



Internalization of Islamic Religious Education in Forming the Religious Humanist Character of Students at SMP Negeri 2 Colomadu

Moza Apriliano^(✉), Nurul Latifatul Inayati, and Chusniatun

Department of Islamic Education, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia
g000200096@student.ums.ac.id, {n1122, chu144}@ums.ac.id

Abstract. This study aims to describe the Internalization of Islamic Religious Education about the Religious Humanist character of Students. This research uses phenomenological qualitative methods using interviews, observation and documentation. This data is analyzed in detail by presenting meaning, phenomena, and problem-solving. Internalization, the results of this study, indicate that internalizing Islamic Religious Education in building Students' Religious Humanist character is caused by several backgrounds, namely, the lack of implementation of theory in the teaching and learning process towards community life, the resulting output is not as expected, and the lack of implications of Islamic Religious Education in humanist and religious aspects. In addition, Islamic religious education is also internalized in the form of methods and evaluations. Second, approaching students includes exemplary, giving attention, social and spiritual practices, habituation, control, supervision, reward and punishment.

Keywords: Internalization · Islamic Religious Education · Religious Humanist

1 Introduction

Education in Indonesia faces various crises that have not been clearly and effectively addressed. Many issues within society still pose challenges and require careful consideration. One of the deep-rooted concerns in education is the crisis of character [11]. Participants' understanding should not only be limited to cognitive aspects but also encompass affective and psychomotor aspects. However, the cognitive aspect tends to dominate and serve as the benchmark for education success. As a result, education often falls short in developing mental attitudes and shaping characters. This issue has led to the moral degradation of students who rely solely on achieving numerical targets as a measure of success rather than focusing on knowledge that can build and develop their personal qualities and character [11].

Character education has become a hot topic, particularly in Islamic religious education. With the prevalence of moral decadence in society and the environment, numerous negative cases such as crime, violence, corruption, human rights violations, and sexual harassment have emerged [3]. Many students exhibit behavior that contradicts the values

of Islamic religious education, both within the school environment and the wider community. Therefore, religious character development is necessary and should be implemented and realized at SMP Negeri 2 Colomadu.

Furthermore, based on observations conducted, considering its religious dimension, it is evident that there is a decline in religious character at SMP Negeri 2 Colomadu due to a lack of knowledge and understanding regarding the rules of Quranic recitation. It was confirmed during Quranic recitation tests administered by Islamic religious education teachers, highlighting the students' limited awareness of the importance of understanding the rules of Quranic recitation. Additionally, there is a lack of diligence and awareness in performing congregational prayers, as evidenced by some students' casual and lazy attitude during the congregational Dhuhr prayer at school. Due to the declining religious character among students, it is crucial to provide guidance and cultivate religious practices within the school environment to instill the values of Islamic religious education in the students' souls [2].

2 Literature Review

The reality that society perceives from the figure of an Islamic religious education teacher is not limited to teaching religious subjects alone. The ability of an Islamic religious education teacher to provide practical solutions is an inseparable part of their competence [4]. The influence of forming a humanistic and religious character in education depends on the characteristics and quality of religious education in the educational institution. This issue is because, from the Islamic perspective, schools serve as a platform for realizing education based on the goals of thought, creed, and Sharia in our efforts to submit ourselves to Allah and uphold monotheism, thereby avoiding deviation. According to the statement above, Islamic education through the school system needs special emphasis. It is because the school education system is structured, hierarchical, and has clear requirements, which can encourage the actualization of the formation of humanistic and religious character in students [3].

In the teaching and learning process, Islamic religious education is considered a fundamental concept in achieving students with a humanistic and religious character, especially in Islamic religious education, where the main goal is to develop morality, character, and students' intelligence in faith and piety [13].

Verbal communication, psychological attitudes, and personality are highly considered at this stage. In this regard, personality plays an active role for a teacher. Teachers must be able to maintain their behavior and conduct in front of students to avoid conflicting with the subjects being taught, as students directly imitate the attitudes and personalities of their teachers [16].

