

The Construction of Historical Empathy in Learning History with a Global Diversity Perspective

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Abstract

This study aims to map the ability of historical empathy in learning the history of global diversity. This article adopts qualitative research with literature review method. The steps in this method are: first, identifying the formulation of the problem; second, identifying relevant research; third, selecting studies; fourth, mapping the data; and fifth, compiling, summarizing, and reporting the results. The results of the study describe the definition of historical empathy, the construction of the concept of historical empathy in the formation of the character of global diversity, and the practice of historical empathy with insight into global diversity, which includes relevant learning models, learning resources, and appropriate learning materials. The Learning Model includes introduction, investigation, display, and reflection. Learning resources are recommended through films or museums and must be adapted to learning materials. The implications of this study as a reference material for history teachers in learning design who want to develop historical empathy skills, especially based on global diversity in order to strengthen the character of “Profil Pelajar Pancasila” for students who are tolerant, democratic, open-minded, and critical thinking.

Keywords: *Historical Empathy, Global Diversity, Multiculturalism, Historical Thinking*

Introduction

The empathy and tolerance crisis issue is not new in Indonesia. For example, the post-COVID-19 outbreak has affected students' mental health in Indonesia in the realm of empathy and tolerance crisis (Fitriyah et al., 2020). Empathy and tolerance are manifestations of the motto Bhineka Tunggal Ika (Unity in Diversity), which must be upheld in learners' souls and daily lives. In everyday life, learners will interact with people of different backgrounds, including religion, ethnicity, culture, and language. Therefore, learners must understand and appreciate these differences to coexist peacefully.

Another urgency is seen in the current era of globalization, where learners must be prepared to compete at the global level. In this context, appreciating differences can benefit learners in establishing relationships with people from different countries. Regarding understanding diversity, learners will learn to be more sensitive to the social problems around them and develop a higher social awareness. This makes connecting with people from different backgrounds and appreciating their perspectives possible. In other words, learners need to have

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a neutral attitude towards diversity (Mahardika, 2020). In the school environment, for example, the inevitable empirical reality of diversity, such as differences in interests, personality, regional origin, intelligence level and family socioeconomic status among learners (Aly, 2015; Hidayati & Winatakina, 2021).

Through the regulation of the Minister of Education and Culture of the Republic of Indonesia number 22 of 2020 that global diversity is one of the expected characters in the realization of 6 “Profil Pelajar Pancasila” characters, where global diversity is; Indonesian students maintain their noble culture, locality and identity, and remain open-minded in interacting with other cultures, thereby fostering a sense of mutual respect and the possibility of forming a noble culture that is positive and does not conflict with the noble culture of the nation. Elements and keys to global diversity include recognizing and appreciating culture, intercultural communication skills in interacting with others, and reflection and responsibility for experiences of diversity.

Students with the spirit of diversity will be good people who can work together and respect each other. The existing diversity should be the potential for integration and keep away from the nation's disintegration. Thus, global diversity must move learners to be nationalist, maintain a noble culture, and think openly and interact with other cultures globally. In this context, the multiculturalism approach to learning history should accommodate each learner's cultural diversity (Sohabudin & Darmawan, 2023).

In learning history, learners are supposed to learn how global diversity has influenced world history. For example, by studying the history of African-American slavery, it is hoped to understand why the Black Lives Matter movement is so important to many. In the field of sports, the refusal of some countries of the world against the occupying nation (e.g. Israel and Russia) to take part in international sports events. Nationally, it is important to study feminist issues such as the history of the struggle of R.A. Kartini, Dewi Sartika, or other female figures for equality, position, role, and fate for women today (Supriatna & Maulidah, 2020). Thus, learners can understand that history is not just a construction of events, but involves emotions. One role in historical learning that involves the emotional is historical empathy. Attention to historical empathy in learning history in Indonesia still needs to be improved, both in research studies and in teaching in schools that are still rote, so they are still stuck in boring learning. This skill is one of the historical thinking skills that learners must have (Barton & Levstik, 2004). Historical empathy can be defined as the participation of cognitive and affective domains of learners with events in the past and historical figures in order to understand their actions better. This concept invites learners to exercise moral judgment about events in the past

when teachers expect learners to learn something from the past that can help them deal with current ethical issues such as diversity or diversity. Therefore, contributions are needed to coordinate empathy and tolerance for participants, one of which is by developing historical empathy abilities with a view to global diversity.

