

CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter the researcher discusses about some of the theories and previous study related to this research. They are the meaning of the *Merdeka Belajar* learning system and the *Among* system.

A. *Merdeka Belajar* Learning System

a. Learning System

The learning system consists of two words, namely system and learning. In order to understand clearly, the meaning of each of these words will be explained as follows:

a) Definition of System

The term "system" comes from the Greek word "systema," which refers to a group of elements or components that are connected in a regular pattern and form a whole. The term system has multiple definitions, one of which is a group of concepts or thoughts that are structured and ordered in such a way that they constitute a logical unity (Haudi, 2020). As a result, the system is made up of several components and components that are merged to achieve specific objectives (Hidayat & Abdillah, 2019).

According to the Kamus Besar Bahasa Indonesia (1997), the system has the following meanings:

- 1) A collection of interconnected elements that constitute a totality, such as the respiratory system, telecommunications system, and others.

- 2) An orderly arrangement of views, theories, principles and so on such as a system of government.

A system is a unit made up of components, factors, or sources that have regular functional linkages (not random) ones that work together to achieve a goal (Haudi, 2020).

System is a collection of components that interact to achieve a specific goal. This system is used to describe real-world events and entities, such as places, things, and people (Hidayat & Abdillah, 2019). And system as a collection or combination of elements, components, or variables that are organized, interact with one another, are dependent on one another, and are integrated (Subtari, 2005 in Hidayat & Abdillah, 2019).

Based on the above definition of the system, it can be concluded that the system is a collection of interconnected components that work together to achieve specific goals based on established requirements.

b) Definition of Learning

Learning is a communication process including teachers, students, and educational materials. Communication will not be effective without the support of the media or other sources (Nurdyansyah, 2019). Learning is an effort to educate kids. This notion implies that there are multiple actions involved in learning, including determining, selecting, and designing techniques to attain the intended learning results (Purnomo, 2016). This is in contrast to Musfiqon's statement in Nurdyansyah (2019) states that

learning is a system with multiple components, including objectives, materials, strategies, tools and media, and evaluation.

According to the National Education System Law of the Republic of Indonesia No. 20 of 2003, learning is a process of teacher interaction with students and learning resources in a learning environment.

In the Kamus Besar Bahasa Indonesia (1997) stated that the definition of *pembelajaran* is taken from the word “*pem-bel-ajar-an*” which means the process, method, of making living creatures/people learn.

Learning is a combination of human aspects (students and teachers), materials (books, blackboards, chalk, and learning instruments), facilities (rooms, audio-visual classrooms), and processes. In this example, learning refers to the process of preparing or designing in order to instruct students (Oemar Hamalik, 2002 in Fakhurrrazi, 2018).

In a learning environment, learning is a process of interaction between students and educators, using instructional materials, delivery methods, learning strategies, and learning resources. The level of accomplishment in reaching educational goals can therefore be used to measure success in the learning and learning process. The teacher's success in teaching can be measured by the achievement of learning objectives. As a result, the interaction between these components determines the efficacy of a learning and learning process (Pane, 2007).

Teachers, students, materials, methodologies, learning resources, learning media, and assessments are all part of the process of learning as a system. And, as a manager in the learning process, the teacher must

endeavor to connect the components so that learning can take place appropriately. In addition, the teacher functions as a conduit for students to receive messages from the learning content. As Nurdyansyah said: "... message delivery is one component of learning that plays an essential role in teaching and learning activities," Nurdyansyah remarked. Every learning activity must include the use of media, which requires the teacher's attention. As a result, in order to effectively accomplish learning objectives in the teaching and learning process, teachers must understand how to select and apply learning material (Pane, 2007).

If students experience changes in terms of their learning, it is considered that the learning was successful. This means that students were able to explore and develop the potential that they possessed so that they might profit from the process of personal growth (Pane, 2007). As a result, several suitable theories are required in learning planning so that the design outputs are in accordance with the required learning objectives (Purnomo, 2019).

