



Reducing the Inner Child level of College Students via Sufistic Guidance and Counseling with Tadabbur Alam Technique

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Abstract. This study aims to describe the inner child profile in students and analyze its implications for Sufistic guidance and counseling of tadabbur alam techniques. This research uses a qualitative approach with a descriptive method. The research subjects amounted to three active students of Universitas Indraprasta PGRI, Jakarta. Data collection techniques are carried out by interviews, observation, and documentation as well as literature analysis. Data analysis was carried out using models from Miles and Huberman, namely data reduction, data presentation and drawing conclusions. The results showed that in the first theme of "childhood experiences affecting the inner child", subject A and subject B were influenced by parental verbal abuse during parenting, subject C was influenced by events of physical violence in the family. In the second theme "personality formed by a wounded inner child", subject A has a personality that tends to feel happy when seeing others suffer, subject B has a personality that tends to distrust male loyalty, subject C has a personality that tends to have anxiety. In the third theme "efforts to rise from the inner child owned", subject A chose to seek social support through girlfriends and grandmothers, subject B chose to express himself by trying makeup tutorials and uploading videos on tik tok, subject C chose to focus on his lectures in order to graduate and also look for Islamic content on Youtube. Sufistic guidance and counseling of tadabbur alam techniques are recommended to be interventions that can be used to reduce inner child in students.

Keywords: Inner Child, Guidance and Counseling Sufistic

1 Introduction

Personality is an interesting topic to be discussed from various sides. One part related to personality formation discussed in this study is about the existence of an inner child,

especially in college students. Inner child is a side of a person's personality that is formed from childhood experiences [1] It can also be interpreted as a small child figure that is still inherent in the individual. The little child in the individual never leaves and settles in the subconscious. These conditions influence individuals in making decisions, responding to problems, and living life. Unpleasant childhood experiences or lack of nurturing in the family can continue to imprint on a person. Inner child is the side of the individual's personality that still reacts and feels like a child or childish side in a person [2]. The inner child affects the personality, and the way a person behaves as an adult [3]. This condition occurs because a person's childhood experiences in the past can have a destructive effect on the present. Each person's inner child is at the core of a personality formed by his or her experiences of how to act to be loved acquired during childhood [4] .

Negative actions obtained in childhood, of course, can cause psychological trauma and affect the inner condition of the child in individuals. Some negative impacts can be caused by the existence of an inner child on the individual [5]. When growing up, the inner child's condition can manifest in various forms of negative feelings and behaviors, ranging from feelings of unloved, easy anxiety, difficulty trusting others, and so [6][7] . According to [8] One of the negative impacts of an injured inner child is the emergence of emotional behaviors or situations in adulthood that are less conscious of the individual. The inner child is the part within the individual that is shaped through childhood experiences that have an impact on adult life. The inner child is a form of past experience that has not been resolved properly. The inner child is also related to experiences gained as a child. Pleasurable experiences have a positive impact on adult life, but negative experiences can cause inner wounds in individuals.

The inner child in the individual must be aware to be able to take appropriate action and not aggravate the negative impact of the inner child [9]. Individuals who experience neglect, lack of affection, control, protection and nurturing in dysfunctional families can hurt a person's inner child. If the wound is not realized and healed, it will carry over to adult life. For example, a daughter sees her parents quarreling and then she sees her father hitting her mother. After she becomes an adult woman, she tends to be difficult to believe, afraid to fall in love and afraid to have relationships with men. This is because the inner child in him has been injured so that it becomes traumatized and affects his adult life. Characteristically, people whose inner child is being hurt will exhibit problems with trust, intimacy, addictive and compulsive behavior, and interdependent relationships. As a result, many of them end up having attachments or bonding with lowly parents. Or, his childhood trauma led him to the implementation of behaviors as an adult who often felt insecure, anti-critical, irritable, irritable, afraid of being hurt by others, worried, anxious, and insecure. These behaviors are a form of self-defense

against "danger" created by the environment as a form of manifestation of parenting patterns during childhood [10].

