



Child Freedom Awareness Education as a Model for Strengthening Independent Curriculum for Children During the Covid-19 Pandemic: Case Study at Sanggar Anak Alam (SALAM) Yogyakarta

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Abstract. Children's freedom is urgent from basic education to higher education which often neglects to appreciate the potential children. Children are often seen as parents' obsessions or simply objects of teacher learning. Children are individuals who have their interests and freedom. The freedom of the child in question is not the freedom to do something as it pleases but the freedom to determine how to learn and what learning materials the child wants to learn. So learning is no longer only based on rigid textbook theory, but based on research according to the needs and reality of the child himself. Especially during the Covid-19 pandemic which prioritizes children's learning independence. The research method used is qualitative with a case study model. This case study was conducted at the Sanggar Anak Alam (SALAM) in Bantul City, Yogyakarta Province. This case study was intended to explore the values of freedom in the educational curriculum used in the teaching and learning process, especially during the Covid-19 pandemic. The results of this study are the formulation of a curriculum that is aware of children's freedom and what basic knowledge children need to master in supporting their freedom of learning.

Keywords: Child Freedom · Research-Based · Independent Curriculum · Education · Covid-19

1 Introduction

Violence against children in Indonesia during the Covid-19 pandemic is reported to have increased. The Indonesian Child Protection Commission (KPAI) explained that during this pandemic "children experienced a lot of physical violence in the form of being slapped 3%, locked up 4%, kicked 4%, pushed 6%, grabbed 9%, beaten 10%, strangled 23%. In addition to physical violence, psychological violence was also experienced by children, such as being scolded by 56%, children compared to other children by 34%, and being yelled at by 23%. Then some children are glared at 13%, insulted 5%, threatened

4%, humiliated 4%, bullied or bullied 3% and expelled 2%” [1]. Some of these types of violence occur when children are participating in the process of online learning activities.

This fact is very worrying. Online learning, which should be used as a means of knitting closeness with children, actually causes violence. This indicates that the positive and ideal relationship between the school environment, family and community has not yet been formed [2]. This is because the mindset of the majority of the community still places high hopes on educational institutions to take full responsibility as the main medium for creating good social morality [3]. Even though educational institutions are not the only institutions that play a role in educating and changing individual behaviour, but the result of the collaboration of all elements of education like families and local communities with equal responsibilities to produce harmony in the social structure. For this reason, parents’ awareness and sensitivity to children’s freedom must be the first and main focus of education [4], so that acts of violence against children can be minimized.

In today’s era of disruption, the authoritarian pattern of education is no longer relevant [5]. Educational models that are too conservative and feudal have been abandoned and shifted to an advanced level where children have the independence and freedom to choose or determine where they will go. The reason is that education is only a means to develop children’s capabilities which should be to the needs of the times and the passions of the children themselves. Educational institutions are required to initiate and become ideological examples in developing education that is aware of freedom and based on life [6]. For this reason, schools need to prepare a curriculum that is to these needs. And, Sanggar Anak Alam (SALAM) in Yogyakarta can be used as a reference.

SALAM was first established in 1988 in Lawen Village, Pandanarum District, Banjarnegara. Then in the mid-1990s, SALAM metamorphosed into a youth community “ANANE29” and then faded. On June 20, 2000, SALAM was revived by Sri Wahyaningsih and Toto Rahardjo in Nitiprayan Village, Ngestiharjo Village, Bantul Yogyakarta [7]. SALAM has the principle that the learning process is a movement to find values and a better understanding of life, through four pillars of basic knowledge, namely: food, health, environment, and socio-culture. Because that is the essence of the “School of Life”. In addition, SALAM also believes that basic education is an important foundation in laying a system of thinking and attitudes to understand the potential and problems faced by children as a provision for the future [8]. So education must be held to ensure children’s freedom and create space for them to freely experiment, explore and express various knowledge findings by utilizing the surrounding environment as a learning medium.

The educational curriculum at SALAM is research-based [9]. If in formal schools, every semester children are required to follow 8–10 subjects that have been determined by the school, in SALAM children can choose their research topics, and then develop their research into other knowledge. The only limit given to children is the choice of research topics, which must be what they see or handle every day. With this method, the knowledge that emerges is the knowledge that is needed by the child. Through the topics they choose and they research independently, the children finally have critical thinking and solutions. Because they choose the topic themselves, so no knowledge is forced. The final exam at SALAM is not in the form of a written test that is measured by values

[10], but an exhibition of works called Pasar Legi and Pasar Expression where students are allowed to sell their products.

