

LOCAL HISTORY LEARNING MENGGWI TAMAN AYUN MENGGWI TEMPLE TO DEVELOP SENIOR HIGH SCHOOL STUDENTS' HISTORICAL EMPATHY

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Abstract. Indonesia has various historical heritage in all throughout the country. These historical heritage play an important role in historical learning at schools. The importance of heritage evidence in history learning at school, especially local history learning, surely must be integrated into history subjects at all school levels. However, students' empathy toward historical heritage should be emphasized. Local history is a part of historical learning that introduce students to the environment around them by presenting facts, as well as historical heritage that still exists and needs to be preserved. This article discusses local history learning of Taman Ayun Mengwi temple to develop students' historical empathy, in which the formulation of problems including (1) What is the history of Taman Ayun Mengwi temple, (2) What is the relevance of local history learning through Taman Ayun Mengwi temple with Independent Curriculum? (3) How local historical learning of Taman Ayun Mengwi temple could develop students' empathy? Literature study method is applied in writing this article, by collecting several references from books, journals, and articles of similar studies. The result of this research shows that local history learning of Taman Ayun Mengwi temple is useful in developing students' empathy. Learn about historical heritage is proven applicable to develop students' empathy of historical learning in classrooms.

Keywords: Local History Learning, Empathy, Historical Heritage.

INTRODUCTION

One of the things that needs to be instilled in history learning is Historical Empathy. Historical empathy can be explained as an individual's process of conditioning their understanding and feelings towards historical figures or subjects. This can give rise to attitudes that are based on the values held by historical figures. The Merdeka Belajar curriculum places the attitude aspect as the focus of learning. The attitude aspect is described in the learning objectives in the form of establishing a Pancasila student profile. The attitude of a Pancasila student in question is having faith in God Almighty and having noble character, global diversity, working together, being independent, reasoning critically and creatively. After attitude, the knowledge and skills aspects will be considered, followed by the attitude aspect. Historical empathy is closely related to noble morals.

Historical empathy in history learning is very much in line with the goals of national education stated in Law Number 20 of 2003 concerning the national education system. In short, national education aims to improve skills and build dignified national character and civilization within the framework of making the nation's life intelligent (Sujana, 2019: 30). This opinion strengthens the argument that Indonesian national education prioritizes the development of attitudes, character and appreciation of the philosophical values of the Indonesian state.

An individual's understanding of the conditions of life experience, thought values, decisions reached, and actions taken by historical figures is the basis for the formation of historical empathy. Endacott (2014: 4) explains that historical empathy is formed according to how individuals respond to the complexity of the environment experienced by historical actors. Meanwhile, Brooks (2011: 170) explains that historical empathy is a person's caring attitude towards the history of other people in conditions where historical figures are still alive. So it can be summarized that an individual's knowledge and understanding of conditions and events in the past can build a person's imagination and attitudes in accordance with the values and lives of historical figures. Lee & Ashby (2001: 23) argue that historical empathy can be identified through an individual's attitude in remembering and

thinking about the past, looking at current conditions and connecting them with problematic conditions in the past. Simply put, historical empathy has stages in the form of identification, imagination and sympathy (Foster, 1999: 19).

Historical empathy is closely related to the profile attitudes of Pancasila students in social life, especially attitudes of noble character and mutual cooperation. This makes it necessary for every individual to have historical empathy, whether in the smallest individual sphere, the family sphere, society and even national and state life. An attitude of noble character and working together is important because if each individual does not have it, it is certain that there will be divisions in social life. Normala (2017: 1) shows that the results of a survey from the Ma'arif Institute conducted in several cities on the island of Java show that 57% of teenage children have a lack of respect for other people with different backgrounds. The survey shows that people aged children have a tendency to criticize other people in ethnic and religious relations.

The younger generation needs historical empathy to answer the challenges of contemporary developments. Currently, human life is identified as the industrial era 4.0 which utilizes information technology to support civilization. So that human resources with insight into mastering technology become a need for Society 5.0 society. Society 5.0 is a condition of society that utilizes technology, not the other way around. The image of society in the frame of society 5.0 is a population that has insight into the future, a society whose citizens respect and care for each other, and a population where each person is able to manage an active and enjoyable life. The direction of society 5.0 is to make society technologically super smart (Machfauzia, 2020: 21).

