



New Media and Convergence: The Existence Of The Banyumas Wayang Museum As One Of Indonesia's Cultural Heritage In The Era Of Disruption 5.0

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Abstract. During the Disruption 5.0 era, new media and convergence occurred and have since altered the global cultural scene. To continue existing, the Banyumas Wayang Museum needs to resolve this problem. This essay looks at how the Banyumas Wayang Museum responds to this shift and seizes the chance presented by the convergence of new media to enhance its standing as a protector of cultural heritage. However, there are issues with this adaption process as well. The ownership of digital content, financial resources, and technological infrastructure are all challenges facing the Banyumas Wayang Museum. Furthermore, they need to strike a balance between the actual and virtual worlds to retain the spirit of the indigenous culture.

The study demonstrates how the Banyumas Wayang Museum has used new media convergence to improve its existence. By using new media to broaden its audience and encourage visitor participation, the museum has been able to draw in younger audiences and maintain its relevance in the Disruption 5.0 era. Despite ongoing difficulties, this endeavor demonstrates how critical it is to adjust to media change to protect the rich and varied cultural legacy of Indonesia. To summarize this research, the researcher used an observational method with a qualitative approach. The research was informed by the effective communication theory.

Keywords: New Media, Convergence, Museum, Wayang.

1 Introduction

The media's evolution is greatly influenced by technological convergence and breakthroughs. These structural changes were influenced by the phenomena of digitization, which made it harder to distinguish between different electronic media providers. The release of new media formats. Under such conditions, embracing new technology is the reasonable default when it is imported. The elements that propel and obstruct the adoption of new technologies that will be helpful in media strategy planning eventually determine whether or not a technology is used. In recent years, a plethora of online media sites have surfaced, a portion have gained popular approval, while the rest have been forced out of the market [1]. In the era of disruption 5.0, super-smart societies are driving the convergence of cyberspace and physical space, focusing on human-oriented solutions and social innovation. The goal of this era is to create an environment where humans and robots with artificial intelligence (AI) work together to improve the quality of human life. Art studies have shown that areas related to techniques such as artificial intelligence (AI) and Interpersonal Interaction [2].

As new media dominate the field of communication and information dissemination, new media literacy (NLM) is a new type of literacy of concern. Being new media literate means being able to find one's way in the media world, "swimming" in the vast sea of information, moving from a fascination with new technologies to being able to evaluate media content, form attitudes selectively, recognize the right path and distinguish it from dead ends. "The process of media competency adoption is found today under changing conditions of increased new media 'interactivity'." New media gives people the opportunity to

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participate, cooperate, and interact with each other. This requires both new media literacy (NML) and knowledge of the features and significance of social media [3]. One of the places that began to avoid its existence in this era of disruption is museums, museums must be able to follow this era of disruption by participating in digitalization utilizing new media in helping to maintain existence as an Indonesian cultural heritage. Museums now function as more than just locations for collecting items; They are essential for maintaining cultural heritage and building links between past and present. Digitization has led to the rapid expansion of museum marketing and communication methods. It also enhances visitor enjoyment and makes cultural experiences more lively, collaborative, and inclusive by allowing visitors to express their thoughts online. But theoretical developments seem to have lagged behind the wave of integrating digitally savvy customers with a thriving participatory culture of mutual aid and ownership. Although some research has been done on how tech-savvy travelers use social media [4].

Indonesia is rich in cultural heritage, one of which is Wayang, wayang is one of Indonesia's traditional arts and is the result of people's cultural works so that their existence will always coexist with the community and its environment. Wayang is used as one of the media to introduce culture and traditional values to the younger generation and increase student awareness in preserving cultural heritage, wayang is included in the student learning curriculum in various subjects. The use of wayang as a medium of learning also helps preserve local culture and introduce the art of puppet performance to the younger generation [5].

The heritage of Wayang cultural heritage still exists and is used in the Banyumas Wayang Museum, as a learning medium to align with the P5 program (Pancasila Student Profile Strengthening Project). Banyumas Wayang museum is located on Jl. Budi Utomo No.1 Sudagaran, Banyumas District, Banyumas Regency, Central Java. Banyumas Wayang Museum is a historical tourist area as well as a place to store a diverse collection of wayang. In its approach, Banyumas Wayang Museum provides a unique and interesting learning experience, where wayang are focused as a learning medium by introducing characters, history, and stories from the puppet, so that it has lively and interactive learning potential [6].

Banyumas Regency itself has a lot of cultures, in understanding the context of wayang in Banyumas, Banyumas has various types of wayang, such as shadow wayang, golek wayang, and wayang wong. In this case, wayang are not only part of the show but wayang are also part of the essence of the daily life of the Banyumas people. One of the characteristics of Banyumas Wayang is the character depicted in performances such as the Ramayana story, Mahabharata. There are also regional legends such as the story of Wayang Punakawan and Pandawara.