If you look at formal education in Indonesia today, on average, classrooms ranging from Kindergarten (TK) to higher education (PT) are only filled with (the majority) theoretical learning and test questions. Each level has its learning focus. For example, the educational format used at the kindergarten level is self-management. Then elementary school focuses on environmental exploration, the middle school focuses on finding talent, and high school focuses on planning future careers. And finally, in higher education, the focus of education is to build and mature core skills. However, in practice, it is only a repetition of theory-test and theory-test. Even though these activities are less effective.

Based on these problems, education that is aware of children's freedom is something that needs to be developed. Education that is aware of children's freedom is an effort to redefine the education curriculum that is by the values of "life-based schools" while at the same time emphasizing the echo of "Independence in Learning" from the Ministry of Education and Culture. In addition, education that is aware of children's freedom is also sought to educate parents to better understand the characteristics of children and be aware of appropriate parenting patterns. Because children are not objects of parental obsession but free subjects who have their own needs and freedom.

2 Literature Review

2.1 Children's Education and Freedom

Early childhood education is an important stage in shaping the character and foundation of thinking. For this reason, parents, teachers and the community have the same role in forming systems, ideas and ideals for children. "The main purpose of early childhood education is to grow and develop students effectively so that they can develop their skills and abilities efficiently from an early age" [11].

Historically, early childhood education began after the end of the second world war (World War II). David P. Weikart (2000) in his book entitled *Early Childhood Education: Need and Opportunity* explain that the early emergence of early childhood education in 14 major countries in the world began with the issue of education needed by children. However, the curriculum foundation continues to change according to the issues of each country. Especially after the issue of being culturally deprived in America in the early 1950s, the early childhood education curriculum changed its focus from initially encapsulating the ideas of habituation into central issues of freedom, culture, psychological needs and economic needs [12].

Early childhood education is not intended to be included in formal education. Because in the early stages of child growth and development is the responsibility of parents in instilling attitudes and foundations of thinking. The role of parents in bridging their child's overall development, with a focus on personality development within the family and broader issues. This is to the term "children's development climate", which sees child development as dependent on three important factors such as [13]:

1. The happiness or pleasure of parents for their children's achievements;
2. Needs and pressures that impose the role of parents in the process;

3. Parents' sense of competence towards the child's overall development.

Early childhood education is the responsibility of the family as an example and leadership, where in daily practices, parents have carried out family functions in children's education because the function of the family is essentially an educational institution for character, social, citizenship, formation of habits and intellectual education of children [14]. For this reason, the aspects of children's freedom must be considered by parents as a means of increasing courage, self-motivation and environmental exploration. In this way, education that is aware of children's freedom can be realized properly.

Looking at the concept of freedom in education, cannot be separated from the thoughts of Paulo Freire. This Brazilian thinker is fluent in highlighting the urgency of 21st-century education which is dominated by market interests rather than the educational needs of (children) themselves. Freire describes human development, which he calls "conscientizaco", as a process to become a complete human being, that needs to be guided by competent people. This conscientizaco development process can be divided into three phases; magical consciousness (magic consciousness), naive (naive consciousness) and critical (critical consciousness) [15]. The process of changing mindsets from magical to critical, according to Freire, must be bridged by an education system based on "understanding" and not memorization. As for its implementation, it must be continuous, a "commencement", which always "starts and starts again". That is, education must be a steady and continuous institution in spreading the identity of freedom and anti-oppression.

At this point, freedom education is an ideal summary in which the individual is valued as a full human being without in the least getting rid of the uniqueness attached to it [16]. All ideas about education are only effective if the parenting method is not too indulgent (indulgent parenting) [17], but focuses on the flow approach [18] which is adjusting to movements, desires, hope and motivation to learn from the child.

2.2 Sanggar Anak Alam (SALAM)

SALAM (Sanggar Anak Alam) is a nature school with the principle that it is not enough to provide education only in the classroom between teachers and students. The learning process must be carried out holistically to bridge the relationship between children and their parents and the local environment. For this reason, the learning process as much as possible is a direction of movement that aims to find values and a better understanding of life as the basis for the creation of a "School of Life". Creating an independent learning atmosphere where the entire educational process is built based on collective needs, departing from the mutual agreement of all learning residents.

