

The Moral Nature of Arek Suroboyo's Culture According to Nicomachean Ethics

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This research aimed to find the moral nature of culture from *Arek Suroboyo* continues to examine using theory of Nicomachean ethic. *Arek* culture is Javanese sub-culture which centred in Surabaya and has not been widely studied. One of the studies that needed is ethic which study to trying understanding the basic elements in the *Arek* culture morality as it seen in several moral phenomena in the society. Nicomachean ethic used to emphasize relevance ethic of *Arek* in order to prosperity and joy of the society. The data collection implemented through interview with the expert and literature sources. From this research found several advantage and disadvantage of *Arek Suroboyo* ethic, especially the lack of balance between cognitive reasoning and affective consideration in giving the assessment or decision morally. One of the solutions is ethic campaign take advantage of the ethical nature of *Arek Suroboyo* which is including local moral figures and popular community leaders in Surabaya citizen. Except, it is suggested the moral education of Maieutics model in order creates the new generation with good moral autonomy as the effort to return the morality wave which reverse the tide of increasingly skewed morality to the pragmatic-economic values which opposite with the humanity.

Keywords: *Arek* Culture, Surabaya City, Nicomachean Ethic, Indonesia.

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Нравственные особенности культуры Арека Суробойо согласно никомаховой этике

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Это исследование, направленное на установление моральной природы культуры Арека Суробойо, базируется на использовании теории никомаховой этики. Культура ареков – это яванская субкультура, которая сосредоточена в Сурабае и не была широко изучена. Одно из необходимых исследований – это этика, цель которой – попытаться понять основные элементы морали культуры Арека, как она видна в нескольких моральных явлениях в обществе. Никомахова этика использовалась, чтобы подчеркнуть важность этики Арека для процветания и радости общества. Сбор данных осуществлялся путем интервьюирования экспертов и из литературных источников. В ходе этого исследования было обнаружено несколько преимуществ и недостатков этики Арека Суробойо, особенно отсутствие баланса между когнитивными рассуждениями и аффективными соображениями при вынесении моральной оценки или решения. Одним из решений является этическая кампания, в которой используются преимущества этического характера Арека Суробойо, которые включают в себя местных лидеров и популярных лиц сообщества жителей Сурабаи.

Ключевые слова: культура, ареки, Сурабая, никомахова этика, Индонезия.

Introduction

Arek (child) *Suroboyo* Culture as Javanese Subculture has attractive uniqueness. *Wani* (brave) Soul, solidarity and egalitarian nature that deserves admiration, spontaneous in communication and openness relation which makes the newcomers felt comfortable live in Surabaya, also Social trust which high grouped for the metropolitan category is the main characters of *Arek Suroboyo* which proud although become the direct assets influencing the growth and progress of Surabaya City. But on the other side, there are several patterns of acts and think in the *Arek Suroboyo* culture which needs to be studied more deeply, one of it is *Arek* ethics (Aristotle, 2019).

This research begins from the interest of researcher on the article entitled "*Ibu Siami, Si Jujur yang Malah Ajur*" (Inggried, 2011). Researchers assess that this case is one of the various ethical phenomena that exist in Surabaya society. The ethic culture which reveal there is an intrinsic action is bad such as like cheating is actually considered a good thing if it is done together in the community. Otherwise, an action intrinsic is good which refuse to cheating is, it is considered bad if it goes against the flow of community interests. This become experienced by those who go against the flow of ethics in society, example they are refuses to collaboration in manipulating the customs tax and refuse to trade counterfeit goods. In these cases, those who refuse to honest those who act honestly are even seen as evil and selfish human beings (Suseno, 1984).

The other ethic phenomena which interested in Surabaya City during three decades of Surabaya City once owned Dolly, who is said to be the largest prostitution complex in Southeast Asia. Why is the prostitution complex in Surabaya City bigger than the prostitution complex in other big cities in Southeast Asia where the population is many times that of Surabaya City? This is indicates that the higher tolerance attitude of society on the prostitutions, so the prostitutions activity as stated "the development becomes the strength and backrest life for other society.... thousands of street vendors, parking attendants and prostitution brokers. All are interconnected to form a symbiosis of mutualism" (Firdaus, 2013).

