SHEM (Society, Humanity, Equality, Morality): A New Perspective in Learning History

L Ayundasari¹, U Nafi'ah¹, N Jauhari ¹ and S D Utari¹
¹State University of Malang, Jl. Semarang 5 Malang, Indonesia

* lutfiah, fis@um.ac.id

Abstract. The development of historical studies with a multidimensional and interdisciplinary approach in Indonesia towards the end of the 20th century has not yet been accommodated in the process of learning history in schools. So far, one of the main objectives of the history subject is to raise awareness in students as part of the Indonesian nation that has nationalism, empathy and tolerant behavior by instilling character values directly through examples. This turned out to be ineffective because it was not in accordance with the moral development of high school students who had reached the conventional stage. Based on these conditions, this research was conducted with the aim of providing new alternatives in history learning, especially for character education through analysis from a sociological point of view of events. The method used in this research is qualitative research methods with data collection techniques in the form of questionnaires and interviews. The data obtained were analyzed through three stages, namely the stage of data reduction, data display, and conclusions. The results of this study recommend the use of sociological concepts in historical explanation for learning in schools so that the internalization process of character education is carried out optimally and allows the growth of critical thinking skills in assessing historical events. The method used in this research is qualitative research methods with data collection techniques in the form of questionnaires and interviews. The data obtained were analyzed through three stages, namely the stage of data reduction, data display, and conclusions. The results of this study recommend the use of sociological concepts in historical explanation for learning in schools so that the internalization process of character education is carried out optimally and allows the growth of critical thinking skills in assessing historical events.

1. Introduction
The scientific study of history learning has developed so long for the realization of the goal of creating a generation who has a sense of pride and love for the country. This study revolves around the design of historical learning concepts, history learning designs, models, strategies, techniques and evaluation. Often these studies are closely related to the historical learning tradition in each country as exemplified by Seixas about "historical thinking" and "historical consciousness" which are the concepts of historical learning in Anglo-American and German[1]. In Indonesia, the study of history learning cannot be separated from the development of the established curriculum. Unfortunately, this subject is often associated with political interests, this can be proven by presenting historical narratives in textbooks which are the embodiment of political, cultural, economic and political struggles and compromises.[2]. This cannot be blamed because indeed the state has the right to produce its young generation based on the established ideology. This problem is an international phenomenon, some other countries even feel the need to revise historical narratives that have been taught in the bench. They try to change nationalistic, chauvinistic and interpretation-biased themes to be directed at the theme of peace and international understanding as happened in the United States.[3][4]. The idea of revising historical narratives in textbooks was carried out...
due to several reasons, including the discovery of new facts, efforts to increase higher thinking skills, and relevance to everyday life.[5][6]. The background of the revision idea was the discovery of new facts, regime change, the need for different skills according to the demands of the times, and the globalization of information and ideology. Efforts to improve content in historical subjects are also closely related to the war of arguments about events on various social media platforms such as IG, Facebook, Twitter etc. which often confuse ordinary people. In the case of history learning in Indonesia, these problems include the weak use of theory, poor imagination, state-oriented textbook references and curricula, and the tendency not to pay attention to the globalization phenomenon and its historical background.[7].

One of the efforts made to overcome these problems is to improve the content of history learning through the application of a new curriculum. This difference can be seen clearly in the presentation of material since the 2004 Curriculum. In this presentation there is a material update, especially post-independence material. Furthermore, the application of the 2006 Curriculum began to open up opportunities for teaching local history. This opportunity is getting wider with the implementation of the 2013 curriculum where history subjects are allocated 6 hours of lessons per week divided into two types, namely Indonesian History (mandatory) and Specialized History which must be taught in senior high school in all programs for 3 years[8]. However, This did not last long because in the 2013 Revised Curriculum, the number of hours of history subjects was reduced, especially for vocational schools which were only served in class X.

