

## Analysis of the Contribution of Historical Empathy to the Achievement Student Profile of Pancasila

Heri Susanto<sup>1\*</sup>, Sariatun<sup>2</sup>, Djono<sup>2</sup>, Fathurrahman<sup>2\*</sup>

<sup>1</sup>Lambung Mangkurat University, Indonesia

<sup>2</sup>Sebelas Maret University, Indonesia

\*Corresponding Author e-mail: [iniherisusanto@ulm.ac.id](mailto:iniherisusanto@ulm.ac.id)

**Abstract:** The student profile of Pancasila is a critical concept which contains essential aspects of Indonesian human personality. One of these personality aspects is empathy for fellow citizens and humans. This study aims to analyze the influence of students' historical empathy preferences with elements of the student profile of Pancasila and the suitability of historical empathy aspects to achieve a student profile of Pancasila. This study uses a quantitative method to determine the effect of historical empathy on the achievement of Pancasila's student profile. Data collection was carried out using a questionnaire referring to aspects of historical empathy and elements/sub-elements of the student profile of Pancasila. The results showed a significant influence on the achievement of historical empathy with the achievement of the student profile of Pancasila. Using three elements/sub-elements in this analysis shows the empirical contribution of the historical empathy aspect in achieving the student profile of Pancasila. The study results confirm that historical empathy can be used to achieve Pancasila's student profile.

### Article History

Received: 23-03-2025

Revised: 24-04-2025

Published: 25-04-2025

### Key Words :

Historical empathy, student profile of Pancasila

**How to Cite:** Susanto, H., Sariatun, S., Djono, D., & Fathurrahman, F. (2025). Analysis of the Contribution of Historical Empathy to the Achievement Student Profile of Pancasila. *Jurnal Teknologi Pendidikan : Jurnal Penelitian dan Pengembangan Pembelajaran*, 10(2), 320-330. doi:<https://doi.org/10.33394/jtp.v10i2.15079>



<https://doi.org/10.33394/jtp.v10i2.15079>

This is an open-access article under the [CC-BY-SA License](#).



## Introduction

The student profile of the Pancasila component is an important issue developed in the Merdeka Curriculum. This profile was developed as a form of contextualizing the philosophy of the nation among students. This profile was born in response to various problems that have arisen in the world of education, including bullying, intolerance and radicalism (Rusnaini et al., 2021), which shows the low empathy of students and even educators. The root of these problems lies in the lack of understanding of the national and human values that are the foundation of the Indonesian state. In addition, this profile is also a form of representation of 21st-century competencies in the profile of students in Indonesia (Irawati et al., 2022). The Student Profile of Pancasila indicates its commitment to improving the quality of Indonesian education (Rachmawati et al., 2022).

The Center for Character Strengthening of the Ministry of Education and Culture (2022) outlines six student profiles of Pancasila as follows: 1) faith, devotion to God Almighty and noble character, 2) global diversity, 3) cooperation, 4) independence, 5) critical reasoning, 6) creativity. In each profile, key elements are used as indicators to achieve the profile. The issue of intolerance and radicalism raised earlier is a form of non-achievement of the key elements of global diversity, which includes recognizing and appreciating culture,

then intercultural communication skills in the practice of interaction with others, as well as reflection and responsibility in the frame of diversity. In addition, intolerance and radicalism are also deviations from the key element of mutual cooperation, which is caring.

Related to the above statement, a clear indication of problems related to empathy among students and the younger generation, among others, are the many cases of bullying. For example, the Indonesian Child Protection Commission (KPAI) noted that at least 37,381 cases were categorized as bullying from 2011 to 2019 (Kasih, 2021). This fact shows the education system's failure to form empathetic characters in students. In addition, in 2021, KPAI emphasized that there were 17 cases of bullying (Guritno, 2021). The results of the PISA study in 2018 confirmed that 41.1% of students in Indonesia admitted to experiencing bullying at least once. A study by LIPI researchers stated that before the 2019 election year, cases of intolerance had increased (Kusuma, 2019). These cases show empathy-related problems cannot be considered simple because they will impact society.

