



Implications of Actual and Contextual Content in Teaching Materials for General Course of Indonesian Language at PTMA

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Abstract. Indonesian language is one of the compulsory courses that must be taught in the university. The substance in Indonesian language course must be developed by inserting and exploring actual and contextual contents. This study aims to identify the actual and contextual implications of the contents contained in the teaching materials for general course of Indonesian language in the universities of Muhammadiyah-Aisyiyah. This study is descriptive qualitative. Data were the actual and contextual contents contained in teaching material for general course of Indonesian language at universities of Muhammadiyah-Aisyiyah (PTMA). Data sources were teaching materials for general course of Indonesian language at PTMA. This study used purposive sampling to collect the data. The technique of data collection was done by reading and taking notes. The technique of analysing data used Milles and Huberman model by data reduction, data presentation, and drawing a conclusion. Observation and triangulation of sources used to validate the data. The result indicated that the teaching materials used at the three universities had included actual and contextual content, including Universitas Ahmad Dahlan which has 8 actual and contextual content inserts, 15 contents at Universitas Muhammadiyah Surakarta, and 12 contents Universitas Muhammadiyah Magelang. Most of the actual and contextual content was inserted in the teaching materials of general courses used at Universitas Muhammadiyah Surakarta, while the lowest was in the teaching materials used at Universitas Ahmad Dahlan.

Keywords: Actual and Contextual Contents · Teaching material · General Course of Indonesian Language

1 Introduction

Education in Indonesia has been regulated in such a way by the Indonesian government from elementary school to the university level. One of the compulsory courses, which is Indonesian language, must be taught in the curriculum university that had regulated in the Decree of the Director General of Higher Education RI Number 84 of 2020. This is also reinforced by PP No. 57 of 2021 in the National Education Standards, the subjects of Religion, Pancasila, Citizenship, and Indonesian language are compulsory subjects

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in university. Indonesian must be used as the language of instruction in national education. By mastering the Indonesian language, it will be easier for them to communicate both orally and in writing, especially in the learning process and completing academic assignments on campus [1]. Indonesian is often used for formal purposes [2]. Indonesian language has enabled them to communicate nationally in this era and it is almost applied in all aspects of activities [3]. Winarsih and Sulistyowati [4] stated that Indonesian language as general courses (MKU), which is compulsory subjects, will be one solution for students experienced problems related to writing papers. Students who have a positive attitude towards the Indonesian language will be accustomed to using good and correct Indonesian, namely the language used in accordance with applicable social norms and in accordance with standard Indonesian language rules [5]. Most students consider Indonesian Language subjects to be easy because every day and every time they use Indonesian as a means of communication [6]. In addition, Hanum [7] argued that by Indonesian language course will foster an attitude of pride using Indonesian language so that it will grow the importance of the values contained. According to the Director General of Higher Education, the aim of Indonesian language as a compulsory course is to create students who are able to express their thoughts in written and spoken, such as by paying attention to Indonesian language rules related to PUEBI, making Indonesian as a source of knowledge, and a unifying tool for the Unitary State of the Republic of Indonesia.

The Director General of Higher Education also regulates the kinds of substances that must be taught in an Indonesian language course, such as inserting and exploring the actual content and contextual content. The actual content is the content that contains something that is being talked about by many people and has just happened. On the other hand, contextual content relates to the existing context. Context is a circumstance associated with an event that can be in the form of cultural and environmental. While contextual learning is a learning concept that triggers educators to connect with learning materials in real situations and to motivate them in the learning materials that they learn with application in life [8]. Contextual learning consists of seven components: constructivist, inquiry, asking questions, modelling, learning community, reflection, and authentic assessment [9]. In accordance with the Decree of the Director General of Higher Education of the Ministry of Education and Culture of the Republic of Indonesia Number 84/E/KPT/2020, the actual and contextual contents include local wisdom, drugs, moral decadence, state defence, love for the homeland, sensitive to environmental sustainability, disaster response, radicalism, tax awareness, and corruption. Actual and contextual content is usually contained in teaching materials.