Therefore, research related to inner child is important to provide literacy to the community, especially parents in order to provide good parenting patterns for their children. Moreover, around 30.1% or 79.5 million of Indonesia's population are children, the data was obtained from the Infographic source of the Indonesian Child Protection Commission [11]. It has been explained before, that an injured inner child can affect life in adulthood. This condition will certainly also affect the achievement of developmental tasks in early adulthood. The developmental tasks in early adulthood include choosing a life partner, achieving social roles, taking responsibility, achieving emotional independence, learning to build a home life with a life partner, raising children, and being a good citizen [12].

Research related to the inner child, conducted at Dominion University by [13] in Nigeria. The results of the study are related to research indicators in the form of childhood experiences and personalities formed due to injured inner children. The results showed that adult individuals who experienced trauma in childhood (one of which could be caused by experiencing domestic violence) had a personality that tended to be depressed and had lower self-resilience than adult individuals who did not experience trauma. Other research was conducted by [14] in America against 414 students. The results of the study are related to personality research indicators formed due to injured innerchilds. The results showed that individuals who had experienced trauma since childhood, had personalities that tended to avoid something risky or avoid problems and less courageous in facing problems.

Wounds caused by the inner child can be treated with the intervention of Sufistic guidance and counseling. Sufistic guidance and counseling uses Sufism concepts and values based on Qur'anic texts and hadith to bring individuals to overcome problems and develop their potential. Sufistic guidance is the result of a combination of psychology and Sufism which plays a strong role in realizing human mental health. Mental health results in peace, well-being, and peace of mind [15][16] Mental health can be realized if humans understand the nature of themselves as humans both as individuals, socially, and spiritually. Sufistic guidance and counseling of *tadabbur alam* techniques as an effort to help which in its activities also aims to increase the awareness of the mind, heart, and soul of counsellors (students) through the process of thinking, pondering, and studying further about the special balance found in oneself and in nature (for example mountains and oceans). Through the harmonization of reason and soul, students will be more able to have meaningful and useful life skills as an effort to rise from the slumped condition [17]

2 Methods

The research approach chosen in this study is a qualitative approach with a descriptive method. The research subjects or informants in this study amounted to three (3) people. The informant is selected by purposive sampling technique. The informants will be dis-guised as research subjects A, B, and C. The criteria for selecting these informants are; 1) is a student of Universitas Indraprasta PGRI Jakarta, 2) has the age of >19 years, and 3) experiences trauma or mental injury due to domestic violence in the family so that it feels the negative impact of the inner child. The instrument in this study is the researcher him-self. Data collection includes interviews, observations, and documentation. The interviews conducted were unstructured and open-ended. The interviews conducted were in-depth in-terviews and counseling interviews. As per opinion by Tohirin [26] that in-depth in-terviews are generally conducted in an unstructured interview format. The questions con-tained in the interview outline the meaning that the informant has today regarding the im-pact of the inner child in him and the efforts made by the informant today to rise from his inner child. Observation is carried out by observing the informant's body gestures and in-tonation of speech, as well as facial expressions when answering the questions asked. Documentation is carried out by analyzing informant public documents located on Whats App social media. The research process that took place in this study ranged for approxi-mately five months. In addition, literature studies are also carried out by analyzing journal articles, books, and other reading materials to deepen the concept of Sufistic guidance and counseling of natural tadabbur techniques as an implication of research results on the inner child. Data analysis using models from Miles and Huberman [18] In general, there are three paths of qualitative data analysis, namely data reduction, data presentation and con-clusion.

3 Findings and Discussion

The results of the study in the form of data on the condition of the inner child experienced by students are explained in the following table.