With seeing several ethic cases above, appear several critical question; what is the essence of *Arek Suroboyo's* moral in judging good and bad, right and wrong? How about *Arek's* ethics when viewed from the perspective of Aristotle's Nicomachean Ethics, which links morality with individual happiness as well as common good in social life? Any suggestions from the Nicomachean Ethics that could help develop *Arek's* ethics?

The philosophical research contribute gives the deeper understanding related the essence of *Arek Suroboyo's* moral, with showing the relevance in built a prosperous and happy society in accordance with the Nicomachean ethics.

Methodology

This research is qualitative research using two techniques of data collection there are:

- 1 Literature (a) anthropology of *Arek* Culture (b) ethic cases in Surabaya.
- 2 Deep Interview with speakers which understanding *Arek* culture.

In the first steps, data of interview and literature analyze to formulate the meaning of the moral nature of *Arek Suroboyo* culture. In the next steps, the moral nature

of *Arek Suroboyo* culture reviews critically-philosophical in the Nicomachean ethic perspective to reaches the deeper understanding in order to find advantage and disadvantage of the moral nature of *Arek Suroboyo* culture. Next, it is formulated the suggestion to the problem solving and its conclusion.

The Understanding of Ethic

The word "ethic" and moral philosophy in Greece called '*ethikos*! The basic word is '*ethos*' which means "behaviour". Ethic is the applied branch of philosophy which is knowledge emphasizes the morality in critical and systematic. Ethic knowledge trying answer the question how is the thought, assessment and taking the moral decision can be accounted for the truth rationally. The first morality related the character the quality of one's character as a person or one's humanity as a whole. Human in the good moral is always trying to direct the acts to believe on humanity values. It always trying to life in accordance with the conscious that concrete becomes its moral obligation (Sudarminta, 2013).

The Characteristic of *Arek* Ethic

The result research of interview and literary obtained the illustration of *Arek* ethic as follows: *Arek* ethic rooted in teleological Javanese ethics, *arek* ethic trying egaliter communal harmony. The special characteristic of *Arek* ethic is Pragmatic-economic, intuitive-affective, spontaneous, *Wani* (brave) and permissive. Role model also influenced in the *Arek* ethic.

As Javanese subculture, Javanese ethic has influenced on the *Arek* ethic. Moreover, although there are many newcomers in Surabaya, the majority of newcomer that live is Javanese people which come from the outside region of Surabaya City. In the other side, the peculiarity human of *Arek Suroboyo* such as spontaneous, bravely and egalitarian nature brings the different special characteristic with Javanese subculture commonly in the expressions form. As the example is *Are* culture also prioritizes respect to parent same as Javanese culture in general although the language to the parents is clearly different from the more refined Mataraman Javanese culture. In the communal familiarity, the value still prioritizes although the expression form of *Arek Suroboyo* egalitarian, the using word of '*cuk*' (fuck) become general expression of familiarity in the association of the people of Surabaya.

Teleological Ethic

Teleological ethic gives the assessment right or wrong of an action not based on good and bad of its acts but based on the acts factors supports or not to deliver to get to the goal achievement (*telos*) in the end settled as the purpose of human life. The good is what leads to the final goal (*causa finalis*) (Sudarminta, 2013).

As the moral purpose or *causa finalis* in *Arek* ethic is the communal harmony which egalitarian. The good is things or acts which brings the good together in the community. The common interest is prioritized than the individual interest. The benchmark is the group harmony; group harmony is the peculiarities of eastern culture (Ryadi, Ngadiman and Louis, 2020). The communal life as the common goal is the peculiarities of Javanese culture, while the egalitarian nature is the peculiarities of *Arek* Culture. The combination produces the moral values of equality, solidarity and high loyalty in the group.