Contributors to learning improvement that played a significant role were tertiary institutions through research and community service activities carried out by both lecturers and students. Through this institution there are various learning products in the form of designs, models, media, evaluation tools, and other learning process analysis. However, not much has discussed the need for new perspectives in history learning, especially those related to the integration of material based on a multidimensional-interdisciplinary approach with character development. Higher education contributors to learning improvement play a significant role through research and community service activities carried out by both lecturers and students. Through this institution there are various learning products in the form of designs, models, media, evaluation tools, and other learning process analysis. However, not many discuss the need for new perspectives in history learning, especially those related to the integration of material based on a multidimensional-interdisciplinary approach with character development.

Therefore, this study proposes a new perspective of character planting in history learning so that teaching history does not only contain the accumulation of knowledge of facts that must be remembered -the accumulation of facts-to-be-remembered with a low level of event relevance.[9]. This study uses sociological concepts to build a comprehensive understanding of historical events. This understanding is expected to be able to raise historical awareness about why and how to live in a multicultural Indonesian society. Apart from that, it is also intended to minimize the spread of radicalism movements at school age through logical historical and relevant explanations. This is considered important because the generation living in the present era is a critical generation with different learning methods, so that the transfer of knowledge which is only in the form of facts and memorization is no longer effective in changing their behavior, therefore historical learning oriented towards understanding meaning is needed.[10]. This can be achieved if history learning applies social science analysis in the process.

2. Methods

This study uses a qualitative research approach with the aim of investigating and solving educational problems, especially in history learning. Data collection in this study was carried out by distributing questionnaires and document studies among member of MGMP History of Malang Regency. Questionnaires were distributed to history teachers to obtain information regarding how the learning process they carried out and their perceptions about the use of social sciences in historical explanations. Based on the results of
a questionnaire distributed in the MGMP History of Malang Regency, it was found that 74.3% of teachers understood the importance of social sciences for historical analysis but they did not have much time to read and did not understand how to plan the implementation of the two approaches in a structured manner so that this activity only appeared briefly at the lectures they do. Meanwhile, the document study was conducted by analyzing the lesson plan that had been made by the history teacher. The data on the lesson plans reinforce the results of the questionnaire that in the planning they do not use social sciences to clarify historical events. The combination of data is analyzed through the process of data reduction, data presentation, and drawing conclusions as a basis for discussing the importance of new perspectives in history learning.

3. Result and Discussion
3.1 Character Education in Learning History
Learning in the current distressive era is a new challenge for the world of education. This is due to the emergence of various new cultures that are not in accordance with the values of the national character. Globalization has removed state barriers so that it is impossible to limit the spread of culture, especially with the easy access to information via the internet. However, there must still be an effort to foster the ability to filter culture in students by cultivating character. Character is considered as a result of interaction between individuals and moral and social values around them. Character can be defined as the traits, temperament, and character of an individual in everyday life (Yetri & Firdaos, 2017: 269). The basic values that can build a better human being in accordance with the national personality are considered as real characters.

The main purpose of character education is to educate students to become perfect human beings who are wise in making decisions in accordance with the character of their nation and have a positive influence on their environment (Yetri & Firdaos, 2017: 270). Character education does not stand alone as an independent subject, but is integrated with other subjects. The value of each character being taught can be objectively observed within the scope of learning inside and outside the classroom. Aspects that are expected to have national character are not only fixed on cognitive, but also other aspects such as psychomotor and affective. This is because the cultivation of character values must also be realized by practicing it in everyday life.

There are several functions of character education in everyday life, including development, improvement, and filters (Judiani, 2010: 282-283). Development, namely where students can develop the values of national character taught in learning in schools. The value developed is manifested by application in the school and community environment. For example in learning students in expressing opinions must use courtesy and respect the opinions of others. This will be accustomed and manifested in social life, especially when students participate in an organization. Improvement is character education taught in schools which is expected to provide changes to the nature and character of a student in accordance with the values of the national character.

