



Methodological Pluralism in History: Revisiting the New History and Annales Approaches in the Development of Historical Research Themes

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Abstract: *Until today, historical studies continue to evolve. The paradigm shift from traditional historical writing has ushered in a new phase for history as a scientific discipline. This study explores the pluralism of historical methodologies by reexamining the New History and Annales approaches in generating new themes within historical scholarship. The central issue addressed in this research concerns the limitations faced by historical studies in developing new and relevant topics. The study aims to provide a conceptual foundation and fresh perspectives on emerging themes in historiography. The findings reveal that methodological pluralism in history enables researchers to more easily identify and explore diverse research themes. History students and scholars are no longer confined to the traditional paradigm that centers solely on grand events and prominent figures. Contemporary historical writing offers a more inclusive, multidisciplinary, and socially relevant perspective, aligning historical inquiry with current societal issues. History is no longer viewed as an ivory tower of knowledge, but as a dynamic field capable of responding to real-world problems.*

Keywords: *Historical Methodology, New History, Annales School, Historical Themes.*

Pluralisme Metodologi Sejarah: Meninjau Kembali Pendekatan *New History* dan *Annales* dalam Pengembangan Tema Kajian Sejarah

Abstrak: Sampai hari ini, studi sejarah terus mengalami perkembangan. Pergeseran paradigma terkait penulisan sejarah tradisional membuat studi sejarah memasuki babak baru sebagai sebuah ilmu pengetahuan. Penelitian ini membahas tentang pluralisme metodologi sejarah dengan meninjau kembali pendekatan *New History* dan *Annales* dalam melahirkan tema-tema baru dalam kajian sejarah. Permasalahan yang diangkat dalam penelitian ini adalah tentang keterbatasan kajian sejarah dalam hal pengembangan tema baru sejarah. Penelitian ini bertujuan untuk memberikan dasar konseptual dan pandangan baru terhadap tema-tema baru dalam kajian sejarah. Hasil penelitian menunjukkan bahwa pluralisme metodologi sejarah dapat mempermudah para peneliti sejarah dalam mencari tema-tema penelitian sejarah. Mahasiswa dan peneliti sejarah tidak perlu lagi terjebak dalam paradigma penulisan sejarah tradisional yang hanya membahas tentang peristiwa-peristiwa besar dan tokoh-tokoh besar. Penulisan sejarah kontemporer dapat memposisikan sejarah lebih inklusif, multidisipliner dan relevan dengan isu-isu terkini dalam masyarakat. Sejarah tidak lagi dipandang sebagai menara gading pengetahuan tetapi berubah menjadi salah satu studi yang mampu menjawab persoalan yang nyata di dalam masyarakat.

Kata Kunci: Metodologi Sejarah, *New History*, *Annales School*, Tema Sejarah.

INTRODUCTION

Scientific knowledge continues to evolve in parallel with the advancement of human civilization, as it fundamentally emerges from the daily activities of humans who constantly produce various forms of knowledge, such as understanding, scholarship, insight, and expertise. According to Munip (2024), the development of knowledge is driven by three primary factors: the need for survival, the desire to fulfill greater needs, and the urge to assess the reality of human existence (Munip, 2024). Therefore, the development of science cannot be separated from the journey of human civilization itself, including in this case the science of history. History, which was initially written in a simple manner through memory and the interaction of historians with documents, has now undergone many updates through more in-depth interpretations. More systematic methods and approaches, as well as adequate supporting sciences and technology. All of this is summarized in the critical-analytical approach to history (Wibowo, 2013).

The development of historical scholarship in Indonesia has demonstrated significant progress in both the quantity and quality of historiographical works from the post-independence period to the present. Currently, Indonesia is home to approximately 168 undergraduate, master's, and doctoral programs in History, History Education, and Islamic Civilization History (*SINTA Indonesia*, 2025). This number reflects a strong interest in historical studies, which directly contributes to the emergence of hundreds, if not thousands, of prospective historians and history educators each year. However, amid this growth, various methodological challenges persist particularly among undergraduate students who often struggle with composing historiographical research. These challenges are frequently linked to difficulties in selecting research themes, accessing relevant sources, narrowing research problems, and applying appropriate approaches, theories, and auxiliary disciplines. Such issues may stem from an insufficient grasp of historical methodology and philosophy, leading students to interpret history primarily through the lens of grand, elitist, and generic narratives. In reality, there is a wide array of inclusive historical themes closely tied to social realities, which are not only relevant but also highly feasible for undergraduate research.