Furthermore, learning planning is required to ensure that learning improves over time. This endeavor to increase learning quality is based on the following assumptions:

- a) To improve learning quality, it is required to begin with a learning plan, which is realized by the presence of a learning design.
- b) A systems approach is required when creating a lesson.
- c) Learning design planning is the process of determining how a person learns.

- d) Individual students are referred to while planning a learning design.
- e) The learning that is done will lead to the attainment of learning objectives; in this scenario, there will be both direct and indirect learning objectives.
- f) The ultimate purpose of learning design planning is to make it simple for kids to learn (Purnomo, 2019).

Measures are needed to improve the learning process in order to reach the goal of providing education. Improving the quality of education requires an increase in the learning process' quality. As a reason, motivational strategies that can stimulate enthusiasm for learning are required. In his book *Psikologi Pendidikan*, Hanum Purnomo (2019) discusses motivating approaches in learning, including:

- a. Verbal declarations of appreciation.
- b. Using repeat scores as a motivator of success.
- c. Inspire curiosity.
- d. Bring up a topic that the students are not expecting.
- e. Make learning easier for kids in the early stages.
- f. Using material that pupils are familiar with as a learning example.
- g. Experimenting with simulations and games
- h. Be a role model for others.

Based on the explanation above, the authors conclude that the learning system is a communication process that exists between teachers and

students with the goal of allowing students to process and acquire knowledge, skills, and attitudes effectively. It is certain that when students have received learning, they will be in different circumstances than before they began the learning process.

Based on the above definition of the learning, it can be concluded that the learning is a communication process that exists between teachers and students with the goal of allowing students to process and acquire knowledge, skills, and attitudes effectively. It is certain that when students have received learning, they will be in different circumstances than before they began the learning process.

Based on the explanation above, the researcher conclude that the learning system is is a method of communication between teachers and students that aims to improve students' thinking abilities. A learning system is another term for the learning process.

b. *Merdeka Belajar*

a) Definition of *Merdeka Belajar*

Merdeka Belajar is a policy proclaimed by the Minister of Cultural Education, Nadiem Makarim. . In order to understand the concept of *Merdeka Belajar*, it will be explained based on the terminology of the words *Merdeka* and *Belajar*. As quoted in the GTK Secretariat:

“The word *Merdeka* (Independence) has three meanings, according to the *Kamus Besar Bahasa Indonesia* (KBBI): (1) liberated (from colonialism, inhibition and so on), independent; (2) unaffected or exempt from prosecution; (3) unbound, not dependent on specific people or organizations. According to Sagala (2006), learning is defined as an effort or activity that is

undertaken in order to gain intelligence. Sadjana (2013) also shows out though that learning is not just about knowing facts and remembering them. *Belajar* (Learning) is; (1) a process marked by a change in a person's knowledge, understanding, attitude and behavior, skills, abilities, and abilities, reaction power, acceptance power, and other aspects of the individual; (2) a process marked by a change in a person's knowledge, understanding, attitude and behavior, skills, abilities, and abilities, reaction power, acceptance power, and other aspects of the individual; (3) a process marked by a change in a person's knowledge, understanding, attitude and behavior, skills, abilities (2) Learning is a process of doing through various experiences; it is a dynamic activity. (3) Learning is a goal-oriented activity; and (4) learning is the act of perceiving, observing, and understanding something.... So, in general, *Merdeka Belajar* is an effort to create a learning environment that allows students to express themselves freely and is free of numerous hurdles, including psychological pressure. Teachers with this freedom focus more on optimizing learning in order to fulfill the aims (goal oriented) of national education, while still adhering to the curriculum norms. Students are free to express themselves during the learning process at school as long as they adhere to the guidelines. Students can be more independent, can learn more to gain intelligence, and as a result of the learning process, students change in knowledge, understanding, attitude/character, behavior, skills, and reaction power, in accordance with the objectives objectives of the National Education System Law of 2003, namely, to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, and creative, in accordance with what is mandated in the objectives of the National Education System Law” (GTK.Kemendikbud.go.id, 2020).

