



The Role of the Pastor in Achieving the Value of Tolerance Religious People in Digital Public Space

Aji Suseno¹, Hendrawan Widodo, Samuel Agus Santoso, Ayub Rusmanto

¹ Sekolah Tinggi Teologi Baptis Indonesia, Semarang, Indonesia

ajisuseno@stbi.ac.id

Abstract. Tolerance is very necessary in the life of Christians in Indonesia, because Indonesia consists of multiculturalism and various religions. This study aims to determine the role of the priest in seeking and fostering tolerance among religious people in the midst of the *Jama'at*. In this study, we pay attention to the role of pastors in seeking and fostering tolerance among people, to interact with each other, respect each other, help each other and respect each other. The method used in this research is descriptive qualitative with a study of the role of the pastor as the leader of the community to strive for and foster tolerance among religious people in the midst of the congregation. This study uses an approach to assessment procedures and literature review, literature study, empirical data and tracing the scientific works of previous researchers that have been published related to the subject. The results of the study indicate that the reality of the role of the pastor in seeking and fostering tolerance between religious communities in the midst of the congregation has been carried out in a structured and programmed manner so that congregations interact with each other, respect each other, help each other and respect each other and have an impact on other religious communities.

Keywords: pastor, public digital, public sphere, tolerance, religious people

1 Introduction

Indonesia is known as a country that has a multicultural, multi-religious and diverse population which is tied under one motto “Bhineka Tunggal Ika” which means that although they are different, they are still one. This motto has been a force that unites the Indonesian people for decades [1]. As stated by Mahfud, Indonesia has the most pluralistic society in the world so that it becomes the best place of reference for the concept of a pluralistic society [2]. Diversity that is integrated in unity is the uniqueness of the Indonesian nation which must be recognized as a strength from the gift of difference, even though it is prone to clashes with problems resulting in conflicts and divisions [2] Disunity results in distance due to differences and intolerance, this is the potential for conflict in society. It is unavoidable that there are various indications of concern, namely the emergence of community organizations, professions, religions and other organizations that carry out intolerant actions.

© The Author(s) 2023

S. E. Zaluchu et al. (eds.), *Proceedings of the International Conference on Theology, Humanities and Christian Education 2022 (ICONTHCE 2022)*, Advances in Social Science, Education and Humanities Research 802, https://doi.org/10.2991/978-2-38476-160-9_14

There are many acts of violence in the name of religion in various forms, from fundamentalism, radicalism, to terrorism and religion becomes legitimacy for humans to act intolerantly towards others [2]. Moreover, the existence of verbal conflicts and digital conflicts with racial nuances in the virtual world public space often adorns the comments column on FB and YouTube social networks. Disputes in the multicultural area at this time can only occur through advances in technology and information technology in the Industrial revolution 4.0. namely in the digital public space. Because the progress of the times accelerates the rate of information transfer and accelerates the meeting of relations and interactions between humans that cannot be limited by space and time. So that the interaction relationship in communication is not only on a limited scale but also occurs on a larger scale via social media and all activities related to online technology. This can be due to the level of diversity of the Indonesian people which is easily ignited by SARA confrontation, because so far, the source of conflict that is prone to triggering conflict comes from religious differences [3]. Viewing extremism and radicalism is widespread and religion is the most significant container for the development of these actions. It is inevitable and undeniable that no religious group is immune to the problem of extremism and radicalism. In general, inter-religious conflicts are caused by the attitude of feeling the most right by eliminating the truth of others so that inter-religious crises are inevitable [4]. According to Arifianto, people want a life full of peace, comfort and tolerance is the dream and hope of everyone, both religious and non-religious in Indonesia. Thus, tolerance is very necessary in the life of Christians in Indonesia, therefore the role of the pastor to seek and foster tolerance among the people is a command and responsibility in teaching and preaching in the midst of the congregation [3]. So that the role of believers in the invisible digital public space can bring change in the real world.