3 Research Methods

This research uses a qualitative method with field research and inductive data analysis, presenting meanings, uniqueness, and phenomena [18]. The study uses concrete data sources and clear concepts or ideas through interviews and field observations. This strategy focuses on narrative and descriptive procedures to obtain detailed and concrete information from predetermined data.

The research consists of several material interpretations that make the world more visible. It presents various field notes, interviews, conversations, and documentation. The study is conducted through three stages: (1) data collection, (2) data reduction, (3) data display, and (4) conclusion. In order to obtain relevant and accurate data, appropriate data collection techniques are needed. Since this research uses descriptive rather than quantitative analysis, it requires several steps [5].

1. Non-participant observation
2. Interviews
3. Documentation

The case interpretation needs to be promptly carried out through data analysis. Data analysis is the effort to systematically and structurally search and organize data, such as interview records and observations, to enhance the researcher's understanding of the researched case and present it as findings. In order to enhance this understanding, it is necessary to seek meaning behind the existing phenomena [11].

Observation and interview processes with several teachers and vice principals of SMP Negeri 2 Colomadu (in the curriculum, student affairs, public relations, and infrastructure fields) are used to collect data in this research. Non-participant observation is also employed for more in-depth and accurate data collection.

4 Result and Discussions

Internalization of Islamic Religious Education: Purpose and Urgency

Internalization, etymologically, refers to the process by which individuals learn and internalize societal values and norms in their behavior toward community life. In this context, internalization involves deeply instilling social values while integrating them with religious values, aiming to merge them into the personality and attitudes of individual learners [14].

The deteriorating character of students has become a central concern in society, particularly schools, which hope that students can discover their true selves as learners. Islamic religious education is fundamental in character formation, especially in its humanistic and religious aspects [12].

The importance of Islamic religious education is not merely to teach theories or concepts for students to understand but to emphasize comprehension, internalization, and application in everyday life. Therefore, Islamic religious education aims to achieve harmony and balance in human-to-human and human-to-Allah SWT relationships [8].

Hence, the internalization of Islamic religious education is directed towards two aspects: the humanistic and religious aspects, specifically targeting middle school students, as this age is considered crucial in character formation. In Islamic religious education, the internalized values include the Quran, Fiqh (jurisprudence), Aqidah (creed), Akhlak (morality), and Tarikh (history). These five subjects are interrelated and directly or indirectly influence students' personalities and characters.

The purpose of internalization in the humanistic aspect is for students to demonstrate and develop their potential with a focus on complete human beings, including a sense

of responsibility, environmental awareness, concern for others, and the improvement of students' moral behavior, such as eliminating smoking habits, refraining from using vulgar language and improving students' social interactions. Meanwhile, in the religious aspect, internalization aims for students to fulfill all religious aspects, such as performing congregational prayers, fasting, engaging in ethical conduct, performing acts of kindness, and showing respect and obedience to parents, among others.

The term "humanism" signifies something that enlivens the sense of humanity and the creation of a good life's ideals. In humanistic education, the teacher becomes the learner's friend. Teaching revolves around the learner and focuses on engaging activities, where learners learn from real-life experiences and build discipline through dialogical and cooperative approaches [13].

Religion refers to spirituality. In this context, the function of religion is to guide and regulate students' lives. However, religious issues often remain confined to formalities and become challenging to fulfill their intended functions [20].

The orientation of humanistic religiosity aims to foster individuals capable of actualizing Islamic teachings' values, whether in human-to-human relationships or human-to-Allah SWT relationships. Islamic religious education aims to shape individuals who possess responsibility, consciousness, and freedom as individuals and members of society. The integration and synergy of both aspects can create an ideal concept of values education in line with the philosophy of the Indonesian nation [1].

Based on the exposition above, teachers or educators must prepare the educational process to cultivate a humanistic and religious generation. In the educational process, teachers should be able to integrate Islamic religious education into character formation.