The urgency of the above is in line with previous research conducted by Savenije & de Bruijn (2017), who conducted a study of 22 learners aged 15-19 years in the Netherlands from a wide variety of social, cultural, and religious backgrounds, found in urban areas where schools are located. The researchers used the theory of three concepts of historical empathy from Endacott & Brooks (2013) to prove that respondents have multiple perspectives when looking at World War II relics in the Museon museum, The Hague, Netherlands. Although most of the learners were not directly related to World War II, the study managed to link the emotionality of the learners with the traumatic event. This is evidenced by the findings of this study, which shows the diversity of learners' answers in revealing the events of the war, ranging from the background to their perspective on World War II. Previous research has shown that even though students come from different social, cultural, and religious backgrounds, historical empathy is suitable for Teaching Tolerance and empathy, even in traumatic historical contexts. As the empirical conditions mentioned earlier, historical empathy needs to be more attention to learning history in Indonesia, a country of multiculturalism and pluralism. Previous studies also have never discussed historical empathy's ability to form the character of global diversity among learners. In addition, there is no suitable distribution of learning materials to be adopted with the concept of historical empathy.

Based on the urgency of the above, the focus of the study is, first, will outline the definition of historical empathy. Second, it presents the construction of historical empathy in forming the character of global diversity. Third, the practice of historical empathy with an insight into global diversity. The contribution of this research is as a reference literature in studying learning about historical empathy and an evaluation material in designing innovative learning and developing empathy and tolerance among learners both at primary and secondary school levels. In addition, it can be a skill for history teachers in representing "making connection" and a manifestation of peace education.

Method

This research is qualitative, that is, the study of literature obtained through dissertations, theses, reference books and scientific articles. In terms of literature, historical empathy has a sufficient portion. However, concerning global diversity, diversity and multiculturalism need more

references. This study adopts the Arksey & O'Malley (2005) literature review, a common method used to review a wide range of literature and synthesize research evidence, usually on rarely researched topics. In answering the formulation of the problem, there are five stages carried out in this study: (1) Identifying the formulation of historical empathy problems based on global diversity; (2) identifying relevant research related to historical empathy and global diversity; (3) selection of studies, where at this stage the selection of appropriate references to be reviewed; (4) map the data to answer the formulation of the problem; and (5) compile, summarize, and write down the results.

Results and Discussion

What is Historical Empathy?

According to Ashby & Lee (1987) Ashby & Lee (1987), the concept of empathy in historical learning is an achievement empathy in historical learning is an achievement that successfully reconstructs the beliefs, values, goals, and feelings of others in the past. According to Endacott & Brooks (2013), historical empathy is the cognitive and affective engagement of learners with historical actors to contextualize their experiences, decisions and actions. In other words, historical empathy is an achievement that leads to an explanation of past actions by historical actors. With regard to historical figures, historical empathy can be a balance between considering the perspective and the relationship of historical actors (Gehlbach, 2004). In this context, historical empathy is the ability to recognize others, cultivate a sense of belonging to the same values as past societies, place events in the context of time, and understand that there are many points of view.

Historical empathy is a concept that can help learners understand history from different aspects (Harris, 2016). This concept can be achieved if learners are able to understand the situation helped by their perspective on the behaviour of historical actors in their actions (Brooks, 2011; J. L. Endacott, 2010; Foster, 2001). At the same time, (Barton & Levstik, 2004) describe it as a complement to other flavours of historical actors, sharing the fairness of the past, recognizing the historical context of the diversity of current views, and understanding that today's people's views on past events depend on the context at the moment. Historical empathy is an activity that requires learners to reconstruct and form an image of the decisions of historical actors by reflecting on the temporal context of the character's life. Thus, historical empathy is not the ability to judge the past by the measure of the present but rather leads to understanding why the doer of history acted that way, what feelings made it act that way, and so on.

The Concept of History Learning with Global Diversity Based on Historical Empathy

The definition of historical empathy above intersections with the notion of global diversity. Global diversity is a feeling of appreciating diversity and tolerance for differences (Aziz & Abdulkarim, 2023; Fitriyani et al., 2023; Komang et al., 2022). Global diversity is an ability that is able to accept differences, not judge, and not feel that their personal or group is better than other groups both within the scope of Indonesia and the world. The concept of global diversity is a sense of mutual respect and tolerance for various differences in the context of global culture (Tricahyono, 2022). Thus, the idea of global diversity is a topic that intersects with historical empathy. In this case, global diversity, especially in terms of race, religion, and culture, is a natural occurrence that has occurred throughout the world from time to time.