The Bible says that loving Him with all your heart and with all your understanding and with all your strength, and loving your neighbor as yourself is far more important than all burnt offerings and sacrifices (Mark 12:33). He who withholds love for his neighbor neglects the fear of the Almighty (Job 6:14). Love does not harm one's neighbor, therefore love is the fulfillment of the law (Romans 13:10). This is my commandment, that you love one another, as I have loved you (John 15:12). Therefore, the role of the priest as the leader of the people can be a parameter for the emergence of tolerance within and between people [3]. This is understandable because the Indonesian nation is known as a pluralistic nation with many ethnicities, tribes, religions, languages, cultures and customs, but in the constitution the state requires its citizens to embrace one religion whose existence is recognized as written in article 29 paragraph (1) and (2) the 1945 Constitution. The provisions in Article 29 of the 1945 Constitution are very important, meaning that every ummah has the opportunity to practice religion and create tolerance in religious life [5]. Both in real terms and in the digital world, the attitude and value of tolerance must be obtained as the rights of the nation's children.

Paying attention to this, fostering the values of tolerance, must be carried out by priests in various religious activities in the midst of the congregation [6]. In the congregation this is very important, because there are many differences in educational background, ethnicity, language and even interests contained in it. Consequences will

occur if there is no mutual understanding and mutual understanding [7]. The philosopher Isaiah Berlin stated that what is needed among the people is not just looking for similarities and agreements that are not easy to achieve, what is most important in a diverse community is mutual understanding [7]. To address this, the role of the priest as a leader in the midst of the people is responsible for consciously seeking and fostering tolerance between religious communities [3]. In seeking and growing for the advancement of the service of the people in the field of spirituality and religious tolerance, the role of the pastor must be voluntary, self-devoted, humble and capable of being an example 1 Peter 1:2, take care of the flock of God. Watch over them willingly, not grumbling; nor because of the results you will get, but because you want to serve God. With these problems, the author examines with a literature review how the role of the pastor seeks and fosters tolerance for religious life in the midst of the congregation as part of the community so that it has an impact on the environment and all people in Indonesia [3].

2 Method

The research method used is descriptive qualitative [8]. According to Junaidi, qualitative research emphasizes the virtue or the most important thing is the meaning behind an event, phenomenon and social phenomenon that can be used as valuable learning for concept development [1]. The method used in this research is descriptive qualitative with a study of the role of the pastor as the leader of the people trying to foster tolerance among religious people in the midst of the congregation. With this method, the assessment procedure uses literature review, literature study, empirical data and tracing the scientific works of previous researchers that have been published related to the subject. Wandu and Mayer said that the results of library research can be trusted in answering research problems because the content of the research has been done previously by other researchers [9]. This study aims to determine the extent to which the role of the pastor is seeking and fostering tolerance for inter-religious life in the midst of congregations in a digital public space. The researcher found that the reality of the pastor's role in seeking and fostering tolerance between religious communities in the congregation, to interact with each other, respect each other, help each other and respect each other has been pursued through structured and programmed activities. Activities in data analysis include data slices, data presentation, data verification and data validation, and data triangulation.

3 Findings and Discussion

3.1 Pastor's Responsibilities

A pastor is responsible for the spiritual growth and development of the congregation. This responsibility has existed since the priestly tradition of the Israelites and continues to develop according to the beliefs and context of the ministry entrusted [10]. As stated by Robert P. Barrong, a pastor is in charge of preaching the truth of God's

Word to church members or teaching the best to church members, guiding and assisting the congregation in solving problems [11]. The preaching of God's Word is carried out through sermons in the church pulpit every week and ecclesiastical holidays, the implementation of PA in the service environment and ceremonies such as wedding blessings, mourning, thanksgiving and others [12]. The importance of good preaching of God's Word is closely related to the task of proclaiming the work of Jesus in the midst of the people in the world. Through good preaching messages, church members receive true teaching so that the congregation experiences peace, forgiveness of sins, repentance, salvation, and hope for the coming of God's kingdom [12]. Through preaching the pastor motivates the congregation to express it in life and in each other. Go into all the world and preach the gospel to every creature (Mark 16:15). It cannot be ignored the responsibility of the pastor to his congregation to set a good example for them, because the example has an impact internally in the midst of the congregation and externally for other religious people.

