
Character Building Training on Gen-Z Tolerance for 12th Grade SMAK Santa Maria, Malang

Antono Wahyudi*

English Literature Study Program, Faculty of Language, Universitas Ma Chung, Villa Puncak Tidar Blok N-01, Doro, Karangwidoro, Kec. Dau, Kabupaten Malang, Jawa Timur 65151, Indonesia

Correspondence: Antono Wahyudi (antono.wahyudi@machung.ac.id)

Received: 29 September 2023 – Revised: 20 October 2023 - Accepted: 23 October 2023

Abstract. One of the reasons that the act of intolerant occur is because of the ambiguity factor in the term “tolerance” itself. The logical consequence of this ambiguity has led to the vagueness of meaning of the tolerance boundaries. Furthermore, intolerance and even radicalism often occur in a society. There are serious problems that must be faced if we narrow it down to the life of Gen-Z. Based on the research by the Center for Islamic and Community Studies (PPIM) UIN Jakarta 2018, there are more than 50% of Gen-Z were exposed to intolerance and radicalism through social media. By focusing on the Gen-Z, specifically to the 12th grade students at SMAK Santa Maria, we began to provide provision for deepening and expanding their understanding on tolerance boundaries and the relationship between the intolerance and social media. This activity is conducted through concrete activities such as role-play, poster campaigns on social media, and games method like building “Tolerance Tower”. Such activities are important to be implemented so that students’ self-value appreciation as well as actualization in a society can be manifested. After the survey conducted, students’ understanding, and awareness is increased by approximately 30%. It certainly did not quantitatively achieve a complete successfulness. Therefore, it is important to carry out such activity that is more systematic and comprehensive way. However, the overall “Character Building Training on Gen-Z Tolerance” activity has laid to the fundamental foundation for a better change in awareness for the next future generations.

Key Words: tolerance boundaries, Gen-Z, social media, tolerance campaigns, tolerance tower

Citation Format: Wahyudi, A. (2023). Character Building Training on Gen-Z Tolerance for 12th Grade SMAK Santa Maria, Malang. *Journal of Community Practice and Social Welfare*, 3(2), 48-64.

INTRODUCTION

Tolerance is a word that is constantly discussed in the context of religious life, culture, socio-politics, and even academics. In implementing the values of tolerance, society is often shown the meaning of tolerance, which is in the realm of ambiguity or, more precisely, a vagueness of meaning. For instance, there was Religious Community Organization (ORMAS)—which has been disbanded by the government—declaring themselves to be one of the organizations who uphold the values of tolerance, but in fact often violate them (cnnindonesia.com, 2017). Even the values of tolerance to which defined by the organization itself are not free from the action that is contrary to what it has formulated (JawaPos.com, 2017). Certainly, this can happen because there are several possibilities behind it. One of them is the narrowness and shallowness of the meaning of the word “tolerance” itself.

This phenomenon makes things worse for the understanding of the tolerance boundaries that can or cannot be implemented in society. Not only the values of tolerance in general are still an important aspect to disseminate, but the tolerance boundaries is also a fundamental perspective that needs to be clarified. Therefore, the “tolerance boundaries” should become the common focus to provide new awareness to the society. Quite a lot of public education and training has focused on discussing in general the importance of tolerance values. For instance, what has been implemented by Pujiono, Fidiyani, Sugiarto and Prabowo (2019), in their community service entitled “*Penanaman Nilai Bertoleransi Dalam Kehidupan kebebasan Beragama Bagi Siswa sekolah Menengah Kejuruan (SMK)*” or another community service that has a wider scope as implemented by Wewo, J.A. (2022) entitled “*Sosialisasi Peningkatan Pemahaman Terhadap Pentingnya Toleransi Beragama Di Kota Kupang*”.

