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How to Implement the Philosophy of History in Historiography: A Study

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Abstract. Philosophy of history is an integral part of historiography and historiography is a reconstruction process carried out by humans from their curiosity about historical events. Thus, this article aims to review how the philosophy of history can be implemented in historiography (historical writing). This article is a literature-based literature review with a qualitative approach. The reviews in this article were obtained from various sources related to the philosophy of history and historiography. From the results of the review it is known that the philosophy of history can at least be implemented in historiography by looking at two main scopes. First, in the form of a contemplative philosophy of history which seeks to ensure a general goal that manages and controls all events and the entire course of history and second, in the form of an analytical philosophy of history which aims to test and appreciate the methods of historical science as well as the certainty and assessment of the results of analysis.

Keywords: essence of history, historical writing, organized history, historical reflection.

Introduction

The study of philosophy in general has been obtained by most people who study at the tertiary level. Philosophy is generally defined as the mother of all sciences. Philosophy has a very broad dimension in science, giving birth to many scientific branches (Benton & Craib, 2023). This also

positions philosophy as an analysis of the process of scientific explanation which is different from the position of science which only explains (empirical) facts. The broad scope of philosophy can include various empirical facts in life, both natural and human facts. With its broad scope, philosophy is able to influence the perspectives of various sciences (Weyl, 2021).

History as a science, in carrying out an explanation, requires the help of other sciences, including philosophy (Roth, 2019). However, it is necessary to understand that philosophy within the scope of humanities/social science will talk about humans abstractly/broadly to the things that lie behind human life itself. Meanwhile, history as a science has as its object the study of historical events experienced by humans in the past (Shan, 2020). History as a science can become unscientific if philosophy begins to moralize and abstract humans, because history examines humans and the events they experience uniquely and specifically (Kuntowijoyo, 2010). If history talks about humans, then what is being discussed is certain people who have a time and place, and are involved in events. Philosophy on the other hand, if it talks about humans, then humans are humans in general, humans who only exist in the imagination. However, sometimes history is not only always factually correct, but also philosophically correct (Kuntowijoyo, 2003).

History as a science is also influenced by the study of philosophy. The philosophical approach to history ultimately gave birth to the study of the philosophy of history. According to modern researchers, the birth of the philosophy of history was due to the tendency of humans to be known as "historical animals" (Lloyd, 2019). Since ancient times, humans have continuously observed historical events that exist and occur around them (Franco, 2021). They also reflect on its meaning, looking for a relationship that can explain its movement in terms of the factors that give rise to it and the effects it produces. Curiosity and awareness to search for what humans have is the reason for the birth of the philosophy of history (Miščević, 2020). Human curiosity about events that have occurred and been moved to a particular nation, society or individual leads to understanding and studying the event philosophically (Muchsin, 2002). In subsequent developments, the philosophy of history developed into a scientific discipline that has diverse meanings and a broad scope.

As a literature review, this article was written using a method based on extracting library data/literature studies from several (written) literature sources (Gottschalk, 1975). Writing was carried out through a process of extracting data from various reference sources which discussed various articles/writings related to historical philosophy published in public media (Prayogi, 2023). These sources can be accessed through various places (libraries) and open internet media. This article can be an extract from various related articles and writings. Thus, this article is more of a synthesis of existing writings, to be seen in relation to what can be done in the current context.

Research Problem

Philosophy of history is important to be able to build awareness in writing history/historiography. The presence of philosophical studies in history is very interesting because both are able to study the past more analytically and comprehensively. Thus, this article looks further at how the philosophy of history can be implemented in historiography so that the resulting historiography can be even better.

Research Focus

The focus of this article is to provide a comprehensive picture regarding the implementation of the philosophy of history in historiography. With a comprehensive picture, a study of the philosophy of history will be obtained which can be of value in developing historical works.

Research Aim and Research Questions

This article aims to review how the philosophy of history can be implemented in historiography. The main focus of this article is, among other things, answering what philosophy of history is conceptually and how the philosophy of history is implemented in historiography.

Result and Discussion

Philosophy of History: Scope and Aims

Before discussing further the meaning of philosophy of history, it is necessary to understand that the term philosophy of history itself does not actually mean a diversion from combining two etymological meanings, namely the words philosophy and history. But more than that, namely as a discussion of a scientific discipline, which has its own discussion insights, methods, paradigms and perspectives (Muchsin, 2002).