Research from Utami (2019: 3) shows that historical empathy must be possessed by every student. Historical empathy is needed to face every life problem that continues to accompany human existence in every era. Historical empathy allows someone to reflect on the relationship between phenomena and problems in past and present events. It is not uncommon for problems that occur today to be similar to the past. Adhering to the values that were held by society in past events can be used to address the problems that exist in the present. This condition means that every student must have historical empathy as an inseparable part of life. The implementation of historical empathy by students on an ongoing basis can be useful for adapting to the social environment. This cannot be separated from the natural condition of humans as social creatures which places students always learning and getting information from the results of their social interactions. When studying at home, school, park, playing still creates relationships with each other. Even learning materials can come from the social environment around students. Thus, the social and educational environments cannot be separated. In this section, the contribution of history learning in forming historical empathy is needed. Historical material presents narratives of the past to be studied, while students live for the present and the future.

One of the real contributions of history education is to participate in forming positive human character which is oriented towards the formation of historical empathy. History learning needs to improve from being labeled a rote subject to become learning that keeps up with the times and students. History learning must be directed to not only focus on aspects of knowledge about past events but also be oriented towards forming attitudes by interpreting events and learning about the values of the past. Continuity in historical events narrated in history learning makes students more able to place themselves in society, remembering that history is an intertwining of various life events in society (Siswati, Utomo, & Muntholib, 2018: 3).

History lesson material has presented authentic evidence of a nation's journey, but it needs to be packaged to be able to adapt to the learning developed to answer problems in the industrial era 4.0. The world now knows a learning base called Technological Pedagogical Content Knowledge (TPACK) to welcome society 5.0. TPACK is a framework that identifies knowledge, teachers to be able to teach effectively with a technology framework. According to Mishra, et al (2016: 2) TPACK is a framework for understanding and describing the type of knowledge needed by a teacher to make pedagogical practices effective and understand concepts by integrating technology in the learning environment.

One effort to shape students' attitudes is by taking material from around the students (Hasan, 2019: 69). Efforts to optimize historical empathy can be carried out through a local history learning process that is close to the social life of students. Local history learning materials that are close to students will have a psychological effect. This is because students are more intensely connected with changes in the surrounding social environment.

The hope is that, in terms of the surrounding social environment, students can learn the connection between present events and part of past events. Changes in the past that continue in the present provide a basis for thinking and capital to be positive in order to adapt every change to build a better life as Indonesian people who are ready to face the future (Tricahyo, 2022: 2). However, in practice, not all history learning has directed students to develop historical empathy. Historical empathy is still not integrated into learning (Oktavianti & Aisiah, 2021: 210). This is because history learning activities only focus on mastering the subject matter. Teachers have not directed students' emotional involvement (empathy) with historical figures and events in learning. This then has an impact on students who have a tendency to behave in social antipathy, the opposite of empathy. One of the causal factors is that students lack appreciation of the values contained in historical events.

The lack of local content on Balinese history in the main narrative of Indonesian history means that the closeness of students' social environment to history is less developed. Several reference books used by students in Bali do not contain references to local Balinese history. Analysis of narrative content from several publishers used by educators and participants such as Earlangga and KEMENDIKBUD is considered to provide very little insight into the history of Bali. The limited references from the books above need to be supported by development through learning resources.

This makes students feel distant from the narrative of historical events and consider them less important to study. Apart from that, the amount of national history material which is quite dense with limited lesson hours has an impact on making it difficult for students to understand historical material. Students' lack of understanding of the material has implications for their lack of optimal historical empathy. The lack of local historical sources that are not presented in the learning process means that students have not yet reached the stage of interpreting historical narratives. If historical empathy is problematic, it will be difficult to achieve learning goals that shape students with character.

Students need to implement historical empathy in order to adapt to the social environment. This is a human need as a social creature who continues to interact. Thus, the social and educational environments cannot be separated. This is where the contribution of history learning in forming historical empathy is needed. Historical material presents narratives of the past to be studied, while students live for the present and the future. The experiences of historical figures can equip the current generation to make decisions. This is in accordance with the formation of the profile attitude of Pancasila students in building a social life based on an attitude of noble character and mutual cooperation.

