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Learning Freedom": Repositioning the Teachings of Nem Sa Ki Ageng Suryomentaraman

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“Learning Freedom”: Repositioning the Teachings of *Nem Sa Ki Ageng Suryomentaraman*

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ABSTRACT

The "Learning Freedom" policy is a framework for preparing graduates with character, honest, tough, who are ready to use and relevant to the need to become prospective leaders who uphold the dignity of the nation. Students are given the freedom to develop themselves and have insight into their scientific competences in society by their enthusiasm and ideals that can occur anywhere, not limited to classrooms. The interaction between higher education institutions and the world of work shows the role of higher education institutions in building a nation based on culture and national civilization directly. The spirit of "Learning Freedom" that was proclaimed by the Ministry of Education and Culture has taught by Ki Ageng Suryomentaraman (KAS) through Kawruh Jiwa which is based on local wisdom. An understanding of humans as personal autonomies, whom/can move their feelings and desires that are aligned with one's ability to adapt to the environment. One part of *Kawruh Jiwa* is the teachings on *Nem Sa (6 Sa)* namely *sapenake* (arbitrarily), *sabutuhe* (as needed), *saperlune* (as necessary), *sacukupe* (to taste), *samesthine* (it should be), and *sabenere* (actually). This teaching establishes situation situations and situations. The focus of this paper is to describe the repositioning of the *Nem Sa* teachings in developing the "Learning Freedom" movement. This research uses a qualitative descriptive approach based on a literature study and unstructured observations carried out on the object of research and research subjects, namely students and the implementation of the independent learning curriculum, which has just been launched by the Ministry of Education and Culture.

Keywords: *independent learning, repositioning, teaching, Nem Sa*

1. INTRODUCTION

"Learning Freedom" is an initiative program initiated by Mendikbud Nadiem Makarim. The initial goal of the concept of independent learning was to make learning more enjoyable and less burdensome for students. Learning can be anytime, anywhere which is not always limited by time and space. Not only for students, "Learning Freedom" aims to make lecturers happier in teaching. The "Learning Freedom" program is designed to find solutions to several complaints and problems related to the learning process from basic education to higher education. One of these problems is that most students have not been given the freedom to choose to study other disciplines outside the chosen department, thus creating space for learning interests which will make students have multi competency as provisions to enter the world of work in the era of the Industrial Revolution 4.0.

The essence of "Learning Freedom" " basically provides freedom of learning, which means that in the learning process the lecturers function as a driving force that inspires students to expand their space to learn

various things outside their majors. Students already have independence or freedom of thought, because in learning, apart from having the potential or talents that they are born with, they are also influenced by the environment and intellectual power. The learning process occurs because a lecturer can translate the basic competencies and indicators in the curriculum into operational learning objectives.

Higher Education is an agent of change. Only competent people can "change the world" progressively in their fields which makes the world progress. To achieve competence, it requires the adoption and adaptation of various global and local sciences. Global science can be adopted and adapted to local science. Local knowledge in the life of the Indonesian nation, which is a multicultural country with a variety of local wisdom, cannot be left behind in the development and mastery of global knowledge. This is what will now be realized with the declaration of "Freedom to Learn" as an effort to improve the quality of education in Indonesia so that there is a positive synergy in the era of the Industrial Revolution.

The essence of "Learning Freedom" as outlined in Permendikbud Number 3 of 2020 [1] is a policy

program that provides freedom of thought to students and lecturers in supporting the achievement of national education goals. The purpose of "Learning Freedom" is so that the learning process can make lecturers, students, and parents get a happy, pleasant atmosphere, and away from pressures that make students uncomfortable.