Pragmatic-Economic

Arek ethic also has the purpose of Pragmatic-economic; the purpose of life for *Arek Suroboyo* is how to live properly (Ryadi, Ngadiman and Louis, 2020). The good is anything that would solve problems faster, more practically, and cause new hassles. The characteristic comes from the principles of equality as the human being and the influence of urbanization on the Surabaya society. With rolling of modernization, the pragmatic nature has potential becoming the Surabaya Society become more individualist. Nowadays, the first solidarity value more appreciated as a common moral good, now more insulated only within the boundaries of certain groups or there are certain interests in solidarity (Ryadi, Ngadiman and Louis, 2020).

Intuitive, Affective and Permissive

In the basic of moral knowledge obtained intuitively (natural) with permeates the surrounding environment so that assessment and decision of moral more implemented intuitively. The affectivity is important in the moral assessment, where the good is what makes everyone feel comfortable and the awakening of a harmonious atmosphere. The peculiarity character from *Arek* culture which spontaneous also producing the spontaneous characteristic in implementing the moral assessment. This become the society is lack to think the cause of the action especially *arek-arek* (younger child) from the lower economic class which lived in the village, which commonly acts based on the instinct without thinking right or wrong. The other side, spontaneous *arek* also influences on the *wani* nature in voiced injustice. As the example the spreading the cases of Mrs. Siami the honest man, can be immediately exposed on social media and in the Surabaya community, although the similar cases is actually happened in the other region.

The tolerant attitude in *Arek* culture also can produces the permissive attitude or omission in morality. This is base of prostitution place existence of Dolly is not get the obstacle from society. After the Dolly complex is closed by government, so the Menur area is sprung up many massage parlors. But this is not get the rejection of society, this seen as the personal and public affairs need not bother to interfere. If the *arek* culture is permissive, it means *Arek* ethic in the low category? Experts do not agree on this point. Thus, there are the limitation, there are the limitation on the permissive nature happens of the bad things which disturbing the life of the people of Surabaya it will cause the opposite reaction. As the example of Surabaya society reaction angry on terrorism so spreading the slogan '*Jancuk (Fuck) terrorist*' throughout the city of Surabaya as the fight symbol of Surabaya Society on the terrorism action to the three churches bombing in 2018. This is in line with spirit of fight from *Arek Suroboyo* in the era of the legendary war of independence on November 10, 1945.

Moral Figures Have an Important Role

The role of society as the moral figure has the important position in *Arek* ethic. The charismatic leader also village elder figure becomes Surabaya residents respect and obey role models. The magnitude of the influence of community leaders can be seen from their presence and role in conflict resolution where they are always invited and presented to act as mediators in conflicts between residents. From the opposite side, appears the critical question: To what extent are community

members able to criticize the character and actions of community leaders? Some experts consider that in *Arek's* ethics, there is a danger of fanaticism of figures (individual cults) that can have the potential to manipulate society.

Nicomachean Ethic

Nicomachean ethic is written literature by Aristotle in the fourth century BC. That literature consists of ten books and made based on his personal notes while teaching in Liseum School. Aristotle review the previous theme has appears by Socrates and has discussed by Plato is the question related how do humans achieve the good life or the best possible? Nicomachean Ethics is called as one of the important philosophical literature in the history because the effect is bigger in the ethic system of mid century in Europe which next influenced on the philosophy and theology modern.

It needs notice that understanding related to "good life" it does not mean implicit as life is praiseworthy but also not as the live with material fullness alone. The good life means as life which full and rich of meaning as the quality life which brings true happiness.