Robert M. Peterson said that a pastor, like the priests in Israel in the past, is appointed as a spiritual leader in the midst of the congregation who has the authority and power to carry out the leadership task and serve the church carefully and humbly [10]. In fact, it is through mentoring/visiting or pastoral counseling in order to optimize services to church members. Pastoral care is an expression of assistance that is seeking and seeks to bring recovery to people who suffer from impaired function and personal destruction due to crisis. This ministry has a mission to reach people both inside and outside wherever people need help [12]. The law on human rights, Exodus 23:5 says, if you see your enemy's donkey falling because of the weight of his burden, do not be reluctant to help him. You must be willing to help him by unloading his donkey. In addition, the duties and responsibilities of the pastor in the pastoral ministry of pre-baptism and Holy Communion are aimed at people who repent of their weaknesses such as Paul (Rom 7:13-26) who are weak in their faith, who get their power from Christ. Teaching ministry given to the pastor who leads the congregation. There are eight indicators that become the basis for a pastor to be categorized as successful, namely; 1) Integrity, 2) kindness, 3) trust, 4) growth, 5) love, 6) joy, 7) excellence, and 8) joy. It is the responsibility of the pastor to attend and teach in the fellowship of the congregation which is carried out in the midst of the congregation's family so that the pastor mingles with the members of the congregation in an effort to foster good relations between church members with one another [12].

Pastors and socio-economics are holistic services, which are service efforts to free people from poverty, ignorance, destitution, all diseases, injustice and all forms of backwardness in society, as Jesus did (Matthew 4:24; Luke 4:18-19). The pastor's job is to try to be a blessing in the world through mentoring activities for those who are neglected, eradicating poverty and underdevelopment through community empowerment and development, not only for members of the congregation, but also caring for other religious communities in need [12]. The pastor in the midst of the ministry is responsible for financial management and fund independence efforts, through structuring the offering and financial system, structuring and utilizing these funds to help people in need. The presence of the priest in the midst of inter-religious life, many people are worried, anxious and experiencing difficulties. Thus, one of the pastor's

duties is to seek help based on love [13]. Therefore, while there is still opportunity for us, let us do good to everyone, but especially to our friends in the faith (Gal 6:10). Love does not do evil to other people, because love is the fulfillment of God's law (Romans 13:10).

3.2 Cultivate and Cultivate Tolerance

Bhineka Tunggal Ika, which means that although they are different, they are still one, it has been tested and proven, Indonesia is multicultural, multi-religious and has various kinds of diversity. As stated by Endang Purwaningsih, tolerance is an effort that is grown in the diversity of various dimensions of life, so that consistency and stability of life can be realized, far from conflict and social tension and hostility between fellow humans in society [7]. Indonesian society is colored by religious diversity and has even become the uniqueness of the Indonesian nation and this plurality is an inseparable component of the character of Indonesian people's life [14]. So with the differences and diversity, Indonesian people should anticipate each other, respect and the importance of tolerance so that there is no division. According to Kamisa and Ahmadi, the obligations and obligations as Indonesian people have a very large impact on an event or a human expectation on the way individuals think and act in certain situations and conditions based on social status and function [14].

Likewise, the pastor as a leader can seek and foster community harmony in teaching, preaching and educators in the midst of religious communities within the church. As explained by Arifianto, the role of the priest in seeking and cultivating spirituality and relationships with fellow believers and between religious communities. The church is a community of people who are called to come out of the dark into His miraculous light and the church is called to be His witness and live as light in the midst of society [3]. As Jesus said to His disciples, you are the salt of the earth. If the salt loses its saltiness, how can it be restored? It's no use but to be dumped and trampled on by people. You are the light of the world. A city that is on a mountain cannot be hidden... so let your light shine before people, that they may see your good works and the glory of your Father who is in heaven (Matt 5:13-16). The role of the pastor is to seek and cultivate tolerance, to remain consistent and the service orientation to focus on his life for God and show concrete actions to follow the example of Jesus [3]. In a dialogue a scribe asked Jesus about the supreme law, Jesus answered him: "Love the Lord your God with all your heart and with all your soul and with all your mind. ... and the second commandment, which is similar to it, is: You shall love your neighbor as yourself (Matt 22:36-39). Jesus showed how the teaching of love for neighbor is in practical action in a broad and universal nature, pure and unselfish. Love your neighbor as yourself is that everyone who is concerned must show the reality of love for God and love for others (Matt 7:12). Whatever you wish, what men do to you, do to them also (Matthew 22:39). Respecting human beings and respecting each other as a whole in daily life is an important goal of the attitude of seeking and fostering tolerance for inter-religious life [5]. Thus, the role of the priest in this matter is determined by the communication of divine truth in realizing tolerance in the midst of religious people.