Merdeka Belajar is a learning program that focuses on improving human resource quality. *Merdeka Belajar*, according to Nadiem Makarim, means thinking freedom. The teacher is the first person who requires free thinking ability, as the teacher has a critical role to play as a guide and instructor for students. It is hard for children to think independently without first having teachers who think independently (Hendri, 2020).

In the *Merdeka Belajar* policy, there are four main programs which include; National Examination, National Standart School Exams,

Learning Implementation Plans, New Students Admission (Syakil, 2021). Through the four programs above, it is expected to improve the quality of education that is superior in the future.

Based on the Circular or PRES Release Number: 408/sipres/A5.3/XII/2019 concerning the Four Principals of the *Merdeka Belajar* Education Policy, the Minister of Education and Culture, Nadiem Anwar Makarim, established four main principles of the *Merdeka Belajar* education policy:

“.... School exams were replaced as the new policy direction for the deployment of USBN. This exam can take the shape of a written exam or a more comprehensive examination. Furthermore, the United Nations will be implemented for the last time in 2020. The National Examination was renamed the Minimum Competency Assessment and Character Survey, which included the capacity to reason using language (literacy), the ability to reason using mathematics (numeracy), and character education building.... Meanwhile, the Learning Implementation Plan (LIP) is made up of only three main elements: learning objectives, learning activities, and assessments. Then in the Acceptance of New Students (AONS), they continue to adopt a zoning system with more flexible policies to account for regional variations in access and quality.” (Kemendikbud.go.id., 2019).

Ivan Illich also makes the argument for learning independence. The spirit of education, which aspires to liberate human beings, is replaced by a focus on administration and mechanical (Berkamsyah, 2020). This only provides the system an unrealistic impact on the world's realities. As a result, current education does not allow for teachers and students to innovate and grow.

The teacher is the key area of concentration in the process of establishing *Merdeka Belajar*. Because the teacher plays such a crucial

role in the learning process. The teacher has the most influence over the learning process's direction. Because the teacher has traditionally been the primary source of material, the *Merdeka Belajar* policy encourages students to share their knowledge as well. As a result, two-way communication will be possible. This will boost kids' or teachers' reasoning abilities, allowing them to come up with new ideas. Furthermore, learning that formerly occurred solely in the classroom will now take place anywhere and will not be monitored, thanks to the inclusion of the *Merdeka Belajar* policy.

b) Basic Goals of *Merdeka Belajar*

The goal of the *Merdeka Belajar* policy is to allow teachers and students more independence. The goal of education is to make people more human (humanization). The main objective of education is to humanize humanity. Students must try to become human beings who are responsible for their God, themselves, their families, the nation, and their country in order to reach this aim (Idris & Tabrani, 2017). The purpose of humanizing humans is to make education not only a place for them to improve their intellectual ability, but also a place for them to expand their other potentials, such as spiritual and emotional capacities.

Humanism has been a very valuable thing since the beginning of the twentieth century. Amiruddin (2018) stated that the conception of humanity is totally in favor of humanity, protects human dignity, and makes it easier to meet basic human needs in order to sustain and develop their existence as the most magnificent beings. As a reason, education

plays an important role in instilling ideal values that will lead to human dignity.

KH. Ahmad Dahlan also believes that humanism has a place in education. KH. Ahmad Dahlan's humanism emphasizes on human nature as well as human resources, both physically and spiritually. Humanism will give birth to potential that is ready to be improved and developed so that human existence can be made more meaningful (Amiruddin, 2018).

The major goal of *Merdeka Belajar* is to instill the value of liberty. In the sense that teachers and students are free to pursue their full potential in terms of thinking, creating, and innovating on their own. As a result, it is critical to recognize that education is a concept that aims to mold and develop the potential that everyone possesses.