These conditions will enable the learning process to encourage students to interpret historical events in the same place at different times. Indirectly, students' ability to interpret historical events in the past has an influence on the present. These historical skills will form awareness of the meaning of the concepts of time, space and place. This awareness will become the basis and framework for understanding transformation and sustainability in the lives of the Indonesian people and nation, developing behavior that relies on values and morals, developing inspiration from historical events in relation to local and national history (Agung, 2015: 130).

The discussion of Indonesian history education consists of various historical events in various regions in the archipelago. These historical events function to build the nation's collective memory as a societal identity and become the basis for building national and state life for present and future life. The aim of implementing history learning in classrooms is to foster students' appreciation and respect for historical heritage as evidence of Indonesian civilization in the past (Agung, 2015: 130). History learning has material content that contains narratives in the past, while students live in the present and in the future. The challenge in implementing history learning is how to present learning material that is close to students' reality. This is intended to answer the relevance of historical material to contemporary life.

One way to achieve this is by highlighting historical material at the local level as a learning resource. In order for history learning to be effective and efficient, the material must be packaged interestingly and creatively.

The results of the interaction between the knowledge capital that students already have and historical narratives containing new phenomena, ideas or information will produce new understanding that has empathetic meaning. Meaningful learning is characterized by the formation of ties between various aspects, information concepts or the current atmosphere and relevant parts in students' cognitive structures (Tricahyono, 2022: 8). The learning process needs to remember the

design of the facts, as well as having activities to link concepts to create a complete understanding, so that the concepts studied are understood well and are not easily forgotten (Daryanto & Karim, 2017). Through this process, various kinds of new knowledge will be discovered regarding social values from the existence of past communities on a local scale such as the Taman Ayun Mengwi Temple.

Some of the formulations that will be explained in this article are as follows. 1) What is the history of Taman Ayun Mengwi Temple? (2) What is the relevance of learning local history through Taman Ayun Mengwi Temple with the Merdeka curriculum? (3) How can learning about the local history of Taman Ayun Temple strengthen students' empathetic attitudes?.

RESEARCH METHOD

Writing this article uses a descriptive analytical method, namely by extracting data through library research/literature studies from several written sources. This writing was carried out by digging up information from various sources using different qualitative approaches, especially articles/writings related to tolerance, local history and different independent literature curricula. These various sources are published in public media, so they are available to the public in various places (libraries) and online media. This article may be an elaboration of various articles and writings related to this topic. Apart from that, this article is more of a synthesis of previous writings, seen in relation to what can be done in the current context.

According to Zed (2008) literature study is a method of collecting library data, reading, taking notes and processing research materials. Literature study is a mandatory thing to do during research, with the aim of finding a basis for writing and building a theoretical basis, a framework for thinking and determining a hypothesis in writing. So that the author can group library sources according to what is needed in the research theme.

RESULT AND ANALYSIS

1.1 History of Taman Ayun Temple Mengwi

Taman Ayun Temple is a historical and cultural landmark located in Mengwi, Badung, Bali, Indonesia. This temple is a relic that can indicate that a kingdom called Mengwi was once established (Kartikayasa, Tejawati, & Juniarta, 2021). There are not many historical sources that contain information about Mengwi and Taman Ayun Temple, considering that the Mengwi Kingdom collapsed before entering the Pax Neerlandica era, so only Taman Ayun Temple provides clues regarding the existence of the Mengwi Kingdom. Built in the 17th century, started in 1632 and completed in 1634 by the first king of the Mengwi Kingdom, I Gusti Agung Putu (Putri & Agustina, 2022).

Initially, I Gusti Agung Putu founded a temple in the north of Mengwi Village as a place of worship for his ancestors called Taman Genter. After Mengwi became a rapidly developing kingdom, I Gusti Ngurah Putu expanded the building and moved Genter Park to the east. After Mengwi became a rapidly developing kingdom, the temple was expanded, which was then given the name Pura Taman Ayun and was inaugurated on Tuesday Kliwon wuku Medangia, the fourth month of 1556 Saka or 1634.