However, the researcher saw that some teaching materials were developed without inserting actual and contextual content. Teaching materials are important material in the teaching and learning process [10]. Teaching materials are materials that have been systematically arranged [11]. The Director General of Primary and Secondary Education [12] suggested that teaching materials generally consist of knowledge, skills, and attitudes that must be learned in order to achieve predetermined competency standards. Therefore, good teaching materials must be in line with the substance of the course study and insert actual and contextual content.

Previous studies had been studied related to Indonesian language teaching materials in the university [13, 14]. Teaching materials in each public and private universities are different in their development. In addition, there is no uniformity of teaching materials from the university or faculty level [15]. The number of Universitas Muhammadiyah located throughout Indonesia encourages researchers interested in researching the teaching materials used at PTMA. This study aimed to identify the implications of the actual and contextual content contained in the teaching materials for general courses of Indonesian language at PTMA.

2 Method

This study is qualitative descriptive. Mahsun [16] explained that qualitative study is an analysis process in the form of words. In line with Sugiyono [17] stated that qualitative study also called interpretation research which emphasizes the interpretation of data in the field. A qualitative descriptive study was used to produce descriptive data in the form of written data descriptions which is describing the actual and contextual content contained in Indonesian language teaching materials. Data were the actual and contextual contents contained in teaching material for the general course of Indonesian language at PTMA. Data sources were teaching materials for the general course of Indonesian language at PTMA. This study used purposive sampling to collect the data. The technique of data collection was done by reading and taking notes. After reading, the researchers noted the application of actual and contextual content in teaching materials. The technique of analysing data used Milles and Huberman model by data reduction, data presentation, and drawing a conclusion. Observation and triangulation of sources used to validate the data. Haq [18] explains that the persistence of observation aims to find elements in situations that are relevant to the problem or situation being sought and focus on more detail. The persistence of observation is to find out in more detail the actual and contextual content of the language contained in the teaching materials of Indonesian language course at PTMA. Source triangulation is obtaining data from different sources using the same technique [19]. As for, source triangulation is carried out by researchers by comparing study results or data sources from other studies.

3 Result and Discussion

There are three PTMA, Universitas Ahmad Dahlan, Universitas Muhammadiyah Surakarta, and Universitas Muhammadiyah Magelang, as data source for this study. Each university has different teaching materials, including the three PTMA. Here is the presentation.

3.1 Actual and Contextual Content at Universitas Ahmad Dahlan (UAD)

The following is the actual and contextual content contained in the teaching materials for general course of Indonesian language course at UAD.

3.1.1 Local Wisdom

- (1) *The Dayak Tribe is not a quarrelsome tribe. They don't like to argue or dispute.*

Data (1) is an actual and contextual content insert on the substance of local wisdom. It can be proven in the sentence “the Dayak Tribe is not a quarrelsome tribe or dispute”. Tribe is one of the local wisdoms that must be maintained. Data (1) explains that the Dayak tribe is a tribe does not like to quarrels. This has become a way of life for the people who belong to the Dayak tribe. In their life they do not like to argue or dispute.

3.1.2 Moral Decadence

- (2) *The fact shows that the spirit of the young generation to have Indonesian language today is not the same as the spirit of the younger generation in 1928 to fight for the Indonesian language as a language of unity.*

Data (2) is an actual and contextual content insert on the substance of moral decadence. The sentence that shows moral decadence are evidenced in the sentence that “The spirit of the young generation to have Indonesian language today is not the same as the spirit of the younger generation in 1928 to fight for Indonesian as a language of unity”. The moral decadence that is happening is not only in people's behaviour. However, in the attitude of pride towards the language of the Indonesian. This is in line with data (2) which states that the spirit of the younger generation today is not like the younger generation of old who were very enthusiastic in fighting for the Indonesian language as the language of the Indonesian nation's unity.