In addition, the purpose of character education is to form the spirit of students in accordance with the character of the nation, develop student behavior that preserves local traditions and has religious values, instills a sense of responsibility as the next generation of young people (Judiani, 2010: 283). The values instilled in character education in students come from Pancasila as the basis of the state, religion, culture, and the goals of national education. The source of this value is considered to have represented various values of the nation's character which are manifested in educational institutions.

In learning character education in schools, there are several important components, namely moral knowing, moral feeling, and moral action. Moral knowing is learning that teaches students to know, realize, and build moral values that exist in society. It is intended that students become moral people in accordance with the expectations of society. Next is the moral feeling where students have a spirit of character associated with emotions, this is related to the empathy of students in feeling problems in their surroundings so that they can create social care to reach a solution. Moral action, namely the actions of students as habits that are in accordance with moral values and have been inherent in themselves.

Initially, the government had carried out character education since 2010 which was marked by the existence of the National Movement for National Character Education and continued with the Strengthening Character Education (PPK) in 2016, this is an implementation of the Nawacita item on the Mental
Revolution Movement (Yetri & Firdaos, 2017: 268). The values that are prioritized in the PPK are nationalism, independence, religion, integrity and mutual cooperation. PPK presents character education as one of the goals and core of national education at various levels. The implementation of character education learning is carried out in the classroom, outside the classroom, as well as extracurricular activities. The implementation of KDP in educational institutions is not only focused on students and teachers, but there must be a role from school and community management in harmonizing the cultivation of national character through students' social activities. There are several principles for implementing KDP in educational institutions, including universal moral, integrated, holistic, competent, local wisdom, participatory, fair and inclusive, measurable, and in harmony according to the development of students.(Anshori et al., 2017: 68-69).

The process of learning character education in educational institutions does not stand alone but must be integrated into subjects. The delivery of material and the implementation of character education can use several methods such as direct (direct) and indirect (indirect)(Ayundasari, 2018: 41). Implementation of the indirect method, namely by providing situations or problems to students so as to form behavior that is in accordance with character education. While the direct method is implemented by directly teaching the material and applying it in learning. In addition, character education can be included in the school culture which is separate from the curriculum program(Judiani, 2010: 281). This culture focuses on cultivating the creative spirit, entrepreneurship, national insight, discipline, honesty, and innovation of students. Several programs that can be implemented to facilitate this include extracurricular activities, Adiwiyata schools, academic and non-academic competitions, and activities based on local wisdom such as art performances.

One of the subjects rich in character values is the history of Indonesia and the history of specialization. In the 2013 curriculum, history learning experiences additional hours of study which are divided into mandatory history with a learning duration of two hours and a history of specialization for three hours. This can be used by history teachers to deepen the inculcation of character values that are contained in the goals of national education. Historical learning contains events and hero figures who have noble national character values that can be used as a source of character education. History subjects are used as a means for teachers to instill noble values such as nationalism, patriotism, and tolerance in realizing the glory of the nation in the current era.(Zahro et al., 2017: 7). Character education in the context of historical subjects has two objectives consisting of general goals and specific targets(Zahro et al., 2017: 6). The general goal consists of several aspects that connect historical learning with character education, one of which is the cultivation of a sense of tolerance in a frame of difference. This can be taken from the values of historical events in textbooks, or other sources when learning takes place. The specific target in learning history is to instill the spirit of nationality, patriotism, and nationalism which are used as pillars of national and state life.

There are several character education processes that can be implemented in history learning, including the first in the form of value transformation where the teacher provides learning in the form of information about values in character education and there is feedback from students. This can be realized by describing what values need to be applied in the learning process. Second, the value transaction, where teachers and students interact in presenting character education in a discussion forum where the teacher gives students the opportunity to interpret each value along with real examples in life. Third, transinternalization is a stage when character education that has been informed can be applied by students.(Zahro et al., 2017: 6).