Implementing Internalization of Islamic Religious Education for School Programs at SMP Negeri 2 Colomadu

Faced with various challenges in character formation, especially post-pandemic and students from different backgrounds, requires teachers to work even harder. During the pandemic, students were out of the teachers' supervision, leading to the loss of positive habits at school. Many students also developed negative habits at home. Therefore, teachers must start from scratch in instilling positive habits, especially in humanism and religiosity. The school has implemented several approaches to reinternalize students' humanistic and religious characters based on these concerns.

In addition, in achieving the goals of Islamic Religious Education itself, SMP Negeri 2 Colomadu employs various methods and approaches. Islamic Religious Education encompasses the study of Aqidah (faith), Akhlak (morality), Fiqh (jurisprudence), Al-Quran Hadith, and Islamic history. These approaches and methods are integrated as follows:

1. Exemplary Conduct

This method involves providing students with good examples through both words and actions. It is considered one of the most effective methods in Islamic Religious Education because students can directly witness how teachers exemplify good conduct in all aspects of life.

In SMP Negeri 2 Colomadu, to realize this method, there is a recommendation that teachers, particularly Muslim teachers, must dress modestly to cover their aurat (parts of the body that should be covered). By doing so, students will imitate how teachers

dress. Additionally, teachers of Islamic Religious Education are required to demonstrate exemplary conduct related to the subject matter. In addition to delivering the lessons, teachers must also practice them in their daily lives at school. For example, in the Al-Quran Hadith lesson on respecting and obeying parents and teachers, we should exemplify how to show respect and obedience to parents and teachers correctly and appropriately. Through this approach, students can directly observe and respond to the examples set by teachers. This approach directly influences the humanistic and religious aspects of students.

Furthermore, in teaching Islamic history in Islamic Religious Education, teachers utilize storytelling methods that narrate exemplary and inspirational stories. This situation enables students to extract values reflected in those stories.

Teachers must indeed serve as educational figures, not only in delivering knowledge but also in cultivating good attitudes, both in social and spiritual aspects. Without exemplification, the information conveyed to students remains theoretical [15].

1. Habituation

This method encourages and provides space for students to apply theories directly, making difficult concepts easier for students through frequent practice [19]. It involves implementing good habits among students. By applying this method, students will become accustomed to repeating good actions, which will become ingrained as noble character traits. Through experience, students can easily become accustomed to practicing what is taught. Efforts are necessary because humans tend to forget and have weaknesses. This method aligns with the previous method of exemplary conduct since habituation originates from the exemplary behavior of a teacher toward students [14].

At SMP Negeri 2 Colomadu, congregational prayer is one of the habituations in Islamic Religious Education that is integrated into practice. In the Fiqh subject, specifically, the chapter on congregational prayer, the Islamic Religious Education teachers, Mr. Suyono and Mr. Sobari, require students to perform congregational prayers under the supervision of the teachers. It serves as an implementation of the learning material delivered by the teachers. It is not limited to prayer but also applies to other subjects. After students receive instruction, they are expected to implement it. For example, in prayer, teachers should demonstrate respect and obedience to parents and teachers correctly and appropriately. Through this approach, students can directly observe and respond to the examples set by teachers. This approach directly influences the humanistic and religious aspects of students. Additionally, in the Islamic Religious Education class, students must read the Quran before the lesson begins. It allows Islamic Religious Education to provide a platform for students to internalize Islamic values and understand the principles of reading the Quran.

Islamic Religious Education can be internalized through integration during the learning process. At SMP Negeri 2 Colomadu, this integration is carried out through various activities and habits, including:

- a) Praying before and after teaching and learning activities.
- b) Reading the Quran before starting the lesson.
- c) Performing Dhuha prayer.
- d) Performing Dhuhr prayer in congregation.
- e) Greeting and shaking hands with teachers, staff, and fellow students.

