

Actualization of Historical Empathy to Achieve the Student Profile of Pancasila

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ABSTRACT

Historical empathy is an aspect that is relevant to the student profile of Pancasila. The achievement of historical empathy can be a way to achieve a student profile of Pancasila. This study aims to: 1) analyze the correlation of students' historical empathy preferences with elements of the student profile of Pancasila; 2) formulate a historical empathy actualization model to achieve a student profile of Pancasila by referring to students' cognitive and affective preferences in learning history. This study uses a quantitative method to determine the correlation of historical empathy with elements of the student profile of Pancasila and a qualitative method to formulate interrelationships between components in the study and formulate a historical empathy actualization model to achieve a student profile of Pancasila. The results showed: 1) there was a significant correlation in the three aspects of empathy with the elements and sub-elements of the student profile of Pancasila; 2) based on students' cognitive and affective preferences in history learning, an actualization model can be formulated using two models, namely actualization that is relevant is the use of edutainment in history learning and project learning based on learning products.

ABSTRAK

Empati sejarah merupakan aspek yang relevan dengan profil pelajar Pancasila. Pencapaian empati sejarah dapat menjadi cara untuk mencapai profil pelajar Pancasila. Studi ini bertujuan untuk: 1) menganalisis korelasi preferensi empati sejarah siswa dengan elemen profil pelajar Pancasila; 2) merumuskan model aktualisasi empati sejarah untuk mencapai profil pelajar Pancasila mengacu pada preferensi kognitif dan afektif siswa dalam pembelajaran sejarah. Penelitian ini menggunakan metode kuantitatif untuk mengetahui korelasi empati sejarah dengan elemen pelajar Pancasila, serta metode kualitatif untuk merumuskan keterkaitan antar komponen dalam penelitian serta merumuskan model aktualisasi empati sejarah untuk mencapai profil pelajar Pancasila. Hasil penelitian menunjukkan: 1)

Kata Kunci:

Empati sejarah;
Profil pelajar pancasila;

terdapat korelasi yang signifikan pada tiga aspek empati dengan elemen dan sub elemen profil pelajar Pancasila; 2) berdasarkan preferensi kognitif dan afektif siswa dalam pembelajaran sejarah dapat dirumuskan model aktualisasi menggunakan dua model, yaitu aktualisasi yang relevan adalah penggunaan edutainment dalam pembelajaran sejarah dan pembelajaran proyek berbasis produk belajar.

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INTRODUCTION

The student profile of Pancasila is a crucial issue developed in the Merdeka Curriculum. The student profile of Pancasila was developed as a form of contextualization of the philosophy of the nation among students. This profile was born to respond to various educational problems, including intolerance and radicalism, which show low empathy for students and educators¹. In addition, this profile is also a form of representation of 21st-century competencies in student profiles in Indonesia². The student profile of Pancasila is an effort to improve the quality of Indonesian education.³

The Center for Strengthening the Character of the Ministry of Education and Culture⁴ outlines six student profiles of Pancasila, namely; 1) have faith, fear God almighty, and have a noble character, 2) global diversity, 3) cooperation, 4) independent, 5) critical reasoning, and 6) creative. In each of these profiles, key elements are used as indicators for achieving the profile. The issues of intolerance and radicalism raised earlier are a form of failure to achieve the critical elements of global diversity, namely, knowing and appreciating culture, intercultural communication skills in interacting with others, and reflection on and responsibility for the experience of diversity. In

¹ R. Rusnaini et al., "Intensifikasi Profil Pelajar Pancasila Dan Implikasinya Terhadap Ketahanan Pribadi Siswa," *Jurnal Ketahanan Nasional* 27, no. 2 (2021): 230–49.

² Dini Irawati et al., "Profil Pelajar Pancasila Sebagai Upaya Mewujudkan Karakter Bangsa," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (March 1, 2022): 1224–38, <https://doi.org/10.33487/edumaspul.v6i1.3622>.

³ Nugraheni Rachmawati et al., "Proyek Penguatan Profil Pelajar Pancasila Dalam Impelementasi Kurikulum Prototipe Di Sekolah Penggerak Jenjang Sekolah Dasar," *Jurnal Basicedu* 6, no. 3 (March 28, 2022): 3613–25, <https://doi.org/10.31004/basicedu.v6i3.2714>.

⁴ Pusat Penguatan Karakter, "Profil Pelajar Pancasila," cerdasberkarakter, 2020, <https://cerdasberkarakter.kemdikbud.go.id/profil-pelajar-pancasila/>.

addition, intolerance and radicalism are deviations from the critical elements of cooperation, namely caring.