3.2 Implementation of Character Education in History Learning

Character education in the context of historical learning is closely related to historical awareness. Humans who have historical awareness make them more critical in facing problems, have broad insight, have a high sense of patriotism and nationalism, and become wise in making decisions. History teaches students to be wiser, especially many events that have an extraordinary impact on present and future lives. Historical learning which requires the meaning of the values of character education will form a generation that understands its identity as the Indonesian nation. Historical events, which are important momentum in the
journey of the Indonesian nation, are used as a consideration in order to become good citizens, moral and with dignity.

Character education in history learning can be taken from history journals, articles and textbooks which are mandatory material in educational institutions. History textbooks contain material about historical events accompanied by exemplary values in everyday life. For example, in the material of the national movement, various national-based organizations that respect differences in culture, society, race, religion and ethnicity appear. This is explained in the last material of the book regarding the values taken from the organization. One of them is the value of tolerance which can be realized by respecting differences in the circle of friends, students should not differentiate between friends on the basis of culture, social, race, religion, and ethnicity because basically Indonesia is built with diversity as its color. Teachers as role models must also provide examples that can be realized by not differentiating students and being fair in any case.

Some examples of KDP values in history textbooks include, first, religious, Indonesia is inseparable from being a country that recognizes religion, this is strengthened by the existence of regulations in the 1945 Constitution in article 28E and 29 paragraph 2. This indicates that students must reflect religious values by respecting religious differences, tolerance, and love of peace. Second, the nationalism presented in the material of the national movement which proves the love of the country, is willing to sacrifice, and the unity of the unity can make the Indonesian state independent. Third, independence, which is reflected in the willingness of national figures who reflect hard work, never give up, and are creative to defend the Indonesian state until independence. Fourth, mutual cooperation depicted in the material of the struggle for independence and revolution. Fifth, integrity which is closely related to the way of thinking, behavior and attitudes of individuals in the life of the nation and state. This value is manifested by the active participation of students in participating in social activities and carrying out their obligations with full responsibility. So that students can take part in the solution to the problems around them.

In addition to textbooks, the values of character education must also be explicitly stated in the lesson plan (RPP) and syllabus. This is manifested by the existence of competency standards and basic competencies that show the parameters for determining the character values that must be developed during learning. There are three ways that can be used to develop character values in the lesson plan and syllabus, namely first, analyzing what values are contained in the competency standards and basic competencies, namely first, analyzing what values are contained in the competency standards and basic competencies. In general, there are values that must be the output of the learning process that has been carried out. The output can be in the form of actions or other things related to the inculcation of character values. Second, integrating these values in historical learning based on culture and national character. These values can be realized by giving problems to students regarding the material being taught. Third, using creative and innovative learning models, especially so that students can apply and internalize each value taught. Then if in the implementation of learning students experience obstacles, the teacher must play an active role in showing what kind of behavior should be done (Judiani, 2010: 285-286):

In its implementation, the method developed by the teacher must also consider the autonomy model in which character education is isolated and becomes independent learning. Then there is an integration model which is realized by including character values in each learning material. Extracurricular model in which character education uses additional special activities to instill character values. As well as a collaboration model where the three models above are combined into one complete unit (Dalyono & Lestariningsih, 2017: 40). This can be purposed back in a lesson plan for each historical material. For example, in the material of the Hindu-Buddhist kingdom, the indicators that can be included are students who are able to show a caring attitude, responsibility for cultural outcomes in the form of cultural heritage and others. This will make it easier for teachers to determine the values students need to apply in the learning. Teachers must also integrate material, character values in an innovative learning model so that students can better understand and can internalize each value better. For example, teachers can use the game method or problem based learning as an effort to provide experience to students.

3.3 SHEM as a new perspective in Historical Learning

History is the science of humans in the dimensions of time and place (space). Understanding the concepts of space and time is the basic material taught in the first year of high school. Until now, the material was
often considered only as an introduction and was conveyed as a rote. Even though this concept is very important to provide a foundation for understanding for students to understand that every historical event concerning human development cannot be separated from the time / period they lived and their place / environment. The explanation of this concept should be accompanied by the use of social theories as a tool for analyzing events so that they can construct historical knowledge in a complete frame of mind. This ability will foster a wise attitude in assessing an event in the context of the past, present.