According to the above description, education is more than just a place to develop intellectual capacity. Education, on the other side, has a role to play in developing the unique potentials of the students themselves. As a result, the educational system must include the value of balance, and education must be capable of creating an independent system.

c) Learning System of *Merdeka Belajar*

The concept of *Merdeka Belajar* is an attempt to reform the educational system in the national education system. Its goal is to help the advancement of changing times. The essence of human values is contained in *Merdeka Belajar*, which is to restore the genuine nature of education, that is, education that liberates or humanizes education.

The relationship between teachers and students is a subject in the learning system in the concept of *Merdeka Belajar*. This means that students do not use the teacher as a source of truth, and that therefore teachers and students work together to move and seek the truth. This suggests that the teacher's role in the classroom is to explore the truth, reasoning power, and critical students' perspectives on the universe and phenomena, than to plant or impose the teacher's version of the truth. The potential for internet and technological development is a driving force for learning independence. Because it has the ability to penetrate a restrictive or non-liberating educational system. This involves reorganizing teacher workloads and schools that are overly focused on administrative problems. As a result, the education unit, teachers, and students have the flexibility to experiment, learn independently, and be creative (Yamin & Syahrir, 2020).

The teacher, as the most important component of education, has the flexibility to independently translate the curriculum before it is given to students; by understanding the curriculum, the teacher will be able to respond to the requirements of students during the learning process. The *Merdeka Belajar* program plan should be able to improve teacher learning competence as an outcome of this. Learning appears to be engaging, enjoyable, and meaningful, allowing teachers and students to attain their educational goals. Conditions of freedom in accomplishing goals, methods, materials, and learner evaluation are all included in the concept of *Merdeka Belajar*. For both teachers and students, learning freedom

involves conditions of freedom in goal achievement, methodologies, materials, and evaluation of learning (Zulfa, 2020).

Teachers and students are currently having independent experiences in their surroundings. And it will enhance the experience in classrooms and educational institutions as a result of this experience. A new literacy approach must be used to stimulate educational system adaptations in the period of the Industrial Revolution 4.0. The current digital or visual world will go hand in side with students in the industrial era 4.0. Teachers, principals, and educational institutions must also direct, lead, and explore their students' critical power and potential (Zulfa, 2020).

During the learning process, an educational ecosystem is created that allows students' reasoning, character, innovation, independence, comfort, and expertise to grow and develop. So, in the Industrial 4.0 era, *Merdeka Belajar* can generate superior or quality resources to complete educational possibilities with the goal of advancing the nation and state (Zulfa, 2020).

The *Merdeka Belajar* learning system will transform the learning environment into one of fun learning. Currently, learning takes place only in the classroom, but in *Merdeka Belajar*, learning will take place in the most comfortable environment possible, allowing students and teachers to interact more easily. One of them is enrolled in a outing class. Outing class is a learning program that tries to develop creativity in children by providing them with specific skills and knowledge. Outing class is also a fun learning method that teaches students how to become more connected to nature and their surroundings. Teachers and students will be able to

create intimacy, be more comfortable, and have more fun while studying with this method. Of all, after years of daily learning in the classroom, it has become routine or even boring, so there is nothing wrong with us as educators providing something new to the learning process (Baro'ah, 2020).

The *Merdeka Belajar* learning system will be adapted to the identity of each student, allowing the learning process to mold the students' personalities. Students in *Merdeka Belajar* do not focus on the ranking system because multiple studies have proven that the ranking system causes a variety of problems for students, teachers, and parents. Furthermore, the ranking system will only lead to student discrimination. This is certainly not the case in education, because children, in essence, have their own intelligence, or what is known as multiple intelligence (Baro'ah, 2020).

According to Howard Gardner in Baro'ah (2020) states in his theory of multiple intelligences, where according to Gardner intelligence is defined as the ability to solve problems and develop goods in a conducive and natural environment. The potential of even the tiniest child must be recognized; many children face challenges or difficulties in learning, but if their intelligence is recognized and nurtured, the child will grow into a superior youngster in his field. So that, in the future, a competent person is produced, with a character that is ingrained in him.