It is the responsibility of all humans in Indonesia to contribute as tangible evidence of the national development of the Indonesian nation. Teachings, sermons and activities carried out are devoted to the integrity of the Indonesian nation. Tolerance of inter-religious life should be taught to be the foundation of harmony in society and among religious believers [5]. Although in reality building religious tolerance has various challenges to make it happen. There needs to be awareness in the community that tolerance is urgently sought and grown to build a sense of national unity and integrity so that mass clashes do not occur [15]. Therefore, the strategy of teaching, preaching or training people and congregations in developing faith and loving others is a real proof of effort and fostering tolerance [16]. Webster's New American Dictionary explains tolerance: "Liberty toward the opinion of hers, patience with others" which means to give freedom / allow the opinions of others and be patient to meet, meet and deal with other people. As a priest in the midst of the people, seeking and fostering an attitude of tolerance can be done with mutual respect and cooperation between religious communities as the implementation of teaching and sermons so that it has an impact on followers of other religions and adherents of other beliefs to live side by side with each other and peacefully, so as to create unity. and the coveted unity of the Indonesian nation for the achievement of national development [14].

3.3 Pastoral Teaching in the Middle of the Congregation in a Digital Public Space

Humans need teaching in their lives, teaching is an effort so that humans can optimize their competencies through teaching and or other learning that is known and understood by many people. Teaching is an effort to teach participants or people in the midst of the congregation to develop their potential to have religious spiritual strength, self-control, personality, intelligence and skills needed by themselves and the community. While preaching is a profession that proclaims the will of God through His word. The proclamation of God's word has a positive impact on the spiritual life of the listener, namely a change for those who hear it [14].

To strive for and foster tolerance for inter-religious life dynamically and openly by giving sermons consciously teaching based on the word of God capable of carrying out good and harmonious relations as Indonesian citizens [14]. Religious tolerance means that each religion provides opportunities for others and maintains a conducive atmosphere for adherents of other religions to carry out worship according to their religion without hindering them [15]. In this case, Ramadhanita said the concept of harmonious religious life is in accordance with the trilogy of religious harmony; 1) Harmony among religious people. 2) Inter-religious harmony, and 3) religious harmony with the government. This concept was designed by the government to be established and continue to strive for social interaction, both with fellow religious people, with people of other religions, as well as when they interact with the government [17]. What is meant by religious tolerance is tolerance which includes the issue of a person's faith related to ideology and faith related to God and his beliefs while paying respect for the implementation of the doctrine he adheres to or believes in [4]. Tolerance between religious communities is grouped into two; 1) Static tolerance is coop-

eration tolerance which is only theoretical. 2) Active tolerance breeds cooperation for a common goal so that inter-religious harmony is not limited to a theoretical study, but as a reflection of togetherness among religious communities as one nation [4].

In inter-religious life, effective inter-religious and cultural communication increases efforts and fosters tolerance, because the communication becomes a collaborative study that brings together all elements of difference into a single unit. So that inter-religious people in the midst of the congregation respect each other, help each other and respect each other [17].

The understanding and opinions of several pastors regarding the tolerance of inter-religious life in seeking and fostering tolerance include teaching and preaching, that all religions in Indonesia proclaim goodness and love for others. To avoid conflicts, religious wisdom and maturity are needed in seeking and fostering tolerance between group interests and public interests, or between personal interests and national interests. In addition, religious people need to understand religious pluralism as a community unit in a multicultural and religious diversity frame. This is started and carried out in teaching and preaching to seek and cultivate tolerance so that mutual understanding, understanding, respect, helping and respecting each other is realized [17].

The implementation of the teaching and preaching of the pastor seeks and fosters religious tolerance, that religious diversity is the reality and sovereignty of God, so that humans accept and continue to strive and foster tolerance by directing common interests and goals. Ricky said that tolerance should be fostered and maintained by the Indonesian people so that social harmony and peace will be better, although there are still obstacles in preserving tolerance between religious communities, among others, fanaticism and radicalism, the spread of one religion to other religions and syncretism [15].