In general, empathy is divided into cognitive empathy and affective empathy. Both types of empathy are equally important in shaping learners' character. Cognitive empathy is the competence to see, imagine, and think about a condition based on other people's thoughts. Furthermore, affective empathy/emotional empathy is an empathic response. Holistically, the process of empathy is a process of 1) the ability of cognitive aspects to see, then understand and describe someone's emotional state, 2) the ability to see someone's point of view, 3) the emotional response to another person's condition (Feshbach, 1987; Howe, 2015). In the context of a diverse Indonesian nation, this empathy process is very necessary and in accordance with the characteristics of Indonesian multiculturalism.

As previously stated, some problems that arise among students, such as intolerance and radicalism, cannot be separated from the problem of empathy. At the state level, empathy is based on the journey of life as a nation. This kind of empathy is historical empathy, which is empathy triggered by awareness of the nation's history and understanding of national identity (Susanto & Purwanta, 2022). Thus, the actualization of historical empathy is very urgent in the effort to form the student profile of Pancasila, including students free from radicalism and intolerance as a manifestation of global diversity.

Historical empathy is interpreted as a tendency of how a person can feel as if he has experienced historical events and thus is able to interpret a historical event as if experiencing it himself. Historical empathy includes cognitive or thinking and affective aspects, which are aspects of attitude resulting from individual interpretation of information or circumstances. Previous research produced the concept of historical empathy in the learning process, which consists of historical contextualization, affective connection, and the use of historical perspectives (Barton & Levstik, 2004; Downey, 1996; Dulberg, 2002; Foster, 2001; Lee, 1984; Shemilt, 1984). Historical empathy is the confluence of these three aspects.

Wilhelm Dilthey first introduced the concept of empathy in historical studies; in his study, Dilthey used the term "mitfühlen", which means "feeling with" (Gallagher, 2019). Many studies also interpret the word as "feeling into". Dilthey emphasized that social scientists should transfer their empathic gaze to the socio-cultural context of the society they are studying (Harrington, 2001). Empathy allows people studying history and other social sciences to connect the analysis of facts with personal narratives and understanding of community identity (Nowak, 2011). In other words, empathy becomes a bridge to connect historical facts with the relevant context of society, including the current context.

Referring to the decision of the Head of the Education Curriculum and Assessment Standards Agency (BSKAP) of the Ministry of Education and Culture No.009/H/KR/2022

related to the Dimensions, Elements, and Sub-Elements the student profile of Pancasila, there are at least two dimensions and three key elements related to the achievement of learner empathy. The first dimension is faith and fear of God Almighty and noble behaviour; the empathy aspect in this section is found in the element of morals in humans and the element of morals in the state. Furthermore, empathy is found in communication and interaction between cultures in the dimension of global diversity. Substantively, Pancasila's student profile is closely related to aspects of empathy, in this case, historical empathy.

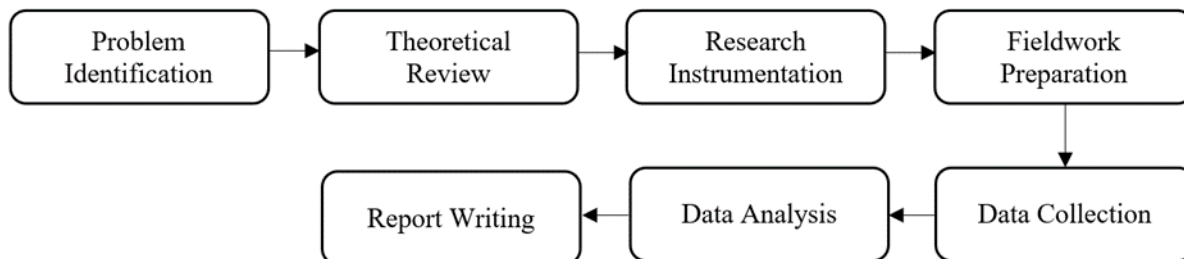
This form of empathy actualization at the level of national life is related to tolerance behaviour to realize good citizenship (Agung, 2017; Izzati, 2021). Empathy is also the foundation of the nation's cultural values, including the culture of mutual cooperation (Pertiwi, 2018). The nation's life has 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 crimes (Septiani et al., 2020). Thus, empathy is an important aspect that needs to be developed to achieve Pancasila's student profile. In learning history, the empathy aspect is realized in historical empathy.