B. *Among* System

In Javanese, the verb *Among* means to lead. This term is commonly used to describe the interaction between a caregiver and someone who is charged with guiding young children. This term appears in the connection *panakawan* between *Semar* and *Arjuna* in *wayang*. The requirements, on the other hand, are slightly different, deeper, and must be tied to *Taman Siswo* concept of human tasks in this world (Wiryopranoto, 2017). *Among* System is a family-oriented education system focused on nature and independence. According to how it is used, the *Among* system is known as the *Tut wuri handayani* system (Wiyopranoto, 2017).

Ki Hadjar Dewantara implements the *Among* approach, particularly *Tut wuri handayani*. *Among* symbolizes loving care, as well as loving care with joy, by allowing foster children the freedom to move and develop according to their own needs. *Tut wuri handayani* signifies that the actual role from behind, allowing the people to go free. He is, nonetheless, *handayani*, influencing through his power, influence, and authority (Nazaruddin, 2019).

a. *Among* System in Education

The *Among* system is a combination of interconnected systems that build an order by having relevant relationships with one another. The education system will not operate optimally if one of the components is missing. The *Among* system is made up of various interconnected components, such as the system's goals, instructors, students, methodologies, curriculum, and evaluation (Anwar, 2021).

The Tamansiswa Grand Charter and Regulations, particularly article 14, provide the legal foundation for executing the *Among* system. The goal of

implementing the *Among* method is to teach students so that they can explore their talents and hobbies on their own time. Teachers must be able to serve students honestly, set a good example, be true, be a supporter for students, be patient, provide motivation, be a spirit for others, remind, mentor, and strengthen with their complete attention (Nuri, 2016).

Three rules are utilized as a basis in education in the *Among* system: *Ing ngarsa sung tuladha*, *Ing madya mangun karsa*, and *Tut wuri handayani*. Suparto formulates it as such in Fatmawati (2021):

1. *Ing ngarso sung tulada* (in front of giving an example). You must provide a positive example for children or pupils as a parent, teacher, or organization leader, because a child will pay attention to the behavior of those he perceives to be role models.
2. *Ing madya mangun karsa*, (in the middle gives encouragement). When you observe children or students become more self-reliant in doing the right thing in everyday life, as a more mature person, you should encourage them to be more enthusiastic. This is a form of concern disguised as gratitude for their accomplishments. Because a child or student requires encouragement in order to fulfill their responsibilities.
3. *Tut wuri handayani*, (in behind giving support). Children and students who are developing their personality require motivation to keep going. Parents, teachers, and leaders must provide behind-the-scenes support. Because we, as the older generation, are responsible for providing the finest guidance to the younger generation in order for them to construct a brighter future.

As a foundation in material development, interaction in innovation, education must have a foundation called educational principles (Nazaruddin, 2019). In the stage of designing and executing education, the principle of education is a truth that becomes the ground or foundation in thinking (Mubin, 2020). The *Among* system is based on a notion found in Taman Siswa. The Panca Dharma Taman Siswa principles, which were the five principles of Taman Siswa in 1947 and became the principles of the 1947 curriculum (Nugrah, 2021). The *Panca Dharma* of the *Taman Siswa* consists of:

1. The Principle *Kodrat Alam* (Natural Nature)

In the the principle of nature, this means an educational process that blends with nature. In the nature of nature contains human civilization itself. So the Principle of Nature can return the principle of learning to natural interactions with the environment so that humans can develop properly.

2. The Principle *Kemerdekaan* (Independence)

The principle of independence means the right to regulate one's own life by following the requirements and rules of social life. In this principle of independence, it provides the widest possible space for students to achieve their best abilities.