However, even though they are different, both philosophy and history (as sciences) will need each other. In this case, history talks about the past, while philosophy talks about how to think rationally and analytically (Collingwood, 2020). These two sciences will be very synergistic in solving problems that are emerging in this contemporary era, where the science of history provides a picture of the past, where in the past there have been various kinds of problems, both problems including political, governmental, political and social problems. social, economic and religious issues and are expected to explain or even provide justification for what is happening now, as well as finding the roots of identity and even orientation towards the future. In other words, this hope includes the social function of history, namely predictions of the future (Tamburaka, 1999). Meanwhile, the science of philosophy provides a touch of thought that encourages humans to think analytically about every historical event which then explains how to make the past into an act or lesson in the present related to problems that are not much different from those that occurred in the past, so that humans able to pick a contemporary message in order to build an ideal modern human life. Thus, it can be drawn to a conclusion that the task of philosophy in history is to move human thinking to reconstruct the past as a lesson or wisdom for the present, and design the future (Supardan, 2009).

For this reason, etymological understanding will not be able to define the meaning of "philosophy of history" in its entirety. This can be seen from the study of the philosophy of history which provides a new direction regarding the philosophical view of a historical event, rather than combining the objects of study from philosophy and history as a whole and unified, because even though philosophy and history both have points of contact in the study of humans, they both live in different time and space. The philosophy of history then does not unite this space-time in one common point, but creates a new space and time that is clearly different from the space-time of philosophy and history (Kartodirdjo, 1990). Simply put, the philosophy of history is actually one word (which has no equivalent term in scientific terms) so that etymologically it means the origin (per) word, therefore the philosophy of history has no position in the etymological sense.

If studied in relation to its origins of the use of the term, the expert who first used the term philosophy of history was Voltaire. At first Voltaire used it in the preface to his work entitled *Essay sur les moerres et l'esprit de nations*. The foreword to the book itself is entitled *Philosophie de l'histoire*, which means philosophy of history. The book is a collection of articles written by Voltaire in the period 1753-1758 AD (Bevernage, et al., 2019). Since then, precisely when the term was used in 1756 AD, the term philosophy of history has begun to be widely known by the public. Voltaire, thus, is famous as the figure

who first used the term philosophy of history. It's just that in compiling and extending the definition of a term, within the scope of a systematic and lengthy study of the philosophy of history, the term was popularized by Herder. Herder expressed this in his six-volume work entitled *Ideen sur Philosophie der geschichte der menscheit*. It was Herder who first formulated the realm of discussion and problems of the philosophy of history. According to some experts, the term philosophy of history itself sometimes tends to be equated with the term "theory of history" (Torstendahl, 2020)

The philosophy of history is one part of the history of the final causes of an event and wants to provide answers to the causes and reasons for all historical events, where the philosophy of history tries to find explanations and tries to enter into the minds and thoughts of human ideals and provides information about how something came into being. The country, how was the process of cultural development until it reached the peak of its glory and finally experienced a decline as experienced by top countries in the past accompanied by the role of famous leaders as subjects who made history in their time (Tamburaka, 1999). Philosophy of history can also be interpreted as a review of historical events philosophically to find out the essential factors that control the course of historical events, to then summarize the general laws that remain, which direct the development of various nations and countries in various periods and generation (Khudairi, 1987).

From several existing understandings, it can be concluded that the philosophy of history is an effort to study and examine historical events by considering their truth and falsity. However, it should be noted that the use or application of the term "historical" philosophy, should not simply mean that the philosophy of history only deals with the past. On the other hand, the philosophy of history is a study of continuous currents that originate from the past and continue to flow into the future (Sweet, 2019). Time, in examining this type of problem, must not be considered only as a vessel (filled by historical reality), but must also be seen as one of the dimensions of this reality (Tim Penulis, 2006). This assertion makes it clearer that the philosophy of history will view historical events with a different lens from philosophy and history itself. Philosophy of history means how to see a historical event from a philosophical perspective (Mandelbaum, 2019). This view requires an analytical attitude in assessing the truth of a historical event which resulted in the present and future.