Based on the various problems described, research on the contribution of historical empathy to the achievement of the student profile of Pancasila is very important and urgent. First, this research provides an empirical foundation regarding the relationship between historical empathy and the formation of the expected Pancasila learner profile. Second, the research results can be the basis for developing a more effective history-learning strategy in instilling Pancasila values in students. Third, in the midst of increasing cases of intolerance, radicalism, and bullying among students, this research offers an alternative approach that can help overcome these problems through the development of historical empathy. The urgency of this research also lies in its contribution to implementing the Merdeka Curriculum that is currently being implemented, especially in realizing the vision of national education to form students with the personality of Pancasila.

## **Research Method**

The research uses quantitative methods to determine the influence of historical empathy in achieving Pancasila's student profile. Research data was collected using a questionnaire filled out by public high school students in Banjarmasin City. The research respondents were 460 students from 13 public high schools in Banjarmasin City. Samples were taken using a non-probability mechanism due to unequal school curriculum implementation conditions. Some schools have implemented the Independent Curriculum up to level XI, but some have only implemented it at level X.

The research flow starts from identifying the problem, conducting theoretical studies, preparing research instruments, carrying out field research preparations, experimental processes and data collection, data analysis processes, and writing reports. The research process can be seen in the following chart.



**Figure 1.** Research Flow Chart

Confirmatory Factors Analysis (CFA) confirms several empirical constructs with assumptions as latent construct factors (Haryono, 2017). CFA analysis, which is part of SEM analysis, is used in this research because the construct studied is a latent construct, namely historical empathy and the student profile of Pancasila. SEM (Structural Equation Modeling) analysis determined the relationship between students' historical achievements in empathy and the student profile of Pancasila's achievements.

## Result and Discussion

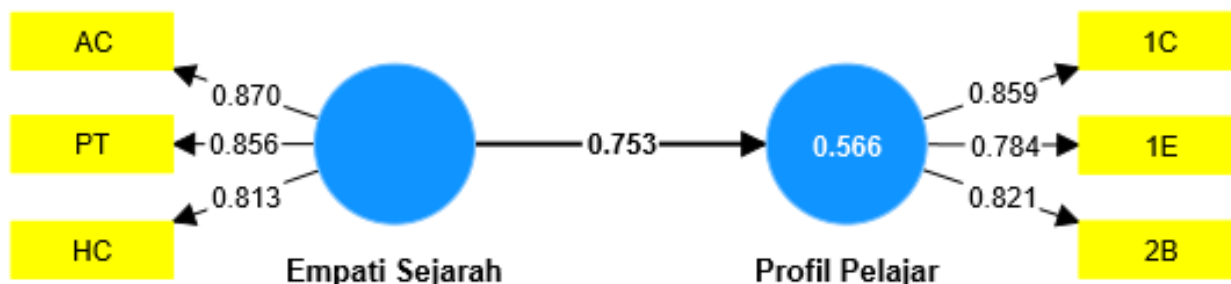
### Confirmatory Factor Analysis (CFA) Prerequisite Testing

As described in the previous section, this study identified the suitability of elements and sub-elements of the student profile of Pancasila with aspects of historical empathy. Based on this identification, two elements and three sub-elements in Pancasila's student profile are relevant. The basis for determining the relevance of these elements and sub-elements refers to the teaching history materials for high school at levels X and XI. Level XI was the highest level of implementation of the Merdeka Curriculum in Banjarmasin City when the research was conducted. To analyze students' historical empathy preferences with the student profile of Pancasila, confirmatory factor analysis of historical empathy aspects with elements/sub-elements of the student profile of Pancasila using PLS-SEM is used as follows.

**Table 1.** Aspects of History Empathy and Relevant Student Profile of Pancasila

No	History Empathy Aspect	Elements/sub-elements of the student profile of Pancasila
1	Contextualization of history (HC)	Global diversity attitude/communication & intercultural interaction (element 2B)
2	Affection linkage (AC)	Manners towards humans/empathizing with others (element 1C)
3	Use of historical perspective (PT)	State morals / exercising rights & obligations as citizens (element 1E)

Based on aspects of historical empathy and relevant elements of Pancasila's student profile, PLS-SEM analysis modelling was carried out with the following results.