Viewed from the educational aspect, the Banyumas Wayang Museum has an important role in learning and education in the Banyumas district. In addition to the collection place, the puppet museum is also used as a learning center that is active and plays a role for the local community, tourists, students, and students. This is also one of the strategies of the Banyumas Wayang Museum so that it continues to exist and can continue to grow in the present as a center of cultural and historical learning for various circles [7].

This study aims to see deeper potential regarding the existence of Banyumas Wayang Museum as a heritage of Indonesian cultural heritage in the era of disruption 5.0. By looking at visitor experiences and perceptions, this study will explore more how effective the use of new media is under the pressure of media convergence. This research uses qualitative methods by making direct observations of the processes that occur in the field. This research can make a good contribution to the understanding of the potential use of traditional puppet art as a learning medium at the Banyumas Wayang Museum.

2 Research Methods

This type of research uses observation techniques, using a qualitative approach, observational research or observational research is a type of qualitative method where researchers participate directly in the social environment to observe and understand interactions between research subjects. By making observations, researchers will better understand how the process occurs in the field, and make it easier to solve problems. The observation phase includes participant observation, conversation analysis, content analysis, and ethnographic data collection. If intense observation involves the researcher directly in a social environment, conversation analysis focuses on communicative skills in everyday interactions. While content analysis focuses on language use, ethnographic data collection focuses on practice and context.

The observation method in a qualitative approach is a data collection method where researchers directly observe the themes and phenomena studied in their natural environment. This technique is usually used in research that aims to understand situations, behavior patterns, social interactions, or other aspects of human life that cannot be accessed through interviews or surveys alone. Researchers conducted the following observation techniques;

1. Determine the purpose of the study and the list of questions to be answered using the observation method.
2. Identify the place to be observed.
3. Make observations by recording everything seen, heard, and felt.
4. Analyze the data that has been collected to identify patterns, contexts, or meanings that arise.
5. Present results in the form of reports.

These observations include challenges, learning forms, and wayang perspectives in the current generation. This study uses effective communication theory to explore suitable communication methods in education and develop strategies to improve communication effectiveness in education.

3 Results and Discussion

Utilization of new media in maintaining the existence of cultural heritage at Banyumas Wayang Museum

New media researchers typically focus on technology, economics, or behavior (psychology). For example, Ron Rice's technology describes new media as communication technology involving computers, such as mainframes, PCs, or notebooks, that allow people to interact and obtain information. This technology allows audiences to be more involved in the communication process, the use of cable networks and computers for satellite distribution increases, and the digitization of messages makes forms and content more flexible [9]. New media, also referred to as "new media", will not compete directly with traditional media. Mass media such as radio, television, newspapers, and so on are not one way to obtain information. The internet itself is unique because it has interactivity features that do not exist in traditional media. This interactivity in new media means that users can directly engage and change the images or text they see. This is also affirmed by Pavlik, who says that people who use new media will have the opportunity to become a more active part of communication (Ri'aeni, 2015).

Media plays an important role in the learning process and media is also a means that plays an important role in the learning process. It is expected that its existence will be used as a messenger to make material easier to understand. It is expected that learning media can encourage responsiveness in responding to and absorbing information [11]. Wayang performance art, both wayang kulit and wayang golek, is one of Indonesia's cultural heritage that can be used as a source of learning. This art has colored the history of traditional education as an educational and entertainment tool. Wayang is a cultural art that has existed since the 10th century and continues to grow today. Over the centuries, wayang has shown the ability to survive various difficulties, which makes wayang a highly qualified culture (Azizah, 2023).

New media has been used as a new media at Banyumas Wayang Museum as one of the means to support the promotion and publication of Banyumas Wayang Museum, including the promotion of cultural heritage and local wisdom of Banyumasan culture. New media is an effective tool used in today's rapidly growing information technology era. Build and maintain an interactive website for the Banyumas Wayang Museum. These websites can present information about museum collections, puppet history, and ongoing events, as well as interactive features such as virtual tours through galleries and exhibitions.

In its implementation, Banyumas Wayang Museum utilizes new media by creating digital content and writing interesting articles on blogs, documentary videos, and podcasts about wayang and its history. Online communities interested in arts and culture can also accept it, in addition to promoting content through the museum's website and social media. Banyumas Wayang Museum also Engage local influencers or online communities interested in art and culture to promote Banyumas Wayang Museum. Collaborations with them can help reach a wider audience and introduce museums to people who may not have been aware of it before.