3. The Principle *Kebudayaan* (Culture)

The principle of culture contains cultural values that become the spirit of education that can maintain the noble values that have developed in society. So the Cultural Principles can create a process of inheriting the

nation's culture and internalizing values that are manifested in the daily lives of students.

4. The Principle *Kebangsaan* (Nationality)

The principle of nationality focuses on the educational process in cultivating nationalist traits accompanied by awareness as a world community. Through this Nationality Principle, education can form a nationalist person with an open mindset to the world.

5. The Principle *Kemanusiaan* (Humanity)

The principle of humanity in education is the view that humans are creatures that must develop through humane ways. The principle of humanity means education that uses a humanist approach that can shape students into real human beings (Nugrah, 2021).

Education is intimately connected to a child's personality. Educators, according to Ki Hajar Dewantara, are supposed to guide students. Educators believe that a teacher is a *Pamong* in Javanese (Mustaqim, 2017). In the *Among* System, this means that children can develop at their own pace. As a result, the *Pamong's* role as a mandatory educator is *Tut Wuri Andayani*, which translates to following behind and influencing in order for the foster children to walk in the right direction. Children are free to explore their skills in the *Among* system, and students always discover their own path without waiting for instructions from their superiors (Wiryopranoto, 2017).

b. Student's Position in the *Among* System

Students are individuals who contains questions, guidance, and direction. Students are not just educational objects, but also educational subjects. This demonstrates that a student's position is not just passive, like an empty glass waiting to be filled at any time. In order to reach their full potential, students must be engaged, innovative, and dynamic in their interactions with teachers (Rohmaniyah, 2021).

Students, according to Arifin in Rohmaniyah (2021), are individuals in the process of growth and development according to their unique natures. As a result, they urgently require guidance and direction that is compatible with their natural character (Rohmaniyah, 2021).

Among Systems is a kinship-based system based on two principles: *Kodrat Alam* (natural nature): as a condition for achieving progress as quickly and as well as possible; and independence (Independence): as a condition for reviving and moving children's inner strength, so they can think and act independently (Wijayanti 2019).

Ki Hadjar Dewantara created the *Among* system as an educational concept. There are three aspects to the system: *asah*, *asih*, and *asuh*. *Asah* is a focus in science and intellectual . The *asah* component focuses more on students' thinking in problem-solving situations, including creativity and independence. *Asih* refers to a learning process in which educators demonstrate love, sympathy, and empathy towards their students. The term *asih* refers to aspects of coaching and mentoring. Patience, patience, and attention to individual differences are essential in the mentoring process (Nuri, 2016).

The *Among* method, according to Ki Priyo, puts students in the instructional process as both subjects and objects at the same time. According to the *Among* method of education, a *pamong* (teacher) must have a sense of love for his students by paying attention to their talents, interests, and abilities and encouraging their initiative and creativity. *Pamong* is not permitted to be authoritarian with his students and acts like *Ing Ngarsa Sung Tuladha*, *Ing Madya Mangun Karsa*, and *Tutwuri Handayani*.

c. Learning Method in *Among* System

When it comes to education, the *Among* system has a family feel to it. The *pamong* and the student have a loving and affectionate connection. As a result, the educational connection is not authoritarian in nature and free of coercion. So that a peaceful environment can be created in the classroom.

Education in Eastern nations, according to Ki Hajar Dewantara, is humanist, populist, and national. These three things became the foundation of Ki Hajar Dewantara's soul in his quest to educate the nation and lead it to liberation or independence politics (Wiryopranoto, 2017).

Teachers' behavior in educating students or the nation's children became the principal guidance and capital, so that Ki Hajar Dewantara coined the term which was then very well known, namely:

1. *Ing ngarsa sung tulada* (in advance giving an example);
2. *Ing madya mangun karsa* (in the middle of building a dream);
3. *Tut wuri handayani* (follow and support him). (Wiryopranoto, 2017).