**Figure 2.** CFA SEM Analysis Model

The modelling results show the relationship between the historical empathy variable and Pancasila's student profile, along with its significance value of 0.758. The validity of the analysis model can be determined based on the outer loading score on each indicator, as follows.

**Table 2.** Outer Loading Matrix

	History Empathy	Student Profile
1C		0.859
1E		0.784
2B		0.821
AC	0.870	
PT	0.856	
HC	0.813	

From the table above, it is known that the outer loading value of all indicators  $> 0.5$ ; thus, it is concluded that all indicators are valid and produce the following regression model:  
 $Y = 0,753X + 0,434 (1-0,566) R^2$

Furthermore, reliability is determined based on the results of Cronbach's alpha, composite reliability, and AVE.

**Table 3.** Reliability Test Results

	Cronbach's alpha	Composite reliability (rho_a)	Composite reliability (rho_c)	Average variance extracted (AVE)
History Empathy	0.803	0.809	0.884	0.717
Student Profile	0.761	0.763	0.862	0.676

When consulted with the critical value of  $AVE > 0.5$  and the critical value of C.R and Cronbach alpha  $> 0.7$ , these results are the basis for concluding that this analysis model is reliable. Thus, this analysis model meets the prerequisites for hypothesis testing.

### Hypothesis Test Results

Hypothesis testing uses inner loading analysis, showing Path Coefisien results.

**Table 4.** Path Coefisien Results

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics ( O/STDEV )	P values
Empati Sejarah -> Profil Pelajar	0.753	0.753	0.026	28.478	0.000

Based on the test results, the  $T_{\text{Count}}$  value is  $28.478 > 1.96$  and  $P_{\text{value}} 0.000 < 0.05$ , so it is concluded that historical empathy significantly affects the achievement of the tested student profile of Pancasila elements. The magnitude of the  $T_{\text{Count}}$  or  $T_{\text{statistic}}$  value of 28.478 also shows that the significance value of the influence of historical empathy on the achievement of the student profile of Pancasila is very strong.

### Discussion

The results of the hypothesis test confirm that the cultivation of historical empathy in history learning can be a component for forming the student profile of Pancasila. Studying history means studying human actions in the past. Historical empathy requires students to see the differences between current life and the past and, at the same time, think about the possibility that perspectives from the past are valid and relevant to life today (Barton & Levstik, 2004). In this construct, students are asked to apply logic and consider aspects of historical figures' attitudes, such as love, pride, hate, fear, despair and greed (Endacott & Brooks, 2013).

The analysis results using the CFA SEM model show that each indicator provides a significant score above 0.7, indicating that the components or aspects of historical empathy are relevant to the elements/sub-elements of the student profile of Pancasila. This relevance and relationship can be identified from the objectives and direction of the curriculum, namely the Merdeka Curriculum, so that several important aspects can be identified and accommodated. In the student profile of Pancasila, empathy is a sub-element of morals to humans; empathy is also emphasized in the dimensions of global diversity in the elements of intercultural communication and interaction. Furthermore, more specifically in the objectives of the Merdeka Curriculum's history subject, empathy's transformative aspects are realized in the components of humanity, values of diversity, understanding the human dimension, and multiple perspectives. Thus, historical empathy is an important part of learning history.

The relevance of historical empathy and Pancasila's student profile can be analyzed in the relationship between each aspect in the construction of this research.

1. Aspects of historical contextualization with elements of global diversity/communication & interaction between cultures (element 2B)

Applying this aspect in learning history requires students to understand the context of an event. Indirectly, students are invited to understand different situations, views, perceptions, and cultural characteristics. If using Seixas' (1996) criteria, historical empathy



shows the ability to understand that humans in the past not only lived in situations that are not the same as today but also had different background experiences, which they then interpreted according to their conditions, thoughts and beliefs. As an illustration, when students study the Islamization of the Archipelago, they will find many facts about the strong value of diversity that are relevant to current global conditions.



**Figure 3.** Examples of Diversity in History Materials

Contextual understanding is key in learning history so that the values shown in historical material will remain relevant to the current era of globalization. Contemporary problems of society in learning history can be accommodated by building meaning from materials and learning processes (Perni, 2018; Sudarsana, 2018). Substantively, national history teaching materials from the classical era, the era of the national movement, and the early era of independence to the reformation are rich with material that teachers can use to invite students to see the context of events relevant to the values of diversity today.