Nowadays historical information does not only come from one source (country) which is conveyed through schools (history subjects) or television broadcasts, but from various sources such as the internet, social media, and leaflets. Information-inforThis still often contradicts, and even clearly becomes a medium for resistance by certain groups to the mainstream. If this condition is not addressed with the ability of logical analysis and a broad perspective, it will lead to public confusion and even fanaticism and extremism towards certain information without a clear rational basis. Some examples of these cases include information stating that Borobudur is a legacy of Prophet Solomon or about Gajahmada who is a Muslim with the real name Gaj Ahmada. Recently there has been public conflict over the film Traces of the Khilafah di Nusantara, where being banned from this film is considered an anti-freedom movement.

Based on these conditions, it can be concluded that the problem of learning history does not only arise in schools related to boredom because it is only memorizing facts and events but also among the general public who tend to lack critical thinking skills in digesting historical information. This may currently be considered trivial, but in the last two decades after the Reformation it can be observed that the spread of radicalism and extremism is increasingly widespread, even among secondary and tertiary education. This could be a real illustration of Seixas' concern about how family experiences and other sources of information outside school strongly influence the way in which students understand history.[17]. One of the new perspectives offered in dealing with these problems is the packaging of history learning with a multidimensional and interdisciplinary approach, especially in cultivating character for students, namely SHEM (Society, Humanity, Equality, and Morality). Historical learning with the SHEM perspective is designed for the process of internalizing character values psychologically and sociologically in the frame of difference and togetherness. This aims to foster historical awareness as a diverse Indonesian nation. This awareness cannot just grow, but must be cultivated in the educational process bearing in mind that consciousness consists of natural will (Wesenwille) and rational will (Kuerwille).[18].

As explained in the previous sub-chapter, the inculcation of character education in history subjects is regulated by the government through a curriculum that clearly asks that at least 5 KDP values be taught and evaluated on a regular basis. Partial value planting by example and periodic internalization in learning activities has not achieved the expected results. It is evident that in general we can see that the seeds of radicalism and extremism are increasingly widespread (look for research data). SHEM as a new perspective offers character planting activities through critical analysis of historical events based on the social concepts of the formation of Indonesian society.[19]. In the context of this research, history is seen as a social reality.

The first element in this perspective is Society. Society is a community, nation, or broad grouping of people having common traditions, institutions, and collective activities and interests. In this collective life there is a social order of civilization that allows humans to think morally to achieve perfection[20][21]. Human perfection is achieved through the ability to balance the interactions between humans and God, humans and humans, and humans and the environment. In this process social dynamics such as clashes, quarrels, and conflicts are general phenomena that will end if a common awareness arises about the need for rules of interaction.[20]. In this case, Tejakusumo sees that the dynamics of social processes in society are a source of learning that can be used to improve children's understanding and competence towards the surrounding social environment.[22]. Through this study, it is hoped that students will analyze that social change in society can occur due to changes in interactions and individual behavior at the micro level[21].

The inculcation of character in history learning with the implementation of the concept of society means narrating the complete formation of Indonesian society at each historical periodization based on traditions, collective activities, and the interests that arise at the time the events occur. This also concerns the characters and their socio-cultural background, thoughts, and perceptions according to the era in which they live. Through this learning, students can also understand that dissociative social processes in history
such as war, physical revolution, conflict, and conflict are something that is normal and must be seen in the context of the event so that it will not bring up generational grudges that lead to current and future splits. Through this frame of mind students can also see that associative social processes in history were built and endeavored in such a way in Indonesia's diverse societies for the sake of creating harmony and peace. This is one of the solutions for learning history for the younger generation of Indonesia who because of freedom of information have ambivalent attitudes with a dual ideology, namely loving Indonesia blindly, but becoming supporters of (other) world ideologies that they have never known for real.[23].

