

## ABSTRACT

Interpretation of the holy books aims to explain the teachings in the holy books to the people so that they are easier to understand. Maung Tin is a Pali Professor who is interested in the existence of Buddhist scriptures. Maung Tin's work *The Expositor* is an interpretation of the book *Atthasalini* by Buddhaghosa which talks about the path of liberation. The concept of liberation is an interesting issue to discuss, because humans born in samsara have the task of freeing themselves from samsara. The researcher conducted an analysis of Maung Tin's interpretation of the concept of liberation in *The Expositor*. The author uses Dilthey's hermeneutical perspective to understand Maung Tin's epistemological framework, and compares it with the philosophy of the Independent Learning-Free Campus (MBKM) curriculum.

This research is a library study research with a factual historical research model of character texts. The text in this research is *The Expositor* by Maung Tin. This research uses a hermeneutic-philosophical method, with methodical elements: interpretation, description and comparison. The researcher interprets Maung Tin's interpretation in *The Expositor*, describes the results of Dilthey's hermeneutical analysis, and compares the results of this analysis with the philosophy of the MBKM curriculum.

Research results: First, liberation contains two meanings, namely worldly liberation (*lokiya*) and absolute liberation (*lokuttara*). Second, Maung Tin is a Pali Professor who has deep experience in the field of Buddhist scriptures; The work of *The Expositor* is the work of *Erlebnisausdrucke* or an expression of the soul of the work of philosophical thought; Worldly liberation is the fulfillment of human desires, while absolute liberation is spiritual freedom and is owned by humans who have achieved inner purity. Third, that MBKM is an effort for liberation in a worldly context, liberation from intellectual ignorance (freedom from *some think*). In an existential context (freedom for *some think*), this freedom is limited by social norms, so that in essence worldly freedom (*lokiya*) means that there is no truly free freedom, because worldly freedom is always followed by consequences as an impact.

**Keywords:** Liberation Philosophy, *The Expositor*, Dilthey's Hermeneutics, MBKM Philosophy