The fundamental problem of intolerance is not only touching the linguistic area (the meaning itself) but has also penetrated the digital space whereas the younger generation or what is often known as Gen-Z lives. Research by the Center for Islamic and Community Studies (PPIM) UIN Jakarta in 2018 has successfully conducted with the survey results on the religious attitudes of students from schools and universities in Indonesia. From a total sample of 1859 students in all provinces, as many as 37.71% views *jihad* as a war, 23.35% believes that *jihad* can be carried out with suicide bombings, 34.03% believes that apostates can be killed, and as many as 33.34% think that attitudes intolerance towards

minorities is not even a problem. Meanwhile, 58.89% of Gen-Z's references in gaining religious understanding comes from social media. The rest refers to books, television, recitation, blogs/web, radio, bulletins and *LIQO* (Nisa, Y.F., et al., 2018). In conclusion, quite a few Gen-Z are exposed to intolerance and radicalism through social media.

Based on these findings, academics have responded seriously to the problem of intolerance that has impacted Gen-Z. As has been done by Nuryanto, S. (2018) entitled "*Cerita Dalam Rangka Meningkatkan Toleransi Dan Kebhinekaan*", this community service has focused on digital applications which emphasize on storytelling and conflict transformation to spread the values of tolerance and diversity to minimize conflict. Therefore, the "Character Building Training on Gen-Z Tolerance" activity also has the same concern as well as focus, namely Gen-Z by not only entering the area of social media, but also touching on the issue of the meaning of tolerance, or in this case the tolerance boundaries. The target of Gen-Z focuses on the 12th grade students at SMAK Santa Maria.

SMAK Santa Maria is located at Jl. Raya Langsep No. 41, Bareng, Kec. Klojen, Malang City, East Java, 65116. Like any other school in general, SMAK Santa Maria has extracurricular activities such as various sports and arts. The facilities to support education are considered sufficient, such as a library with various types of books, art rooms ranging from traditional and modern art, various laboratories which equipped with modern technology such as Language laboratory, Computer laboratory, Biology laboratory, Chemistry laboratory, Physics laboratory, and health supporting facilities such as sports fields for basketball, volleyball, and badminton. SMAK Santa Maria also provides men's and women's dormitories with complete facilities for students who come from outside the city of Malang.

In terms of human resources, this religious-based school has most students who are Catholic. Activities such as *Ibadah Jalan Salib* (Stations of the Cross), *Misa Natal* (Christmas mass) and Retreat have become routines that SMAK Santa Maria residents cannot abandon. However, this does not make this school become exclusive towards differences. As can be seen from its vision, to become "an educational community that is loving, competent, creative-innovative and harmonious", SMAK Santa Maria adheres firmly to the corridor of universal humanism. Although religious education subjects are

more focused on Catholic, the values of tolerance are still not forgotten to be learned by the students.

Based on the background of social phenomena and the profile of SMAK Santa Maria, the aims of holding the “Character Building Training on Gen-Z Tolerance” activity are (1) to equip students with the understanding of tolerance which is adapted to the conditions of social phenomena so that the students will be ready to step on to the next level of education and the work life in general; (2) to provide the students with the understanding and training in concrete attitudes which specifically concentrate on the tolerance boundaries that are often considered ambiguous by the society in general, and the understanding and concrete attitudes regarding the relationship between the urgency of the Gen-Z paradigm and intolerance related to the use of social media; (3) to train students learning to synergize with different peers by working on small projects about tolerance; and (4) to encourage students to build courage in communication by prioritizing the values of tolerance

PROBLEM

To implement a community service, it is necessary to know and understand the problems and challenges which faced by the community. The following are some of the conditions that can be identified within the SMAK Santa Maria community.

1. SMAK Santa Maria requires additional activities, especially for 12th grade who have taken the graduation exam. These additional activities are needed due to a lack of resources that can be directed to being able to prepare and implement these additional activities.
2. SMAK Santa Maria requires additional activities that are not yet included in the school’s curriculum. These additional activities aim for preparing the 12th grade students for the next stage of life.
3. These additional activities for the 12th grade students are focused on concrete social phenomena which occur in society. The need to identify materials and methods of implementing activities becomes very important when it is viewed from external parties, especially from a higher education level who have been conducted the previous research.