Table 1. The inner child condition of the student

Sub Focus	Description	Analysis
Inner child who is injured as a result of domestic violence.	(1) Received verbal abuse in the form of negative labeling and abusive words from the father (Subject A).	Forming cognitive patterns in the subject
Childhood experiences that affect the inner child	(2) Received yelling with harsh words and excessive prohibition from the mother who is a single parent (Subject B). (3) Seeing the father physically abusing the mother by strangling and hitting her (Subject C)	
Personality formed as a result of a wounded inner child	(1) Tends to enjoy seeing others suffer (known as schadenfreude) (Subject A). (2)Tends to be suspicious and lacks trust in male loyalty (Subject B) (3)Tends to have anxiety in living life (Subject C)	Forming affective patterns in subject
Efforts to rise from the inner child owned	(1) Seeking social support through boyfriend and grandmother (Subject A) (2) Focusing on doing positive things	Forming a conative pattern on the subject

such as by ex-
pressing yourself
by trying makeup
tutorials and up-
loading videos on
tik tok (Subject B)
(3) Choosing to
focus on college
so that you can
graduate and pro-
vide a better life
(Subject C)

Meanwhile, the findings on the theme "personality formed due to an injured inner child", in subject A there are individuals who have a tendency to feel happy when seeing others hurt or suffering, especially in the situation of a mother who feels panic when her child crashes and bleeds a lot, and the condition of athletes who scream in pain when they sprained their legs and are being massaged. This rather concerning personality condition has the term *schadenfreude*. The feeling of pleasure when seeing others is difficult, according to researchers from Mercer University's Department of Psychology, known as *schadenfreude*. *Schadenfreude* can also be interpreted as "joy in loss" [19]. The term is taken from the German "Schaden" meaning loss and "Freude" meaning joy. Wilco W. van Dijk, a lecturer in psychology at Leiden University in the Netherlands, said that individuals who laugh at or delight in the misfortunes of others may assume there is something in the event that is beneficial to themselves. It is also possible that they feel better or luckier than those stricken by misfortune.

A study from Emory University states that too often or very likes to see other people difficult to show a tendency to psychopathic characteristics. Psychopathy disorders can make individuals justify various ways to make others sick or stricken by misfortune without feeling remorseful. One of the causes of *schadenfreude* is envy, envy that has an impact on *schadenfreude* arises because there is a feeling of inferiority in a person. The symptoms of *schadenfreude* will be more visible when the gap between superiority and inferiority is greater. [20] [21] *summarizes the empirical work on Schadenfreude. Although schadenfreude is a socially undesirable emotion, research reveals at least three conditions that usually appear in individuals. The first condition is when a person*

suffering from it is a rival of the individual. The second condition is when someone who suffers is a person who is considered worthy, such as a hypocrite or evildoer. The third condition is when someone who suffers is a person who has been making individuals feel envious.

In subject A, it was found that the schadenfreude that appeared on her was caused by envy, subject A felt envious if she saw that there was a mother who was so considerate of her child, so when the mother suffered when she saw her child accident, it made subject A feel happy. Subject A actually longs for the mother figure, especially the love that has not been fully obtained, because the mother died when subject A was 6 years old. Similarly, when an athlete is in pain, subject A feels envious because the athlete is a picture of a successful person, so subject A feels envious if there is an athlete who succeeds and feels happy if there is an athlete who is in pain.

The personality of subject B in the form of a tendency to lack trust with loyal men and the personality of subject C who tends to be easily anxious can be associated with experiences that settle in the subconscious. Freud reveals that the subconscious is where individuals store feelings, thoughts, impulses, desires, and memories that we are never aware of [22] The form of stored emotions can vary, ranging from feelings of pain, anxiety, to past trauma. Consciously or not, the subconscious mind actually continues to influence an individual's behavior and experience as a human being. The subconscious actually plays a lot of role in shaping the motivation and personal interests of a human being. Nature is also responsible for shaping memory, intuition, fantasy, and dreams, as well as how information is processed from all these forms. All our life instincts and drives are stored also in the subconscious mind. The instincts of life and death are also regulated in the subconscious. As the most obvious product of the instinct to live is the presence of sexual desire in the self, as one of the instincts to maintain human survival, while the instinct about death includes certain things, such as aggression, trauma, and feelings of threat to danger. Freud believed that humans naturally suppress their feelings, desires, and emotions deep into the subconscious. The reason is, various inhabitants of the subconscious are considered too threatening for humans [23].