In the implementation of learning, SALAM always departs from the strengths, and abilities that have been possessed (self-reliant). Although it remains open to outside assistance, it is not binding and does not damage the principle of independence that has become an identity. The independence in question is the perspective/idealism of education, the teaching and learning methods used, the media used, logistical and funding sources, as well as customs that still come from the local community or community. Therefore, SALAM seeks to create a space for children and the community to freely

experiment, explore and express various knowledge findings by utilizing the surrounding environment as a learning medium.

SALAM as a Laboratory of “School of Life” the main attention is focused on basic human needs, namely; Food, Health, Environment and Socio-Cultural. So, SALAM takes the theme as a perspective that can be developed in the daily learning process.

2.3 Independent Campus

Minister of Education and Culture (Kemendikbud) Nadiem Anwar Makarim during a speech at the 2019 National Teacher’s Day (HGN) event sparked the concept of “Free Education for Learning”. This concept is a response to the needs of the education system in the era of Industrial Revolution 4.0. Nadiem Makarim believes that freedom of learning is freedom of thought. And to create freedom of thought, the direction and policy are still held by the teacher [19]. Therefore, the main key to implementing the new education curriculum is educators or teachers.

Freedom to learn, which is the slogan of the Ministry of Education and Culture, has at least five basic points. First, the concept of “Learning Independence” is the answer to the problems faced by teachers in educational practice. Second, the administrative burden of teachers is reduced and they provide more flexibility in assessing student learning with various types and forms of assessment instruments so that they are free from various pressures of intimidation, criminalization, or politicization of teachers.

Third, open the eyes of the public about what major obstacles are faced by teachers in learning assignments at school, ranging from problems of new student acceptance (input), lesson plans, and the learning process to evaluations such as USBN-UN (output). Fourth, teachers whose administrative burdens are reduced have the responsibility to create fun learning. Finally, when Nadiem Makarim gave a speech at the National Teacher’s Day (HGN) event, it was assumed that it was no longer an idea but rather a policy to be implemented [20].

In addition, Minister Nadiem also established four main educational policy programs from the “Freedom of Learning” curriculum. The program includes changes to the National Standardized School Examination (USBN), National Examination (UN), Learning Implementation Plan (RPP), and Zoning Regulations for Admission of New Students (PPDB). The four main programs of education policy will be the direction of future learning that focuses on the direction of the president and vice president in improving the quality of human resources. The implementation of USBN in 2020, will be implemented with exams held only by schools. The exam is conducted to assess student competence which can be done in the form of a written test or other more comprehensive forms of assessment, such as portfolios and assignments (group assignments, written works, and so on).

When looking at the constructivist learning process, the Freedom of Learning idea is very relevant. The teacher or educator acts as a facilitator, which means helping students to form their knowledge and the knowledge construction process runs smoothly [21]. Teachers do not transfer their knowledge to students but are required to understand the way of thinking or the perspective of each student in learning. The main role of the teacher in educational interaction controls, includes (1) Fostering independence in students by providing opportunities to act and make decisions; (2) Improving students’

knowledge and skills so they can do things well. (3) Providing convenience in learning by providing facilities that support and provide optimal opportunities for students [22].

3 Methodology

This research uses a qualitative approach. Qualitative research is a research model based on the philosophy of positivism, to examine the condition of natural objects. What distinguishes it from the experimental model is the position of researchers in qualitative research as the key instrument. Then, the sampling of data sources was carried out purposively and snowballed, and the data collection technique used the triangulation model. Data analysis is inductive-qualitative, and the results of the qualitative research emphasize meaning rather than generalization [23]. The purpose of this qualitative research is to understand the condition of a context that leads to a detailed and in-depth description of the portrait of conditions in a natural context (natural setting), about what happened or what is in the field of study [24].

Sukmadinata clearly explains that qualitative research is used to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, and people individually or in groups. Thus, in this study, empirical data was obtained through a social case study which was then narrated into social facts. So, the type of research used is interviews [25]. This interview about inclusive child freedom awareness education at Sanggar Anak Alam was used to capture aspects of pre-children's freedom education to create inclusive education that is free from theorizing and emphasizes more life-based values so that the education curriculum with the credo "Freedom of Learning" In Indonesia can be achieved.