One clear indication of problems related to empathy among students and the younger generation is that there are still many cases of bullying. The Indonesian Child Protection Commission (KPAI), for example, recorded at least 37,381 cases of bullying from 2011 to 2019⁵. In addition, in 2021, the KPAI confirmed that there were 17 cases of bullying⁶. The results of the 2018 PISA study confirmed that 41.1% of Indonesian students said they had experienced bullying. The study by LIPI researchers states that cases of intolerance have increased towards the 2019 election year⁷. These cases show that problems related to empathy will lead to social problems.

In general, empathy is divided into cognitive empathy and affective empathy. Cognitive empathy is the competency to see, imagine, and think about a condition based on other people's thinking. Furthermore, affective empathy/emotional empathy is an empathic response. Holistically, empathy is a process; 1) the ability of the cognitive aspect to see, then understand and describe one's emotional state, 2) the ability to see one's point of view, and 3) the emotional response to the conditions of other people^{8,9}.

As stated, several problems that arise among students, such as intolerance and radicalism, cannot be separated from empathy problems. At the state level, empathy is based on the journey of life as a nation. This kind of empathy is historical empathy, triggered by an awareness of the nation's History and an understanding of national identity¹⁰. Thus, the actualization of

⁵ Ayunda Pininta Kasih, "41 Persen Murid Indonesia Alami 'Bully', Siswa SMA Buat Atasi Trauma," Kompas.com, 2021, <https://www.kompas.com/edu/read/2021/03/20/084259871/41-persen-murid-indonesia-alami-bully-siswa-sma-buat-aplikasi-atasi-trauma?page=all>.

⁶ Tatang Guritno, "Catatan KPAI: 17 Kasus Perundungan Dan Kekerasan Di Lingkungan Sekolah Terjadi Sepanjang 2021," Kompas.com, 2021, <https://nasional.kompas.com/read/2021/12/29/15430801/catatan-kpai-17-kasus-perundungan-dan-kekerasan-di-lingkungan-sekolah>.

⁷ Rafles Abdi Kusuma, "Dampak Perkembangan Teknologi Informasi Dan Komunikasi Terhadap Perilaku Intoleransi Dan Antisosial Di Indonesia," *MAWA'IZH: JURNAL DAKWAH DAN PENGEMBANGAN SOSIAL KEMANUSLAAN* 10, no. 2 (December 30, 2019): 273–90, <https://doi.org/10.32923/maw.v10i2.932>.

⁸ David Howe, *Empati: Makna Dan Pentingnya* (Yogyakarta: Pustaka Pelajar, 2015); Seymour Feshbach, "Individual Aggression, National Attachment, and the Search for Peace: Psychological Perspectives," *Aggressive Behavior* 13, no. 5 (1987): 315–25, [https://doi.org/10.1002/1098-2337\(1987\)13:5<315::AID-AB2480130508>3.0.CO;2-4](https://doi.org/10.1002/1098-2337(1987)13:5<315::AID-AB2480130508>3.0.CO;2-4).

⁹ Feshbach, "Individual Aggression, National Attachment, and the Search for Peace: Psychological Perspectives."

¹⁰ Heri Susanto and Hieronymus Purwanta, "Analisis Pola Narasi Reflektif Buku Teks Sejarah SMA Untuk Pencapaian Empati Sejarah," *Yupa: Historical Studies Journal* 6, no. 1 (August 10, 2022): 45–62, <https://doi.org/10.30872/yupa.v6i1.1066>.

historical empathy is very urgent in efforts to form the student profile of Pancasila, including students free from radicalism and intolerance as individual embodiments of global diversity.

Historical empathy is interpreted as a tendency about how a person can feel as if he has experienced a historic event. Thus, they can interpret a historical event as if he were experiencing it himself. Historical empathy includes cognitive or thinking and affective aspects, namely aspects of forming attitudes which result from the interpretation process that has been carried out. The results of previous research, especially Lee¹¹, Shemilt¹², Downey¹³, Foster¹⁴, Dulberg¹⁵, Barton and Levstik¹⁶ Produced the concept of historical empathy in the learning process, which can be described as follows.

Wilhelm Dilthey first introduced the concept of empathy in historical studies; in his study, Dilthey used the term "*mitfühlen*", meaning "to feel with"¹⁷. Many studies also interpret the word as "feeling into". Dilthey emphasized that social scientists should shift their empathic views to the socio-cultural context of the society they are studying¹⁸. Empathy allows people who study History and other social sciences to link analysis of facts with personal narratives and understanding of community identity¹⁹. In other words, empathy becomes a bridge to connect historical facts with relevant societal contexts, including the current context.