2. Aspects of affection linkage with the sub-element of morals to humans/empathizing with others (element 1C)

In forming connections to the past, students can identify that historical figures are individuals who have different experiences in the context of the historical events they experienced. Thus, with a humanitarian basis, students can be empathic in studying history, not only taking historical facts (Endacott & Brooks, 2013). Studying history, such as the events of Rodi's work or Cultuurstelsel, for example, can provide an empathic paradigm for students.



**Figure 4.** Forced Cultivation Practices/Cultuurstelsel

Empathy generally involves 1) the cognitive ability to see, then understand and describe the various emotional states of other individuals, 2) the ability to see using a point of view outside of oneself, and 3) an emotional response in understanding others (Feshbach, 1987; Howe, 2015). The teacher's ability to present relevant illustrations and media will greatly determine the formation of students' empathic paradigms. Other materials that have the potential to build students' affective connections as an effort to build empathy include material on the struggles of the colonialism era, both European colonialism and Japanese colonialism.

3. Aspects of using historical perspectives with sub-elements of morals in the state or exercising rights and obligations as citizens (element 1E)

The ability to understand social conditions based on understanding the perspective of others is the main foundation for empathy in learning history. To build this awareness requires the ability to think reflectively and then communicate empathetically. The process in the review of empathy theory is included in the classification of empathic listening, which continues with empathic understanding and then gives an empathic response (Egan, 2010; Howe, 2015). Historical materials can be used as case examples and illustrations to instill historical understanding while teaching rights and obligations as Indonesian humans. This effort at least requires the teacher's ability to build a dialectic between the past and the present in learning history. The tendency to impose a value or understanding on students without accommodating the existence of their mindset will only cause them to stutter in facing the future (Dahliyana et al., 2020). Narratives and illustrations related to the fighting spirit in many previous studies have been proven to be able to arouse the spirit of patriotism and confirm the willingness of students to carry out the rights and obligations of the state (Abdi, 2020; Mellenia et al., 2022; Ulifah & Suwanda, 2020; Zuriatin et al., 2021).

The results of this study confirm that strategies to achieve the student profile of Pancasila can be carried out integratively in subject-area learning. Using three elements/sub-elements in this analysis shows the empirical contribution of historical empathy aspects to achieving Pancasila's student profile. Identifying the relevance of elements and sub-elements in the student profile of Pancasila to the subject matter in each field of study needs to be done



by teachers to be able to formulate targets for achieving the student profile of Pancasila (Irawati et al., 2022; Fitri et al., 2024; Susilawati et al., 2021; Siddiq et al., 2025).

As explained earlier, this research is still limited to levels X and XI. If the Merdeka Curriculum has been implemented up to level XII, there will be more relevant elements and sub-elements in the student profile of Pancasila. The richness of national history and local history materials significantly allows the exploration of aspects of learner empathy that can contribute to forming the student profile of a Pancasila.

## Conclusion

The student profile of Pancasila is an important aspect of implementing the Merdeka Curriculum. Although in its implementation, the achievement of this profile is realized in the form of projects outside of classroom learning, both elements and sub-elements of the student profile of Pancasila are relevant to be developed as achievement values in history learning. Historical empathy is relevant to the elements and sub-elements in Pancasila's student profile. This relevance is an opportunity for history learning to contribute more to the achievement of the student profile of Pancasila. The results of this study indicate that there is a significant influence on the achievement of historical empathy with the achievement of the student profile of Pancasila. The results confirm that historical empathy can be used to achieve Pancasila's student profile. The development of history learning by prioritizing the achievement of students' historical empathy can be a model of history learning for the achievement of the student profile of Pancasila.