In modern studies, the philosophy of history has become a theme that contains two different aspects of the study of history. The first aspect concerns the study of research methodology in this science from a philosophical aim. In short, this aspect contains an analytical examination of historians' methods. This analytical testing is included in the field of analytical activities of philosophy, namely activities that characterize philosophical thought in modern times in a special way, where the thinker is concerned with analyzing what can be called human intellectual means. Second, it studies the nature of thought, the laws of logic, the harmony and relationships between human thoughts and reality, character, reality, and the appropriateness of the methods used to lead to true knowledge (Jordanova, 2019). From another perspective, the philosophy of history seeks to discover the composition of every science and general human experience.

To get the scope of history, you also have to pay attention to the meaning of history, where history is sometimes interpreted as events that occurred in the past (the totality of past human actions) or history as past actuality, and sometimes it is also can be interpreted as narrative about events. These events (the narrative or account which construct of them now) or history as record. These two meanings of the word history are important because they open up two possibilities for the scope or field of study of the philosophy of history. First, it is a study in the form of traditional historical study, namely the course of history and its development in an actual sense. Second, it is a study of the process of philosophical thought regarding the course and development of history itself (Basit, 2008).

The philosophy of history also has specific goals that are different from history or historical science. The aim of the philosophy of history is to find the basics of value in events as well as examine the opportunities for truth and error in the methodology of historical science (Currie & Walsh, 2019). The aims of the philosophy of history include: Investigate the final causes of historical events in order to reveal their true nature and deepest meaning; Providing an answer to the question, "where is history going", as well as investigating all the causes of the development of everything; Shaping one's historical vision so that it is broad and deep; Forming a person's historical mind so that it becomes analytical, chronological and wise; and, Forming and compiling the content, essence and meaning of history, so as to be able to develop a world view for the philosophy of world history (Tamburaka, 1999).

Implementation of the Philosophy of History in Historiography: Analytical and Contemplative

Basically, philosophy is divided into five fields, namely epistemology, metaphysics, ethics, aesthetics and logic. The study of the philosophy of history is a study of the process of philosophical thinking about the course and development of history itself. In this context, philosophy of history means the study of the course of historical events, or the study of the assumptions and methods used by historians. In connection with this philosophy of history, the philosophy of history will talk about the relationship between history and epistemology which becomes an analytical philosophy of history, which does not look at the historical process as a whole, but instead thinks about the main problems of historical investigation, about the ways and methods used in interpreting history, and so on. Meanwhile, history and metaphysics are contemplative historical philosophies that talk about history broadly to understand the goals and purposes of history itself (Krijnen, 2020). It is through these two aspects that the philosophy of history is implemented in historiography.

Analytical historical philosophy is implemented in the historical methodology/social science approach to history which provides historical explanations aimed at clarifying events that occurred in the past so that they can be understood as a whole. Explanation is carried out based on a logical pattern and can be understood by reason. For further information, see (Kartodirdjo, 1990). The analytical philosophy of history will discuss translation or interpretation in history and the problem of objectivity (Ervias, 2024). Analytical philosophy of history will speak about interpretations of historical events experienced by humans as the perpetrators. In reading the interpretation of a historical event, analytical historical philosophy will be built on the foundation that the interpretation or interpretation of history will follow a logical/physical interpretation without involving the existence of the supernatural/metaphysical.

Analytical historical philosophy is an analytical and skeptical attitude towards historical events, historical concepts, historical theories, and historical writing which is full of subjectivity. The analytical philosophy of history urges that it is not easy to simply trust other people's understanding of history, so that historical science will continue to develop. Analytical historical philosophy seeks to provide answers and explain the logic of explanations presented by historians and whether historical narratives have objective validity (Rapar, 1996). To answer this, it must be logically explained about the main problems that exist in a historical explanation, such as the objectives of historical investigation, the way historians describe and classify their material, the way they arrive at supporting explanations and hypotheses, assumptions. and the principles that outline their mode of inquiry and the relationship between history and other forms of inquiry.