3.1.3 Love for the Homeland

- (3) *Indonesian citizens who are proficient in Indonesian language will be able to become citizens who can fulfil their obligations wherever they are in the territory of the homeland and with whomever they associate in the Unitary State of the Republic of Indonesia.*

Data (3) is an actual and contextual content insert on the substance of love for the homeland. Love for the homeland means having pride in the nation where they live. In accordance with the sentence in data (3) “Indonesian citizens who are proficient in Indonesian will be able to become citizens who can fulfil their obligations”. As Indonesian citizens, we must be proficient in speaking Indonesian language and we are skilled in using Indonesian language, so we are indirectly people who have a love for the homeland because Indonesian language is the language of the Indonesian nation which has a position as the national language.

3.1.4 Sensitivity to Environmental Sustainability

- (4) *Still revolves around on environmental pollution, the Governor of Central Java gave an example of cashew in Mayong, Jepara which was attacked by kipat caterpillars or *Cricula Trifenestrata*. This caterpillar arose as a result of the establishment of a chicken farm in the middle of the plantation. According to the governor, the permit for chicken farming in Mayong was given to improve the welfare of the community.*

Data (4) is an actual and contextual content insert on environmentally sensitive substance. Being sensitive to environmental sustainability means that if you see environmental pollution, someone will immediately react to stop environmental pollution. Data (4) inserts the substance of environmental sustainability in the sentence “still revolves around environmental pollution.” In that sentence, the Governor of Central Java gave an example of things that cause environmental pollution, namely cashew nuts which were attacked by kipat caterpillars. If the community does not immediately move to stop the growth of the caterpillar, the environmental pollution will increase.

3.2 Actual and Contextual Content at Universitas Muhammadiyah Surakarta (UMS)

The following is the actual and contextual content contained in the teaching materials for general course of Indonesian language course at UMS.

3.2.1 Local Wisdom

- (1) *(Read the research report entitled Strategy for Maintaining Health Local Wisdom on Samin Women at the Foot of the Kendeng Pati Mountain.)*

Data (1) is an actual and contextual content insert on the substance of local wisdom. This is the substance of local wisdom that can be proven in the sentence “Strategy for Maintaining Local Wisdom in Health for Samin Women in the Foothills of the Kendeng Pati Mountain.” Kendeng Pati area is one of the areas occupied by the Samin community. The Samin community is a group of people who still maintain their ancestral culture and teachings [20]. The Samin community is still thick with local culture which is always passed down from generation to generation. The community has behaviours and attitudes that apply in the village where they live, so the Samin community has rules in their own lives that have been passed down from generation to generation by the previous Samin community. One of the habits that is maintained in the Samin community is how to maintain women’s health. Although along with the development of the era of more sophisticated health, we must maintain the existence of local wisdom that has been passed down from generation to generation. The Samin community group has existed for a long time but there are still many people who do not know its existence.

3.2.2 Moral Decadence

- (2) *The following excerpts are abstracts from a scientific article entitled The Role of Character Education in Developing Moral Intelligence.*

Data (2) is an actual and contextual content insert on the substance of moral decadence. It can be proven in the sentence “The Role of Character Education in Developing Moral Intelligence.” Moral intelligence needs to be developed because the younger generation is currently experiencing a moral decline. The development of moral intelligence can be done in character education in schools. Nowadays, character education in schools has not been taught intensively. It is not only in school, but also in the family.

3.2.3 Drugs

- (3) *Observe the text of the book review on the dangers of drug abuse entitled Fighting Drugs below.*

Data (3) is an actual and contextual content insert on the substance of the drug. It can be proven in the sentence “the book about the dangers of drug abuse entitled War on Drugs”. In the sentence, it has been explained explicitly that there is the word drug. Therefore, data (3) is the substance of drugs. With a book entitled War on Drugs, it can be used as a source of learning so that children and adults do not abuse drugs.