The application of the "Learning Freedom" curriculum with the "Independent Campus" also emphasizes the importance of preparing student competencies that are more ready to use with a cross-curriculum which gives students the right to study across study programs within three semesters. The most obvious change in the curriculum was changed in the load for the Semester Credit Unit (SKS). For example, there was a change and reduction in credits for the subject areas of study expertise because higher education was required to provide credits for off-campus and in other study programs for two semesters which was equivalent to 40 credits. Learning is not only limited to a box room called class, but can be done with an apprenticeship system such as industry, business incubators, the world of broadcasting which is very fun and promises jobs for humans in the millennial era, self-exploration in laboratories, and also the world of journalism, as well as tried to learn to be a writer even though his major studies were the opposite. For example, Andrea Hirata, whose major study was could write or be interested in literature and pursue it to make her famous. Therefore, the implementation of the "Learning Freedom" and "Independent Campus" curriculum can be an opportunity for students with other fields of expertise and provide a good opportunity for higher education to try to innovate by reorganizing the curriculum and learning process standards that are different from the curriculum, previously as a form of orientation towards competency and multi skill development for graduates so that they can compete in the world of work with a variety of scientific provisions [2].

The "Learning Freedom" policy is based on research by the 2019 Program for International Student Assessment (PISA) which shows Indonesia is ranked 74th out of 79 countries for mathematics and literacy. This proves that Indonesia is still weak in literacy. Literacy is not just a matter of reading but a matter of understanding a field. Literacy does not only belong to students majoring in the Indonesian language but belongs to all scientific fields. There are various kinds of literacy, including numerical literacy, economic literacy, financial literacy, and literacy in reading and writing skills. All students are required to have literacy skills or a good understanding of various aspects of life. Therefore, in terms of assessment, HOTS-based questions must be compiled by developing higher-order thinking competencies, looking for solutions, and generating creative ideas as well as being more skilled and communicative.

The "Learning Freedom" policy is also an implementation of the Industrial Revolution 4.0 era. The era of disruption has brought changes in human life in various fields. These changes affect the pattern of human life, which is made easier by technology. The world of education, which is the main provider of knowledge, is required to carry out a revolution and major changes to adapt to a world that is increasingly sophisticated and sophisticated. The main supporters in implementing the "Learning Freedom" "Independent Campus" the curriculum is computer technology and internet networks that must be adequate because students will face computerized big data and digital literacy to facilitate the process of knowledge transformation which in the future will not be done manually. For example, at this time there is no need to travel long distances for tutoring or study, just use the Teacher Room so learning problems can be resolved.

No exception in the world of education, technological advances bring positive and negative changes that need attention. Online learning, for example, is effective in accelerating the rate of knowledge transformation, but there are many obstacles, especially in terms of economy, opportunities, and internet networks that not everyone can have. This allows students to compete in the world of work with a variety of scientific provisions. In addition to technological developments, the role of lecturers is very important as a driving force and facilitator which remains the main function because machines cannot operate by themselves. The use of technology transcends all boundaries of space and time in accessing information. Lecturers continue to carry out continuous monitoring, continue to improve their abilities, and must be able to work in a good team with students. So in "Learning Freedom", the dividers between lecturers are not like walls that are so high and cannot be reached. Lecturers and students are expected to be free by learning together but still in the right corridors and ethics.

In implementing the "Learning Freedom" curriculum, lecturers are expected to understand each student's characteristics so that interactive learning can run conducive because lecturers face millennial youth who are characterized by being active, having fun, being sophisticated and loving technology. Therefore, to face all forms of development and change in the world of education, the Minister of Education and Culture (*Mendikbud*) Nadiem Makarim initiated "Learning Freedom". The "Learning Freedom" program is applied from basic education to tertiary education, each of which has differences in process standards and implementation.

The concept of "Learning Freedom" is not new, because Ki Ageng Suryomentaraman (KAS) once sparked independent thinking in walking through life. KAS using himself as a guinea pig devotes his attention to investigating the human psyche realm to be able to memayu hayuning bawana. The movement of life in the

human mind or psyche is characterized by feeling, thinking about, and wanting something. The understanding of the whole human being starts from his observations of himself. KAS wants to try to unlock the secrets of the human psyche which he sees as the source that determines human behavior in his life. Humans always associate with the environment around them and always interact showing human behavior, which means that humans cannot escape from the world that surrounds them.