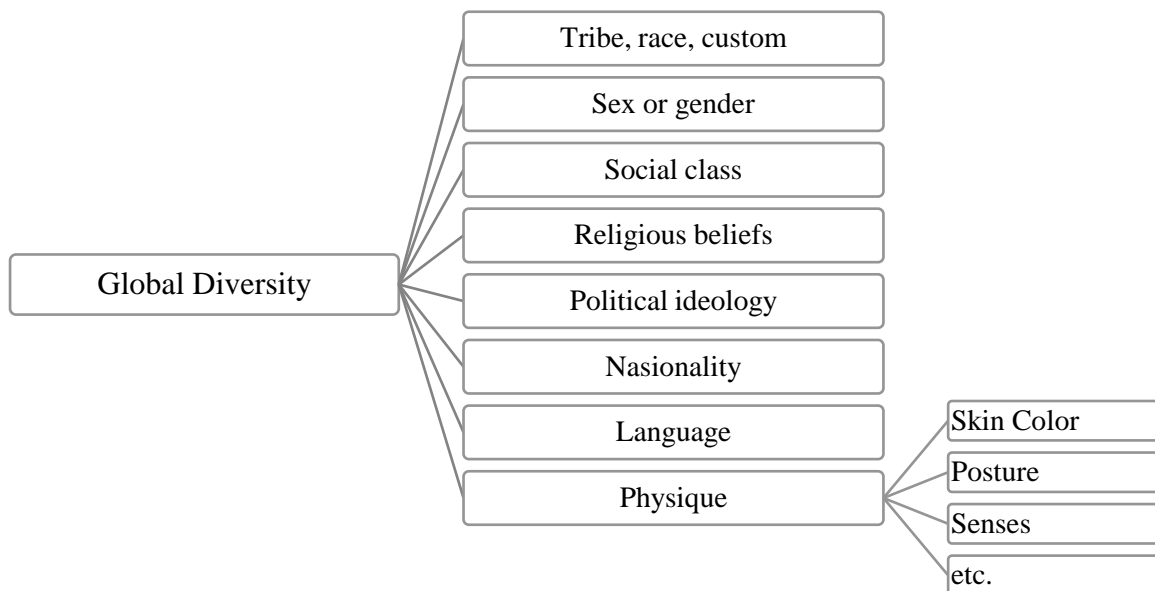


Figure 1. Components of Global Diversity

Based on the above components of global diversity, the role of historical empathy is to develop a disciplinary perspective on the interpretation of history and the representation of "the other" through time distance, including physicality, race, gender, nationality, social class, religious beliefs, political ideology, and perceptions of origin (usually immigrants and non-natives) in other words different from ourselves. Historical empathy based on global diversity is basically the ability to understand and accept diversity in the past and not judge historical actors or groups. The essence of historical empathy with global diversity has meaning and value that can be learned from past events to be useful for the present and future to appreciate differences and diversity. As such, historical empathy can ultimately encourage a dispositional appreciation for

the complexity of situations faced by people in the past and the need to act for the good of others (J. Endacott & Brooks, 2013).

In order to fulfil the need for historical empathy based on global diversity in the classroom, historical empathy is not always confronted with large materials or themes such as political or military dimensions. Historical empathy can include multidimensionality in learning history, such as human rights content, feminist content, environmental content (green history), and local content. In the context of these contents, a history teacher is required to be creative to instil historical empathy skills based on global diversity. Such as human rights content, it is expected that students can accept the rights of other individuals, or environmental content expects that students have an anthropocentrism to ecocentrism paradigm for the sake of peace and tranquillity between humans and the environment itself. Thus, history teachers are responsible for moral learning in interpreting multidimensional history. The other essence is that learners should be able to draw on the values contained in history for guidance in life and inspiration for future actions (Kochhar, 2008; Sjamsuddin, 2020).

One of the moral benefits of historical empathy is to reduce prejudice. According to Banks in Field (2001), strategies to reduce prejudice in learners are integrating positive ethnic and racial groups in teaching, helping learners to distinguish the faces of racial and ethnic groups outside, and involving children in representative experiences with racial and ethnic groups. Finally, the conception of global diversity continues beyond the cultural diversity of learners but also to teach justice, equality, and so on (Akbar & Darmawan, 2023).