Based on the three problems, challenges, or needs that are mentioned above, it can be concluded that SMAK Santa Maria needs to conduct training activities especially for the 12th grade students to be able to adapt to the next social environment after graduation. Apart from that, the focus of providing training to the 12th grade students is on the theme of tolerance which not only touches the area of religion, but it also covers the discussion of ethnicity, race and interreligious point of view.

METHOD OF IMPLEMENTATION

Referring to the three problems, challenges or needs that are mentioned before, there are steps from preparation to the implementation along with the method of the training activities. *First*, to find out the problems, challenges or needs of partners, a survey is needed. This step is carried out together with the community (school) by conducting two-ways of discussions. This means that the input from the community service team is also carried out to reach a mutual agreement. *Second*, based on the results of the survey, a preparation stage was carried out which is consisted of several stages. (1) The survey stage targets participants, namely the 12th grade students for their initial understanding of the discourse and phenomena of tolerance and intolerance. The survey was carried out by distributing questionnaires using *Google Form*. The questions are used and distributed with a response of “agree” or “disagree” are as follows:

- a. I prefer to have a friend who has the same religion, ethnicity, or race as me.
- b. I do mind if my neighbour who has different religion hold religious activity at their house.
- c. I am willing to give advice to my friends to play with the people who have the same religion, ethnicity, or race.
- d. In my opinion, whatever religious sermons/lectures that I see on social media are true.
- e. Social media can make young generation intolerant.

(2) The stage of preparing materials and methods for implementing the training. (3) Preparing the human resources requirement. (4) Preparing the training activity arrangements. (5) Preparing the equipment. (6) Implementing the tasks division, and (7) coordinating with partner (school) on the results of the preparations that have been made.

Third, the training activities is carried out by means of *in-house training* for 3 (three) days with a minimum duration of 2 (two) training hours each. The time execution is adjusted to the conditions or requests by the partner. *In-house training* is carried out with

an emphasis on 30% provision of materials and 70% direct training or practice. Apart from that, *in-house training* also uses activities that can be fun for the students, such as ice-breaking, role-play simulations, making posters, making towers using simple tools and giving attractive but simple prizes to encourage students' motivation. *Fourth*, at the final stage, a final survey is carried out to obtain data achievement. The survey was conducted using the same method and questions as the survey at the initial stage.

RESULT AND DISCUSSION

The implementation of community service is carried out over 4 (four) meetings, where each meeting is based on survey activities and training. The results of each activity can be explained as follows.

A. Identification Problem Results

The survey stage was carried out at the partner's location to discuss with someone who is responsible for the curriculum (Mrs. Marsilina Atik Woroastuti, S.Pd.). The results of the discussion showed that the partner needs training activities or some kind of self-development activities which aimed for the 12th grade students (total of 130 students) who will continue to a higher level of education. The expected training needs are any training that can prepare the students to socialize and live in society in accordance with the values of Pancasila. Partners can also make an adjustment from the community service team regarding the proposed themes.

There are so many training themes needed by the young generation. However, the community service team sees that the factor of national unity is currently very important, and it is still (will always be) relevant for the young generation. Unity, in this case, refers to the matters relating to the issues of ethnicity, religion, race and intergroup. One of the foundations of this problem is the actions which promote violence. Unfortunately, the act of violence has become a culture. This is because violence is seen as a "habit" that usually occurs (Riyanto, 2011). Therefore, the community service team proposed a theme which can strengthen and implement the values of tolerance. More specifically, "tolerance boundaries" and "views of Gen-Z on tolerance and intolerance which intersect with social media".

After agreed upon the substance of the material, the community service team conducted a survey to obtain initial data regarding the understanding of tolerance and those related to social media. The results of the questionnaire by the respondents (which are the 12th grade students) can be seen in Table 1 explained the understanding of tolerance in which reflect the value of tolerance that the respondents have. Based on the results of tolerance value in Table 1, it can be concluded that most students still have general tolerance values. The word “general” here refers to a pattern of thought and action related to mutual respect for differences. There are relatively a few (when compared with the result of No. 1) of students who tend to prioritize in choosing communities with the same ethnicity, religion, race, and other groups rather than those with different ones.