Referring to the Decree of the Head of the Ministry of Education and Culture's Education Standards, Curriculum and Assessment Agency No. 009/H/KR/2022 concerning Dimensions, Elements and Sub Elements The

¹¹ P. J. Lee, "Historical Imagination. AK Dickinson, PJ Lee ve PJ Rogers," *Learning History*, 1984, 90–116.

¹² D Shemilt, "Beauty and the Philosopher: Empathy in History and Classroom. In. AK Dickinson, PJ Lee & PJ Rogers (Eds.), *Learning History* (Pp. 39-84)" (London: Heinemann, 1984).

¹³ Matthew T Downey, *Writing to Learn History in the Intermediate Grades* (Berkeley, CA: National Center for the Study of Writing and Literacy, 1996).

¹⁴ Stuart Foster, "Historical Empathy in Theory and Practice: Some Final Thoughts" (Rowman and Littlefield Inc., 2001).

¹⁵ Nancy Dulberg, *Engaging in History: Empathy and Perspective Taking in Children's Historical Thinking* (Paper presented at the annual American Educational Research Association meeting, 2002).

¹⁶ Keith C Barton and Linda S. Levstik, *Teaching History for the Common Good* (Routledge, 2004).

¹⁷ Shaun Gallagher, "Dilthey and Empathy," *Interpreting Dilthey: Critical Essays*, 2019, 145–58.

¹⁸ Austin Harrington, "Dilthey, Empathy and Verstehen A Contemporary Reappraisal," *European Journal of Social Theory* 4, no. 3 (August 24, 2001): 311–29, <https://doi.org/10.1177/13684310122225145>.

¹⁹ Magdalena Nowak, "The Complicated History of Einfühlung," *Argument: Biannual Philosophical Journal* 1, no. 2 (2011): 301–26.

Student Profile of Pancasila, there are at least two dimensions and three critical elements related to the achievement of student empathy. The first dimension is faith, piety to God Almighty and noble character. The aspect of empathy in this dimension is found in humans' moral elements and the state's moral elements. Furthermore, in the dimension of global diversity, empathy is found in elements of communication and interaction between cultures.

The actualization of empathy at the level of national life is related to the behaviour of tolerance to manifest good citizenship^{20,21}. Empathy is also the foundation of the nation's cultural values, including a culture of mutual cooperation²². The nation's life faces many new challenges along with the times, including the era of society 5.0. this model of society can be achieved if empathy is used as the basis for behaviour, among others, to reduce various crimes²³. This study aims to: 1) analyze the correlation of students' historical empathy preferences with elements of the student profile of Pancasila; 2) formulate a historical empathy actualization model to achieve a student profile of Pancasila by referring to students' cognitive and affective preferences in learning history.

Methods

This study uses a mixture of quantitative and qualitative methods. The quantitative method describes the tendency of students' attitudes and behaviour related to empathy and achievement the student profile of Pancasila. Qualitative methods are used to analyze and formulate implementation solutions in actualizing historical empathy to achieve a student profile of Pancasila. Data was collected using questionnaires and interviews with teachers and students of State Senior High Schools in Banjarmasin City. Respondents in this study amounted to 460 people from 13 schools.

²⁰ Firda Aulia Izzati, "PENTINGNYA SIKAP TOLERANSI DAN EMPATI DALAM MEWUJUDKAN WARGA NEGARA YANG BAIK (GOOD CITIZENSHIP) DI MASA PANDEMI," *Jurnal Kalacakra: Ilmu Sosial Dan Pendidikan* 2, no. 2 (September 6, 2021): 85–90, <https://doi.org/10.31002/kalacakra.v2i2.4368>; Dewa Agung Gede Agung, "Keragaman Keberagaman (Sebuah Kodrati Kehidupan Berbangsa Dan Bernegara Berdasarkan Pancasila)," *Sejarah Dan Budaya: Jurnal Sejarah, Budaya, Dan Pengajarannya* 11, no. 2 (December 29, 2017): 151–59, <https://doi.org/10.17977/um020v11i22017p151>.

²¹ Agung, "Keragaman Keberagaman (Sebuah Kodrati Kehidupan Berbangsa Dan Bernegara Berdasarkan Pancasila)."

²² Rizka Eliza Pertiwi, "Pendekatan Eksistensial Humanistik Berbasis Nilai Budaya Gotong-Royong Untuk Meningkatkan Empati Siswa Sekolah Menengah Atas," in *Prosiding Seminar Nasional Bimbingan Dan Konseling*, vol. 2, 2018, 55–63.

²³ Dwi Septiani, Arita Martini, and Zarina Akbar, "Studi Literatur Pengembangan Empati Untuk Menghadapi Masyarakat Era 5.0," in *Prosiding Seminar Dan Diskusi Pendidikan Dasar*, 2020.