Emerging themes in historical studies can now be explored more extensively, particularly those that bear relevance to contemporary phenomena. Areas of inquiry such as oral history, local history, environmental history, climate history, urban history, social history, public history, and empathetic history reflect a historiographical shift toward

more multidisciplinary approaches. Consequently, historical scholarship is no longer confined to narratives of state politics, prominent figures, or grand events, but has opened space for issues that resonate more closely with everyday social realities. In line with the growing concept of methodological pluralism, historical approaches today increasingly allow for the integration of historical facts with social theory (Zed, 2010).

In this context, two major historiographical approaches serve as important foundations for students: the New History school and the Annales school. Rooted in nineteenth-century critical historical thought advanced by figures such as Edward Gibbon and Leopold von Ranke, both schools continued the spirit of methodological renewal. The New History school, pioneered by James Harvey Robinson in the United States, emphasized the necessity of incorporating the social sciences into historiography. Meanwhile, the Annales school, founded in France by Marc Bloch and Lucien Febvre, marked the emergence of the Total History and history of mentalities approaches. These were formally introduced through the journal *Annales d'Histoire Économique et Sociale* in 1929, which became a pivotal milestone in the development of twentieth-century scientific history (Zed, 2010).

Studies on historical methodology are readily available in the form of books, scholarly articles, and research reports. Several key works have explored various approaches within historical studies, including those by Mestika Zed (2010), Irwan Abbas (2014), Endang Rochmiatun (2017), Nawiyanto, Sri Ana Handayani, Dewi Salindri (2022), and Muhammad Miqdad Rojab Munigar and Widyo Nugrahanto (2025). Mestika Zed, in his book *Pengantar Filsafat Sejarah* (2010), discusses the development of methodological discourse across different schools of historical philosophy. Irwan Abbas, in his scholarly article *Memahami Metodologi Sejarah Antara Teori dan Praktik* (2014), explains the role of historical methodology in the practice of historiography. Endang Rochmiatun, in her book *Filsafat Sejarah* (2017), explores conceptual patterns, theories, and models emerging in historical scholarship. Nawiyanto, Sri Ana Handayani, and Dewi Salindri, in their article *Annales School of History: Its Origins, Development and Contributions* (2022), focus on the Annales School's approach to modern historical studies. Lastly, Muhammad Miqdad Rojab Munigar and Widyo Nugrahanto, in their article *Diantara Dua Mazhab: New History dan Annales dalam Kontribusinya Terhadap Narasi Sejarah Indonesia* (2025), examine Indonesian historical narratives shaped by the New History and Annales schools.

This study focuses on the concept of methodological pluralism in history as a bridge for historians and students in developing historical studies. By examining the ideas of the New History and Annales schools of thought, this article offers a new perspective in formulating research themes. Its novelty lies in two aspects: first, formulating a critical synthesis between New History and Annales within the framework of methodological pluralism; second, demonstrating the relevance of this approach to contemporary themes such as environmental history, disaster history, and popular culture history. Thus, this article does not merely describe the two schools of thought but also presents an applied and contextual methodological perspective. This approach encourages students to boldly choose inclusive and relevant themes related to contemporary issues, so that history does not merely serve to record the past but also makes a tangible contribution to understanding and addressing the challenges of contemporary society.

RESEARCH METHODOLOGY

This research employs the historical method and literature study. The historical method involves critically examining and analyzing historical data to imaginatively reconstruct past events (Rustamana et al., 2024). It is based on systematic principles and governed by a set of methodological rules (Garraghan, 1957). The historical method consists of several stages, including heuristics (source collection), source verification (internal and external criticism), interpretation, and historiography (Notosusanto, 1978). Meanwhile, the literature study is a research method that seeks information through library research to construct the research framework and obtain the necessary data relevant to the study (Zed, 2004,).

During the research process, the researcher conducted an in-depth review of literature related to historical themes from various sources, including the library of the History Education Study Program, the Faculty of Social Sciences and Law at Universitas Negeri Jakarta (UNJ), the main UNJ library, the National Library of Indonesia, and several websites providing digital literature (journals, e-books, and news portals). Following the literature study, the researcher employed the historical method by verifying data, interpreting the findings, and compiling them into a historical research narrative.