Taman Ayun Temple was built using the Tri Mandala concept, which is the basic concept of temple construction in Bali, where the main courtyard is the highest courtyard compared to the others. Taman Ayun Temple functions as a holy place to worship Ida Sang Hyang Widhi Wasa / God Almighty and his manifestations as well as worshipping the ancestral spirits of the Mengwi Royal family (Budiasih, 2020). Apart from that, this temple also has a concept of unity which is a symbol of harmonious relationships between humans and their creator, humans and each other and humans and their environment. In addition, Taman Ayun Temple also functions as a place for teaching and learning, as a meeting place for the kings in Bali, as a recreation and resting place for the royal family, a place for Balinese attractions or arts performances, a place for cockfighting and a place for watering the rice fields in subak Batan Badung. Based on this, Taman Ayun Temple is considered an important heritage site and is designated as part of the UNESCO World Heritage site "Cultural Landscape of Bali Province: The Subak System as a Manifestation of the Tri Hita Karana Philosophy (Widiarta, 2016).

The pond surrounding the temple not only has an aesthetic function, but plays an important role as a source of irrigation for the surrounding subaks, which is closely related to the meaning and implementation of the Tri Hita Karana philosophy. Taman Ayun Temple is also an interesting tourist and research object (Widiarta, 2016). so that it can have an economic and social impact on local communities. So in this case the local community has a vital role in the preservation and security of the temple. The tourist attraction management system at Taman Ayun Temple is the subject of analysis with a focus on efforts to preserve the site and ensure environmental sustainability for visitors. The temple's architecture and historical significance make it a major attraction for tourists and researchers.

1.2 History of Taman Ayun Temple Mengwi

The curriculum is the basic benchmark in guiding the learning process at all levels of education, in accordance with the objectives of the curriculum. At the high school education level, several schools have implemented the latest curriculum, namely the independent curriculum. The Independent Curriculum as a learning recovery option launched by the Ministry of Education, Culture, Research and Technology (Kemdikbudristek) published a policy regarding the development of the Independent Curriculum. The Merdeka Curriculum is a curriculum with diverse intracurricular learning where the content will be more optimal so that students have enough time to deepen concepts and strengthen competencies. Teachers have the freedom to choose various teaching tools so that learning can be tailored to the learning needs and interests of students. The Independent Curriculum gives educators the freedom to create quality learning that suits students' needs and learning environment.

Judging from the Learning Achievements in the Merdeka curriculum, especially in class local. Through literacy, discussions, direct visits to historical places, and collaborative project-based research, students are able to analyze and evaluate various historical events that occurred in Indonesia, including the concept of ancestral origins and spice routes in Indonesia, Hindu-Buddhist kingdoms, and Islamic kingdoms. in Indonesia. At the end of Phase E, students are able to use primary or secondary sources to conduct local historical research that has a common thread with Indonesianness either directly or indirectly, diachronically and/or synchronously and then communicate it in oral, written and/or other media. Apart from that, they are also able to use various historical skills to explain historical events and interpret the values contained therein.

Furthermore, in the elements of historical process skills, at the end of this phase, students are able to observe, ask questions, collect information, organize information, draw conclusions, communicate, reflect and plan collaborative follow-up projects regarding the basic introduction to historical science, the spice route and the origins of ancestors. the Indonesian nation, the Hindu-Buddhist kingdom, and the Islamic kingdom, namely.

1.2.1 Local history research starts from the immediate environment (family history, school history, history of the spice route in the area, history of the kingdom in the area, etc.); collect primary and secondary sources through the surrounding environment, libraries and the internet; selecting and criticizing primary and secondary sources; interpreting to describe the meaning behind primary and/or secondary sources; and writing research results in historiographic form.

1.2.2 Diachronic explanation of historical events(chronology) Which focuses on process and/or synchronicity which focuses on structure; Explanation of historical events based on causal relationships; Relate historical events to everyday life; and placing historical events in the context of their time

12.3 Explanation of historical events from the perspective of the past, present and future; Explanation of historical events from patterns of development, change, continuity and recurrence.

1.2.4 Explanation of historical events in local, national and global scope; Linking relationships between local, national and global historical events.

1.2.5 Interpreting the values of historical events and contextualizing them in today's life

1.2.6 Processing historical information non-digitally and digitally in various forms of historical applications, sound recordings, documentary films, photos, mock-ups, vlogs, timelines, story boards, infographics, videographics, comics, posters, etc. (Ministry of Education and Technology).