Quantitative data analysis uses a correlation analysis of empathy with the elements of the student profile of Pancasila. Besides that, quantitative descriptive analysis was used to determine the tendency of students' attitudes toward learning. Qualitative data analysis was carried out using the Spradley model, namely domain and component analysis. Domain analysis explains the tendency of students' empathy attitudes and preferences, while component analysis is used to formulate the interrelationships between components in the study.

RESULT AND DISCUSSION

Correlation of Students' Historical Empathy Preferences with Student Profile of Pancasila Elements

To analyze students' historical empathy preferences with student profile of Pancasila elements, correlation analysis of historical empathy aspects with elements/sub-elements student profiles of Pancasila are used.

Table 1. Correlation of Historical Empathy with Elements of Student Profile of Pancasila

No	Aspects of Historical Empathy	Elements/sub-elements of student profile of Pancasila
1	Historical contextualization	Global diversity/intercultural communication & interaction (element 2B)
2	Affective connection	Morality towards people/empathy towards others (element 1C)
3	Use of point of view (perspective)	State morals/carrying out rights & obligations as Indonesian citizens (element 1E)

Based on correlation indicators and historical empathy preference variables, correlation analysis was then carried out using the Spearman-Brown bivariate analysis model.

Table 2. Correlation of Historical Contextualization with Intercultural Interaction

			Contextualization	Elemen2B
Spearman's rho	Contextualization	Correlation Coefficient	1.000	.495**
		Sig. (2-tailed)	.	.000
		N	460	460
	Elemen2B	Correlation Coefficient	.495**	1.000
		Sig. (2-tailed)	.000	.
		N	460	460

** . Correlation is significant at the 0.01 level (2-tailed).

Based on the results of the correlation analysis of the responses of the 460 respondents using an accuracy level of 99%, a score of 0.495 was obtained, thus it was concluded that there was a correlation between students' abilities in identifying the contextualization of historical facts and the tendency

to be diverse through intercultural interactions. This tendency means that students who can identify the contextualization of historical facts have a preference for good intercultural interaction abilities.

The second analysis explains the correlation of preference aspects of affection with empathy for other people presented in the following test results table.

Table 3. Correlation of Affection with Empathy for Others

			affection	Element1C
Spearman's rho	affection	Correlation Coefficient	1.000	.495**
		Sig. (2-tailed)	.	.000
		N	460	460
	Element1C	Correlation Coefficient	.495**	1.000
		Sig. (2-tailed)	.000	.
		N	460	460

** . Correlation is significant at the 0.01 level (2-tailed).

Based on the results of the correlation analysis using an accuracy level of 99%, a score of 0.495 was obtained; thus, it can be concluded that there is a correlation between students' historical empathy mastery and the ability to empathize with others. This tendency means that if students can develop aspects of affective relatedness in learning History, it will contribute to the ability to empathize in everyday life.

The third analysis describes the correlation of preferences for using point of view with exercising rights and obligations as citizens, presented in the following test results table.

Table 4. Perspective Correlation with the Rights and Obligations of Citizens

			Perspective	Element1E
Spearman's rho	Perspective	Correlation Coefficient	1.000	.412**
		Sig. (2-tailed)	.	.000
		N	460	460
	Element1E	Correlation Coefficient	.412**	1.000
		Sig. (2-tailed)	.000	.
		N	460	460

** . Correlation is significant at the 0.01 level (2-tailed).

The results of the correlation analysis used an accuracy level of 99%, and a score of 0.412 was obtained; thus, it can be concluded that there is a correlation between the ability to use a historical point of view and the exercise of rights and obligations as citizens in everyday life.

Based on the analysis of the three aspects of empathy with the elements/sub-elements of the student profile of Pancasila, it can be concluded that the three aspects of empathy contribute to achieving the student profile of Pancasila. Increasing empathy for History will impact increasing the achievement of the student profile of Pancasila in learning History so that a

formula/model for actualizing historical empathy can be formulated to achieve a student profile of Pancasila.

Students' Cognitive and Affective Preferences in History Learning Related to Achievement Student Profiles of Pancasila

Cognitive and affective preferences of students in learning history were obtained by analyzing students' responses descriptively about what they understood and their responses during history learning. This analysis uses indicators: 1) teaching of responsibility in historical materials; 2) imitating the struggle by being a good citizen; 3) the relevance of fighting spirit to the obligations of citizens; 4) the relevance of fighting spirit to the role of the younger generation; 5) the linkage of understanding of the History of the nation with an attitude of tolerance and solidarity.