RESULT AND DISCUSSION

In simple terms, history can be understood as a process of retelling past events based on the collection and processing of historical data into coherent arguments or interpretations. When this process adheres to the principles and scientific methods of historical writing, the result can be categorized as historical fact. However, in practice, the construction of history is inevitably influenced by human attitudes, emotions, and life orientations. Consequently, although initially intended to be objective, perspectives on past events may gradually become relative over time.

History consists of a collection of facts that have been verified (confirmed). These facts are uncovered by historians through historical data found in various forms, such as documents, inscriptions, and other sources. As stated by E.H. Carr (2014):

"Historical data are like fresh fish laid out on the fishmonger's table. It is up to the historian to choose which fish suit their purpose, then take them home to be prepared and presented in the form and style that they find most compelling (Carr, 2014)."

Therefore, historical facts are often perceived as scattered pieces of a puzzle, existing in various forms. In this context, the historian acts as an agent who reconstructs these fragments, striving to reassemble them as closely as possible to their original form, despite the inherently relative and imperfect nature of such reconstruction. This process ultimately results in a written narrative that is recognized as historiography, or the writing of history (Fatchor, 2017).

The Scope of Historical Thought

History is a narrative of the past that is recorded through various historical objects and carries two principal meanings: as an event (in the existential dimension of human life) and as a narrative or scientific study (examined within the framework of the philosophy of science). In the context of the philosophy of history, these meanings are divided into speculative philosophy of history, which explores the meaning and purpose of historical processes, and critical philosophy of history, which examines history as a science through methodological approaches, questions of truth, objectivity, and causality (Bekker, 2018). Kuntowijoyo (2013) defines history as a reconstruction of past events, while E. H. Carr (2014) views history as an ongoing dialogue between the historian and historical facts, situated between two poles: Scylla (history as a collection of objective

facts) and Charybdis (history as the historian's subjective interpretation) (Carr, 2014; Kuntowijoyo, 2013).

Mestika Zed (2003) outlines three conceptual dimensions of history: common-sense history, scientific history, and philosophical history. Common-sense history refers to general historical knowledge that is widely accepted by the public as common truth, whereas scientific history is derived through systematic methods and disciplinary principles of historical science. Meanwhile, philosophical history seeks to understand the past through metaphysical theories and universal laws that are often speculative and deterministic in nature (Zed, 2003). These various definitions proposed by historians demonstrate that history can be interpreted in multiple ways, ranging from the scientific reconstruction of the past to an epistemological perspective that emphasizes universal laws (Hegel, 2014).

The Golden Era of History (19th Century)

In the 19th century, Europe became the epicenter of the development of empirical thought, which significantly influenced the social sciences, including historical studies. The enthusiasm for empirical approaches gave rise to new figures and concepts in the philosophy of history, particularly within two major schools of thought: positivism and historicism. Positivism emphasized a systematic and objective scientific method grounded in general laws of causality, asserting that historical explanations should follow a uniform logical structure. In contrast, historicism rejected generalization and stressed the importance of understanding historical events in detail by immersing oneself in the mindset and experiences of people in their own time (Zed, 2010). This school of thought was rooted in the idea of the spirit of the age (*zeitgeist*) and in Leopold von Ranke's principle of "*wie es eigentlich gewesen*," or history as it actually happened (Prayogi, 2021).

From the tension between these two major schools of thought emerged critical philosophy of history as an antithesis to the conventional speculative philosophy of history. This school arose from a complex intellectual dynamic and was formally initiated when Wilhelm Dilthey, in 1883, introduced a new branch of the philosophy of history that emphasized an empirical approach to understanding the past. Rooted in the German School (University of Göttingen), critical philosophy of history subsequently spread across Europe as an approach that demanded historical writing to be grounded in research, documentary verification, and primary archival sources. Critical philosophy of

history (also known as analytical philosophy of history) regards history as an independent discipline with its own epistemology, methods, and conceptual frameworks (Prayogi, 2022). Its primary task is to unify the fragmented perspectives from various historical specializations and to reconstruct the pieces of the past in a coherent and accountable manner (Rochmiatun, 2017). With its epistemological framework, critical history serves as a valid methodology for representing the past and reinforces history's position as a self-standing academic discipline (Kuntowijoyo, 2008). Over time, the debate between speculative and critical philosophies of history continued to evolve, eventually giving rise to various reformist schools of historical methodology in the early twentieth century.