Studies on KAS teachings have been carried out, such as the analysis of the application of KAS psychology in contemporary Indonesian literature, especially Javanese ethnic literature in the novel entitled *Jalan Menikung* by Umar Kayam [3]. The Suryomentaram philosophy developed by KAS (1892-1962) is a thought based on "Kawruh Jiwa" or mental thinking, certain Javanese thoughts. There are similarities between the thoughts of KAS and Freud's Psychoanalyst [3] which ontologically (1) everything is eternal, meaning that there is something in the past, present, and future and (2) the existence of an object is substance, desire, and (3) all of them are incalculable and invisible objects without finite space and time. We can, therefore, ask the question with how much, how, where, and where about the existence of objects. The substance is there, but it is untouched and we cannot feel its presence. The desire is there, we can feel it, but we can't find it very well; while I am there, touchable and cuttable.

In addition to the psychological analysis of KAS in literary works, there is also an analysis of the will (*karep*) which is the will or "energy" to sharpen ideas or ideas as a source of creation, also to find out about awareness of the "real" reality of oneself and its surroundings that must be understood [4] [5]. Will (*karep*) as a basis for "critical thinking" about something. Emphasis on the value of taste and "practice" which is a fundamental difference from KAS thinking with its predecessor philosophers. Because before the Javanese philosophers concentrated on metaphysics (*ilahiyah*), it made Javanese philosophy not grounded, far in the air, seemed elitist and anthropocentric. In his view of mental confusion and interaction with what is being faced, it is clear that the anthropocentrism movement is taught by KAS.

Humans can feel, witness, understand directly and independently, and no one can monopolize the *makrifat* that draws closer to God or *Manunggaling Kawula Gusti*. This is what is said to be *Kawruh Jiwa* or soul science. Meanwhile, a feeling of a meeting between people that produces a sense of the same is called a meeting or interaction. KAS positioned himself as a *mujtahid* and a humble *mujadidi*. KAS doesn't want to be called a teacher and doesn't want to have students. KAS criticizes Javanese feudalism which often gives excessive respect to people who are considered to be of higher rank [4].

The appreciation of knowledge or *ngelmu* in the context of traditional Javanese society generally refers to the spiritual mystical form of intellectual and intuitive power, namely a sense of having the ability to know the intuitive aspects of reality. KAS through *Kawruh Jiwa* analyzes feelings that can develop welfare and quality of life-based on the value of taste as a basis for self-introspection [6]. So, Kholik & Himam, trying to erase the mystical and occult elements that exist in the *Wejangan Kawruh Jiwa* in solving problems (*ngudhari reribet*) developed by KAS with the logic of scientific thinking as in psychotherapy.

The challenge of building a sense of "I own the country" is getting tougher now but it must be the government's main instrument in cultivating it in every Indonesian citizen through the planned development program. KAS states that building and preserving independent souls is through education [7]. KAS is one of the initiators of *Taman Siswa* and a teacher for adults. Independence is something that must be maintained and citizens are the main defense in maintaining the resilience of a country. Every Indonesian citizen is responsible for safeguarding his country. Especially now, people can easily be provoked by third parties to go to war and tend to forget that independence must be safeguarded. Religious institutions and informal religious teachings that maintain Pancasila are the most influential factors in the mental and spiritual development of citizens, because, in ancient times, KAS often shared his knowledge of the souls of *Kramadangsa* in a reading. The understanding of *Kramadangsa* made by KAS is an interpretation of a spiritual journey to human origins which is at the core of every religion. Citizens have a complex component and to this day, there are still many questions that cannot be understood with reasons related to the components of the human body. The Javanese tradition as taught by KAS directs every human being on a journey to understand the true concept of life and death, the concept of existence, and non-existence [7].