Descriptively, cognitive and affective preferences using the five indicators can be presented in the following graph.

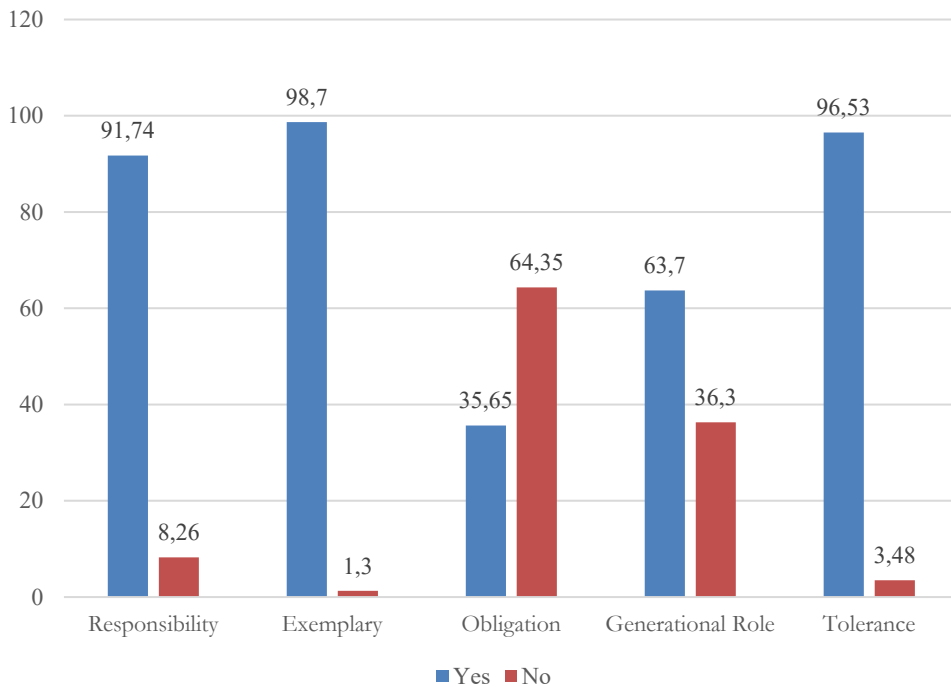


Figure 1. Students' Cognitive and Affective Preferences for Achievement Student Profiles of Pancasila

The graph shows students' cognitive and affective tendencies on the three measurement indicators show a positive trend. These indicators are students who can absorb the teaching of responsibility from the historical material they study 91.74%; students who can emulate the struggles of historical figures to become good citizens of 98.7%; and students who can show the relationship between historical understanding and tolerance and

friendship behaviour at 96.53%. Two indicators that simultaneously become two aspects of the problem that must be solved in historical empathy learning to achieve a student profile of Pancasila are that students have not been able to find the relevance of the fighting spirit they have learned from historical material with their obligations as citizens, as well as the inability of students to find the relevance of fighting spirit with the role of the younger generation in the current context.

This condition should be suspected as the reason why even though students have good attitude preferences regarding historical empathy and the student profile of Pancasila and understand positive values from learning the history of struggle, in daily behaviour, they are less able to reflect the student profile of Pancasila as complained by teachers. Moreover, it is shown that 64.35% of students do not have a favourable preference regarding the relevance of the fighting spirit to their obligations as citizens. In other words, there is an asymmetry between academic abilities and civic performance, including how they manifest their fighting spirit in their daily actions as citizens.

The results of this analysis confirm that there is a trend that even though the instructional impact shows good performance, it is only sometimes directly proportional to the accompanying effect shown. This tendency in previous studies was identified because of the failure of students to feel emotionally involved²⁴. The meaning of learning and strengthening reflective knowledge is also identified as having a positive impact on achieving sound accompaniment effects.^{25,26,27}. Thus it is crucial to design an actualization model of historical empathy following current learning conditions to achieve a student profile Pancasila.

Historical Empathy Actualization Model to Achieve Student Profile of Pancasila

Based on the results of the quantitative analysis, it is known that the main problem in trying to achieve a student profile of Pancasila in learning History is the need for linkages between academic aspects and practice. Both

²⁴ C. Daniel Batson et al., "Similarity and Nurturance: Two Possible Sources of Empathy for Strangers," *Basic and Applied Social Psychology* 27, no. 1 (March 7, 2005): 15–25, https://doi.org/10.1207/s15324834basp2701_2.

²⁵ Piyawan Sunasuan and Ubonwan Songserm, "Using Advance Organizer Model to Influence the Meaningful Learning of New Concepts for ESL Learners in a Collaborative Classroom," *JSRN Electronic Journal* 12 (2021), <https://doi.org/10.2139/ssrn.3952868>.