New History and Annales Schools

Amid the prolonged debate between critical and speculative philosophies of history, the early twentieth century marked the emergence of new thinkers who brought a spirit of renewal to historical writing. The tradition of historiography, previously dominated by a focus on chronological events and prominent figures, began to be challenged by more inclusive and socially oriented approaches. Azyumardi Azra (2002) observed that historical writing tended to concentrate on political themes, such as states, kingdoms, systems of power, monarchs, and societal elites while overlooking the roles of marginalized groups outside the sphere of authority (Azra, 2002). In response to this imbalance, historians began incorporating social dimensions into historical analysis, eventually giving rise to two major intellectual movements that significantly shaped the development of modern historical studies (Marta, 2024).

New History represents a reform movement in historical methodology, characterized by increasingly complex approaches and openness to auxiliary disciplines. Historians involved in this movement began to incorporate insights from other fields, including the humanities, such as anthropology and the social sciences, such as politics, economics, and sociology, thus allowing the study to take on anthropological (Anthropological History) or sociological (Sociological History) orientations (Thohir & Sahidin, 2019). Kuntowijoyo (2013) emphasized that the relationship between history and the social sciences is reciprocal and mutually beneficial, as social sciences frequently adopt historical approaches in their research, while history gains from the concepts and methods of the social sciences (Kuntowijoyo, 2013). As a result, New History is often

regarded as a form of social history, which is more inclusive and attentive to the broader dynamics of society.

The leading figure behind the emergence of the New History school was James Harvey Robinson (1863–1936), who, through his book *New History* and in collaboration with his colleagues (Frederick Jackson Turner, Charles Beard, and Vernon L. Parrington) proposed a new definition of history in a scholarly publication in 1912. New History rapidly gained prominence in the United States as a response to the rise of new ideas in both historical studies and the social humanities. Robinson emphasized the importance of integrating other academic disciplines into historical writing in order to broaden and deepen our understanding of the past. Thus, history was no longer to stand alone as a political narrative but was to adopt a multidisciplinary approach. Unfortunately, this school of thought did not develop within a permanent institutional framework, and as a result, its proponents remained dispersed and were not formally institutionalized (Munigar & Nugrahanto, 2025).

While the New History movement was gaining momentum in the United States, a new methodological movement in 20th-century historiography emerged in Europe (specifically in France) known as the Annales School. This school was pioneered by Marc Bloch and Lucien Febvre from the University of Strasbourg. The movement began in 1929 with the establishment of the journal *Annales d'Histoire Économique et Sociale*, which became the primary platform for historians associated with this school, often referred to as *Annalistes*. The Annales School was influenced by the structuralist thinking of Claude Lévi-Strauss, who argued that hidden, systemic, and unconscious structures underlie human institutions and cultural practices. Drawing from this framework (Thohir & Sahidin), the Annales School emphasized the importance of long-term studies of social, economic, geographical, and cultural structures that lie beneath short-term political or personal events. These underlying structures were considered external to human consciousness but instrumental in shaping both mental and physical aspects of social life (Azra, 1996).

The Annales School developed through three major phases: the first phase (1920–1945) was marked by Marc Bloch and Lucien Febvre's efforts to challenge the dominance of political history and great-man narratives; the second phase (1945–1968) was led by Fernand Braudel, who introduced the concept of *longue durée* in the analysis of long-term historical change; and the third phase, beginning in 1969, signaled the Annales School's

growing dominance in historical methodology (Nawiyanto et al., 2022). Alongside the New History movement, both schools have served as essential foundations in the era of methodological pluralism that followed the debates between critical and speculative philosophy of history. By adopting multidisciplinary approaches involving the social sciences and humanities, historical methods have become more comprehensive and open to new thematic inquiries. Although complementary, Kuntowijoyo (2013) emphasizes a fundamental distinction: history is diachronic and focuses on unique, singular events, while the social sciences are synchronic and analyze recurring, general patterns (Kuntowijoyo, 2013).

However, this pluralism in historical methodology is not yet fully reflected in historical research practices in Indonesia. For example, in the History Education Study Programs at Universitas Negeri Jakarta and Universitas Sriwijaya, new themes such as Green History, Empathy History, etc., are still rarely chosen by students. Research tends to focus more on political or social history, while environmental history, disaster history, etc., are less popular because there are no supporting courses. This situation highlights a gap between the theoretical discourse of New History and Annales and research practices at the student level. Therefore, it is important to strengthen methodological pluralism in history within the curriculum to ensure that contemporary themes like environmental history and Green History receive adequate space in the development of historical scholarship.