- f) Behaving politely towards anyone.
- g) Conducting charitable activities to teach students generosity, cultivate their concern for social or spiritual needs, as well as helping others.
- h) Engaging in activities during Eid al-Fitr and Eid al-Adha.
- i) Implementing the “Peer Tutoring” program.

The above habits support the delivery of Islamic Religious Education materials, balancing theory with real-life practice, to internalize and actualize Islamic Religious Education’s values as teachers desire.

2. Advice and Motivation

This method involves providing advice to help students correctly understand a certain matter. Motivation is a psychological or internal process that occurs within individuals and is influenced by various factors, aiming to influence students’ cognitive, affective, and psychomotor aspects [14]. This method significantly impacts when the advice is delivered appropriately and touches students’ hearts. Suppose students have difficulty applying the values of Islamic Religious Education in their lives. In that case, it is the teacher’s responsibility to continue providing motivation and advice so that what is taught can be deeply ingrained in students’ souls. They can apply it in their lives.

In practice, for example, if a student engages in inappropriate or repeated such behavior, the teacher provides advice and motivation to help the student understand and realize that their actions are wrong. It must be done continuously for the desired internalization to occur effectively.

To ensure that advice and motivation are correlated with Islamic Religious Education.

This method is implemented in SMP Negeri 2 Colomadu for Islamic Education. Suppose a student violates the learning contract within the classroom. In that case, the teacher provides punishment by writing specific verses from the Quran according to the severity of the offense. Additionally, students must memorize the Quran and submit it to the teacher within a specified period. Besides educating, it is necessary to provide punishments that can develop the students’ thinking patterns and character.

Due to the unfavorable examples from their home environment, the school needs to instill and emphasize humanistic and religious values. Therefore, teachers collaborate and consider the influence of the surrounding environment in cultivating these attitudes.

With the above methods and programs, students are expected to engage in humanistic and religious activities, contribute to social and community life, practice comprehensive religious principles, and always adhere to their beliefs.

Here is the table presenting the above approaches (Table 1).

Religious Humanist Character as an Achievement of the Success of Islamic Religious Education at SMP Negeri 2 Colomadu

The above paragraphs describe the programs and approaches implemented at SMP Negeri 2 Colomadu, particularly in Islamic Religious Education, to internalize humanistic and religious character in students. The school has succeeded in internalizing Islamic Religious Education, evidenced by various changes in students’ attitudes within the school environment.

From a humanistic perspective, one form of discipline is obeying the rules set by the teachers or the existing rules agreed upon. Students demonstrate discipline in managing

Table 1. Method and Internalization

No	Method	Internalization
1.	Exemplary	The approach is to set a good example for students through words and actions during and outside learning activities. It is expected that the teachings of Islamic Education can be applied in life, such as in how the teachers dress.
2.	Habituation	The approach is to instill positive habits in students. Students will become accustomed to certain behaviors through these positive habits, such as interacting respectfully with teachers and performing congregational prayers (Sholat Berjamaah).
3.	Advice and Motivation	The approach is by providing advice to ensure that students clearly understand a situation and consistently offering motivation to influence their cognitive, affective, and psychomotor attitudes.
4.	Rules and Punishments	The approach is by consistently enforcing and instilling school rules to deeply internalize them in students' minds and providing educational punishments capable of transforming students' character. For example, one form of punishment is having students write verses from the Quran and memorize passages from it.

their time and taking responsibility for their actions. For example, if students are late for school, they accept the consequences. When working on assignments, students display discipline in completing them. Additionally, students can minimize negative behaviors such as using foul language, fighting, and engaging in inappropriate interactions with the opposite sex.

Regarding the religious aspect, students have been able to internalize practices such as performing congregational prayers, fasting, and learning various Islamic teachings such as jurisprudence (fiqh), creed (aqidah), ethics (akhlak), and the Quran and Hadith. Students demonstrate these practices both at school and at home. Over time, students have learned to read the Quran during classroom learning.

Through implementing these programs and approaches, Islamic Religious Education at SMP Negeri 2 Colomadu has successfully transformed and internalized humanistic and religious attitudes in students' lives. This situation is evident from student behavior changes within the school environment.