Media Convergence in an Age of Disruption

Convergence is a term used to characterize changes in our culture's media circulation patterns that

are social, cultural, industrial, and technological. The term frequently refers to several common concepts, such as the movement of content across various media platforms, collaboration between various media industries, the search for new media financing structures that exist in the spaces between traditional and new media, and the migratory nature of media audiences who will travel almost anywhere to find the kind of entertainment experiences they desire. In its broadest sense, media convergence can be defined as an environment where several media systems coexist and media material easily moves across them. Here, convergence is not interpreted as a fixed relationship, but rather as a continuous process or sequence of intersections between various media systems [13].

The digitization of data and the internet can lead to media convergence. The concept of media convergence includes three elements: content, communication (through communication), and computing (entering data through computers). All linkages between the media industry and industry, technology, audience, and market will transform due to the phenomenon of media convergence. That is, there are two main changes taking place in media: how media functions conceptually and the way users access content. Media convergence can be utilized to attract visitors' attention to Banyumas Wayang Museum by utilizing digital technology, social media, and interactive experiences [14].

Acting, sound (music), speech, literature, painting, sculpture, and symbolism have been used for many years as a means of education and understanding of philosophy. Wayang media has a uniqueness that distinguishes it from other learning media because of the distinctive character concept that distinguishes it from other learning media. Thus, wayang has significant differences from other learning media. However, the media has gradually been displaced by more contemporary learning methods along with the rapid advancement of contemporary technology. To use wayang as a learning medium, there are several problems including difficulty in receiving messages and meanings from the content of cultural products in different linguistic tribal communities [15].

To understand wayang stories thoroughly, students may need to have a deep understanding of Javanese culture or the region of origin of the puppet. The next obstacle arises because of limited access because not all regions have access or puppet traditions, making it difficult for all students to access them. Interactivity is also a challenge because traditional wayang tends to be less interactive than modern learning media, so wayang media has a percentage that is a little difficult to engage and make students active in the learning process. However, the Banyumas Wayang Museum has started to keep up with the times by digitizing Wayang Golek in the form of animated videos of Banyumasan stories. It is hoped that this animation will attract the interest of visiting students and foster a sense of love and pride in local culture.

In the era of disruption, Banyumas Wayang Museum applies media convergence in developing tourism potential, including: Digital Puppet Show: Banyumas Wayang Museum develops digital puppet shows that use projection and animation technology. By blending puppet traditions with contemporary elements, the show can appeal to younger visitors. Collaboration with Social Media: Using platforms such as Instagram, TikTok, and YouTube to promote activities and events in museums. It is possible to reach more people and raise awareness about the value of heritage. Banyumas Wayang Museum collaborates with all activities including the publication of museum components using social media. Interactive Educational Activities: The puppet museum receives visits from various institutions, both educational and other. Interactive education is carried out through outing classes or learning activities outside the classroom, participants who follow include students and university students. Field interaction and practice: Wayang Museum Applying the learning-by-doing method, namely providing material as well as learning directly to know and practice some gamelan musical instruments provided at the Museum. Multimedia-Based Performance: Banyumas Wayang Museum combines multimedia components such as animated videos, sound recordings, and audiovisuals to convey interesting stories and make visitors feel emotionally involved.

Benefits of Puppetry in the Form of Learning

In contemporary education, broader and contextual learning is required. Ki Hajar Dewantara argues that learning should be done not only in the classroom but also in the community and family as well as in museums, which can be used by teachers as a learning resource. Broadly, museums are defined by the International Council of Museums (ICOM) as non-profit, permanent institutions that serve society and its development. Museums are open to the public and acquire, conserve, research, communicate, and exhibit the tangible and intangible heritage of humanity and its environment for education, study, and enjoyment [16].

From this definition, it can be concluded that the purpose and utilization of museums focus more on education and learning. Data from Indonesia shows that there are 439 museums in all Indonesian provinces. Banyumas Wayang Museum is one of the places where teachers teach their students. As a learning tool, wayang can help maintain (ngleluri) traditional culture and entertainment. In addition, it can provide insight into the hidden meanings in stories that are often taken from narratives in the Mahabharata and Ramayana. By applying learning media in the teaching and learning process, students can find new interests and motivations to be actively involved in learning activities.

The learning presented in the Banyumas Wayang Museum by displaying a collection of various types of wayang accompanied by a brief explanation, including wayang kulit purwa, wayang golek menak, wayang potehi, and wayang suket (grass). Not only the puppet collection, in this museum there is also a set of clothes and tools used by Dalang in every puppet show obtained from the grant of one of the famous puppeteers in Banyumasan. There is a mini-performance stage that contains a set of gamelan with the name of the tool as a form of learning and information for visitors, and there is wayang on display as in a real puppet show to give an idea to visitors. Examples of puppet performances are also displayed in this museum displaying several scenes in the story "Bisma Autumn" which are displayed in large figures accompanied by scene reenactments and story explanations of each scene. Ancient objects are also in this museum in the form of ancient heirlooms, ancient money, inscriptions, and so on.