The Development of New Themes in Historiography

1) Oral History

Oral history is a method of collecting historical sources through oral (spoken) information. It serves as a technique for gathering historical data by conducting interviews to extract oral testimonies. Oral history aims to document the memories of historical actors, especially when written records of past events are scarce or incomplete. Therefore, additional information must be obtained through interviews with historical figures, participants, or eyewitnesses in order to construct a more comprehensive and experiential understanding of the past (Abbas, 2015). This method is rooted in the scarcity of documents, the oral nature of certain cultures, and the richness of oral traditions within communities. As such, oral history is viewed as an alternative means of accessing historical facts (Priyadi, 2020). Oral history offers a new dimension to historical methodology, providing sources that resemble autobiographical accounts but with a

broader scope (Thompson, 2012). One example is the book *"The Year That Never Ended: Understanding the Experience of the Victims of 1965"* by John Roosa, Ayu Ratih, and Hilmar Farid (2004), a collection of oral history essays. Hence, students can explore oral history themes by focusing on local issues within their communities.

2) Local History

Local History refers to the concept of "local," which denotes a specific place or space. Thus, local history is the study of the past within a defined area, with its boundaries determined by the historian based on justifiable and widely accepted considerations (Fauzan, 2020; Priyadi, 2015). Local history often intersects with oral history, especially in cases where documentary sources are scarce and oral traditions become the primary means of historical reconstruction a common situation in Indonesian contexts due to the strong presence of oral culture. According to Jan Vansina (2014), oral traditions consist of verbal messages that report on the past beyond the present, including spoken narratives, songs, oral storytelling, and other forms of verbal communication (Vansina, 2014). Therefore, students can explore local history themes within specific regions by examining local events, cultural products, social conditions, livelihood systems, customs, belief systems, and other community practices.

3) Social History

Social history is a major theme in historical studies that focuses on the social aspects of society (Siregar et al., 2023). It encompasses a broad range of topics and often overlaps with economic history, forming what is known as socio-economic history (Kuntowijoyo, 2003, p. 39). For instance, when examining the history of farmers, the analysis goes beyond issues such as debt, lack of capital, material shortages, or taxation. It also explores broader socio-economic problems like poverty, climate uncertainty, middlemen exploitation, modernization, and social change. Social history includes demographic subjects such as population, migration, urbanization, crime, and poverty (Kartodirjo et al., 2016, p. 3). One such example is Putra's (2021) study titled "Perubahan Sosial Masyarakat Sungsang Tahun 1990–2015" (Social Change in the Sungsang Community, 1990–2015), which examines the shifting habits of fishing communities and the threat modernization poses to economic, cultural, and food security (Putra, 2021).

4) Urban History

Urban history is a historical theme that focuses on events that occurred in urban areas in the past. The scope of this theme is limited to cities as geographical spaces, and does not extend to other spatial contexts such as villages, forests, or seas (Basundoro, 2012). Urban history typically explores the development of cities across different historical periods, such as prehistoric cities, traditional cities, colonial cities, and modern cities. It also includes topics related to urban planning, such as administrative cities, urban ecology, urban politics and architecture, urban planning, and housing. Furthermore, it examines social, economic, and cultural aspects of urban life, including social change, trade cities (economic), industrial cities, urban culture, symbolic cities, ethnicity, and urban lifestyles (Makkelo, 2017). For example, the study by Farida Wargadalem, Diki Tri Apriansyah Putra, and Wasino (2023), titled *"Cosmopolitan Palembang: Palembang's Interconnection and Global Trade in 1900–1930,"* analyzes the colonial urban planning of Palembang and its status as an international trading hub and a cosmopolitan city (Wargadalem et al., 2023).

New themes such as oral, local, social, and urban history have their theoretical foundations in the development of modern historiography, such as Thompson (2012) and Vansina (2014) for oral history, Priyadi (2015) for local history, and the Annales tradition and socio-economic history, which were later developed in Indonesia by Kartodirdjo et al. (2016). In the Indonesian context, the limited availability of written sources actually makes these themes relevant because society has a strong oral tradition, colonial archives that can be critically examined, and a rich local culture that is still alive. This makes it easier for students to apply these themes through simple methods such as interviews, community studies, and observation, enabling research to be conducted creatively despite limited sources.