Related to "*laku*" or spiritual practices, in Javanese tradition there is the term "*ngelmu iku kalakone kanthi laku*" or the success of gaining knowledge because it is done. The tradition of "*laku*" is a characteristic of Javanese people to gain knowledge and what is behind knowledge. In the "practice" process, every knowledge gained must be implemented in real life to gain experience as an evaluation material for further improvement. The human being referred to as KAS is himself, which means a search for identity by going through the process of practicing spirituality contained in several religious teachings [8]. The pattern of the KAS journey is the same as that of Sidharta who left his throne only to find answers to the question of looking for the real man or me who had been filling his soul. This question relates to the nature of human life and the nature of man himself.

The KAS teaching on unity or feeling of equality "*raos sami*" or feel the same is interpreted as the absence of division and caste among citizens, all citizens are considered to be the same, that they are both Bangun Rasa residents [9]. This feeling of equality then gives birth to friendly and mutual cooperation. The benefits of the real behavior of the community and cooperation are in the form of living to be "rich" (*dadi sugih*) and living to be "light" (*entheng*). The peak of life in Bangun Rasa Hamlet is feeling comfortable, relieved (*sumeleh*), and serene. In the search for *makrifat*, the teachings of KAS remain in balance with the natural elements of humanity. Humans can wisely manage their lives as social beings who socialize and interact with other people. For this reason, humans need a living, a job, a family, and others that make the KAS philosophy like an oasis for people who experience the aridity of life.

One of the articles that discusses *Nem Sa's* teachings is the analysis of the novel *Keluarga Cemara 1* by Arswendo Atmowiloto based on the appreciation of the values of *samsthine* (as it should be) and *sabenere* (actually) [10]. The meaning and description of Abah's attitude were analyzed by taking *Loro Sa*, namely *samsthine* and *sabenere*. The data is in the form of sentences indicating the application of the *Loro Sa* principle of *Nem Sa* KAS teachings. In life with his family, the character Abah still feels peace in his simple life by following the principles of *semsthine* (should be) and *sabenere* (actually).

When the "Learning Freedom" and "Independent Campus" curricula were proclaimed by the government, critical thinking emerged that the thought of "Learning Freedom" was related to the teaching of a happy life with *Nem Sa* which was initiated by KAS in its time. That is the "Learning Freedom" curriculum is a reposition of KAS teachings about the teachings of a happy life with *Nem Sa*. The repositioning of the *Nem Sa* KAS teachings in the context of the "Learning Freedom" curriculum is the result of creative thinking that juxtaposes the two concepts. Repositioning means placing back into the original position; realignment of existing positions; placement to a different or new position. Therefore, the discussion focused on the repositioning of the *Nem Sa* teachings in the context of "Learning Freedom" and its application.

2. METHOD

This research is a Javanese psychology study taught by KAS with the idea of *Kawruh Jiwa*. The problem studied in this research is the teaching of *Nem Sa* in the authority or teachings of KAS as a repositioning of "Learning Freedom" which is currently being proclaimed. This study uses content analysis techniques with the reason that data processing is focused on the content of the research to be discussed, while descriptive analysis techniques are used to make an

objective description of a situation according to the situation. The data of this research are words, phrases, sentences that show the relationship between the *Nem Sa* teachings, and independent learning education. Through documentation studies, data collection is done by understanding the sign system, both in the form of word strings, signs that can be analogized as words, how to write, etc. To maintain an open attitude and honesty, testing the validity of the data was carried out by triangulating sources and theories, as well as by way of discussions with peers. The results of the analysis are expected to add insight to readers that policies in the world of education are still rooted in the historical background of the previous development of the world of education.

3. RESULT AND DISCUSSION

The idea of "Learning Freedom" did not arise because of the Covid-19 epidemic, but together with this extraordinary incident which greatly impacted the world of education, schools were temporarily closed, students to the student level had to study at home, the curriculum was "Learning Freedom" in an emergency and the importance of urgency must be implemented immediately to support the implementation of learning from home. The concept of "Learning Freedom" is not the concept of learning confined at home and not going to school or on campus. The essence of "Learning Freedom" is not just learning online. "Learning Freedom" has the essence of freedom in learning and provides opportunities for students up to the student level to expand their competences. The application in tertiary institutions as explained above is those students will get more opportunities to learn practicum outside the classroom and learn new things outside of their studies so that there will be a wider field of work that will await them because they have mastered many skills.