However, people in Indonesia still hold paternalistic views. The interpretation is that the leader of the community plays an important role in determining the pattern of social interaction in the community, both vertically and horizontally. The role of the pastor in teaching and preaching emphasizes the side of equality and pluralism, so tolerance between religious communities is better and far from conflict [17]. The role of the pastor in seeking and fostering tolerance has agitation to realize a commitment to respecting differences, diversity, the presence of religious pluralism, which is essentially interpreted in a social context, not doctrinally understood. Then tolerance will be realized in the life of religious people in the midst of the Indonesian nation which begins between fellow religions and between religious communities so that democratic consolidation in religious life will grow [17]. As Proverbs says, He who insults his neighbor sins, but blessed is he who has compassion on those who suffer (Proverbs 14:21). The heart of the wicked covets evil and has no mercy on his neighbor (Proverbs 21:10). If anyone says, "I love God," and hates his brother, he is a liar, for he who does not love his brother whom he has seen cannot love God, whom he has not seen (1 John 4:20).

3.4 Actualization of Believer

In fact, the digital public space is a room for proof, does it now describe the existence of Christianity as just a routine with all the bad things that are happening today. So Christianity in the digital public space is a virtual world that is up for grabs. The virtual world is not in a clean condition right now, wheat is growing together with the weeds in a single nursery called the digital space. As stated by Habermas in Fatah and Fatanti that the ideal public space must reflect the criteria of comprehensiveness, truth, truthfulness, and rightness. This illustrates that the current digital public space is no longer in an ideal state even though Christian values far exceed the ideal state required by Habermas. Christianity is full of perfection, truth, purity and sincerity, peace and full of goodness and virtue. As part of a social society, Christianity needs to rise up to encourage and restore the digital public space to the strength of its functions, namely education, social and economics and most importantly maintaining harmony among the nation's children. So that all congregations in actualization in public spaces can become role models, seek and foster tolerance can be understood as an attitude of mutual understanding, understanding, respect for diversity and being nurtured with capabilities coupled with skills of openness, communication and independence of thought, belief and trust which can currently be expressed in the public space. digital public. So that the meaning of tolerance in religious life can be implemented in an attitude of respecting other religions, maintaining inter-religious harmony, helping other religious people, helping each other, providing good examples. Whatever you want people to do to you, do the same to them. That is the content of the whole law and the prophets (Matthew 7:12).

4 Conclusion

Christianity is required to appear in the digital public space, not as one of the meanings of Christianity but for the noble value of being light and salt to fellow human beings. Christianity is mandated to be able to be the captain or direction of the flow in the digital public space so that the color of God's glory dominates in it through teaching pastors to use digital space and the development of the Christian digital community as a means of realizing tolerance and reducing the intolerance that dominates the public sphere today. Therefore, from the explanation that has been described, in this paper it can be concluded that the role of the pastor in seeking and fostering tolerance plays an important role in teaching and preaching so that life in the midst of multicultural, multicultural, and multi-religious religious communities can interact, mutually respect, help each other and respect each other has an impact on other religious communities.

The role of the pastor who teaches and preaches in the midst of the congregation in the Unitary State of the Republic of Indonesia, requires teaching and preaching that motivates and directs the congregation to live and behave actively in tolerance. The pastor as the leader of the people should have optimal and proportional competence and have a strong commitment in setting an example to the people in the midst of religious diversity regarding tolerance.