Student development is classified into three phases in Taman Siswa, including the development of children from birth to adulthood. Each period is made up of eight years (*windu*), which include:

1. The first *Windu* is called the *age of wiraga* (*wi*: following, *raga*: physical). This is a period of physical growth and the development of additional bodily parts.
2. The second *Windu* is called the *age of wicipta*. This is the period of a child's intellectual growth, which has a significant impact on the character of his knowledge.

The third *Windu* is called *the era of wirama* (*wirama*: harmony). This is a period of acclimating to the outside world, during which children will choose where they will live. The youngster will become an adult once this period of time has passed. The child is around 23 years old at this time (Wiryopranoto, 2017).

According to the *Among* system, students should not be disciplined through punishment that tortures them, and the punishment should be tailored to their mistakes. Punishment serves solely as a repentance for mistakes that must be experienced as a result of acts, rather than as a punishment for mistakes that must be experienced as a result of inaction. Children who soil on the floor should be punished by being required to clean the unclean floor. Not having to stand in front of the class for an hour . It is will be perceived as a punishment that has nothing to do with the wrongdoing, rather than a way to correct and recognize the mistake. Punishment must be a logical outcome of an act, like a fruit that must be plucked from the plant's own fruit. Based on

this, it is in agreement with Ki Hajar Dewantara's opinion, which states that the punishment should be confined to three rules:

1. Punishment must be proportional to the degree of wrongdoing.
2. Punishment must be administered in a just and equitable manner.
3. Punishment must be imposed as soon as possible (Indayati, 2018).

As a result, in the *Among* system, education essentially provides a wide range of opportunities for students to find their full potential. One of them is to build his personality through experience, knowledge, and his own business in order to foster personal discipline (Indayati, 2018). As keeping of the *Tut Wuri Handayani* concept, the teacher continues to monitor from behind during the learning process.

d. *Among* System in Learning

According to Ki Hajar Dewantara, education in Indonesia is based on the ideals of order and peace rather than orders. Children's survival is always a priority for the Indonesian people, and they must be protected against compulsion. Because no regulation is perfect, the purpose of use punishment is to prevent a crime from occurring. Because Indonesia is located in the eastern hemisphere, the Indonesian people are familiar with the application of traditional values such as refinement of taste, living with compassion, love for peace, and being polite in speech and behavior (Aziz, 2018).

The *Among* system employs a method of learning in which teachers instruct students using love, example, and orders rather than coercion and orders. By supervising the teacher, the teacher nevertheless offers students the flexibility to accomplish positive things.

Ki Hadjar Dewantara employs three approaches for teaching manners that are based on decision-making sequences, which means that we should act in the correct order to avoid future regrets. The three methods are: *ngerti* (understand), *ngrasa* (feeling) *dan nglakoni* (doing).

1. The *ngerti* method entails giving the youngster as much information as feasible. Character education teaches children the difference between right and wrong. It is also taught about the rules that govern society, the nation, and the state, as well as religion.
2. The *ngrasa* method entails attempting to comprehend and feel as much as possible about the knowledge gained. Students must be able to calculate and discern between right and wrong in this situation.
3. The *ngelakoni* method entails carrying out each activity while taking into account the implications based on the knowledge gained (Yanuarti, 2017).

The *Among* method is one of the educational methods used in Taman Siswa, according to Moch. Taufid, who states in his book *Karya K.H. Dewantara Bagian Pertama: Pendidikan* that it requires teachers to remember and attach importance to the nature of nature of children, which means not to forget the circumstances around them. Commands, punishments, and coercion were used in ancient times, but they are no longer acceptable. As a result, it must be replaced with a system that guides and supports children's growth and development based on their individual natures and integrates with nature and society (Janah, 2021).

He also added that the if the child's abilities are outside of the principles of education. Orders, compulsion, and punishment may be used. The type of punishment in question is not painful; instead, it focuses on correcting the child's mistakes (Janah, 2021).

C. Previous Study

Some writers have conducted the research about *Merdeka Belajar* and the *Among* system.