This paper attempts to reposition the *Nem Sa* teachings in the context of "Learning Freedom" which was developed in the development of education and learning in Indonesia. This is to prove that the process of education and learning in the present era cannot be separated from education and learning based on the socio-cultural conventions of the community that surrounds it. The existing education and learning system is always changing and looking for new forms that actually will directly or indirectly be rooted in the strengths and weaknesses of the existing system. These thoughts can contain either flattery or criticism.

The noble spirit (*raos luhur*) that is always present in the teachings of KAS is the embodiment of the teachings of Pancasila which are fundamental to the philosophy of life of the Indonesian people. The Only Godhead places God as a source of strength in building

the spirit of humanity, the spirit of nationalism, the spirit of people's sovereignty, and social justice. KAS means the recognition of the right to freedom of each individual or the prioritization of social spirit that goes beyond the instinctive drives hidden in every human being. It is the spirit of life that is not but based on awareness as a social being who lives with other people, which makes humans able to live life in peace, serenity, and happiness. Regarding the feeling of peace and happiness, it is based on awareness and understanding that if people in the world feel the same, then they will be free from the suffering of the hell of jealousy and arrogance, which then their life will reach peace [11].

Peace is achieved because a person lives a 6-Sa life, that is, *seenake*, he said, as needed, to taste, and actually. In living a happy and difficult life, if it's happy, don't be too happy and if it's hard, don't be too difficult. The sense of serenity and happiness with 6-Sa is what you want to develop in the "Learning Freedom" curriculum which aims to achieve the desired competencies, but students feel happy and comfortable in learning. The learning process is carried out with *PAIKEM* (learning, active, innovative, creative, effective, and fun) which will be realized if students feel calm and happy in learning. Demands for tertiary institutions must be able to design, implement, and conduct assessments in an innovative learning process with the aim that students can achieve learning outcomes including aspects of attitudes, knowledge, and skills optimally and always relevant [2].

The teaching of simplicity that makes people feel peaceful and happy is explained in *Nem Sa*, namely: *sapenake*, *sabutuhe*, *saperlune*, *sacukupe*, *samesthine*, *sabenere*. This is a formulation of the soul's chaos as a way of understanding our personality. By understanding and understanding yourself, you will automatically understand other people and also understand their environment. The repositioning of KAS teachings about *Nem Sa* which was reflected in the "Learning Freedom" movement is like the following scheme.

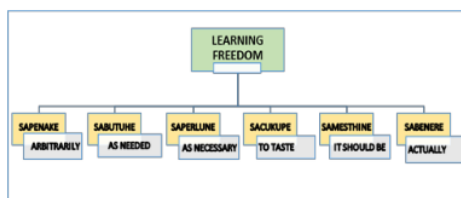


Figure 1. Schematic picture of the teachings of *Nem Sa*

3.1. The First Sa Meaning: *sapenake* or *arbitrarily*

As comfortable as possible or at will means as comfortable as possible doing a job based on your heart's desire without pressure from others. What is done is full of joy, because the impulse grows from within. Self-awareness is applied with the freedom to do something according to a measured heart, that is to say: weariness (comfortable, comfortable, free heart) has been measured how far to use the freedom that should be because in each person they already know their measurements alone.

3.2. The Second Sa Meaning: *sabutuhe* or *as needed*

What is done following what is needed? If you know how much it takes to do something, it means you won't be over and wasteful of using something that will be used. Doing something that is needed is an act of planning the right thing to do. Every individual knows what is needed means that he can measure the needs that must be used, so there is no need to waste time, funds, and so on for wasted needs.