Table 1. First Stage (I) Result of Tolerance Value with 111 Respondents

No	Questions	Agree	Disagree
1	I prefer to have a friend who has the same religion, ethnicity, or race as me.	6	105
2	I do mind if my neighbour who has different religion hold religious activity at their house.	2	109
3	I am willing to give advice to my friends to play with the people who have the same religion, ethnicity, or race.	18	93
4	In my opinion, whatever religious sermons/lectures that I see on social media are true.	21	90
5	Social media can make young generation intolerant.	64	47

There are quite a lot of the students (when compared with the results No.1 and No.2) who have the desire to suggest their friends to hang out with the same religion, ethnicity, or race. It can be said that more and more students (when compared with the result No.3) view that religious sermons/lectures on social media are true. It can be said that almost most of the students (when compared with the result No.4) view that social media cannot make the young generation become intolerant. In other words, the young generation will not become intolerant by interacting/using social media. Based on the results of the questionnaire, it is relevant and important to provide activities for deepening tolerance material such as the tolerance boundaries in everyday life as well as the

relationship between Gen-Z, tolerance, and social media which has *de facto* emerged in society.

B. Tolerance Boundaries Training Results

Based on the results of a survey regarding the views of tolerance for student participants and considering to social phenomena related to the tolerance boundaries, the material “Tolerance Boundaries” has thus become an important material to be conveyed to students. This activity can be seen in Figure 1. As stated by Sugiharto, B. (2019), tolerance has its ambiguities. Therefore, the tolerance boundaries need to be clarified as can be seen in Table 2.

The concept of tolerance boundaries is divided into 3 (three) categories, namely tolerance, intolerance, and radicalism where each category can be divided into 2 (two) types, namely active and passive. This is what differentiates the “boundaries” of categories in the value of tolerance, intolerance, and radicalism. Active tolerant is the ideal disposition where a person emphasizes the understanding of others who have different identities (such as religion, race or ethnicity, political ideology and so on).

Table 2. Tolerance Boundaries

	Radical	Intolerant		Tolerant	
Active	Passive	Active	Passive	Passive	Active
Destruct	Intention of destructing	Forbid	Refuse	Neglect	Understand

Passive tolerant is neglecting the others’ difference of identities. Intolerant active and passive is forbidding and refusing the others’ difference of identities. Radical active and passive has at least the intention of destructing and worstcase scenario has the action to destroy the others’ difference of identities. Certainly, the examples from everyday life that are “close” to the student participants are presented by the community service team to facilitate the understanding of the concept of tolerance boundaries.



Figure 1. Tolerance boundaries provision



Figure 2. Students' role-play

The topic of “tolerance boundaries” does not stop at the theoretical area. The next activity is a task for the students in each group to translate the “tolerance boundaries” material into a role-play. This activity can be seen in Figure 2. Based on Wilhelm Dilthey's thoughts, Wahyudi, A. (2018) explained that a person's level of understanding will gain more or approach objectivity if he/she enters the mental area of the object, or in this case is able to appreciate it through attitude of the object (*verstehen*). Role-play activities aim to accommodate *verstehen* so that student participants can role model as a tolerant person. Thus, each group chooses at least 1 (one) tolerance boundaries category and makes it into a role-play simulation. The results for each group were quite interesting. There are those who emphasize aspects of tolerance, intolerance and radicalism in matters relating to the religious relations, but there are also highlight intolerance in the aspects of daily friendships of young generation, and cases of bullying which to these days are still frequently occur. The results of the material provision on Tolerance Boundaries along with the training in the form of role-play can be seen in the final stage survey with the same questions in the first stage (see method of implementation section) in Table 3.