1.3. Learning about the local history of Taman Ayun Temple can strengthen students' empathetic attitudes

Empathy can be seen as both a process and an outcome. As a process, empathy is intertwined with cognitive aspects. As a result, empathy is related to attitude. Etymologically, attitude comes from the Italian *attitudine* and from the Latin *aptitudo* and *aptitudin* which means action based on reflexes (Altmann, 2008: 145). Attitude seen from psychology is defined as a psychological tendency that expresses the tendency to judge goodness and badness (Haddock & Maio, 2008: 114). Meanwhile, from a sociological perspective, attitudes are defined as mental conditions, feelings or emotions related to facts or statements (Chaiklin, 2011: 32). So it can be concluded that attitude is an individual's response to his interactions with objects outside himself.

Attitude has three dimensions. First, the cognitive component, which relates to states or symptoms regarding the mind of the individual who holds the attitude. It takes the form of experience, processing, and individual beliefs and desires regarding certain objects or groups of objects. Second, the affective component, this component concerns emotional aspects such as courage, sympathy, antipathy and so on which are directed at certain objects. This aspect usually sticks deepest as an attitude related to appreciation (Helmawati, 2019: 85). Third, the conative aspect, which is a tendency to behave towards an object, for example the tendency to care about other people (Ahmadi, 1999: 162).

Historical empathy is the intellectual process and feelings of students in relation to events and figures in the past, making it clearer and contextualizing the experiences, choices or activities carried out by historical actors (Endacott, 2014: 3). As Yilmaz (2007: 332) historical empathy is the skill to understand an individual's situation in the past, see his situation, assess his point of view, make decisions, and his insight is shaped by existing qualities, beliefs and mentality. Historical empathy is characterized as the ability to describe the past through the eyes and encounters of the people who were there, as communicated through writings, works, relics, and the like, and to distance oneself from 'contemplation of the present', which judges the past as limited to at a distraction from today's norms and values.

Historical empathy is useful for teachers as a way to transfer knowledge and values, empathy can even be used as a preparation for dealing with social realities in society. Empathy can be used as a tool to sharpen students' abilities to develop complex thinking, moral decisions, dispositional enthusiasm for the complexity of conditions faced by individuals in the past. So historical empathy can simply be used as a link to build social empathy in national and state life (Endacott, 2014: 2).

Currently, in teaching history, teachers often ignore the most important aspect in learning history, namely establishing continuity patterns related to historical thinking skills whose orientation creates historical empathy. This ability relates to students' ability to understand the mood of historical actors (Susanto, 2014: 58). The theoretical basis of historical empathy refers to Collingwood's views in his long book, *The Idea* (Colby, 2009: 72). Collingwood has the view that reconstruction of the past is carried out in three ways, namely: 1) placing the past as shown by reality, 2) consistent consideration of logical conclusions; 3) rely on evidence. Collingwood's view is reinforced by Downey who defines historical empathy as the ability to understand a past that is different from the present, to recognize various points of view from the past, to clarify the creator's perspective, and to defend it (Jensen, 2008: 57).

Empathy receives more special attention in relation to history learning. Like Lee & Ashby (2001: 23) who provide their view of historical empathy as the ability to think about the past, see the current situation and relate each problem to insights from the past. In simple terms, empathy goes through a process of identification, imagination and sympathy. The aim of historical empathy is to prepare students to become a democratic and pluralist society. Historical empathy has important points which include appreciation of values, application of attitudes, and unshakable beliefs. Apart from that, historical empathy encourages students to be able to appreciate differences in viewpoints as a process of social interaction. There is a common thread that historical empathy is a stage that is not easily achieved by students, but can be formed and developed by providing intellectual encouragement and applying attitudes. Researchers in the field of history education provide their views regarding the existence of learning supports such as sources and media (Brooks, 2011: 2).

Historical empathy is identified with the emotional (affective) aspect of students. The emergence of empathy is closely related to the involvement of affective and cognitive processes. These two variables are used by teachers to develop students' responses to historical events. Historical empathy itself is an important goal that must be achieved as an outcome of learning history. To make this happen, good cooperation between teachers and students is needed. In order

to realize this goal requires mastery of instructional design from the teacher so that students can achieve the expected goals (Yilmaz, 2007: 332, Yilmaz & Koca, 2012: 885).