3.2.4 State Defence

- (4) *The following is an abstract excerpt entitled Implementation of Hard Work Character Education and Cooperation in Lecture.*

Data (4) is an actual and contextual content insert on the substance of state defence. Data (4) contains sentences that reflect the attitude of defending the country in the sentence “Implementation of Hard Work and Cooperation Character Education in lecture.” Hard work and cooperation are one of the attitudes that shows defending the country. Without hard work and cooperation between people, the country will not be able to survive.

3.2.5 Love for the Homeland

- (5) *As a comparison, the following is an abstract of study entitled Development Strategy of Patriotic Character through Paskibraka (Case Study of Paskibraka in Bandung).*

Data (5) is an actual and contextual content insert on the substance of love for the homeland. Data (5) is a manifestation of his love for the homeland. It can be proven in the presentation of the study abstract entitled “*Strategi Pembinaan Karakter Patriotik melalui Paskibraka*” With the patriotic character that is carried out through this *paskibraka*, it can cause someone to have a sense of love for the homeland.

3.2.6 Sensitivity to Environmental Sustainability

- (6) *Observe the study proposal entitled The Role of Availability of Water Hyacinth (Eichronia Crassipes) in water bodies in Reducing Several Pollutant Parameters in the Citarum River (Saguling Reservoir).*

Data (6) is an actual and contextual content insert on environmentally sensitive substances. Data (6) is one form of sensitivity to its sustainability, it can be proven in the title of the study “The Role of Availability of Water Hyacinth (Eichronia Crassipes) in water bodies in Reducing Several Pollutant Parameters in the Citarum River (Saguling Reservoir).” With the role of water hyacinth plants can reduce pollution in the river. If someone has sensitivity to the environment, he will take an action to reduce the pollution when he sees the river is starting to be polluted.

3.2.7 Tax Awareness

- (7) *In the same way, identify whether the text entitled Improving UMKM Taxpayer Compliance in passage 2 also belongs to a certain factual genre. Also explain the structure of the text that makes up the text!*

Data (7) is an actual and contextual content insert on the substance of tax awareness. Tax awareness in the data above is shown in the text entitled “Improving UMKM Taxpayer Compliance.” With the text that discusses the compliance of UMKM taxpayers, the readers will have an awareness of the importance of paying taxes. As a good citizen, they must have the responsibility to pay taxes.

3.3 Actual and Contextual Content at Universitas Muhammadiyah Magelang (UNIMMA)

The following is the actual and contextual content contained in the teaching materials for general course of Indonesian language course at UNIMMA.

3.3.1 Local Wisdom

- (1) *For example: The peusijek ceremony (plain flour) attracts the attention of foreign tourists visiting Aceh.*

Data (1) is an actual and contextual content insert on the local content substance. The local content contained in the data (1) is the peusijek ceremony or commonly referred to as fresh flour. The Peusijek tradition is a traditional procession carried out in various certain activities in the life of the Acehnese people (Riezal et al., 2019). This tradition is one of the local wisdoms that exist in Aceh because the peusijek ceremony has become a culture whose existence continues to be maintained by the Acehnese people from generation to generation by the previous Samin community. One of the habits that is maintained in the Samin community is how to maintain women’s health. Although along with the development of the era of more sophisticated health, we must maintain the existence of local wisdom that has been passed down from generation to generation. The Samin community group has existed for a long time but there are still many people who do not know its existence.

3.3.2 Moral Decadence

- (2) *The current generation prefers a new language known as slang which is a mixture of regional languages, foreign languages, and Indonesian. This situation is 180 degrees compared to the situation 78 years ago, when students and youth with the spirit of love for the homeland established Indonesian as the language of unity.*

Data (2) is an actual and contextual content insert on the substance of moral decadence. Moral decadence in data (2) is evidenced in the sentence “The current generation prefers a new language known as slang.” In data (2) there is a decline in the attitude of the nation’s generation which prefers slang to the unified language of the Republic of Indonesia, namely Indonesian. This situation is different from the situation 78 years ago, when youths were passionately fighting for the Indonesian language.