Table 3. Final Stage (II) Result of Tolerance Value with 70 Respondents

No	Questions	Stage I		Stage II	
		Agree	Disagree	Agree	Disagree
1	I prefer to have a friend who has the same religion, ethnicity, or race as me.	6	105	3	67
2	I do mind if my neighbour who has different religion hold religious activity at their house.	2	109	2	68

No	Questions	Stage I		Stage II	
		Agree	Disagree	Agree	Disagree
3	I am willing to give advice to my friends to play with the people who have the same religion, ethnicity, or race.	18	93	9	61

Based on Table 3 although the number of respondents decreased from 111 students to 70 students, the number of the two variables of “agree” and “disagree” also decreased. Especially in this case, the number of students who “agree” to the questions which emphasize the understanding of the student participants in terms of intolerance. The number of respondents decreased from 111 students to 70 students, it is because some of the participants did not fill out the questionnaire. However, the provision of training material on the Tolerance Boundaries along with the exercises in the form of role-play has achieved the expectation.

C. Training Results on The Relations of Gen-Z, Intolerance, and Social Media

This training is the second session in a series of activities. The training stages are divided into 2 (two) parts, namely providing the results of research on Gen Z's level of tolerance and implementing tolerance campaign posters. As explained in the introduction, the training (exposition) on understanding the relationship between Gen-Z and Intolerance or Tolerance is based on the results of research conducted by UIN Jakarta through the Center for Community Islamic Studies. The results that have been found are that in general more than 50% of Gen-Z are easily exposed to intolerance and radicalism through social media. The result of this research is intended to scientifically show student participants that intolerance and even radicalism can grow among the young generation, especially Gen-Z, through social media. Moreover, from the results of a survey of student participants (Table 1), quite a few think that (sermons or lectures) broadcast information via social media can have a negative impact (intolerance and radicalism) on Gen-Z.



Figure 3. Providing Gen-Z & intolerance



Figure 4. Create campaign poster

After the student participants gained an understanding of how the relations between Gen-Z and Intolerance related to social media were given as can be seen in Figure 3, the next step was the task to create a poster which is used as an instrument for campaigning on social media. These activities can be seen in Figure 4 where student participants created poster and Figure 5 where they present their posters to the team. The created poster is aimed to spread the values of tolerance (based on the understanding of student participants in the first and second sessions) through their respective social media. Figure 5 to 6 are the campaign poster on social media. The aim is to provide awareness stimulus for student participants about tolerance issues by utilizing social media as an instrument for Gen-Z.



Figure 5. Campaign poster presentation.