The importance of historical empathy as a character that students must have has caused experts to look at various projects that can be developed further. One of the basic programs that can foster students' sense of empathy is prosocial networking events. One form is by creating prosocial programs through audio-visual media such as video or television. Broadcasts in video or television media can be the basis for building sympathy for young people, although from a different perspective (Eisenberg, N., & Mussen, 2003).

Some training is also used to develop empathy, as is done in England and Italy, which provides training to teachers to have a caring attitude towards their students. Apart from that, in learning activities, the choice of learning methods, learning resources and learning media can be several factors to build students' historical empathy. Clearly, not all learning methods and models can be used adequately to foster historical empathy in students. A teacher must know the types of learning methods and models that have been demonstrated to have advantages in forming student empathy. Discussion, role playing, dramatization, problem solving, and inquiry and different strategies should be studied to develop student empathy. Apart from that, factors outside of learning through various types of training provided by the school, both curricular and extracurricular, such as scouts, student council, arts, must be considered for their commitment to developing student empathy. As an illustration, research results from the socio-drama method have proven successful in developing students' historical empathy (Cooper, 2011).

Brooks (2011) provides a different opinion regarding the factors forming historical empathy. One way is to get closer, present or use or see historical evidence directly. Learning history with local material has positive value for developing historical empathy. Students' experiences in contact with historical events around them have an influence on the psychological side. This is described by Edgar Dale's learning experience cone which is inspired by Bruner's psychological theory regarding levels of learning modes from the stages of direct experience (enactive), image experience (iconic), and abstract experience (symbolic) (Sari, 2019: 45). Students' experiences relate to historical events which are integrated with the use of learning media followed by simple to complex historical explanations using historical facts they know plus deepening the perspectives of historical figures which have a big influence in developing students' historical empathy.

Historical empathy can also be influenced by factors originating from within the learner. The theory created by Hoffman provides clarification that empathy is influenced by various factors such as increasing age, increasing cognitive capacity and affective maturity (Eisenberg & Mussen, 2003). As an individual ages, one's empathy also develops. Historical empathy also experiences positive changes as individuals increase their understanding, information and thinking abilities. Another element that also adds to the increase in empathy is affective maturity or the development of mentality and character (Yaqin, 2021: 8).

The previous presentation has described several perspectives on historical empathy. Historical empathy is related to cognitive and affective aspects. Thus, in order to achieve historical empathy, three interrelated efforts are required, namely: first, historical contextualization, this aspect relates to appreciation of different times in connection with a deep understanding of social, political and cultural conditions in certain time periods and relevant knowledge about similar events in his time. Second, perspective taking, namely understanding life experiences, perspectives, standards and individual beliefs in situations and conditions in the past. The third is affective associations, namely special considerations about the life experiences, circumstances and activities of historical figures which are influenced by affective reactions.

More deeply, Barton & Levstik (2004) provide their view that historical empathy is an action that acknowledges a point of view and continues to show a sense of caring. In a cognitive perspective, students have more concern for people in the past, become more concerned about events that have occurred and imagine being in that position (Colby, 2009: 71). Cognitively, when someone is empathetic, they will understand other people's feelings. So empathy is more than emotional participation, it even extends to cognitive participation constructed from the experiences of historical figures. The important point is that the imagination that arises remains based on historical evidence.

With regard to cognitive aspects as a process and affective as a result of historical empathy, Guney, BG & Seker (2012: 534-535) outline the indicators. Cognitive aspects include understanding events, understanding different perspectives, understanding the tentatives of the conclusions, and

critical thinking. Meanwhile, the affective aspect includes making personal connections, imagination, identification and humanization. The explanation of each indicator is described as follows.

Cognitive aspect, first, understanding events, namely understanding opportunities, is one of the goals of compassion that can be proven. This perspective involves understanding "why historians act, think, and so on" and then favoring their activities as indicated by the settings in which they live. Second, understanding different perspectives, namely understanding that each individual has a perspective according to their educational, social, historical and cultural background and then differentiating their perspective according to the spirit of their time. Third, understanding the tentatives of the conclusions, namely a method for examining and understanding points of view that lead to understanding conclusions that are speculative in nature. Fourth, critical thinking is the final way of historical empathy. Students have their own point of view to assess the point of view of historical actors and this requires critical thinking in understanding points of view. Students can feel that they are part of the community and can help solve problems in the community.