With regard to the above, borrowing the term “analytical concept” from Supriatna (2017) which echoes that history learning can be critical if developed by history teachers with the aim of questioning social justice, then empathy for history based on global diversity has the right to access this concept in history learning. More deeply, the analytical concept is included in the content of global diversity on the basis of criticism about the ruler and the ruled, the colonizer and the colonized, the majority over the minority, men over women, certain races against other races, and certain ethnic groups against other ethnic groups.

History Learning Practice with Global Diversity Based on Historical Empathy

The Learning Model

In this section, J. Endacott & Brooks (2013) present a recent model for promoting historical empathy that encourages student thinking through the process of engaging with people from the past and applying this understanding to the present. The following is a global diversity-based historical empathy learning model adapted from J. Endacott & Brooks (2013):

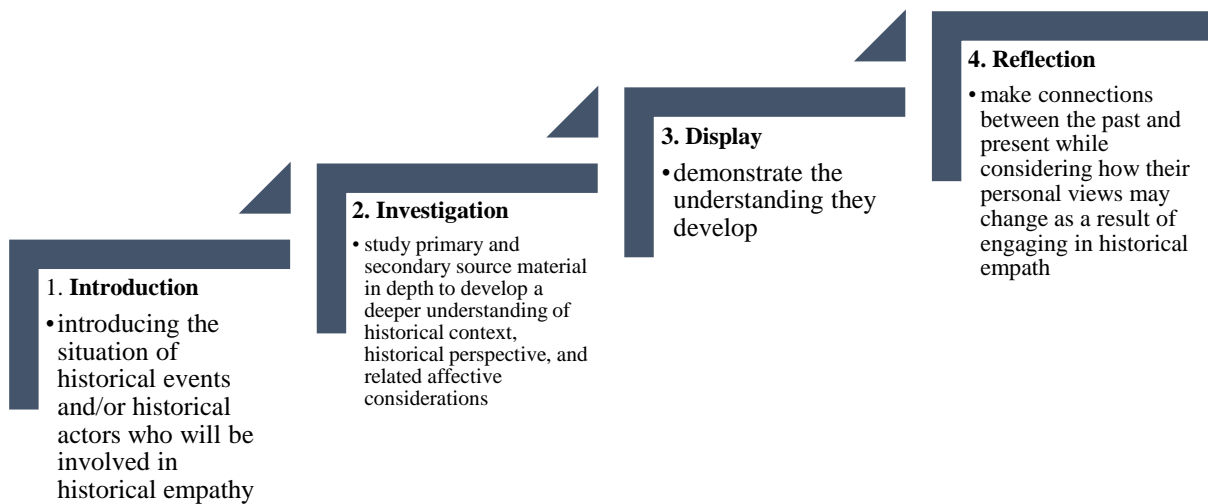


Figure 2. The Learning Model of History Empathy

1. Introduction

The activity of this introductory phase is to understand the context and perspective of history based on the components of global diversity and the affective relationship to the historical actors or groups of people being studied. In this phase, the history teacher is the central person who must explain the series of learning activities. Through this activity, learners gain initial knowledge and have an overview to be able to follow the learning well.

An important activity in this phase is for learners to explore the historical context in a simple way. This means that history teachers invite learners to read textbooks, movies or other learning resources. When learners explore the thoughts and feelings of historical actors, it will embed their understanding of the social, political and cultural norms of the time to avoid presentism bias from the start. Thus, this phase is considered important to help learners understand how essential the historical perspectives and situations to be explored are and to help them understand the concept of global diversity.

Table 1. Sample Questions for the Introductory Activity

Context	Questions
Considering personal similarities and differences between students and historical figures	<ul style="list-style-type: none"> • Have you ever had to make a decision in a difficult situation? What made the decision difficult? How did you overcome it? • Do you have any similarities or differences with Ir. Soekarno? Do you think Soekarno was the type of person who tolerated differences? How would you describe Soekarno in uniting the voices of millions of people at that time?

	<ul style="list-style-type: none"> • Have you ever been in the same situation as Ir. Soekarno?
Engaging with the historical context	<ul style="list-style-type: none"> • What was Soekarno's strategy in uniting the Indonesian people in pre-independence? • How did R.A. Kartini advocate for women's rights? • How and who formed the Sumpah Pemuda?
Emphasize the essence of a historical situation.	<ul style="list-style-type: none"> • Why do you think the Indonesian people needed to unite against the colonizers? • Why do you think it is important to fight for women's rights that female heroes promoted?