In the Aristotle thought, ethic is personal which closely influences with political knowledge (Magnis-Suseno, 1997). The good is purposes from all of things, so it is important to understand what that kindness is. Next, Aristotle asks, what fields of science are most concerned with goodness? That knowledge is government and politics as the highest master science which presented the existence of common good (*bonum commune*) and personal goodness in the Polis society and the effort to maintain. "The highest goodness in the Polis" is the education material for statesman. The education of politic and ethic closely related because both is trying common good (*bonum commune*). Aristotle believes that human nature is socio-politic (*zoon politicon*). To be virtuous and happy, human needs the good effect from social environment and country regulation. Moreover, the individual goodness and common good always go hand in hand. If the entire people have virtue and good work, so the common good in the polis is achieved. In this thing, the common good is still prioritize and noble rather than individual goodness "Because although the goodness of the individual is the same as the good of the policy, it is clear that the goodness of the policy is greater and more comprehensive to be achieved and maintained (J. A .K. Thomson, 2014)" The question is what is "good"?

Nikomakean ethics is a teleological ethic in which moral life is seen as a way to reach *causa finalis* or the ultimate and complete goal of human life in itself. Aristotle describes *causa finalis* as the highest well because all human action is aimed at what is good. He further explained that among the three types of goodness for humans, namely external goodness, physical goodness and goodness for the soul, the highest is goodness for the soul in the form of character virtue. The highest good for the soul is happiness (*eudaimonia*) (J. A.K. Thomson, 2014). It should be understood that happiness here is not defined as a feeling of happiness that quickly comes and goes like the joys of life, but rather the presence of peace, peace and joy that comes from the fullness of life. This happiness is characterized by no longer pursuing other things. This is complete happiness in itself. This is true happiness that is obtained by humans who reach their fullness of life (self-fulfilled). Then what way of life makes us happy?

According to Aristotle, there are three life patterns that produce satisfaction, namely first, a hedonistic life that seeks enjoyment as the goal of life. Second,

political life and the last is contemplative life. For Aristotle, the happiest life is contemplative life. A wise person is more than anyone else and will live happily. This is because wise people have the correct perspective on pleasure and pain, as well as on material things, so that they know how to act properly in different situations to maximize the true good for themselves and for society. Humans achieve their happiness by realizing their essential powers. What are typical human activities? The uniqueness of man is his intellect, so activities that are uniquely human involve human reason. This activity is carried out in two life patterns, namely in the socio-political life (*praxis*) and in the life of contemplation (*theoria*). *Praxis* is an ethical life that is manifested through participation in social life, where all parts of the human soul are realized, including spiritual ones. *Theoria or contemplation* is a contemplative life that elevates the human soul to spiritual and pure things, namely the activity of reason (Magnis-Suseno, 1997). Furthermore, how do humans understand what action is right, which *praxis* is right?

For Aristotle, human action is not something that can be known precisely like the exact science of mathematics. Because of that ethics is not possible to determine exactly how humans should act but provides a perspective or vision which is known as *ortos logos* (correct understanding). *Orthos logos* are not an unravelled benchmark but a mental attitude and ethical acumen to understand which actions are appropriate for a particular situation. This can be compared to understanding feelings or ethical instincts in Javanese culture. The person who cultivates the taste will increasingly understand how to act appropriately (Magnis-Suseno, 2020). How are humans able to act according to this correct understanding? This is where the role of virtue in humans.

Franz Magnis Suseno stated that, "*stability to action ethically supported the virtue of ethic... the more people acts according with the ethic virtues, more of the virtue becomes himself. The strong moral behaviour is the behaviour that has the virtue*" (Magnis-Suseno, 2020). There are 11 virtues which examine in the Nicomachean ethic which is courage, self-control, generosity, generosity, virtue, self-respect, gentleness, honesty, civility, justice and friendship (Magnis-Suseno, 2020). Virtue is not fighting from the bad attitude but the virtue is middle way (*mesotes*) between 2 extremes, Such as brave located in the middle between cowardliness and reckless attitude. Moreover, the virtue understood as balance, so the virtue shows the strength of human. Thus, Aristotle stated that reality life is a life virtue and people who happy is the virtue man.