In the view of the analytical philosophy of history, there is a desire for the logic of interpretations that are considered accepted in historical studies to be subject to general laws such as those in research in the natural sciences (physics). In other words, the question arises whether the methods of the

physical sciences can be applied to history, so that it could causally link historical realities and their consequences with all the necessity and necessity contained in the idea of causality. There is an opinion that wants to ensure that all events that occur in history can be predicted, if all conditions are considered in more detail, it would precede and cover them (Langer, 2018). Because the logical causality used in interpreting history is able to provide general laws that make it possible to predict what will happen in the future. Such rational predictions, about what is likely to happen under certain conditions at a certain historical moment, are impossible except on the assumption that there are general laws that govern history and are worthy of application. The laws themselves are impossible to achieve except by experimental study. The emergence of positivism wanted to strengthen that history must have legal provisions that are based on real sources and indeed have empirical facts. This school wants historians to research and discover the laws of history in the same way that physicists have done in discovering the laws of motion of physical and astronomical objects so that historical events become completely scientific in character and are established on the basis of -a foundation controlled by scientific law (Zakaria, 2007).

Apart from the matter of logical interpretation with its various methods of a historical event, the scope of analytical historical philosophy is the position of the interpreters themselves which does not allow them to be absolutely neutral. Complete neutrality in the study of history is difficult to achieve. Because historical knowledge, like other human knowledge, diverts input directly to another language and subjects it to its forms, categories and special demands. In this way, the theory of relativity will emerge in history.

Analytical historical philosophy is based on the research object of how the past is explained. A philosopher of history examines the means (such as methodology, approaches, methods, procedures, rules, rules, etc.) used by historians to explain the past in a way that can be scientifically justified (Reisigl, 2017). Analytical philosophy of history is often called analytical philosophy of history. In this context, analytical historical philosophy is (considered) better in historical studies because it explains or narrates past events in a way that can be accounted for. Analytical historical philosophy discusses the truth of sources or means. The problem he faced was about historical explanation or in particular the problem of cause or effect. History examines certain methods used to explain a problem, such as long-term and short-term causes, while analytical history explains the problem of forms of explanation in its various elements, both determinism and indeterminism (Tosh, 2015).

The analytical philosophy of history lays out a strategic position, the extent to which it can be obtained correct knowledge about the past and the nature of that knowledge. The relationship between analytical philosophy of history and the study of history is the same as the philosophy of science and knowledge. Both examine philosophically how the process of collecting knowledge occurs and how this process can be justified from a scientific point of view. However, based on the explanation above, it is clear that differences of opinion will be very widespread here, because a historian's philosophical point of view will greatly determine the results he achieves, also in his reading of historical texts. With this, the reality can arrive itself, or in other words, reality opens itself (objectively). To recognize the elements of/causes of sources of distortion requires a process of recognizing oneself that subjectivity is the entry point to objectivity, the depth of independence (to accept or reject something, "am I bound by something, so that I can say something as it should be, as it is") , as well as the depth of 'self-criticism' (am I not lying, distorting the existing reality, does he really know what he is facing, does a reserve not need to be made, and so on). It also requires adjustments to object determinations (certain objects can only be found properly when using certain methods). Therefore, historical truth is not because it has been established as history on various occasions, but because it really has objective evidence whose truth is established through a method of science and historical facts themselves (Mandelbaum, 2019).

Apart from being implemented in the form of an analytical philosophy of history, the philosophy of history in historiography also manifests itself in the form of a contemplative philosophy of history which is a philosophical reflection on the nature or characteristics of historical movement, so that the inner structure contained in the process of historical movement as a whole is known. Contemplative historical philosophy is closer to metaphysical in nature, full of uncertainty, and this gives rise to a critical attitude by experts/historians (Speer, 2018). If history is metaphysical, how can it be believed and also can prove the truth of history explained by this conception? Contemplative historical philosophy seeks to find a basic structure in the overall flow of history and is not satisfied with just describing past conditions, so it searches for a hidden inner structure. This historical process is generally, there are three things that contemplative historical philosophy studies, namely the pattern of historical movement, the motor that drives the historical process, and the purpose of historical movement. Through these three things, especially for the third, contemplative historical systems not only differ from "ordinary" historical studies because they specifically look at the future, also, in their disclosure of the past, the way a contemplative philosopher of history works is different from the way a "normal" historical researcher works. What is discovered and revealed by an "ordinary" historical researcher is, for a new contemplative philosopher of history, a starting point. If a contemplative historical philosopher understands how the historical process occurs (this is where an "ordinary" historical researcher stops), then he wants to find a deeper meaning or tendency in this process (Zakaria, 2007).