The questions aim to prepare learners to consume historical perspectives that will certainly be different from their own. Learners can contemplate or reflect on their personal experiences that relate to the learning material to be studied or explored. This is usually because learners have lived in diverse social environments.

Teachers' contributions should also be characterized by diversity in how they provide guidance and stimulation for discussion (Perikleous, 2010). Teachers should be thoughtful in viewing learners' responses to their experiences. Teachers should empathize more with learners' uncomfortable experiences, given that bullying can occur at any age. This effort is made so that learners feel the meaning of empathy, feel appreciated, and as a bridge for them that historical actors are also worthy of respect and diversity is a gift. Thus, this effort is expected to help students understand human diversity and understand the world they live in today and in the future.

2. Investigation

This phase aims to invite learners to validate their perspectives on certain historical actors or events through primary sources as historical evidence. This activity allows learners to explore the historical context based on primary sources. Thus, more is needed for perspective-taking and affective relationships to validate with historical sources. On the other hand, the goal of historical empathy is hampered because learners' imaginations are always constrained by evidence (Yeager & Foster, 2001). Therefore, this stage includes analyzing historical sources that explain the social, political and cultural norms of the time.

Table 2. Sample Questions for Investigation Activities

Context	Questions
General	<ul style="list-style-type: none"> • Did this source influence your thinking? • Can you explain the source in a historical context?

	<ul style="list-style-type: none"> • Can you relate to the historical evidence? • Do you think we can really empathize with how the historical figure felt in his/her situation? • Do you feel like you were there at the time and saw the events, or do you imagine that the historical actors were yourself?
Document-specific questions	<ul style="list-style-type: none"> • What did you learn from R.A. Kartini's letter? • What was the purpose of the Dutch East Indies Government's politics of reciprocity? • How does Raden Fatah's painting demonize the social class between the natives and non-natives? • How dehumanizing was the <i>cultuurstelsel</i> or forced planting program for the indigenous people?
Important question	<ul style="list-style-type: none"> • Does the Hindu-Buddhist temple relief symbolize harmony between humans and nature? • Why did R.A. Kartini give her education scholarship to a man she never met? • Why did Tan Malaka have an opposing ideology to Soekarno's regime? • What are the benefits of the <i>cultuurstelsel</i> program that are felt to this day?

3. Display

Learning nowadays places learners as the center of learning, and history teachers as mentors or facilitators. At this stage, the history teacher must provide facilities in the form of space and time for students to systematize their knowledge. Learners can use the time to display their knowledge of historical context or perspective. After that, they present the concept of historical empathy, that is, they show their conclusions or arguments. Learners must also contextualize their claims based on existing evidence.

Activities that can be done at this stage include role-playing or simulation, such as "hot seat", where some learners have to scramble or choose a chair. The chair predetermined the role of the historical perpetrator of a particular situation. Other learners can be as spectators, board assessors, or as reporters to interview classmates. The students are expected to be able to reconstruct or represent the motivation of the historical figures they play. Other activities can also include debate, writing, and reading biographical poetry.

In addition to performing actively in class, at this stage, it can also be demonstrated through writing essays. When writing essays or discussing questions about historical events, learners can consider the thoughts and feelings of historical actors. This activity has been done by De

Leur et al., (2017), which explicitly invites learners to represent the point of view of historical actors. Learners can explain, analyze, or even draw a rooted historical context from evidence. This gives influences to learners both emotionally and cognitively. For example, on the topic of controversial issues, learners can think both ways in every issue or controversial topic so as not to be easily prejudiced against a person or group. To answer this, adapting from research De Leur et al., (2017) teachers can divide learners into 3 (three) perspectives on historical empathy. First, as a prospective or first-person singular form ("imagine you are a...."), then the second is a single third-person perspective ("imagine someone who..."), and the last is a factual recount i.e. telling what happened without perspective ("explain what happened to...").

The above difference in perspective is crucial in historical empathy. Ruby & Decety, (2004) say that neurologically differences can be observed between a person who thinks about himself or about others. They argue that in order to be able to adopt someone else's perspective (third-person perspective), one must manage one's own perspective (first-person). As also done by Eisman & Patterson (2022), where the history teacher can label the question in which learners have to imagine themselves in the past as “first person” and the task in which learners have to imagine what someone sees from the past is called “third person'.