Arek Ethics According To Nicomachean Ethics

Arek and nikomachean ethics are eudemonistic teleology ethics, both has the same purpose which is human life. The differences is Aristotle defined the happiness as *self-fulfillment*, something more intrinsic and can effort inside human individual, while *Arek* ethic defined the happiness of life is more as the communal happiness, something more extrinsic and depend to the community. Nicomachean ethic appreciates the communal nature which inside in the *Arek* ethic where the common interest takes precedence rather than individual interest. These can growth altruism which very needed in effort for mutual welfare in society life.

Egalitarian nature in the *Arek* ethic is also called by Aristotle in the justice principal as a virtue which determined in the life of society and state (Tinarso, Supartiningsih and Hadi, 2018). The egalitarian principle of a typical eastern group is able to mutual welfare in the community efforts. *Arek* ethic has simple

justice criteria which is equality principal, while Aristotle still asks, is that equal surely fair? For Aristotle justice is determined by the principal of conformity. Moreover, Aristotle thought also appreciated related the nature of *wani* in *Arek* ethic as a noble virtue. The brave virtue pushes human to implementing the good and refuses for bad.

Aristotle's virtue Reflection and cognitive reasoning is implementing the moral consideration. The ideal moral decision is taken based on the awareness and understanding the right of moral norm which made can be responsive. That is the affective responsible such as friendship. Aristotle used cognitive analyses into conclusion how is human able to fulfil right friendship until can be built and prevent from the bad social effect. Thus, Nicomachean ethic critics *Arek* ethic, there are unbalanced between cognitive reasoning with instinct reaction on the *Arek* ethic in taking the moral decision. In the *Arek* Ethic has the unbalanced between affective rational.

The causes of *Arek* ethic are lack to have the logical consistence in action. This can be causes: (1) *Ignorantia* and *ressentiment*, namely the lack of a strong and comprehensive understanding of the moral values that are lived, as well as a lack of understanding of the importance of the role of morality and integrity in the happiness of life as individuals, members of society and citizens (Tinarso, Supartiningsih and Hadi, 2018). The result of this is having the vulnerability to be mistaken in believing wrong actions as good actions and vice versa. For example, cheating which is morally bad turns out to be considered a good thing if it supports all students to pass the test. As a result, students who refuse to participate in cheating are judged "selfish" and wrong. Mistaken morality can become cultured because people lack a strong and comprehensive understanding of moral norms; (2) Over-permissiveness or excess tolerance in morality, namely the lack of accuracy in providing moral judgments. The result of this is that the bad morals in society are not criticized and are allowed to become cultured; (3) members of the community do not understand the importance of perfecting themselves by practicing the *habitus* of virtue. In this case it also makes humans as individuals less able to determine themselves, easy to follow the flow of their group and lacks moral autonomy. Human potential as intelligent beings who are free and autonomous in striving for moral happiness is not true; (4) there are difficulties in fighting against the current for those who want to determine their own moral principles for fear of being seen as different, against the current, others, indifference and exclusion. An example is Mrs. Siami who was kicked out by the villagers in an attempt to fight for honesty. Instead, the villagers defended three teachers who were found guilty, while Mrs. Siami, who was innocent, had to apologize in public and be expelled from her village.

Some moral problem which civilized in *Arek* ethic can be traceable from the lack of behaviour include cognitive reasoning in giving the moral assessment. This causes felt by many party in this condition whereas the bad behaviour and thought in mistaken moral keep maintains in the Surabaya society and it is becomes the obstacle in the moral reform efforts. The lack of cognitive reasoning in moral life also producing the awareness while the decreased of awareness of moral values, such as solidarity value. The citizen follows the modernity flow and absorb are the materialism-pragmatic values, so *Arek* solidarity now is based with the pragmatic consideration. This is difference with the previous era where people are solidarity itself. This is clearly bad for long lifetime of Surabaya citizen. The harmony of citizen can be spreading and the good traditional value such as life conformity and solidarity by the consumerism and competency for his importance. The

flourishing of life in economic and technology, but Surabaya society bases *Arek* culture also far from dream of individual happiness and common interest. They care on the cultural value in this era; it needed to think further how to introduce the moral cognitive reasoning to the society. The cognitive reasoning means not to reduction of intuitive-affective reasoning which become the *Arek* ethic and Javanese ethic. The flourishing of cognitive reasoning will introduce the quality of affective reasoning because human is the creature which have the unity of cognitive and affective. In the human itself, feeling, intuition and awareness are combined closely and inseparable. Moreover, it is the suggestion to reflect the cognitive aspect of *Arek* is in the form to “improve thought in order to right sympathy”.

