive institutional resistance, causing leaders to selectively adopt or completely ignore state moderation guidelines.

Additionally, severe resource disparities across educational tiers hinder the deployment of comprehensive capacity-building initiatives. While elite state universities and urban madrasahs frequently benefit from specialized workshops and funding for moderation task forces, rural madrasahs and private Islamic schools remain significantly under-resourced. This lack of professional development leaves many educators ill-equipped with the communicative skills, pedagogical tools, and legal literacy required to facilitate nuanced, respectful discussions on religious tolerance and legal compliance in classroom settings. Without structured training programs that bridge legal literacy with pedagogical communication, teachers

struggle to translate macro-level moderation policies into transformative educational experiences.

Theoretical and Practical Implications

The empirical and conceptual synthesis of these findings offers vital theoretical and practical contributions to the fields of educational management, legal policy analysis, and Islamic pedagogy. Theoretically, this study advances existing literature by establishing that institutional communication serves as the critical operational bridge linking macro-level educational law with micro-level classroom interaction. Previous scholarship has largely analyzed educational law and instructional methods as separate domains; however, this review demonstrates that legal mandates possess little operational value unless they are mediated through strategically structured, contextually sensitive communication channels. The findings reinforce the conceptual premise that policy execution in religious settings is fundamentally a communicative process of meaning negotiation, cultural translation, and institutional alignment.

Practically, the results provide actionable guidelines for policymakers, educational authorities, and institutional leaders seeking to enhance policy execution. Policymakers must transition away from purely top-down, command-and-control administrative enforcement toward collaborative, dialogue-driven communication models. Central authorities should publish clear, user-friendly implementation manuals that resolve legal ambiguities and offer concrete pedagogical examples for teachers. For educational institutions, professional development programs for teachers and administrators must prioritize legal literacy alongside communicative competence. Training should equip educators to frame religious moderation directives in ways that respect institutional heritage and classical Islamic scholarship while upholding national constitutional values.

Limitations and Future Directions

While this systematic literature review offers a comprehensive mapping of scholarship published between 2021 and 2026, several methodological limitations must be acknowledged. First, the review was strictly limited to peer-reviewed journal articles and book chapters published in English and Indonesian, which may have excluded valuable empirical insights contained in unpublished institutional reports, local policy briefs, or non-indexed regional publications. Second, the empirical foundation of the analyzed literature is geographically concentrated within specific regions of Indonesia, which may constrain the immediate generalizability of the synthesized communicative models to broader international Islamic educational contexts.

To address these limitations and build upon the findings of this review, future empirical research should employ longitudinal and multi-site comparative field designs across diverse educational tiers. Future studies should directly measure the long-term impact of specific digital communication campaigns and dialogic classroom practices on student attitudes, civic behavior, and theological literacy over time. Furthermore, cross-cultural comparative research investigating how other Muslim majority countries align national educational law with institutional communication strategies could deepen theoretical understanding of religious education governance in contemporary pluralistic societies.

CONCLUSIONS

This systematic literature review demonstrates that institutional communication serves as the indispensable operational bridge linking macro-level educational law with micro-level pedagogical practices within Islamic educational institutions. By synthesizing scholarship from 2021 to 2026, the study reveals that national policy directives on religious moderation do not automatically ensure uniform execution; rather, their efficacy depends on how institutional leaders and educators translate top-down legal mandates into contextually resonant organizational discourse and dialogic classroom practices. Effective policy alignment is achieved when legal directives are framed not as coercive state surveillance, but as authentic extensions of core Islamic values such as balance (*tawasuth*), tolerance (*tasamuh*), and collective consultation (*syura*). Furthermore, the operationalization of these policies relies on a multi-tiered communication matrix spanning administrative governance, participatory classroom dialogue, and digital media outreach, all of which must work in tandem to navigate persistent barriers such as regulatory ambiguity, structural communication bottlenecks, and institutional resistance.

The scholarly and practical relevance of these findings lies in shifting the paradigm of religious moderation research from passive policy compliance to dynamic communicative mediation. By establishing that well-crafted educational laws remain symbolic without strategically designed and culturally sensitive communication channels, this paper provides policymakers, educational administrators, and religious scholars with a actionable, evidence-based conceptual framework. Ultimately, bridging the gap between macro-level educational law and micro-level instructional interaction ensures that religious moderation policies foster sustainable institutional transformation, safeguarding pluralism, civic cohesion, and national integration across diverse educational tiers.

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AUTHOR CONTRIBUTION STATEMENT

AN spearheaded the study, leading the conceptualization, theoretical framework, methodology design, and drafting of the main manuscript. IN, AM, NA, AP contributed to the systematic literature search, database screening, and data extraction. AM, NA performed the critical quality appraisal and thematic analysis of the selected literature. IN, AP assisted in revising, proofreading, and structuring the final manuscript. All authors reviewed, discussed, and approved the final version of the manuscript for submission.

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