4. Reflection

The last stage is the most important phase because of the extent to which learners understand or repetition of essential learning materials that have been passed. In this phase, the history teacher must guide and direct the learners. Learners ' understanding is in the form of cognitive and affective domains about past events, and what moral learning they get in order to be realized to society. History teachers should give them Sessions to express what they have learned against historical content, make moral judgments, and positively motivate themselves and their peers. It would be better for them to take real action against their social environment, either in or outside the classroom, with empathy and tolerance for human diversity. Thus, history teachers must reflect on the value contained in historical learning materials by instilling aspects of empathy, especially cognitively to learners (Labibatussolihah et al., 2022).

Table 3. Sample questions for reflection activities

Context	Questions
Present reflections on the context of the present	<ul style="list-style-type: none"> Does this historical situation still exist today?
Considering the similarities between the past and the present	<ul style="list-style-type: none"> Do you think the current racial issues in the United States differ from those of old?

	<ul style="list-style-type: none"> • Do you feel the same way about this historical figure? • Do you think there are similarities or differences between Gus Dur's attitude and Ir. Joko Widodo in response to the conflict in Papua?
Brings up moral judgments and a tendency to act for the good of others	<ul style="list-style-type: none"> • Why do you think it is important to study the experience of historical actors? • How can their actions change our outlook? • How can we determine good and bad values about the past? • How do you think religion can change a person's perspective? • What role does tolerance of global Diversity play in social life?

Relevant Learning Resources

1. Film

Film as a learning resource has considerable potential in the competence of historical literacy. Historical films have a great influence in providing information on how people today think about the past. Films function as "texts" that can be analyzed, questioned and discussed just like any other historical document. The following are examples of films that are suitable for adolescents as a learning resource to strengthen historical empathy based on global diversity.

Table 4. Historical Empathy Film References by Era and Theme

Era / theme	Film
Tribe, race, custom, and physique	<ul style="list-style-type: none"> • <i>Chevalier (2023)</i> • <i>Kitorang Basudara (2015)</i> • <i>Goodbye Bafana (2007)</i>
Sex or gender	<ul style="list-style-type: none"> • <i>Kim Ji-young, Born 1982 (2019)</i> • <i>Kartini (2017)</i>
Social class	<ul style="list-style-type: none"> • <i>Jhund (2022)</i> • <i>The Help (2011)</i>
Religious beliefs	<ul style="list-style-type: none"> • <i>Buya Hamka (2023)</i> • <i>Silence (2016)</i>
Nationality	<ul style="list-style-type: none"> • <i>Susi Susanti (2019)</i> • <i>Wage (2017)</i> • <i>Guru Bangsa: Tjokroaminoto (2015)</i>
Political ideology	<ul style="list-style-type: none"> • <i>Oppenheimer (2023)</i> • <i>Gie (2005)</i> • <i>The Empty Mirror (1996)</i>
Language	<i>Rudy Habibie (2016)</i>
Biography	<ul style="list-style-type: none"> • <i>Mandela: Long Walk to Freedom (2013)</i> • <i>Soekarno: Indonesia Merdeka (2013)</i>
Warfare (Impact)	<ul style="list-style-type: none"> • <i>The Zookeeper's Wife (2017)</i> • <i>The Boy in the Striped Pajamas (2008)</i>

	<ul style="list-style-type: none"> • <i>Schindler's List</i> (1993)
Documentary	<ul style="list-style-type: none"> • <i>Semesta</i> (2018) • <i>White Light/ Black Rain: The Destruction of Hiroshima and Nagasaki</i> (2007) • <i>Triumph of the Will</i> (1935)

For the record, the selection of films on the theme of religious beliefs must be done carefully. This is because choosing a film that suits the historical background is difficult. For example, the films *Silence* (2016) and *The Help* (2011) have a historical basis, but they are not based on real stories or can be said to be inspired by real stories. In addition to religious and social beliefs, documentary films are suitable references, such as *Semesta* (2018). This Film raises environmental issues where seven communities in various regions in Indonesia carry out practices that they do based on their respective religions and beliefs, which help mitigate the effects of climate change.

Although films can serve as a motivational tool for history teaching, they also have potential risks. Many films use presentism, that is, judgment or judgment through the use of standards or criteria that exist in the present over what prevailed or happened in the past. Thus, the intellect of the history teacher, in this case, is required to be able to distinguish it.