The Campaign of Ethic Bases on the Figure of Society

The campaign of ethic implements directly, consistent and periodically truly is known in the other country such as implemented by Government of Singapore (See Seng Tan, 2016) and Japan (Mitsuru Obe, 2015). The researcher argued that now is the time for Indonesia started campaign ethic in the middle of the country morality crisis.

Campaign of ethic needed to show for the entire society as the moral education for them who are not in school. For campaign ethic of *Arek*, researcher suggest the campaign form ethic periodically which not only through the mass media and social media but also implemented into the Surabaya village including the active figure of villager become the prime mover in the campaign. They are given the clear responsibility and expectation, accompaniment and routine evaluation which implements to build them up and to know the development in the field.

Except those things, the love of residents of Surabaya on citizen's figure which become the public figure such as Ma'am Risma as the Mayor of Surabaya, the strategy figure which can be used into the moral campaign. Because of its intuitive-affective nature, *Arek Suroboyo* easy to *manut* (follow) to the people who their likes and respect. This reason which make causes of *Bonek* Mass who does not have fears to police, but follow to the instruction by Ma'am Risma which forbid them going to *Arema* Malang cage (Darmoko, 2019). This is proven that the movement which implemented by citizen moral figures is effectively enough to stop the instinctive acts of *Arek Suroboyo* which very desperate. In this thing, the supporter and humble organization of non-profit and popular in the lower economic class also needs to include as the partner in the moral campaign.

Moral Education of Maieutics Model

Not a few people which complaint the weakness of moral education in the school as one of causes decreases the morality. The moral education class nowadays tend as the knowledge, realizing the material and implements the test only. But, the understanding of morality is including the forming of character and virtue, which means just knowing, is not enough, but must understand it well and *habitus* of moral values.

On the problem above, so it needed the interactive class system where the pupils are invited to discuss the moral cases in accordance with the aged and their environment. The teacher role is teaches pupils into the right knowledge not with

direction gives the answer, but through several question which directed (*maieutics* method) and teach. Lifestyle is more growth further because the development era makes human must to face several new moral dilemmas. It is not sufficient in this day and age, if only inform the pupils about what will going to do in the certain situation, because while they are adult the era situation also changing. The needed in teaching is growth the moral autonomy in the pupil itself so the pupils is trained to think and analyzing the moral dilemmas. The method of "cases study" and *maieutics* is right to producing the student with the highest moral autonomy.

Conclusion

According to this research, the essence of *Arek Suroboyo* ethics is theological ethic which carried communal harmony which is characterized by egalitarianism. *Arek Suroboyo* ethic also characterized pragmatic-economic, intuitive-affective, spontaneous, *wani* and permissive. Moral role models also very influenced in the *Arek Suroboyo* ethic.

According to Nicomachean ethic, in *Arek Suroboyo* culture itself is already the supporting elements achieved the happiness through in the life of virtue, especially altruism which prioritizes common interests above the individual interest, also the existence of egaliter nature, *wani* soul, loyalty and so on. The result shows the weakness from *Arek* ethic which is the lack of cognitive reasoning in assessment and action. This is causes the lack of moral awareness in the Surabaya citizen. The lack of cognitive reasoning also causes erosion of cultural values from Surabaya Citizen.

The campaign ethic which including the figure of local citizen in the villages and also the popular of public figure as the prime movers have the potential become the solution of this problems. Moreover, for the long term solution needs moral education of *Maieutics* model in the from elementary to tertiary education in order to produce the new generation which have the moral integrity, ethical minded and *habitus* of good virtue as the *Arek Suroboyo* generation.

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