Another form of learning is in the form of direct explanations delivered by museum officers. When there is a visit from a school with many students (outing class), museum staff will provide information ranging from the history of the museum to the entire collection in the museum. Usually, officers will direct and guide students to get to know more about culture and history by doing a room tour while providing a more in-depth explanation of each collection in the museum. The latest form of learning presented by the Banyumas Wayang Museum to attract students' interest and enthusiasm is by presenting Banyumasan puppet stories using animated videos with visuals and video effects that are no less cool than the animations on television. It is hoped that with this innovation, students will be more interested and interested in learning the history and culture that has been passed down by their ancestors. They will also be able to take educational lessons from puppet stories featured in puppet show videos. Therefore, museums also serve as facilities, media, and learning resources. Museums are considered old-fashioned, uninteresting, and other stereotypical places. Therefore, the museum must be optimized as an educational tourist attraction. Museums, on the other hand, are products of thinking that date back to an era that produced culture. This requires the role of teachers and support from educational institutions to utilize museums as tourist attractions and educational resources. For museums to be accessible and of quality to be used as learning resources, the role of managers and formal educational institutions must work together to utilize museums for educational purposes.

Wayang in the Era of Disruption 5.0

Traditional Javanese puppetry, also known as wayang purwa, is a performing art that is still popular in Central Java and East Java, although it is also played in several other regions of Indonesia such as West Java, Sunda, Bali, Palembang in Sumatra, and Banjar in Indonesia. Kalimantan. Although it is not as popular as wayang kulit in java, wayang Purwa remains an important part of Javanese culture [17]. The standard stories in wayang purwa performances become a source of inspiration for the values of human life, delivered with expertise by the puppeteers and their support teams. Wayang purwa performances are not only entertaining but also provide messages that are relevant to the current condition of society. With the ability of the puppeteers to adapt stories according to the context of the times, wayang purwa becomes an effective means of character education (Sutarso & Murtiyoso, 2008). The types of wayang in today's generation tend to vary depending on a person's cultural background, the education they receive, and their exposure to traditional arts. Young people usually see wayang as an important part of Indonesia's cultural heritage that must be preserved. They respect the cultural and historical value of puppet performances and want to ensure that this tradition is passed on to the next generation [19].

The younger generation still appreciates traditional puppet art because of the many modern entertainment options. Although Wayang is dominated by global pop culture, they consider it to be one of the unique and interesting types of art. Wayangan is not only entertainment for some children but also a valuable source of learning. They believe that wayang stories help them understand Indonesian moral values, history, and culture. Some of the younger generation are interested in developing and adapting wayang. They appreciated the artist's efforts to modernize puppet performances by incorporating

technological elements and modern themes. However, some teens defy elements of conventional puppet performances, including gender stereotypes and cultural representations. This can be considered incompatible with the progressive and inclusive principles that exist today. Some people oppose the increased commercialization of Wayang. They worry that focusing on the commercial aspect could obscure the true cultural and artistic value of Wayang.

How the younger generation sees wayang is greatly influenced by their awareness and education. People who actively participate in puppet performances or learn traditional arts tend to appreciate wayang more. How the younger generation sees Wayang is also influenced by globalization. Conversely, the preservation and authenticity of traditional culture can be threatened by globalization. Many young people are actively involved in the wayang community and share their knowledge, abilities, and interests in traditional arts. This will contribute to the preservation and enhancement of Wayang's cultural heritage. Social media helps improve the reputation of Wayang. Sharing puppet performances with a worldwide audience through platforms like YouTube and Instagram, can build a fan base and introduce Wayang to the younger generation. The views of the current generation of wayang reflect the diversity of cultures and social changes that exist in Indonesia and around the world [20].

4 Conclusion

To maintain the existence and relevance of Banyumas Wayang Museum in the era of disruption 5.0, the convergence of new media is very important. Using digital technology and new media, museums can display wayang collections virtually, disseminate information about wayang culture widely, and increase community engagement. Banyumas Wayang Museum can be more accessible to people from various backgrounds due to the convergence of New Media. Thus, participation in studying and appreciating Indonesia's cultural heritage is increasing. Visitors to Banyumas Wayang Museum can now enjoy interactive learning and multimedia experiences. Through apps, websites, or virtual tours, visitors can learn about the history, art, and culture of Wayang engagingly and interactively. Despite the disruption in the 5.0 era, Banyumas Wayang Museum remains relevant in the preservation and development of puppet culture. With the convergence of New Media, museums can continue to innovate to maintain the authenticity and sustainability of wayang culture while keeping abreast of technological developments and the needs of contemporary society. By using the convergence of New Media, Banyumas Wayang Museum can build new collaborations with institutions and individuals in the fields of technology, art, education, and culture. This collaboration can increase the reach of museums, increase the attractiveness of content, and generate innovations to promote Indonesia's cultural heritage.

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