2. Museum

Previous research has proven museums to be historical learning resources that arouse students' historical empathy, both emotionally and in reinforcing cognitive domains (Modlin et al., 2011; Petousi et al., 2022; Savenije & de Bruijn, 2017; Uppin & Timoštšuk, 2019). Museums can help learners visualize certain situations that don't always happen at school. Teaching methods history teachers can focus on historical dialogue with concern for historical actors or groups as well as reconstructing their evidence-based point of view. Historical evidence in museums is usually in the form of photographs, objects (original or replica), statues, buildings, and so on. Learners can participate or be involved in certain demonstrations in the museum as if they were in that situation.

Table 5. Museums that Teach National and World Diversity

Museum	Description
National Museum of Indonesia or Museum Gajah	Learners can learn the level of Indonesian history since pre-historic times, and learn multicultural and national vision.
Museon Museum	It is an educational museum in The Hague that focuses on issues of culture, Applied Sciences, and nature.
Houston Museum District	There are 18 museums, and teachers and students can visit two museums, namely the Asian Society of Texas

	and the Houston Museum of African American Culture.
Estonian Maritime Museum	The Museum is dedicated to the maritime theme. The uniqueness of this museum is in its learning activities, where students are invited to play a role.

The National Museum of Indonesia or Museum Gajah can be a reference because Indonesia is a country of multiculturalism and pluralism. The foundation of this museum is in the form of essential ancient objects throughout the archipelago-the mainland around Indonesia -, such as inscriptions, statues, pictures, crafts, and so on. They can be categorized in prehistory, ethnography, bronze, textiles, ceramics, numismatics, rare books, historical relics, and other valuable or rare objects. This Museum is suitable for studying Indonesian multiculturalism.

Other examples include the activities of the Estonian Maritime Museum, where museum educators perform role-playing games and storytelling as they help learners to revisit historical events, feel feelings from the perspective of others, and appreciate the diversity of opinions (Uppin & Timoštšuk, 2019).

Asia Society Texas can be an option as a resource for learning history based on global diversity but still principled on empathy. Their Program is to actively exchange Asian culture, inspire, and foster empathy and good relations. Their areas of focus include the arts, business, culture, education, policy, and building more inclusive communities.

Relevant Historical Material

Table 6 shows options for learning materials with an empathetic approach to history with a global perspective on diversity that history teachers can develop. The learning materials are adapted from the historical periods in Indonesia. Just like museums in Indonesia, of course, Indonesian history learning materials cannot be said to represent the global diversity in the world.

Table 6. Historical Context with Historical Empathy Approach with Global Diversity Vision

No	Context	Historical concepts or materials with a historical empathy approach with Global Diversity insight
1.	Pre-historic society	<ul style="list-style-type: none"> • The beliefs of pre-historic man are animism-dynamism. • The origin and distribution of the ancestors of each race and/or tribe. It can also be learned from theories that are reinforced with evidence. • Differences in pre-historic human culture in various parts of the world. • The role of women.

	<ul style="list-style-type: none"> • The concept of sharing and protecting each other among pre-historic human groups.
2. Hindu, Buddhist and Islamic periods	<ul style="list-style-type: none"> • Economic activities of the kingdoms in the archipelago and internationally. • The peacefulness of Hinduism, Buddhism and Islam in the archipelago can be learned through quotations from their books or the figures who spread them. • The meaning of life in Hindu and Buddhist temples or relics. • The philosophy of the teachings of Hindu gods, Buddhist and Islamic philosophies about differences between humans or global diversity and their teachings on the sustainability of environmental preservation.
3. Dutch East Indies period	<ul style="list-style-type: none"> • Sumpah Pemuda. • Cultuurstelsel, such as capitalistic implementation, dehumanization, and labour rights of indigenous people. • The politics of reciprocity. • Exchange students to the Netherlands during the national movement. • The topic of warfare, its impact on the environment and hatred between people. • The reasons for indigenous people to join the Koninklijke Nederlandsch-Indische Leger (KNIL). • Exclusionism in education. • Discouragement of women and the history of patriarchy in Indonesia. • Learning from R.A. Kartini, Dewi Sartika, and other national and world female figures in fighting for women's rights, and their life choices until the end of their lives.
4. The Japanese Occupation Period	<ul style="list-style-type: none"> • Learn (from) Japan's ambition to prosper its country by imperializing Asia, including Indonesia. • Japanese "Blitzkrieg" tactics as a weakness of the KNIL, and the "Scorched Earth" tactics of the Dutch East Indies in 1942. • Soekarno's reasons for becoming a foreman for thousands of indigenous people to become romusha and Japan's reasons for "seducing" Soekarno to become an orator for Japanese imperial propaganda. • Admiral Maeda's life choice to decide to become a traitor by his own people. • Japanese soldiers who defected from their country and Indonesian people who helped the Japanese empire.
5. Independence and the defence of independence	<ul style="list-style-type: none"> • The process of changing the first principle of Pancasila. • The feelings and decisions of Ir. Soekarno and his colleagues in preparing for independence. • The ability of non-military Soekarno and military General Soedirman to fight for independence and defend independence.