The inner child condition experienced by students requires proper handling, so as not to cause various adverse negative impacts [2]. One of the steps that can be taken is to apply Sufistic guidance and counseling to the *tadabbur alam* technique, which is the activity of thinking, pondering, and studying comprehensively about the meaning and messages contained in the inner realm (heart, self, and soul) and the outer realm (oceans and mountains) in order to improve the meaning and quality of life [24][25] The Sufistic

guidance and counseling with *tadabbur alam* techniques designed in this paper, developed based on the theoretical views of Al Ghazali, Ibn Arabi, and Ibn Sina from Islamic psychology and Sufistic psychology.

The specific objectives of Sufistic guidance and counseling of *tadabbur alam* techniques to be developed include; (1) The ability of students to understand with reason, heart, and soul about the meanings of themselves as humans created by God and the meaning of life conveyed through signs of power in nature, (2) The ability of students to bring gratitude and eliminate "fear" and "anxiety" in themselves, (3) The ability of students to have infinite love and peerless forgiveness, (4) The ability of students to have a wise and wise attitude through the disclosure of the consistent quality of nature, (5) The ability of students to realize harmony between mind and heart, so that they have a more positive meaning in life as an effort to rise from the condition of the injured inner child.

The stages of Sufistic guidance and counseling services of *tadabbur alam* techniques include; (1) orientation stage, (2) *takhalli* stage, (3) *tahalli* stage, (4) *tajalli* stage, (5) out bond stage, (6) *ibrah* giving stage, and (7) final stage (evaluation & conclusion).

3.1 Orientation Stage

At this stage, the counselor explains the rationale of the series of activities that the counselor will do, namely diving into the inner and outer realms. The inner realm is in the form of the condition of the heart, self, and soul, while the outer realm is in the form of oceans and mountains, which also have out-bound activities in it. At this stage, a "nature montage" activity is also carried out, namely compiling new images from several images that are already available. The counselor provides several magazines and newspapers that contain pictures of nature, students are asked to compile new images from nature images obtained from the magazines and newspapers provided. The new image compiled in the montage of nature is a student's self-exploration which results in a view or representation of himself.

3.2 Takhalli Stage

At this stage, counsellors are invited to free themselves from despicable qualities. Activities carried out include making a tyrannical *nafs* journal, counsellors are asked to disclose in writing about the despicable nature that has been owned and despicable deeds that have been committed. In addition, counsellors are also asked to make poems,

because based on the views in Sufism, the words expressed by humans are sometimes limited, so through poetry can be expressed a deeper meaning. Furthermore, counselors are invited to ask God for forgiveness and empty the heart, self, and soul of despicable qualities through joint dhikr activities.

3.3 Tahalli Stage

At this stage, it contains activities aimed at "psychological training" with the initial view of Ibn Arabi that the human soul can be trained, understood, and replaced with a form that is suitable for the human will. At this stage, it is also intended that counselors can fill and decorate themselves with commendable attitudes. Activities carried out at this tahalli stage are counsellors invited to carry out meditation activities, repentance and apologies to humans who have been hurt, and self-pledge.

In meditation activities, counseling is brought to a situation of relaxation and the counselor provides a narrative that leads the counselor to input commendable attitudes in themselves, including presenting psychological flexibility in themselves. Furthermore, the counselor is invited to repent through congregational repentance prayer activities and ask the counselor to apologize to the person who was hurt. The last activity in this stage is self-pledge, counsellors are asked to express in writing and verbally about the self-commitment formed about the commendable qualities to be developed.

3.4 Tajalli Stage

At this stage, activities are carried out that aim to present a sense of Godliness or in Hamka's terms, "Visible God in the heart". Activities in this stage are in the form of inviting counsellors to munajat, remember about death, and explore the meaning of asmaul husna.