## References

- Abdi, G. P. (2020). Peranan pembelajaran sejarah untuk pembentukan karakter siswa SD. *Jurnal Pendidikan Tambusai*, 4(1), 802–815.
- Agung, D. A. G. (2017). Keragaman Keberagaman (Sebuah Kodrati Kehidupan Berbangsa dan Bernegara Berdasarkan Pancasila). *Sejarah Dan Budaya : Jurnal Sejarah, Budaya, Dan Pengajarannya*, 11(2), 151–159. <https://doi.org/10.17977/um020v11i22017p151>
- Barton, K. C., & Levstik, L. S. (2004). *Teaching history for the common good*. Routledge.
- Dahliyana, A., Rizal, A. S., & Nurdin, E. S. (2020). Analisis Implementasi Pendidikan Karakter Dalam Konteks Pendidikan Umum Menurut Kajian Teori Kritis Jurgen Hubermas. *Jurnal Visi Ilmu Pendidikan*, 12(2), 90–99. <https://doi.org/10.26418/jvip.v12i2.39107>
- Downey, M. T. (1996). *Writing to learn history in the intermediate grades*. National Center for the Study of Writing and Literacy.
- Dulberg, N. (2002). *Engaging in history: Empathy and perspective taking in children's historical thinking*. Paper presented at the annual meeting of the American Educational Research Association.
- Egan, G. (2010). *The Skilled Helper: A Problem-Management and Opportunity-Development Approach to Helping*. Cengage Learning.
- Endacott, J., & Brooks, S. (2013). An Updated Theoretical and Practical Model for Promoting Historical Empathy. *Social Studies Research and Practice*, 8(1), 41–58. <https://doi.org/10.1108/SSRP-01-2013-B0003>
- Feshbach, S. (1987). Individual aggression, national attachment, and the search for peace: Psychological perspectives. *Aggressive Behavior*, 13(5), 315–325. [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)

- Foster, S. (2001). *Historical empathy in theory and practice: Some final thoughts*. Rowman and Littlefield Inc.
- Gallagher, S. (2019). Diltthey and empathy. *Interpreting Diltthey: Critical Essays*, 145–158.
- Guritno, T. (2021). *Catatan KPAI: 17 Kasus Perundungan dan Kekerasan di Lingkungan Sekolah Terjadi Sepanjang 2021*. Kompas.Com. <https://nasional.kompas.com/read/2021/12/29/15430801/catatan-kpai-17-kasus-perundungan-dan-kekerasan-di-lingkungan-sekolah>
- Harrington, A. (2001). Diltthey, Empathy and Verstehen A Contemporary Reappraisal. *European Journal of Social Theory*, 4(3), 311–329. <https://doi.org/10.1177/13684310122225145>
- Haryono, S. (2017). Metode SEM untuk penelitian manajemen dengan AMOS LISREL PLS. *Luxima Metro Media*, 450.
- Howe, D. (2015). *Empati: Makna dan Pentingnya*. Pustaka Pelajar.
- Irawati, D., Iqbal, A. M., Hasanah, A., & Arifin, B. S. (2022). Profil Pelajar Pancasila Sebagai Upaya Mewujudkan Karakter Bangsa. *Edumaspul: Jurnal Pendidikan*, 6(1), 1224–1238. <https://doi.org/10.33487/edumaspul.v6i1.3622>
- Izzati, F. A. (2021). Pentingnya Sikap Toleransi dan Empati dalam Mewujudkan Warga Negara yang Baik (Good Citizenship) di Masa Pandemi. *Jurnal Kalacakra: Ilmu Sosial Dan Pendidikan*, 2(2), 85–90. <https://doi.org/10.31002/kalacakra.v2i2.4368>
- Kasih, A. P. (2021). *41 Persen Murid Indonesia Alami "Bully", Siswa SMA Buat Atasi Trauma*. Kompas.Com. <https://www.kompas.com/edu/read/2021/03/20/084259871/41-persen-murid-indonesia-alami-bully-siswa-sma-buat-aplikasi-atasi-trauma?page=all>
- Kusuma, R. A. (2019). Dampak Perkembangan Teknologi Informasi dan Komunikasi terhadap Perilaku Intoleransi dan Antisocial di Indonesia. *MAWA'IZH: JURNAL DAKWAH DAN PENGEMBANGAN SOSIAL KEMANUSIAAN*, 10(2), 273–290. <https://doi.org/10.32923/maw.v10i2.932>
- Lee, P. J. (1984). Historical Imagination. AK Dickinson, PJ Lee ve PJ Rogers. *Learning History*, 90–116.
- Mellena, R., Kuntarto, E., & Noviyanti, S. (2022). Strategi Guru Dalam Membentuk Karakter Cinta Tanah Air Siswa Kelas V Sekolah Dasar. *SCHOLASTICA JOURNAL : JURNAL PENDIDIKAN SEKOLAH DASAR DAN PENDIDIKAN DASAR (Kajian Teori Dan Hasil Penelitian)*, 5(1). <https://doi.org/10.31851/sj.v5i1.6937>
- Nowak, M. (2011). The complicated history of einfuhlung. *Argument: Biannual Philosophical Journal*, 1(2), 301–326.
- Perni, N. N. (2018). Penerapan Teori Belajar Humanistik dalam Pembelajaran. *Adi Widya: Jurnal Pendidikan Dasar*, 3(2), 105–113. <https://doi.org/10.25078/aw.v3i2.889>
- Pertiwi, R. E. (2018). Pendekatan Eksistensial Humanistik berbasis nilai budaya gotong-royong untuk meningkatkan empati siswa Sekolah Menengah Atas. *Prosiding Seminar Nasional Bimbingan Dan Konseling*, 2(1), 55–63.
- Pusat Penguatan Karakter. (2022). *Profil Pelajar Pancasila*. Cerdasberkarakter. <https://cerdasberkarakter.kemdikbud.go.id/profil-pelajar-pancasila/>
- Rachmawati, N., Marini, A., Nafiah, M., & Nurasiah, I. (2022). Proyek Penguatan Profil Pelajar Pancasila dalam Impelementasi Kurikulum Prototipe di Sekolah Penggerak Jenjang Sekolah Dasar. *Jurnal Basicedu*, 6(3), 3613–3625. <https://doi.org/10.31004/basicedu.v6i3.2714>
- Rusnaini, R., Raharjo, R., Suryaningsih, A., & Noventari, W. (2021). Intensifikasi Profil Pelajar Pancasila dan Implikasinya Terhadap Ketahanan Pribadi Siswa. *Jurnal*