	<ul style="list-style-type: none">• earning from the intellectual thoughts of Tan Malaka and Moh. Hatta towards diversity.• Rational and emotional differences between the young and the old.• Freedom from oppression, inequality, dehumanization.• The life choices of the people of Bandung to commit scorched earth can also be examined in the verses of the song "Halo-Halo Bandung".
6. Controversial issue	<ul style="list-style-type: none">• Indonesia's rationale for rejecting Israel in sporting events.• The rationale for separatist movements such as DI/TII, GAM, OPM, and others, especially examining the reasons why leaders think radically and gain sympathy and rejection for these movements.• General Soeharto's decision to "curb" PKI members and sympathizers.• Cynicism towards the Chinese in Indonesia in the late and early 20th century.• Any rebellion perpetrated or impacted by individuals or groups on race, ethnicity, gender, or religion.• Neo-colonialism threat to international peace, security, and cooperation.• The history and development of LGBTQ identities.
7. Others	<ul style="list-style-type: none">• International cooperation, such as the Non-Aligned Movement, ASEAN, the GANEFO Event, OPEC, and so on.• Can be developed by history teachers.

These topics need to be complemented with a note that the teacher must also understand whose perspective the learners are representing when studying the past. Controversial themes, for example, the issue of sexual orientation is not new in the world but is taboo in Indonesia and other parts of the world. Controversial issues make it easier to judge people in the past for not conforming to current norms. However, historical empathy is not a concept that views others as worthy of judgment but rather understanding the background of their actions. Sexual orientation can be included in diversity, but with more careful study.

Through the above learning materials, especially on culture, history teachers are expected to introduce the three cultural tools of inquiry, value exploration, and social decision-making (Levstik, 2001). Learners are expected to be able to use these three cultural tools to understand issues of social justice and cultural diversity, welfare, and respect for the environment in a historical context; thus, learners will understand the what and how of the various topics they have learned in addressing current and future issues of global diversity.

Conclusion

The role of historical empathy in global diversity is to instil the ability to understand and accept diversity through past events and not to judge historical actors or groups. The essence of historical empathy with a view to global diversity lies in the meaning and value of past events or decision-making from historical actors to be useful for students both now and in the future to appreciate diversity in the surrounding scope to the global. The latest learning model on the concept of historical empathy developed includes introduction, investigation, display, and reflection. These four stages must be done in stages. Historical empathy is not only in-class learning, such as watching movies but also study visits to museums or historical sites as learning resources that strengthen global diversity capabilities. In this context, selecting history teaching materials is also very important. History teaching materials to develop historical empathy with global diversity insight must certainly be selected and implemented carefully by history teachers. It is even better if history teachers consistently carry out this concept in each teaching material.

The obstacles faced in achieving historical empathy based on global diversity are: first, the concept of historical empathy does not have a clear mapping in both the 2013 Curriculum and the Merdeka Curriculum, including the textbooks; second, teachers and students will easily fall into presentism; third, historical empathy "forces" teachers to have appropriate emotions towards historical actors and events which not all history teachers have; fourth, it takes a long time to foster this ability; and finally, the majority of schools in Indonesia have many students that are not ideal compared to the number of history teachers (usually 30: 1) so teaching historical empathy skills is very risky. Of course, not all of the implications can be presented, but in essence, the implications of historical empathy must be grounded in the lecture process for prospective history teachers, history teacher associations in certain scopes, and academics to foster and explore the ability of historical empathy with an insight into global diversity in order to foster the character of the "Profil Pelajar Pancasila" for students who are tolerant, democratic, open-minded, and critical thinking.

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