²⁶ Siti Khotimah, "Analisis Metode Pembelajaran SKI Untuk Mewujudkan Nurturant Effect Pada Peserta Didik Di MTs N 04 Malang" (Universitas Islam Negeri Maulana Malik Ibrahim, 2022).

²⁷ N B Segara et al., "Introducing Map Literacy Model of Learning," *IOP Conference Series: Earth and Environmental Science* 145 (April 2018): 012046, <https://doi.org/10.1088/1755-1315/145/1/012046>.

cognitive and affective students academically show positive performance, but in implementation, they do not show performance according to academic ability.

If we bring together the academic domain with practice, it can be identified that the problem occurs because of the out-of-sync between the two domains. Ideally, the learning that is carried out must be relevant and close to everyday life, both in terms of teaching materials, treatment in learning, and issues raised as a common thread of learning experience so that students will easily interpret learning.^{28,29,30}

Efforts to build meaning are key in actualizing historical empathy to achieve a student profile of Pancasila. Meaningfulness can be achieved by involving more students in the learning process and by trying to build students' intentions to do something in learning^{31,32}. Learning can also be meaningful if students find a connection between what they learn and their daily lives³³. The achievement of meaning is directly proportional to the relationship between what students learn and what they know in life³⁴. Thus, the learning must be able to build impressions of experiences relevant to students' lives.

An alternative solution to this problem is to develop real experience-based learning, experiential learning. Experiential learning enables students to

²⁸ Wahyu Djoko Sulistyono, "Menggugah Sensitivitas Sosial Mahasiswa Melalui Implementasi Praksis Sosial," *Jurnal Sosiologi Pendidikan Humanis* 4, no. 1 (2019).

²⁹ Ganda Febri Kurniawan, "Imajeri Heroisme: Konformitas Antara Memori Dan Sosial Kognitif Dalam Menumbuhkan Empati Sejarah (Studi 4 SMA Di Kota Madya Semarang)" (Universitas Sebelas Maret, 2019).

³⁰ Yushar Tanjung, "AKTUALISASI MATERI PEMBELAJARAN SEJARAH DARI PERISTIWA DI LINGKUNGAN SEKITAR SISWA," *Puteri Hijau: Jurnal Pendidikan Sejarah* 5, no. 1 (January 3, 2020): 13–22, <https://doi.org/10.24114/ph.v5i1.18248>.

³¹ Hayati Seker, "The Effect of Using the History of Science in Science Lessons on Meaningful Learning" (The Ohio State University, 2004); Abdul Muis, Ulung Napitu, and Hisarma Saragih, "Pembelajaran Pelajaran Sejarah Menjadi Bermakna Dengan Pendekatan Kontektual," *Journal on Education* 5, no. 4 (March 23, 2023): 13484–97, <https://doi.org/10.31004/joe.v5i4.2356>.

³² Muis, Napitu, and Saragih, "Pembelajaran Pelajaran Sejarah Menjadi Bermakna Dengan Pendekatan Kontektual."

³³ Moises Esteban-Guitart, Josep Maria Serra, and Ignasi Vila, "Informationalism and Informalization of Learnings in 21st Century. A Qualitative Study on Meaningful Learning Experiences," *Social and Education History* 6, no. 1 (February 22, 2017): 1–25, <https://doi.org/10.17583/hse.2017.2111>.

³⁴ Richard E. Mayer, "Rote Versus Meaningful Learning," *Theory Into Practice* 41, no. 4 (November 1, 2002): 226–32, https://doi.org/10.1207/s15430421tip4104_4.

learn from more concrete and contextual conditions^{35,36}. The concept of this learning is a learning process that is described as a cycle consisting of four phases. The model shows how experience is transformed through reflection on ideas and concepts, which in turn are used for active experimentation and alternatives to new experiences. Kolb connected the four phases; Real Experience (CE) - doing, Reflective Observation (RO) - observing, Abstract Conceptualization (AC) - thinking, and Active Experimentation (AE) – planning³⁷.