Affective aspect, first, making personal connection, which is related to arousing students' interest and concern for the learning topic. Imagine the position of students in several conditions of historical events, compare an experience with the actions of historical characters, and be able to think about what they would do if they experienced the same experiences as those experienced by historical actors. Second, imagination is the result, in historical empathy it can be explained by "if I were him" students place their feet in the shoes of historical actors to be more likely to understand, feel and think. Third, identification is the work of imagining "if I were him". The function of identifying imagination is not to imitate historical actors, but this stage makes historical actors a good example for thinking about their thoughts. Fourth, humanization can be characterized as a demonstration of giving human characteristics to historical actors.

There is Davison's (2012: 15) view regarding indicators of historical empathy. The cognitive aspect is seen as a thinking process to produce affective aspects as the output of thinking. Cognitive aspects, first, the ability to build context-oriented knowledge. Second, the ability to realize the past is not the same as the present. Third, interpret the past based on evidence. Meanwhile, for the affective aspect, first, the ability to use one's imagination to understand the feelings of historical actors. Second, a willingness to hear and acknowledge other people's perspectives. Third, feel caring, attentive, sensitive and tolerant towards other people.

The two indicators of historical empathy overlap. This research combines the two in order to complement the shortcomings of each indicator. The combination of these two views makes the indicator of historical empathy more perfect. Indicators of historical empathy in this research include: first, making personal connections, namely students can compare their experiences with the actions of historical actors and can reflect on the actions carried out by historical actors. Second, imagination, namely students are ready to understand, interpret, feel the moods and thoughts of historical actors. Third, a willingness to hear and acknowledge other people's perspectives, open-mindedness, so that students can see historical events from various points of view. Fourth, care, sensitivity and tolerance towards fellow humans, especially students who can understand and implement the values contained in historical events in everyday life.

Local history is the study of history in the immediate environment without affecting the general area on a large or national scale. In fact, local history is very important to study at all levels of education, so that students can know social, cultural, economic differences and in other fields as well, and this will later become the basis for strengthening attitudes of tolerance or respect for differences that exist within students.

Learning history has several benefits. For students, learning can help them to develop an understanding and appreciation for heritage and traditions and give students the ability to compare the progress of their nation with other nations. Learning also provides awareness to students regarding social change. Students will get used to dealing with conflict situations, students will know about conflict management and of course be able to resolve conflicts (Wiriadmaja, 2002). History teaches students wisdom in looking at events in the past. The outcome of studying history is that students are able to adopt values for the life they live now (Murni, 2013: 43).

More specifically, history education provides benefits as a basis for the formation of national identity. National identity is important as capital for building a nation. Apart from that, by studying history students can find personal identity in relation to their community and nation. This can make

people aware of the differences and changes around them, remembering that the skill of drawing meaning from history can be the basis for every human being to develop a positive attitude towards themselves and their environment. The important point of history learning or lessons is to provide students with the opportunity to gain experience in analyzing and interpreting history which results in being able to think historically, being able to study historical sources and analyze historical events (Murni, 2013: 46).

The results of the interaction between the knowledge capital that students already have and historical narratives containing new phenomena, ideas or information will produce new understanding that has empathetic meaning. Meaningful learning is characterized by the formation of ties between various aspects, information concepts or the current atmosphere and relevant parts in students' cognitive structures (Tricahyono, 2022: 8). The learning process needs to remember the design of the facts, as well as having activities to link concepts to create a complete understanding, so that the concepts studied are understood well and are not easily forgotten (Daryanto & Karim, 2017). Through this process, various kinds of new knowledge will be discovered regarding the social values of the existence of past communities on a local scale, such as the Taman Ayun Mengwi Temple.

CONCLUSION

Education as a basis for forming students' character, of course teachers must introduce local history to students. This is an effort to foster an attitude of empathy and a sense of ownership towards historical artifacts. Teachers are also given the challenge to study local history learning so that it can be well understood and accepted by students and is not considered boring. By utilizing historical objects around students, such as the Taman Ayun Temple in Mengwi, students will be able to feel close to history and begin to have a sense of belonging and empathy for a historical event.

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