3.3. The Third Sa Meaning: *saperlune* or *as necessary*

In measuring actions and needs, it should be based on whether or not it is necessary or right on target or not so that it cannot avoid problems that make trivial things complicated. In action, it has been measured how much it is necessary and not, so that what is used is really what is needed, right on target, and in the end, it can be effective and efficient.

3.4. The Fourth Sa Meaning: *sacukupe* or *to taste*

Every individual has his measure of how to meet his needs, which is different from other personal measurements. By understanding their needs, of course, they will not be "bigger than a stake". Another meaning, in acting, has been preceded by thinking to what extent the size is sufficient, not more or less. Every action taken understands the extent required.

3.5. The Fifth Sa Meaning: *samesthine* or *it should be*

This fifth sa can be translated as it should or should be, meaning that something should fit a place of measure and indisputable certainty. If you put something in the right place, there will be no disputes. *Samesthine* is an indispensable and irreplaceable assurance.

3.6. Sixth Sa Meaning: *sabenere* or *actually*

This *Nem Sa* is doing something true, which means it is not fake, or it is replaced by something else as a result of fabrication. We may say that we often say the essence of truth, but it is difficult to do because it is related to introspection or introspection. KAS revealed that to practice introspective skills, individuals can concentrate on practicing acting proportionally or appropriately.

Actually and should refer to behavior according to the right, straight, fair, and good path. Javanese proverb says that "*urip kuwi, wang-sinawang*" or the activity of seeing each other. For example, I see other people who are happy with their high career, rich wealth, harmonious family, and so on. It turns out that on the other hand people see that we are happy with simplicity, joy, and not because of abundant wealth.

The *Nem Sa* formulas that have been described one by one above can be said to be a means for being happy and happiness in the view of KAS is living properly. To achieve the intended happiness, what KAS offers *Kawruh Jiwa* formula, a method for seeing "one's person", as a method for seeing one's honesty, and by understanding one's honesty, then it can be used as a basis for understanding others as well as understanding the surrounding environment. To be happy can be achieved by a person who knows the measurement.

Unlike the previous studies, this article will review the teachings of happy ngelmu which according to KAS is done by living a life that is not excessive and not lacking, but rather lives naturally. If applied to the learning system, the *Nem Sa* formula can be in line with the translation of "Learning Freedom". Learning with "Learning Freedom" repositions the teachings of *Nem Sa* from KAS, because it is a happy, fun, and proper learning invitation. KAS formulates a normal life in *Nem Sa: sapenake, sabutuhe, saperlune, sacukupe, samesthine, sabenere* [12] [4] [5] [13], meaning that in all things act arbitrarily, as needed, as necessary, to taste, it should be, and actually. Each person can learn without pressure because each individual can learn by his measure. What's more, in a chaotic view, the human

soul in living life is like "*urip mung mampir ngombe*" or life is just dropping by for a drink, which means that life is only temporary to quench one's thirst.

Because life is not eternal, humans must fill life with something meaningful and useful for themselves and the interests of others as well. KAS also illustrates that happiness and sadness in life are normal, such as creepy, which means that life is relative and flexible. Forgoing that is relative and flexible, KAS through the teaching *Nem Sa* invites people not to feel inadequate, but to feel always fulfilled, so they must be able to control their desires, wills, wealth, as well as in spiritual matters. However, in the true reality of life, joy and difficulty are facts of life that keep changing. A person will not feel the real-life when he is overcome with jealousy.

4. CONCLUSION

Teaching *Nem Sa* is rooted in the *Kawruh Jiwa* on how to understand the "taste" or "soul" of man. In that chaotic soul, we will find a philosophy of life that brings humans to true or true happiness. By living an arbitrary life, he said, in moderation, it should be it is hoped that humans are not excessive and always respond to this life appropriately and with caution. The "Learning Freedom" curriculum repositions the KAS teachings on *Nem Sa* to undergo learning happily, peacefully, and happily. Students and students learn because they want, need, must, need, sufficiently, and actually. Because each human being has different characteristics, he too will learn according to his measurements and abilities.

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