The first research has been conducted by Eka Prasetya Berkamsyah (Universitas Sunan Ampel, 2020). He conducted a research entitled “Relevansi Pemikiran Ki Hajar Dewantara dengan Konsep *Merdeka Belajar* Nadiyah Makarim” in which discusses about the concept of education according to Ki Hajar Dewantara, the concept of *Merdeka Belajar* education offered by Nadiyah Makarim and the relevance of Ki Hajar Dewantara's thoughts with the concept of *Merdeka Belajar* by Nadiyah Makarim. Based on research finding of Berkamsyah the result showed that according to Ki Hajar Dewantara, education is a guide in guiding students to their natural nature. Then *Merdeka Belajar* by Nadiyah Makarim is freedom of thought, which is given to elements of education that aim to give space to students to develop their potential. And in conclusion that there is a relevance between *Merdeka Belajar* by and Ki Hajar Dewantara's thinking in which *Merdeka Belajar* is a representation of Ki Hajar Dewantara's thoughts which are realized through very constructive policies in building a community paradigm regarding Eastern nation education that puts forward the principles of humanity and also democracy (Berkamsyah, 2020).

The second research has been conducted by Ina Indayati (Institut Agama Islam Negeri Curup, 2018). She conducted a research entitled “Konsep Pembelajaran Berbasis Sistem Among dalam Penanaman Pendidikan Karakter Siswa (Telaah Pemikiran Ki Hajar Dewantara).” This study aims to know the concept of *Among* system-based learning and implementation of education character in students according to Ki Hajar Dewantara's thoughts. Based on research finding of Indayati the result showed that *Among* system by Ki Hajar Dewantara system-based learning concepts include: *Ingarso sungtolodo*, *Ing madya magun karsa*, and *Tut wuri handayani*. Then in the implementation of character education in students according to Ki Hajar Dewantara's thought, it is carried out with the *Among* system. And the implementation of character education in some schools has implemented the *Among* system, but not as a whole, students are only intelligent in reason compared to actions (Indayati, 2018).

The last previous study entitled “Relevansi Pendidikan Sistem Among Ki Hajar Dewantara dengan Pendidikan Islam” has been done by Fatmawati Anwar (Institut Agama Islam Negeri Pare-pare, 2021). The goal of her research is to know the concept of implementing the *Among* system by Ki Hajar Dewantara in the education and learning process, to know the *Among* system in the perspective of Islamic education, and to know the relevance of the *Among* system to Islamic education. Based on research finding of Indayati the result showed that in the *Among* system, the orientation of education is students, and in its implementation it is based on the interests and potentials of students, then the three principles of the *Among* system are compatible with Islamic education, and there is a conceptual relevance between the *Among* system and Islamic education in terms of understanding, objective, method, teacher, and student (Fatmawati, 2018).

The research above discusses the relevance between Ki Hajar Dewantara's thoughts and the education system in Indonesia. The first research focuses on the relevance between Ki Hajar Dewantara's thought in general and the concept of *Merdeka Belajar* by Nadiem Makarim. Meanwhile, the researcher focused on discussing the relevance between Ki Hajar Dewantara's *Among* system and the learning system in the *Merdeka Belajar* policies. In the second research, it was found that the research focused on the relevance between Ki Hajar Dewantara's *Among* system and Character Education in Indonesia. This is different from the research that the researcher will do, where the focus of the researcher is on the discussion of the relevance between the *Among* system by Ki Hajar Dewantara and the learning system in the *Merdeka Belajar* policy. In the third research, the focus is on the relevance between the *Among* system education and Islamic education. Meanwhile, the researcher focused on discussing the relevance between Ki Hajar Dewantara's *Among* system and the learning system in the *Merdeka Belajar* policy.

Based on the previous study above, the researcher determines to conduct a research entitled “The Relevance of Ki Hajar Dewantara’s *Among* system and The Learning System in Indonesia’s *Merdeka Belajar* Policy.”