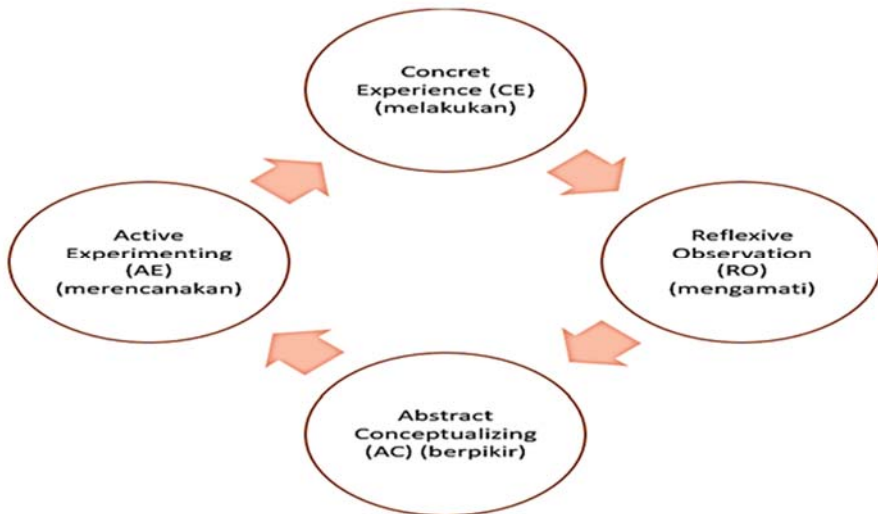


Figure 2. David Kolb's Experiential Learning Cycle

Learning History with the experiential learning model faces two fundamental questions in its implementation. The first aspect is whether the form of experience presented is the experience of historical events, and the second aspect is whether the experience in question is a learning experience that includes the process of seeking information, gathering information, selecting and criticizing information, interpreting information, building conclusions, and presenting thoughts or ideas from the information obtained. The use of experiential learning models in history learning is more directed at the second aspect, namely, creating learning experiences that support competency achievement. The forms of this experience include workshop activities, digital teaching materials, learning games, study tours, and museum

³⁵ Valentina Sharlanova, "Experiential Learning," *Trakia Journal of Sciences* 2, no. 4 (2004): 36–39.

³⁶ Kim Hawtrey, "Using Experiential Learning Techniques," *The Journal of Economic Education* 38, no. 2 (April 2007): 143–52, <https://doi.org/10.3200/JECE.38.2.143-152>.

³⁷ David A Kolb, *Experiential Learning: Experience as the Source of Learning and Development* (Englewood Cliffs, New Jersey: Prentice-Hall, 1984).

visits, which have been shown to be positively correlated with learning history^{38,39,40,41,42}.

Based on students' cognitive and affective preferences for achieving the Pancasila Student profile above and borrowing phases in experiential learning, domain and component analysis can be carried out as follows.

Table 5. Domain analysis of historical empathy for achieving the Student Profile of Pancasila

Domain	Component	Phaseexperiential	Alternative learning activities
Cognitive	Historical contextualization	Concrete experience	Simulation/research exercise Travel study Roleplay
		Reflective observation	Travel study Virtual tour
Affective	Affective connection	Reflective observation	Watch historical films Roleplay
Cognitive & Affective	Use of point of view (perspective)	Abstract conceptualizing	Research exercise Storytelling
		Active experimenting	Compiling a historical timeline Mind mapping

³⁸ Latifah Latifah, “UPAYA MENINGKATKAN KARAKTER KEPEMIMPINAN MELALUI PEMBELAJARAN SEJARAH KISAH KERTARAJASA JAYAWARDHANA,” *WASKITA: Jurnal Pendidikan Nilai Dan Pembangunan Karakter* 6, no. 2 (October 31, 2022), <https://doi.org/10.21776/ub.waskita.2022.006.02.4>.

³⁹ Monalisa Monalisa, Muhammad Akhyar, and Musa Pelu, “Peran Bahan Ajar Digital Sejarah Perkebunan Karet Berbasis Experiential Learning Dalam Meningkatkan Sikap Kewirausahaan Peserta Didik SMK Negeri 5 Bandar Lampung,” in *Social, Humanities, and Educational Studies (SHES): Conference Series*, vol. 5, 2022, 118–22.

⁴⁰ Devi Ronata, “Pengaruh Model Pembelajaran Experiential Learning Dan Kemampuan Berpikir Kritis Terhadap Kemampuan Berpikir Reflektif Kelas XI IPS Di SMAK Kolese Santo Yusup Malang” (Universitas Negeri Malang, 2020).

⁴¹ Ananda Savira Vinidiansyah, Nurhaniah Nurhaniah, and Andi Andi, “PENGUNAAN METODE BELAJAR BERBASIS GAME SEBAGAI UPAYA MEMECAHKAN PROBLEMATIKA DALAM PEMBELAJARAN SEJARAH,” *Jurnal Pendidikan Sejarah Indonesia* 4, no. 2 (December 16, 2021): 165–79, <https://doi.org/10.17977/um0330v4i2p165-179>.

⁴² Shlomo Romi and Michal Lev, “Experiential Learning of History through Youth Journeys to Poland,” *Research in Education* 78, no. 1 (November 2007): 88–102, <https://doi.org/10.7227/RIE.78.8>.