Data in research consists of all information or materials provided by nature (in a broad sense) that must be sought, collected and selected by researchers. Research data is found in everything that is the field and target of research. Based on that understanding, this research begins with the model that there are four data in this study collected related to the problem being studied. The data is information about Inclusive Education, Nature Children's Studio and Children's Freedom Awareness Education which includes: (a) characteristic condition of Nature Children's Studio; (b) the background of the teachers/facilitators at Sanggar Anak Alam then and now; and (c) supporting infrastructure facilities at Sanggar Anak Alam.

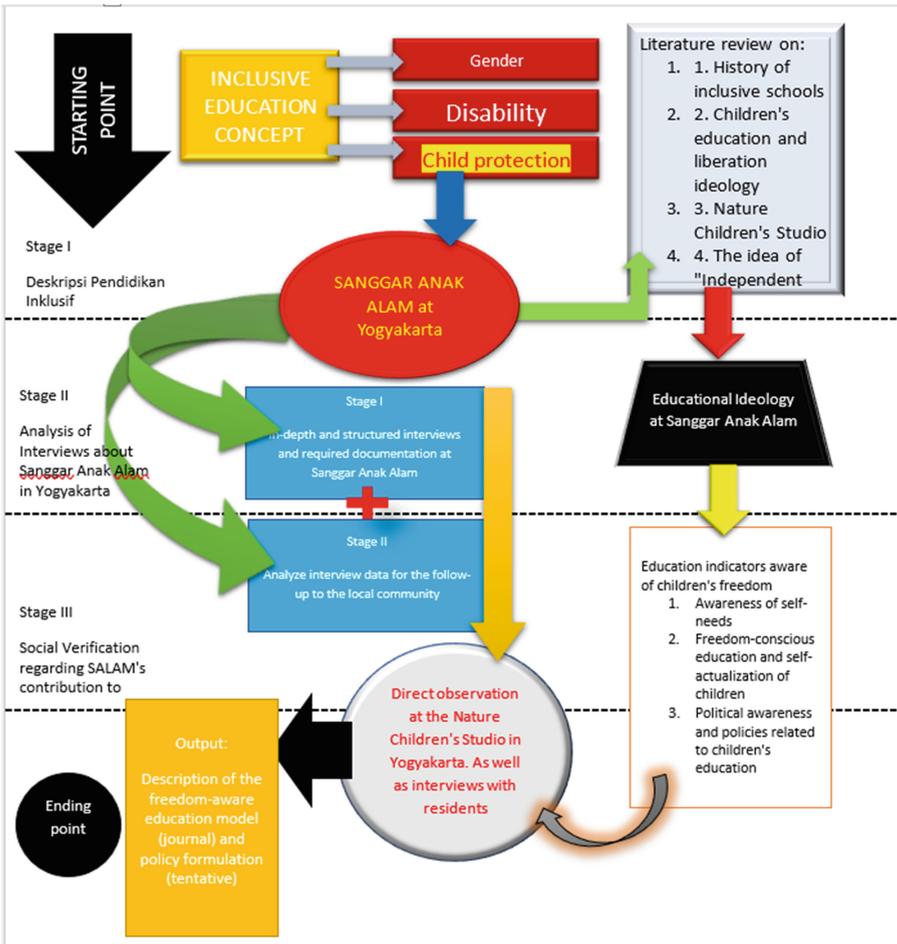
After knowing these characteristics, the researcher then conducted a literature study related to the themes of inclusive education, children's education, liberating educational ideology, and the history of the establishment of Sanggar Anak Alam either manually by buying reference books, visiting university libraries to regional libraries, searching for materials manually. Online, to direct surveys to Sanggar Anak Alam in Yogyakarta. After all the materials have been collected, the next step is to collect and tabulate the literature data to be processed into material for further research instruments.

After all the theoretical frameworks have been collected, the next procedure is to develop a research strategy that will be used, namely field studies. To understand the characteristics of Sanggar Anak Alam, the researcher will arrange several focused questions to be asked in the interview related to the main theme. Some questions are flexible, such as about historical stories, and there are also questions about understanding the

characteristics of the socio-cultural life of the local community to a systematic description. Therefore, the field studies carried out in this study can be included in ethnographic research.