History and Contemporary Issues

1) Green History

Green History is a new approach in historical studies that accommodates environmental awareness within the context of history education. Rooted in the tradition of Environmental History, which explores the historical relationship between humans and nature, this approach aims to analyze past environmental issues (Pawson & Christensen, 2015). Green History, however, goes further by presenting itself as a critical

movement that integrates environmental history with environmental education (ecopedagogy) to foster historically grounded environmental consciousness. It seeks to connect past environmental problems with current ecological crises. For example, the major flooding in Bekasi Regency, West Java, has been attributed to a lack of water catchment areas and the narrowing of key rivers in the Bogor and Bekasi regions (Hammada, 2025). Historical research has revealed that many of these areas were previously swamps or lakes that have since been filled and converted into residential zones (Lutfi, 2023; Sakti, 2025). The effort to advocate for environmental restoration by disseminating findings from such historical environmental studies is what defines Green History.

Green History encompasses efforts to cultivate environmental awareness through historical approaches, by tracing the trajectory of human-nature relationships in various past contexts. For example, the establishment of the *Crikserta* Park by Dapunta Hyang Sriwijayana, as recorded in the Talang Tuwo Inscription, reflects the Sriwijayan king's ecological concern through the creation of green public spaces aimed at fostering harmony between humans and other living beings (Yenrizal, 2021). Furthermore, Green History can also address the issue of climate crisis—one of the key concerns of the United Nations' 17th Sustainable Development Goals (SDGs), by examining historical instances of environmental degradation, such as deforestation, land conversion, forest fires, greenhouse gas effects, and other ecological disruptions.

2) Emphaty History

Empathy History is a historical approach that integrates concepts from psychology, historiography, and practical pedagogy to foster a deeper and more humanistic understanding of past events. Rooted in psychological theory, which emphasizes the comprehension of thoughts and emotions within social contexts, empathy plays a crucial role in bridging understanding between individuals across time and circumstances (Husna et al., 2021). In historical studies, empathy is applied to grasp the mentality, values, beliefs, and actions of historical actors without moral judgment, by reducing the subjectivity of the historian in order to view facts more objectively (Yilmaz, 2007). As a research theme, empathy history enables students to examine historical events especially controversial ones from a more equitable and reflective perspective,

thus fostering the production of historical narratives that are both humane and justice-oriented (Aderoben et al., 2024).

3) Public History

Public History refers to efforts to engage the public in historical activities, both in the reconstruction of past events and in the dissemination of historical narratives to broader audiences. According to Faye Sayer (2017), public history involves communicating history to the public or involving the public in the practice and production of history. Similarly, Christel Annemieke Romein and colleagues (2022) describe public history as a field of theory and practice concerned with the methodological study of history as something created, practiced, and utilized by and for the public (Romein et al., 2022). In simple terms, public history is the effort to involve society in reconstructing historical events and communicating them back to the community, a history created by, from, and for the public (Amboro, 2020).

According to Marko Demantowsky (2019), public history is a research- and practice-oriented discipline committed to an open and inclusive conceptual internationalization, enabling the involvement of various actors beyond the academic sphere in reconstructing and communicating history to the public (Demantowsky, 2018, p. 3). Based on various scholarly perspectives, public history explores the relationship between historical inquiry and society through the processes of producing and disseminating historical knowledge. Accordingly, students can conduct public history research by exploring local history, urban history, social history, collective memory, oral traditions, and similar topics that encourage active public participation. They may also investigate the dissemination processes of historical studies to the public, aiming at broader historical preservation and education.

CONCLUSION

The development of historical writing has undergone a significant shift from traditional approaches toward more inclusive, multidisciplinary, and socially relevant perspectives. This transformation has been shaped by the emergence of methodological pluralism in historical studies, pioneered by new schools of thought such as New History and the Annales School, which have opened up new avenues for non-traditional historical themes. As a result, students are no longer confined to classical historical topics that often

present challenges in research implementation, as a wide range of contemporary themes are now recognized as legitimate domains within historical inquiry.

In further exploring emerging themes in historical studies, researchers may consider incorporating topics such as identity history, minority history, media history and disinformation, health history, global history, legal and justice history, cultural history, and others. These underexplored areas offer significant opportunities for future research that not only enrich the body of historiographical knowledge but also reinforce history as a discipline that remains relevant in addressing various issues of the contemporary world.

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