The second element is humanity, humanity is behavior or character that is compassionate, sympathetic, or generous which describes the human condition[24]. Historical analysis in the perspective of the concept of humanity is very important because it is the basis of cosmopolitan education which is able to make education not only as a transfer of knowledge but also to prepare educated people and a more humane future.[24][25]. In addition, the integration of this concept in history learning is expected to provide us with a brief feeling of who we are, why we exist, and how to achieve the goals of our existence as humans.[25]. The implementation of this concept will at least create a situation of historical learning with a human point of view, without being judgmental of the mistakes that occurred in the past so that it creates sympathetic and compassionate feelings in students. They will also indirectly explore what role they can play in the humanitarian context for the progress of the nation and what standards they should have as Indonesian citizens.

The third element is equality, Equality is about protecting people's rights with mutual respect, participation and good relations[26]. Understanding this is important to achieve sustainable development and make the planet better[27]. Equality in historical explanation means looking at all events with a spirit of mutual respect and maintaining good relations so as not to lead to an attitude of role domination which leads to a desire for arbitrary action against minority groups. Examples of cases that often occur in popular narratives of the Indonesian independence struggle claim from one group that their role is very large so that they have more rights to determine the direction and policies of state administration. This condition actually happened at the beginning of independence, which led to horizontal conflicts and disintegration. Learning from past conditions, it is very important to deliver historical material with a framework of thinking about equality, especially in the current conditions that are prone to conflict.

The fourth element is morality, morality according to Durkheim is the reins used to control the desire for "more" so that humans are not too indulgent where this ability must be developed by education.[28]. An understanding of morality is an important need for adolescents who are at the conventional stage to be used as a guide to find their identity, develop harmonious personal relationships, and avoid war conflicts that always occur in transition.[29]. At this stage students must begin to recognize the concepts of morality such as honesty, justice, politeness, and discipline so that they have moral intelligence which includes the ability to understand the suffering of others and not act evil; able to control impulses and delay gratification; listening from various parties before giving an assessment; accept and appreciate differences; can understand unethical choices; can empathize; fight for justice; and show affection and respect for others[29][30]. These concepts can be used as a historical explanatory framework in the learning process to instill character critically through the analysis of past events (see Fig.1). This is expected to foster an autonomous morality that grows in students in the form of awareness not coercion.
The implementation of SHEM in history learning is expected to be able to foster national awareness through a process of rational will so that the internalization of character values that has been carried out by indoctrination no longer occurs. Currently, value indoctrination is not effective because of differences in generational characters. A concrete example is the cultivation of the value of nationalism through indoctrination, which is apparently unable to ward off the entry of radicalism. The results of a survey conducted by the Institute for Islamic Studies and Peace stated that nearly 52 percent of students approved of radical action or action in Indonesia. This is reinforced by the National Intelligence Agency (BIN) which states that ages 17-24 are very vulnerable to being exposed to radicalism.

4. Conclusions
SHEM is a new perspective that is offered in the history learning process by applying other social science concepts, namely sociology for historical explanations in schools. This is done as an effort to build a comprehensive understanding of historical events so as to be able to foster awareness of the history of the multicultural Indonesian society. Apart from that, it is also intended to minimize the spread of radicalism movements at school age through logical historical and relevant explanations. The implementation of this perspective still requires a long process including stakeholder support to improve each other and revise textbook themes that are no longer oriented to nationalistic, chauvinistic and interpretation-biased themes.