The list of questions in the interview process and field observations are as follows:

- A. What is the Education curriculum at SALAM?
- B. What are the characteristics of the Education Curriculum at SALAM?
- C. Is there a slogan that is a source of shared value for Student SALAM?
- D. What kind of learning process does SALAM apply?
- E. Where did the inspiration for the learning process in SALAM come from?
- F. How are students classified in SALAM?
- G. Are there any levels of knowledge taught at SALAM?
- H. What kind of research model is applied in SALAM?
- I. How is the process of assessing learning outcomes at SALAM?



4 Result

4.1 Curriculum of Children's Freedom

The education curriculum at SALAM is called the “Daur Belajar (Learning Cycle)”, in which the learning process is formed from a structured experience (structural experience learning cycle). Through the Learning Cycle, the learning process carried out allows everyone to achieve understanding and awareness of social reality by being involved (participation) directly or indirectly. This involvement experience allows everyone to be able to do something [26]. In this participatory process, the teacher no longer functions as a source of knowledge, but as a student facilitator. The facilitator's job is to stimulate awareness, sensitivity and involvement of students in finding interest in the research they are going to do. Therefore, the facilitator only occasionally accompanies to build and direct students' curiosity. So that the student experience has independence and confidence in the research they are interested in. In addition, the role of parents at home is also required for their presence and participation.

The series of learning in the “Learning Cycle” curriculum are as follows: (1) Reassembly (Reconstruction); (2) Review (analysis); (3) Conclusion; (4) Action. First, Resequencing is the process of re-detailing the details (facts, elements, sequence of events, etc.) of reality. This process is called the process of experiencing (the first stage) because this process always begins with extracting experience by carrying out direct activities. In this process, participants act or behave according to a certain pattern. What he does and experiences is doing, observing, seeing, and saying something. It was that experience that in the end became the starting point for further learning.

Second, the review is a continuous process of re-routing through the study of the causes and the plurality of linkages to problems that exist in the order, rules, and systems that are the root of the problem. This study goes beyond the responses and impressions of an experience but looks for sources that support the reality that has been experienced before. Third, conclusions, namely formulating the meaning or nature of reality as a lesson and a new understanding or understanding that is more complete in the form of principles, general conclusions (generalizations) from the results of studies on experiences that have been passed, and fourth, Action is the final stage of the learning cycle. Which puts forward the decision and implementation of new, better actions based on the results of a new understanding or understanding of that reality, making it possible to create a new, better reality. This plan is realized by planning Actions in the context of implementing the principles that have been concluded.



4.2 Basic Knowledge to Achieving Independent Child Learners

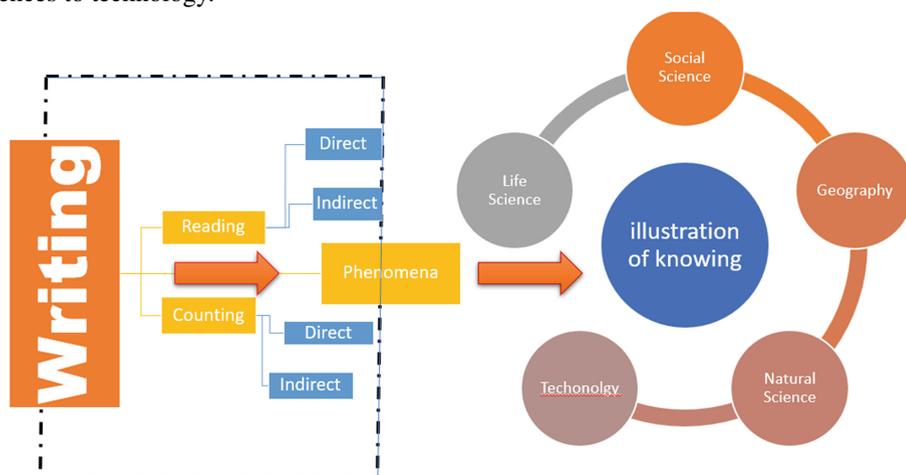
Sanggar Anak Alam (SALAM) has three levels of education, namely early childhood education (PAUD), elementary school (SD), junior high school (SMP), and high school (SMA). The learning treatment provided is adjusted to the range of classes and ages according to the learning cycle mechanism. From PAUD to grade 3, elementary school prioritizes students to master letters and numbers, with the learning process through real events. While grades 4 onwards master letters and numbers to broaden knowledge, insight, and perspective, as well as deepen attitudes and hone abilities or skills.