Based on observations, interviews, and documentation conducted by the researcher at SMP Negeri 2 Colomadu, it is clear that the goal of internalizing Islamic Religious Education is to shape students' humanistic and religious character and address concerns about the widespread moral degradation among students. Internalization of Islamic Religious Education has been implemented at SMP Negeri 2 Colomadu for several years. It is integrated into students' daily lives. It plays a crucial role in shaping students' character, aiming to produce intellectually competent, morally upright individuals.

In the concept of internalizing Islamic values at SMP Negeri 2 Colomadu, there are stages involved in the process. These stages are as follows:

1. Value Transformation Stage involves informing students about good and bad values. There is communication between teachers and students regarding the delivery of Islamic teachings, which has a cognitive aspect. Mr. Suyono, the Islamic Religious Education teacher at SMP Negeri 2 Colomadu, conveys the subject matter through habituation and setting an example related to the teachings.

2. Value Transaction Stage: In this stage, internalization of Islamic Religious Education occurs through two-way communication between teachers and students, resulting in reciprocal relationships and interactions.

In SMP Negeri 2 Colomadu, Mr. Wiyono, as the Islamic Religious Education teacher, integrates Islamic values with practical applications that align with the lesson content. For example, during the Fiqh lesson on congregational prayer, students are instructed to perform it daily, monitored by the teacher, and recorded in their student books.

Several aspects need to be developed in the internalization of Islamic values in Islamic Religious Education:

- a) Environment
- b) Exemplification
- c) Habituation

Factors that support the implementation of internalizing Islamic Religious Education at SMP Negeri 2 Colomadu include periodic guidance and counseling sessions integrated into the curriculum system. However, it is important to note that outside of school, as teachers, we cannot have extensive supervision and monitoring.

In addition to the role of the Islamic Religious Education teacher, the guidance counselor (Guru BK) also plays a significant role in shaping students' character. In addressing specific cases, the Islamic Religious Education teacher, with the assistance of the guidance counselor, adopts an individual approach. The actions taken by the Islamic Religious Education teacher and the guidance counselor to this issue include:

- a) Overcoming obstacles in implementing the internalization of Islamic Religious Education to shape a humanistic and religious character.
- b) Challenges in internalizing Islamic Religious Education may arise due to environmental influences (Table 2).

In this matter, the role of the school principal as a leader in education cannot be underestimated. The principal monitors the progress of the education process and possesses a strong spirit of work and motivation in developing the skills and abilities of human resources to work hard, sincerely, and intelligently [10].

Table 2. Concept and Implementation

No	Concept	Implementation
1.	Value Transformation	During this stage, the teacher transforms the concepts of good and bad, specifically related to the cognitive aspects of Islamic values. For example, the teacher provides explanations or information to students about noble virtues and vices in conduct (good things and bad things) and about halal (permissible) and haram (forbidden) foods according to Islamic principles. The teacher focuses on imparting knowledge and understanding to the students regarding these specific aspects of Islamic values.
2.	Value Transactions	In this stage, two-way communication between the teacher and students creates a reciprocal relationship and interaction. For example, the teacher demonstrates practical examples regarding halal and haram foods. Then the students are asked to respond and actively apply this knowledge daily. The teacher encourages the students to participate, engage in discussions, and practice the principles taught. Through this interactive process, the students gain knowledge, internalize, and apply it in their actions and behavior.

5 Conclusion

Certainly, in implementing the aspects mentioned above, there are various methods or steps to achieve the intended goals. These can be realized through several programs implemented in SMP Negeri 2 Colomadu. The values in Islamic Education can be integrated through exemplary behavior, habituation, motivation, and other approaches.

The internalization of Islamic Education in shaping the character of humane and religious students at SMP Negeri 2 Colomadu is a step taken to address or minimize issues such as moral degradation, character formation of students, and instilling Islamic values in daily life.

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