Acknowledgments
The authors acknowledged the support from the Ministry of Research and Technology and the Higher Education Republic of Indonesia. The support is under the research grant PNBP State University of Malang of The year 2020 Contract Number 3.3.16 / UN32 / KP / 2020

References
[1] Seixas P *Historical consciousness and historical thinking*. Milan: Palgrave Macmillan, 2017.
[2] Repoussi M and Tutiaux-Guillon N., “New trends in history textbook research: Issues and methodologies toward a school historiography,” *J. Educ. Media, Mem. Soc.*, vol. 2, no. 1, pp. 154–170, 2010, doi: 10.3167/jemms.2010.020109.
[3] Fuchs E, “Current Trends in History and Social Studies Textbook Research,” *J. Int. Coop. Educ.*, vol. 14, no. 2, pp. 17–34, 2011.
[4] Pingel F., “Can truth be negotiated? History textbook revision as a means to reconciliation,” *Ann. Am. Acad. Pol. Soc. Sci.*, vol. 617, no. 1, pp. 181–198, 2008, doi: 10.1177/0002716207313087.
[5] Lau K H et al “The role of textbook learning resources in e-learning: A taxonomic study,” *Comput.*
[6] Saavedra A. R. and Darleen Opfer V., “Learning 21st-century skills requires 21st-century teaching,” Phi Delta Kappan, vol. 94, no. 2, pp. 8–13, 2012, doi: 10.1177/003172171209400203.

[7] Subakti Y., “PARADIGMA PEMBELAJARAN SEJARAH BERBASIS KONSTRUKTIVISME,” vol. 24, no. 1, 2010.

[8] Sardiman S., “No Title,” Istor. J. Pendidik. dan Sej., vol. 11, no. 2, 2015.

[9] M. Zed, “Tentang Konsep Berpikir Sejarah,” vol. 13, no. 1, pp. 54–60, 2018.

[10] Pramono S. E., “Perbaikan kesalahan konsep pembelajaran sejarah melalui metode pemecahan masalah dan diskusi,” Paramita, vol. 22, no. 2, 2012.

[11] R. Firdaos and Yetri “PENGUATAN PENDIDIKAN KARAKTER BERBASIS MASYARAKAT PADA SEKOLAH MENENGAH PERTAMA NEGERI (SMPN) DI KABUPATEN TULANG BAWANG PROVINSI LAMPUNG,” Al-Tadzkiyyah J. Pendidik. Islam, vol. 8, no. 02, pp. 267–279, 2017.

[12] Judiani S., “Implementasi Pendidikan Karakter di Sekolah Dasar Melalui Penguatan Pelaksanaan Kurikulum,” J. Pendidik. dan Kebud., vol. 16, no. 031, pp. 280–289, 2010.

[13] Anshori I. et al., “Penguatan Pendidikan Karakter di Madrasah Ia Anshori Universitas Islam Negeri Sunan Ampel Surabaya. Jl. Ahmad Yani No.117. Jemur Wonosari. Surabaya,” vol. 1, no. 2, pp. 63–74, 2017, doi: 10.21070/halaqa.v1i2.1243.

[14] Ayundasari L., “Relevansi nilai-nilai perjuangan kh. masjikur dalam pembelajaran sejarah berbasis pendidikan karakter bagi siswa ma di malang,” J. Pendidik. Sej. Indonesia, vol. 1, no. 1, pp. 40–52, 2018.

[15] Zahro M et al “The Implementation Of The Character Education In History Teaching,” J. Hist., vol. 1, no. 1, pp. 1–11, 2017.

[16] Dalyono B. and Lestariningisih E. D., “Implementasi penguatan pendidikan karakter di sekolah,” Bangun Rekaprima, vol. 03, no. 02, pp. 33–42, 2017.

[17] Seixas P., “Historical Understanding among Adolescents in a Multicultural Setting,” Curric. Inq., vol. 23, no. 3, pp. 301–327, 1993, doi: 10.1080/03626784.1993.11076127.

[18] Tonnies F., Community and Society. New York: Routledge, 2017.

[19] Sulaiman S., “Pendekatan konsep dalam pembelajaran sejarah,” J. Sej. Lontar, vol. 9, no. 1, 2012.

[20] Bungin B., “Dinamika Masyarakat Sebagai Sumber Belajar Ilmu Pengetahuan Sosial,” Geoedukasi, vol. 3, no. 1, pp. 38–43, 2014.

[21] Seymour H. M., M., & Levin, Educating for humanity: Rethinking the purposes of education. Routledge, 2015.