The learning process at SALAM always starts from real daily events, which are in the school environment and the surrounding environment. From this event, students are expected to catch and recognize the two elements attached to the event, either implicitly or explicitly, the explicit things are things that can be sensed. So that students can directly experience and learn about letters, numbers, counting as well as analysis at once. For PAUD grades to grade 3 SD, more emphasis is placed on students mastering letters and

numbers correctly. This mastery is in the form of the ability to write letters and numbers which will automatically stimulate the development of numeracy skills.

Then, grade 4, 5, and 6 students who have mastered letters and numbers are directed to develop attitudes and knowledge. At this stage, students find number symbols clearer and simpler than letters based on sound or vocals, namely art. Art becomes very important because students are honed no longer about knowledge and logic but taste. Feeling is an important component in carrying out human dignity. In SALAM, there is a slogan that is the main value that is upheld in learning, namely, take care of yourself, take care of friends and take care of the environment. The learning models used from PAUD to SMA all use research methods. The research is based on student curiosity through environmental observations, situations and dialogue/interviews with resource persons according to the interests of SALAM students. So that the SALAM facilitator only supports and directs the path according to the student's research interests.

As for the substantial assessment carried out to measure the achievement of the research-based learning, SALAM organizes a thematic market which they call the "Pasar Ekspresi (expression market)". This market is held every Legi Sunday (Javanese Calendar; every 35 days) with two categories. For grades 1 to 3 SD, the market is held in the Yogyakarta Animal and Plant Market (Pasty). In this market theme, research for grades 1 to 3 is emphasized students' observation skills to find animals and plants around their environment. Then there is Angkringan Wongso to assess learning outcomes in grades 4 from elementary to high school. For grade 4 SD, for example, students learn to count food, and available menus, and also learn to calculate how much money they have to pay for the food or drinks they buy. In this way, the numbers that students learn become numbers that are close to reality and have the form of goods. So that students can find the relationship between numbers and the reality around them. Not to mention the honesty aspect in calculating the profit from the sale, but this aspect is starting to be measured for 5th graders to high school. Through this Expression Market program, students have indirectly come into contact with life sciences, geography, natural sciences, and social sciences to technology.



5 Discussion

The SALAM learning process, known as the Learning Cycle, is similar to David A. Kolb's famous learning method, namely the "Experiential Learning Model" (ELM). This model is influenced by the thoughts of John Dewey, Jean Piaget, Kurt Lewin, and other thinkers who cultivate experiential learning as the mainstream of learning. Kolb and his ELM developed the Learning Style Inventory (LSI) which is a model based on the idea that learning experiences can be described using two continuums: reflective active-observational experimentation and abstract conceptualization-concrete experience [27]. From the two series, four types of students will be produced, namely: converger, accommodator, assimilator and diverger.

Through a humanism approach, Kolb focuses more on the developmental side of a person's personality, namely the human potential to seek and discover their abilities and develop them. This approach is appropriate and appropriate for shaping personality, and conscience, changing attitudes and analyzing social phenomena. Therefore, the concept of learning must always be sourced from the environment by inviting students to carry out observations to solve problems in that environment [28]. That way, students, according to Kolb, will always be directly involved in new experiences and learn to observe, reflect, and create concepts to solve problems they find.

Kolb defines learning as the process of creating knowledge through experience [29]. Knowledge is defined as a unified transformation between the process of understanding and experiencing. The process is more related to the internal cognitive development process of the learner. In other words, the development of new concepts only emerges through new experiences [30]. The Kolb learning process which is often called "touching all the basics" learning is divided into four stages, namely:

- A. Concrete experience is the earliest stage when a person experiences an event as it is through the process of feeling, seeing and retelling. At this stage, a person does not yet have awareness of the event, what happened and why it happened;
- B. Reflection Observation is the stage of observing the events experienced through searching for answers, reflecting, and developing questions that make it possible to find reasons for an event that can occur;
- C. Abstract Conceptualization is where someone has made an abstraction and developed a theory, concept and procedure about the event that is the object of one's attention;
- D. Active Experimentation is a form of active effort to carry out experiments and the process of applying concepts in real situations.