The domain analysis results indicate that a diversity of learning activities needs to be done. Based on interviews with history teachers, not all alternative learning activities can be carried out due to various limitations and school rules. These conditions become the background for compiling patterns of actualization of historical empathy in learning. The first actualization model is the usage of edutainment in learning history. Edutainment is a combination of education and entertainment. Media/entertainment activities that can be used in learning history include historical films and learning games. To use films in learning, paying attention to factual accuracy, chronological suitability, periodization suitability, and edutainment aspects is necessary⁴³. As for learning games, teachers and students can modify learning games using platforms that are available free of charge, including using <https://wordwall.net/id>.



Figure 3. Wordwall platforms

There are various kinds of templates that teachers and students can use to design learning games according to the characteristics of teaching materials. An important part that must be considered in using edutainment is that students should stay in the meaning of learning so that the final part of the learning activities should be directed to identify and write down ideas as a form of the meaning of the material studied.

The second actualization model is project learning based on learning products. This actualization model is relevant to the development of contemporary learning issues. Learning projects that aim to produce learning products such as digital magazines, papers, or other forms of digital

⁴³ Heri Susanto, Sariyatun Sariyatun, and Djono Djono, “Analisis Konteks Historis Film Sejarah Perang Banjar Sebagai Media Edutainment,” *Jurnal Humanitas: Katalisator Perubahan Dan Inovator Pendidikan* 9, no. 1 (December 29, 2022): 16–27, <https://doi.org/10.29408/jhm.v9i1.6635>.

presentations are proven to build students' intentions to do something in learning so that meaning is built into the learning process^{44,45,46,47}. Thus learning, product-based project learning can use various forms with an emphasis on creating student activities to create learning experiences relevant to learning needs and material characteristics so that students can interpret the learning process they are undergoing.

CONCLUSION

The achievement of the student profile of Pancasila is a mandate from the national education goals that are integrated into the *Merdeka* Curriculum. In learning history, historical empathy can be a bridge to achieving this profile, and this is because, substantially, the elements and sub-elements of the student profile of Pancasila are very relevant to historical empathy. This condition is proven empirically through a correlation test of 3 aspects of historical empathy with very significant elements/sub-elements of the student profile of Pancasila, namely 0.495, 0.495, and 0.412. Thus, historical empathy contributes to the achievement of the student profile of Pancasila. Furthermore, based on the analysis of students' cognitive and affective preferences, it is known that the weakness in the history learning process in Banjarmasin City is that students have not been able to find the relevance of the fighting spirit they learn from historical material with their obligations as citizens, as well as the inability of students to find the relevance of the fighting spirit and the role of the next generation. Youth in the present context. An alternative solution to this problem is to develop a historical empathy actualization model to achieve a student profile of Pancasila. Based on the domain and componential analysis, it is obtained that the relevant actualization model is usage edutainment in history learning and product-based project learning.

⁴⁴ Rahayu Fitriyaningsih, Nurul Umamah, and Moh Naim, "Penerapan Model Pembelajaran Berbasis Proyek Untuk Meningkatkan Kemampuan Berpikir Kritis Dan Hasil Belajar Sejarah Peserta Didik Kelas X SOS 2 Di SMAN 4 Jember Tahun Ajaran 2014/2015," *Jurnal Edukasi* 2, no. 1 (2015): 32–36, <https://doi.org/https://doi.org/10.19184/jukasi.v2i1.3511>.

⁴⁵ Imada Cahya Septianingsih, "Pengaruh Pemanfaatan Penugasan Berbasis Proyek Tentang Sejarah Kota Lama Terhadap Motivasi Belajar Sejarah Kelas XI SMA Negeri 3 Semarang," *Indonesian Journal of History Education* 4, no. 1 (2016).

⁴⁶ Aries Eka Prasetya, "MENINGKATKAN HASIL PEMBELAJARAN ONLINE SEJARAH BERBASIS MEDIA PRESENTASI INTERAKTIF," *JIRA: Jurnal Inovasi Dan Riset Akademik* 2, no. 5 (May 8, 2021): 737–48, <https://doi.org/10.47387/jira.v2i5.136>.

⁴⁷ Imam Ropi'i, "Pembelajaran Sejarah Berbasis Proyek Membuat Mading Digital Pada Topik Kolonialisme Untuk Menumbuhkan Kecakapan Abad Ke-21 Bagi Siswa Kelas XI SMAN 3 Blitar," *Historiography* 3, no. 1 (January 31, 2023): 82–96, <https://doi.org/10.17977/um081v3i12023p82-96>.

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