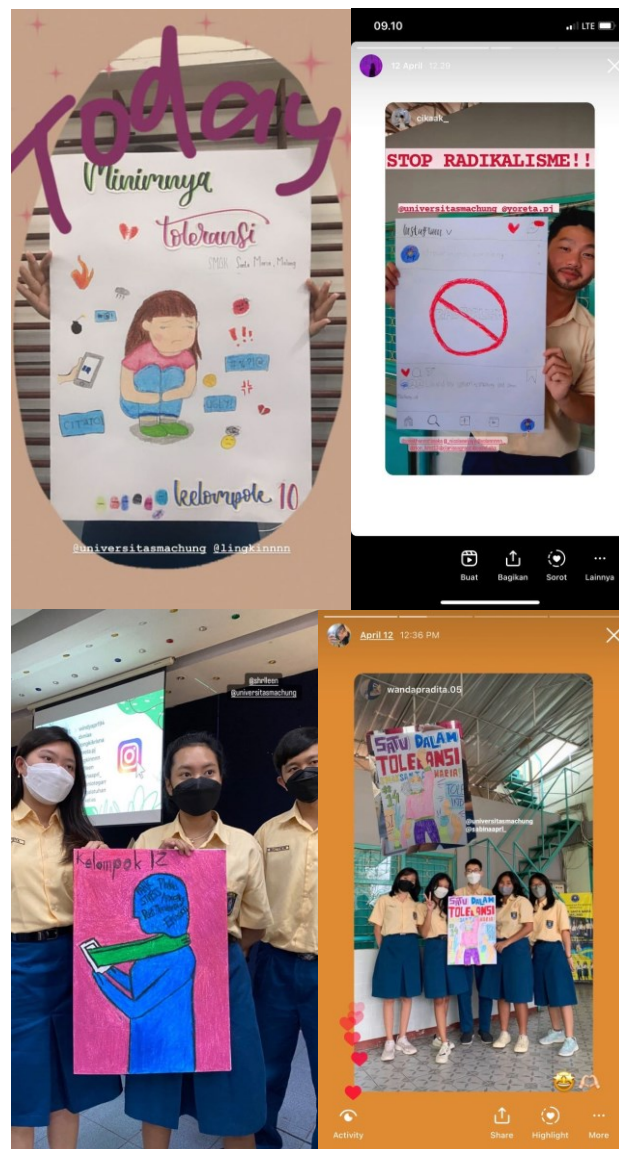


Figure 6. Collections of campaign poster on social media.

The results of providing material on the relations of Gen-Z, intolerance, and social media along with training in creating campaign posters via social media can be seen in the final stage survey with the same questions (Implementation Methods Section) in Table 4. Based on Table 4, it can be concluded that there has been an increase in awareness about the relations between Gen-Z, intolerance, and social media. The number of respondents who answered “agree” to the first question decreased. Meanwhile, the number of respondents who answered “disagree” to the second question also decreased. Thus, the provision of material regarding the results of research conducted by the Center for Islamic and Community Studies (PPIM) UIN Jakarta and the implementation of training in creating campaign posters has achieved the expected target.

Table 4. Final Stage (II) Result of Tolerance Value with 70 Respondents

No	Questions	Stage I		Stage II	
		Agree	Disagree	Agree	Disagree
1	In my opinion, whatever religious sermons/lectures that I see on social media are true.	21	90	10	60
2	Social media can make young generation intolerant.	64	47	55	15

D. Results Training on “Tolerance Tower Challenge”

The final training given to the student participants was to build an understanding of tolerance as one of the basic values that can strengthen the unity of nations. Participants are assigned to create or build a “Tolerance Tower Challenge” using simple materials such as straws, duct tape, and scissors. As seen by Figure 7, the instructions were given to build a “Tolerance Tower” as high and sturdy as possible. The higher and the stronger the tower is built, the better quality the tower is. The strength of the tower can be measured by placing several notebooks on top of a tower that has been built.



Figure 7. Building Tolerance Tower

The discussion of understanding regarding the relationship between building this “Tolerance Tower” and the value of tolerance itself lies in the sturdiness of the tower. The strength of the tower comes from the foundation on which it was built. This foundation symbolizes the value of tolerance. This means that when the value of tolerance is solid as the foundation of nationality, then the “national building” with all the diversity will automatically be strong enough to stand. Diversity and peace will be achieved. Such

discussions were held at the end of the activity after the participants made the “Tolerance Tower”.



Figure 8. Tolerance Tower Assessment



Figure 9. Community Service Team



Figure 10. Reward distribution



Figure 11. All the participants

Apart from exploring the meaning behind the Tolerance Tower, student participants also gained other meanings related to leadership values. For example, teamwork, value of persistence, communication and so on. Thus, the activity of building the Tolerance Tower is very useful holistically for student participants character building. The activity of

building the Tolerance Tower and training activities such as role-play and making Tolerance Campaign Posters were stimulated by simple rewards (distribution reward can be seen in Figure 10 which based on the assessment from the team which can be seen in Figure 8). This stimulus aims to motivate the enthusiasm for student participants in learning and participating in every activity. Apart from that, the level of students' participation is also rewarded.

CONCLUSION

The results of all the "Character Building Training on Gen-Z Tolerance" activities were considered successful. Quantitatively measures of success can be seen in Tables 3 and 4. All activities ended with reflection. Reflection is one of the most important methods that the community service team should be implemented. By the method of reflection, students are able to understand the moral lessons of each activity which is related to the main topic that is tolerance. The impact of this activity brought to the new awareness for the student participants in 3 (three) main things, namely issues regarding tolerance, the relationship between tolerance and intolerance with Gen-Z and the influence caused using social media. Furthermore, not only the students' awareness of these topics is increased, but the expectation is also to increase the awareness of the tolerance values especially for the students' friends outside their school, families as well as society in general. This training activity however can still be improved. The following are recommendations for sustainability activities:

- 1) Organizing similar training with target of 10th grade students who gradually implement the material in a mild-stone manner until they move up to 11th grade and 12th grade. This way, student participants can focus on self-development with certain themes that are mastered in more depth. Apart from that, the training activity is also accompanied by field practice which will meet and interact with the society. However, it is also possible that the training area could be adapted to the world of Gen-Z, namely by utilizing social media. Themes can be developed more broadly according to the mild-stone stage.
- 2) Organizing similar training that can be developed but this time is focused on Students Organization (OSIS). The aim for Students Organization is to develop and continue this kind of educational training to the next generations through programs designed every year.

- 3) Organizing training for teachers especially when the subjects or curriculum do not fully touch concrete problems that occur in society or relate to the daily life of Gen-Z. It certainly requires specific stages that can be mutually agreed by the community (schools). This way, the teachers can carry out the programs independently in the future.

ACKNOWLEDGEMENT

The community service team would like to express gratitude and to thank *Lembaga Penelitian & Pengabdian Masyarakat* (LPPM) Universitas Ma Chung who has provided guidance so that this journal article can be published. We would also like to thank the leaders of Universitas Ma Chung who have provided support so that this community service activity was able to be implemented smoothly. Special thanks to the partner or community, SMAK Santa Maria, Malang, who have collaborated both materially and non-materially, especially Mrs. Marsilina Atik Woroastuti, S.Pd.

REFERENCES

- Kukuh, T. (2017, Maret 3). Wow, Habib Rizieq Keluarkan 10 Poin Toleransi Beragama, Tapi.... *JawaPos.com*. <https://www.jawapos.com/nasional/01140796/wow-habib-rizieq-keluarkan-10-poin-toleransi-beragama-tapi>
- Nisa, Y.F., Hendarmin, L, A., Lubis, D.A., Mubarak, M.Z., Agung, A., Narhetali, E., . . . Putra, D.K. (2018). Gen Z: Kegagalan Identitas Keagamaan. PPIM UIN Jakarta.
- Nuryanto, S. (2018). Cerita Dalam Rangka Meningkatkan Toleransi dan Kebhinekaan. *Jurnal Pengabdian Masyarakat Borneo*, 2(2), 29-36.
- Pratiwi, P.S. (2017). Monas, Gereja dan Segala Kenangan Buruk Tentang FPI. *cnnindonesia.com*. <https://www.cnnindonesia.com/nasional/20170817065248-20-235311/monas-gereja-dan-segala-kenangan-buruk-tentang-fpi>
- Pujiono, Fidiyani, R., Sugiarto, L., & Prabowo, M. S. (2019). Penanaman Nilai Bertoleransi dalam kehidupan Kebebasan Beragama Bagi Siswa Sekolah Menengah Kejuruan (SMK). *Jurnal Pengabdian Hukum Indonesia (Indonesian Journal of Legal Community Engagement)*, 01(2), 101-122.
- Riyanto, A. (2013). *Menjadi Mencintai: Berfilsafat Teologis Sehari-hari*. Kanisius.
- Sugiharto, B. (2019). *Kebudayaan dan Kondisi Post-Tradisi: Kajian Filosofis atas Permasalahan Budaya Abad ke-21*. Kanisius.
- Wewo, J.A. (2022) Sosialisasi Peningkatan Pemahaman Terhadap Pentingnya Toleransi Beragama di Kota Kupang. *Jurnal Pengabdian Ilmu Pendidikan, Sosial, dan Humaniora*, 2(1), 87-94.

Wahyudi, A. (2018). Interpretasi Hermeneutika: Meneropong Diskursus Seni Memahami Melalui Lensa Filsafat Modern dan Postmodern. *Jurnal of Linguistics, Literature, and language Learning*, 2(2), 51-79. <https://doi.org/10.33479/klausa.v2i02>.



© 2023 by authors. The content in this article is licensed under a Creative Commons Attribution 4.0 International license. (<http://creativecommons.org/licenses/by/4.0/>).