The four stages of learning are a series that cannot be given entirely at the same level of education. Before determining at which stage students should learn, Kolb gave a group classification according to their learning style first [31]. The first is the converger group, which is a group that combines ways of thinking with acting. Groups with this learning style usually excel in the practical function of sharing ideas and theories. In addition, this group has good ability in problem-solving and decision-making. Therefore, they are more interested in the natural sciences and engineering.

Then the second is the divergence. Groups with this style are superior in feeling and observing. This kind of learning method further sharpens their learning to think more holistically and often have discussions. For this reason, this group is usually more inclined to study language, literature, history and other social sciences. Then there is the third group, namely assimilation. This group is a combination of thinking and observing where the learner prefers abstract concepts, does not pay attention to the practical application of their ideas, and is more theoretical. The field of interest is usually mathematics. And the last group is the accommodators. This group tends to feel and like to act. Personal experience becomes their main way to develop themselves. Always trying to get involved in every experience and not very interested in logical analysis. Generally, they have an interest in Engineering and trading. The reason they often act on intuition.

Of the four learning groups, it does not mean that humans will permanently settle on the model or learning style. Humans will continue to develop according to the needs, interests and attention of each learner to develop themselves [32]. Because according to Kolb, learning is a series of knowledge gathering (acquisition), focusing attention on a particular field (specialization), and taking an interest in areas that are less desirable so that new life goals emerge. This confirms that education is a lifelong learning process.

The learning process between the theory developed by Kolb and the SALAM learning cycle is very similar. The similarity can be seen from the learning approach taken, namely humanism-based education. Both the LSI Kolb model and the SALAM Learning Cycle put forward students' interest in learning by giving them the freedom to develop their learning materials. Students are taught to like research based on the surrounding environment [33]. Students will be classified based on their abilities and learning styles to find talents, interests and goals of the student learning process. The teacher does not exist, what exists is the facilitator. The knowledge transfer process is only carried out by independent observation through the child's curiosity by experiencing it firsthand. Therefore, basic knowledge, such as knowledge of letters and numbers must be taught by linking reality. As a result, students will be able to interpret numbers and letters concretely and tangibly. This learning model is certainly very suitable to be applied during crisis conditions such as the Covid-19 pandemic, which limits concrete meetings and collaborations between teachers and students.

On the other hand, both Kolb and SALAM-style learning seem to ignore the learning assessment process. However, both of them have sufficient instruments to measure their learning achievement they are doing. Kolb and SALAM assessment instruments are measured through work indicators when carrying out research. It can be measured from the logic of the question to the actions taken when analyzing a case [34]. One concrete example is the existence of an expression market at SALAM which is an effort to evaluate student learning outcomes and whether their student learning has touched aspects of holistic knowledge ranging from life sciences, geography, and other appropriate sciences. That is, the assessment of learning is not only done through a written exam but also an assessment of activities and perspectives. This is a breakthrough for Education where Education is always measured by numbers without meaning.

6 Conclusion

Freedom-conscious education for children at SALAM Yogyakarta opens up space for education in Indonesia to implement and support the idea of the ministry of education and culture, namely an independent campus. The idea is to follow the principle of the value of virtue in ensuring the freedom of students to learn according to their interests and abilities. This educational perspective is very much in line with the learning curriculum at SALAM which prioritizes independent research for its students. Students are not only taught theory but are invited to experience a concrete event to find the relationship between theory and reality. Because the most effective learning is learning by experiencing.

The Education Curriculum at SALAM is called the “Learning Cycle”, in which the learning process is formed from a structured experience (structural experience learning cycle). Through the Learning Cycle, the learning process carried out allows everyone to achieve understanding and awareness of social reality by being involved (participation) directly or indirectly. The basic knowledge that must be possessed is mastery of letters and numbers which is then developed into the knowledge of taste, conscience and criticism. This model is following the need for children’s freedom because it supports the implementation of independent education.

In addition, the curriculum for education that is aware of children’s freedom at SALAM inspires every education implementer that teachers are no longer the only source of knowledge but that everything in the environment around students can be a source of learning and knowledge. The research method is the main key to why teachers must turn into facilitators. Because the teacher is a facilitator, children will become independent and know their interests and abilities. The task of the facilitator is only to direct and accompany the student to learn. However, the downside is that education with this model is still not common and is accepted by people who still admire elite schools with meaningless numerical assessments.

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