- Ketahanan Nasional*, 27(2), 230–249. <https://doi.org/10.22146/jkn.67613>
- Seixas, P. (1996). Conceptualizing the growth of historical understanding. In D. R. Olson & N. Torrance (Ed.), *The handbook of education and human development*. Blackwell.
- Septiani, D., Martini, A., & Akbar, Z. (2020). Studi Literatur Pengembangan Empati Untuk Menghadapi Masyarakat Era 5.0. *Prosiding Seminar Dan Diskusi Pendidikan Dasar*.
- Shemilt, D. (1984). Beauty and the philosopher: Empathy in history and classroom. *Learning History*, 39–84.
- Sudarsana, I. K. (2018). Pengaruh Model Pembelajaran Kooperatif Terhadap Peningkatan Mutu Hasil Belajar Siswa. *Jurnal Penjaminan Mutu*, 4(1), 20–31. <https://doi.org/10.25078/jpm.v4i1.395>
- Susanto, H., & Purwanta, H. (2022). Analisis Pola Narasi Reflektif Buku Teks Sejarah SMA Untuk Pencapaian Empati Sejarah. *Yupa: Historical Studies Journal*, 6(1), 45–62. <https://doi.org/10.30872/yupa.v6i1.1066>
- Susilawati, E., Sarifudin, S., & Muslim, S. (2021). Internalisasi Nilai Pancasila Dalam Pembelajaran Melalui Penerapan Profil Pelajar Pancasila Berbantuan Platform Merdeka Mengajar. *Jurnal Teknodik*, 155–167. <https://doi.org/10.32550/teknodik.v25i2.897>
- Ulifah, D., & Suwanda, I. M. (2020). Strategi Sekolah Dalam Menanamkan Sikap Cinta Tanah Air Pada Peserta Didik di SMPN 1 Tarik Kabupaten Sidoarjo. *Kajian Moral Dan Kewarganegaraan*, 8(3), 871–886.
- Zuriatin, Z., Febriana, L., & Nurlaila, N. (2021). Peranan Pembelajaran Sejarah dalam Membentuk Karakter Cinta Tanah Air Siswa Era 4.0 di SMAN 1 Palibelo. *Pendidikdas: Jurnal Pendidikan Dasar*, 2(2), 10–18.