References

1. S. Zebua, T. Tafonao, D.- Lidya S, E. Sinaga, and A. Lahagu, "Guru Pendidikan Agama Kristen Sebagai Ujung Tombak dalam Menekan Terjadinya Intoleransi di Antara Siswa di Sekolah," *Fidei J. Teol. Sist. dan Prakt.*, vol. 4, no. 2, pp. 245–261, 2021, doi: 10.34081/fidei.v4i2.275.
2. G. Lestari, "Radikalisme Atas Nama Agama dalam Perspektif Intelektual Muda di Tengah Realitas Multikultural." *Khazanah Theol.*, vol. 3, no. 3, pp. 181–193, 2021, doi: 10.15575/kt.v3i3.12723.
3. Y. A. Arifianto, "Peran Gembala Menanamkan Nilai Kerukunan dalam Masyarakat Majemuk," *Voice Hamy J. Teol. dan Pendidik. Agama Kristen*, vol. 3, no. 1, pp. 1–13, 2020.
4. D. Anggraeni and S. Suhartinah, "Toleransi Antar Umat Beragama Perspektif KH. Ali Mustafa Yaqub," *J. Online Stud. Al-Qur'an*, vol. 14, no. 1, pp. 59–77, 2018, doi: 10.21009/jsq.014.1.05.
5. Y. A. Arifianto and K. Stevanus, "Membangun Kerukunan Antarumat Beragama dan Implikasinya bagi Misi Kristen," *HUPERETES J. Teol. dan Pendidik. Kristen*, vol. 2, no. 1, pp. 39–51, 2020, doi: 10.46817/huperetes.v2i1.44.
6. D. O. Daeli and S. E. Zaluchu, "Analisis Fenomenologi Deskriptif terhadap Panggilan Iman Kristen untuk Kerukunan Antar Umat Beragama di Indonesia," *J. Sundermann*, vol. 1, no. 1, pp. 44–50, Nov. 2019, doi: 10.36588/sundermann.v1i1.27.
7. E. Purwaningsih, "Mengembangkan Sikap Toleransi dan Kebersamaan di Kalangan Siswa," *J. Visi Ilmu Pendidik.*, vol. 7, no. 2, 2016, doi: 10.26418/jvip.v7i2.17156.
8. S. E. Zaluchu, "Strategi Penelitian Kualitatif Dan Kuantitatif Di Dalam Penelitian Agama," *Evangelikal*, vol. 4, no. 1, pp. 28–38, 2020.
9. D. L. Pitaloka, D. Dimiyati, and E. Purwanta, "Peran Guru dalam Menanamkan Nilai Toleransi pada Anak Usia Dini di Indonesia," *J. Obs. J. Pendidik. Anak Usia Dini*, vol. 5, no. 2, pp. 1696–1705, 2021, doi: 10.31004/obsesi.v5i2.972.
10. A. Mangean, "Pendekatan Historis Kristis Terhadap Bilangan 3 dan 4 tentang Tanggung Jawab Pendeta," *BIA' J. Teol. dan Pendidik. Kristen Kontekst.*, 2019, doi: 10.34307/b.v2i2.133.
11. R. P. Borrong, "Signifikan kode etik pendeta," *J. gema Teol.*, vol. 39, no. 1, pp. 80–93, 2015.
12. O. Dachi and D. Lase, "Etos Kerja Pendeta BNKP," *SUNDERMANN J. Ilm. Teol. Pendidikan, Sains, Hum. dan Kebud.*, 2020, doi: 10.36588/sundermann.v13i1.34.
13. A. Rusmanto, "Pengharapan di Tengah Pandemi Covid-19: Perspektif Roma 5:1-5," *Author*, 2021, *HAGGADAH (Jurnal Teol. dan Pendidik. Kristen)*, vol. 2, no. 2, pp. 148–160, 2021.
14. S. Abdulatif and D. A. Dewi, "Peranan Pendidikan Kewarganegaraan dalam Membina Sikap Toleransi antar Siswa," *J. Pendidik. dan Pengajaran Guru Sekol. Dasar*, vol. 4, no. 2, pp. 103–109, 2021.
15. R. S. Muharam, "Membangun Toleransi Umat Beragama di Indonesia Berdasarkan Konsep Deklarasi Kairo," *J. HAM*, vol. 11, no. 2, p. 269, 2020, doi: 10.30641/ham.2020.11.269-283.
16. J. Sinaga, R. W. Sagala, R. Ferinia, and S. Hutagalung, "Peran Fundamental Gembala Bagi Guru Saat Pandemi Dalam Pembelajaran Online Berbasis Karakter: Tantangan dan Sistem Pendukung," *J. Pendidik. Agama Kristen*, vol. 2, no. 1, pp. 13–35, 2021.
17. Ramadhanita Mustika Sari, "Keharmonisan dalam Kehidupan Umat beragama Perspektif Pendeta di Indonesia No.," vol. 25, no. 1, pp. 1–9, 2020.

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