3.5 Out Bond Stage

The counselor invites the counselor to do outbound activities with elements of "challenges" and "difficulties" in it. Activities in this stage include flying fox, rock climbing, and water relay. Furthermore, the activity at this stage was closed by singing along with Dmasiv's song entitled "don't give up". The following is an explanation of the water relay outbound.

Equipment:

1. Bucket filled with water

2. Plastic cup with holes bottom

3. A plastic bottle

How to play the Outbound Water Relay Game has: (1) Participants sit in a row position, (2) The frontmost outbound participant is in charge of fetching water, while the rearmost participant is in charge of pouring water into bottles, (3) The glass that has been filled with water is relayed to the companion behind him through the head, (4) The glass hole should only be closed by fingers only, (5) Use a specific timeout, (6) The bottle that contains the most water with a certain time limit is the winner. At the end of the activity at this stage, counsellors were invited to sing along with Dmasiv's song entitled "don't give up".

3.6 The Stage of Giving Ibrah

Counselors provide *ibrah* in the form of meaning about nature, especially the ocean and mountains, by inviting students directly to visit beaches and mountainous areas. In *ibrah* about the ocean, the counselor invites students to interpret the concept of "sorry" contained in the ocean through discussion activities. The ocean is symbolized as sorry because the ocean does accept whatever is given from the rivers, sometimes there are carrion, dirt, or whatever it receives. However, it never changes its original color, it remains blue even though sometimes the river carries a grayish-brown color. The energy of forgiveness and tranquility can be felt when you are near the ocean. In the worship about mountains, counselors invite students to interpret the concept of focus, the importance of having fighting power to achieve dreams, and being resilient in the face of difficulties. The top of the mountain is like a goal or goal to be achieved, and the journey from the valley to the top requires struggle and resilience in the face of difficulties that arise. Furthermore, at this stage, counsellors were also invited to sing along with D'Masiv's song with the title "don't give up".

3.7 Final Stage (Evaluation and Conclusion)

This stage is intended to review the matters conveyed and discussed by counselors and counselors. Counselors give students the opportunity to ask questions. The counselor directs the counselors (students) to formulate positive and meaningful conclusions from various series of activities carried out in the guidance of tadabbur alam. In addition, counseling is also directed to have a confirmation of commitment related to psychological flexibility developed in oneself. At this stage, the counselor invites students to pray together.

4 Conclusion

Based on the results of the study, the conclusions that can be formulated are in the dimension of childhood experiences that affect the inner child, subject A and subject B are influenced by abusive words or verbal abuse committed by parents during parenting, subject C is influenced by events of domestic violence committed by the father to his mother and the father's indifferent attitude towards him. In the personality dimension formed by an injured inner child, subject A has a personality that tends to feel happy when seeing others suffer, especially in the situation of a mother who is panicking to see her child who bleeds a lot during an accident and an athlete who screams in pain when getting a massage because of a sprained foot, subject B has a personality that tends not to believe in male loyalty, while subject C has a personality that tends to have anxiety. It should be noted that the parenting patterns provided by parents, especially during school age, can have a significant impact on the formation of inner children in individuals. An injured inner child can cause psychological disorders and affect actions later in development, especially in early adulthood. Sufistic guidance and counseling of tadabbur alam techniques can be one of the efforts in reducing the level of inner child experienced by students, which is carried out through the stages of (1) orientation stage, (2) takhalli stage, (3) tahalli stage, (4) tajalli stage, (5) out bond stage, (6) ibrah giving stage, and (7) final stage (evaluation & conclusion). Through Sufistic guidance and counseling on tadabbur alam techniques, students are expected to be able to interpret life more positively by harmonizing the mind and heart and interpreting God's power through the creation of nature. Positive life meaning can help students to rise from the inner child condition. The recommendation for the next researcher is that experimental mix method

design research should be carried out to determine the reliability or effectiveness of the use of Sufistic guidance and counseling tadabbur alam techniques in reducing the level of inner child students.

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