3.3.3 Drugs

- (3) *Means 'thing or event', for example: Coaching for drug addicts should continue to be improved.*

Data (3) is an actual and contextual content insert on the substance of the drug. It can be proven in the sentence “Coaching for drug addicts should continue to be improved.” Data (3) explains that currently coaching or rehabilitation for drug addicts is lacking so the government must increase guidance for drug addicts. Therefore, it can be concluded that data (3) is a drug substance.

3.3.4 State Defence

- (4) *The words we and we are followed directly by the quantitative adverbs all and all. Example: We all must be aware of our respective responsibilities.*

Data (4) is an actual and contextual content insert on the substance of state defence. Data (4) is the substance of defending the state as evidenced by a sentence of invitation to realize their respective responsibilities. This can be proven in the sentence “We all must be aware of our respective responsibilities.”

3.3.5 Love for the Homeland

- (5) *The words we and we are followed directly by the quantitative adverbs all and all. Example: All of us must always increase the unity and integrity of the nation.*

Data (5) is an actual and contextual content insert on the substance of love for the homeland. One of the attitudes to realize an attitude of love for the homeland is to participate in increasing the unity and integrity of the Indonesian nation. Therefore data (5) is a way to love the homeland, which is proven in the sentence of invitation “All of us must always increase the unity and integrity of the nation.”

3.3.6 Sensitivity to Environmental Sustainability

- (6) *The combined function of me-i is to form a transitive active verb. “Do or do something to”, for example: They planted the beach with mangrove trees as a form of concern for the environment.*

Data (6) is an actual and contextual content insert on environmentally sensitive substances. It can be proven in the sentence “They planted the beach with mangrove trees as a form of concern for the environment.” Sensitivity to environmental sustainability in data (6) is indicated by the activity of planting beaches with mangrove trees. If people do not have a sense of sensitivity to their environment, they will not think about planting mangrove trees in the sea (Table 1).

Based on the table above, the teaching materials used at PTMA have included actual and contextual content. However, not all substances are included in the teaching materials. The number of substances inserted in the teaching materials for general course of Indonesian at UAD is four substances, UMS is seven substances, and at UNIMMA is six substances. The most insertions in teaching materials are found in teaching materials for Indonesian language courses at Universitas Muhammadiyah Surakarta (UMS).

Table 1. Actual and Contextual Content in Teaching Materials

Substances	PTMA		
	Universitas Ahmad Dahlan (UAD)	Universitas Muhammadiyah Surakarta (UMS)	Universitas Muhammadiyah Magelang (UNIMMA)
Local Wisdom	1	2	2
Drugs	–	1	1
Moral Decadence	2	2	1
State Defense	–	1	4
Love for the Homeland	3	2	3
Sensitivity to Environmental Sustainability	2	3	1
Disaster Response	–	–	–
Radicalism	–	–	–
Tax Awareness	–	4	–
Corruption	–	–	–

4 Conclusion

Indonesian language is one of the compulsory courses that must be taught in universities. In accordance with the decision letter of the Director General of Higher Education, Indonesian language learning must include actual and contextual content. Actual and contextual content can be inserted in the teaching materials used. This study was conducted on teaching materials used at Universitas Ahmad Dahlan, Universitas Muhammadiyah Surakarta, dan Universitas Muhammadiyah Magelang. Based on the above, it can be concluded that the teaching materials used at the three universities have included actual and contextual content, including Universitas Ahmad Dahlan which has 8 actual and contextual content inserts, 15 contents at Universitas Muhammadiyah Surakarta, and 12 contents Universitas Muhammadiyah Magelang. Most of the actual and contextual content was inserted in the teaching materials of general courses used at Universitas Muhammadiyah Surakarta, while the lowest was in the teaching materials used at Universitas Ahmad Dahlan.

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