Often, there's dissatisfied feeling with a presentation and explanation of the historical process as it happened, and also to give a meaning to the past, so that human activities in the past gain meaning. Furthermore, contemplative historical philosophy also pays attention to discussions to limit the patterns of movement that history follows in its journey and examines the factors that give rise to a particular pattern in historical movement. This step is carried out by uncovering the general laws that dominate the movement, in addition to the observers' attention to finding the meaning of the movement. Sometimes there are those who argue that the meaning of movement is development towards freedom, justice, the realization of God's will, progress towards upholding human will, and so on (Fain, 2015)

A contemplative historical philosopher views the flow or process of factual history in its entirety and tries to find a basic structure in that historical process. Contemplative philosophy of history seeks a hidden but existing deep structure in the historical process that explains why history occurs as it does (Louis O. Mink, 2022). The historical process in contemplative review not only discusses everything that has come to the present, but also what will still happen. This means that the contemplative philosophy of history addresses the problem of prediction, the problem of the future. The contemplative philosophy of history then tries to find in the series of events and human actions in the past a pattern, structure, theme or meaning that goes beyond the field of history, which raises questions such as "what is the meaning (essence, significance, purpose) of history?" or "what really drives the historical process?", as well as "what is the ultimate goal of the historical process?". By being able to answer these questions, historians can make "forecasts" regarding the development of society in the future. However, it should also be remembered that the principles used by contemplative historical philosophies (philosophers) to interpret historical processes are very varied. There are those who base their interpretations on empirical, metaphysical and religious considerations. Because the principles used are different, of course the interpretation results that will emerge will be different and varied (Rapar, 1996). This then produces schools/schools and theories in history.carried out in more depth. Three things are the center of attention of contemplative historical philosophy, namely patterns in the historical process, the driving force of history, and the purpose of historical events. From this view then emerged a theory about historical movement patterns, the motor that drives the historical process, and the goals of historical movement (Zakaria, 2007).

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In contemplative historical philosophy there is a problem that the truth of contemplative history cannot be ascertained, even though in fact it is not only historical science whose truth is not absolute, in almost all social sciences the truth is not absolute or can be achieved but is very difficult. This is because the truth is still being explored, so that if a new truth is found that is closer to the absolute truth, then the truth that existed in the previous truth is considered destroyed. The contemplative system cannot simply be judged as true or false, certain or not, and so on, as is done in historical interpretations. Because in the contemplative philosophy of history reasons can be put forward for and against, so this philosophy is more a matter of pros or cons to this philosophy of history. The metaphysical nature of the contemplative philosophy of history also makes it increasingly impossible to ascertain the truth. Truth in a metaphysical system cannot be ascertained. However, according to philosophers, metaphysics is very important for history, because to determine how much influence people had on the event or what if the event did not happen, a historian must use metaphysics (Marmodoro & Mayr, 2019). Every science talks about truths that can be checked for truth, but not for contemplative historical

philosophy because contemplative historical philosophy is very metaphysical in nature so this needs to be used as a criticism of contemplative historical philosophy (Fain, 2015).

Ultimately this makes contemplative history unscientific. The initial picture that it can be drawn regarding scientific knowledge is knowledge that is systematically interconnected and neatly arranged, has universal laws. Apart from that, scientific knowledge cannot accept speculation about history, because the speculation is still uncertain and the truth cannot be ascertained. However, for contemplative historical philosophers, they believe that historical speculations can provide subjective certainties by looking for patterns in history and becoming predictors of the future. A contemplative philosopher of history claims that through the scientific pretensions of contemplative systems they can predict the future in the manner described. The historical researcher also must not forget elements in history that are not the same as other knowledge, for example unique, individual, separate, which are usually called idiographic.

History is not merely a series of facts from the past. History is actually a story (Byrskog, 2022). The author argues that the story (in history) in question is a connection between the reality of an event that has become a reality and a unified understanding in the human soul or providing an interpretation/interpretation of the event. This is in line with the views of several historians such as David Thomson, G.R. Elton, and H.G. Gadamer (Cox, 2023). In other words, historical writing is a representation of the consciousness of the historical writer in his time.

In historiography, there are several things that historians must pay attention to, namely the use of facts as sources, writing skills, skills in structuring facts in the form of historical writing and the historian's ability to use methods, paradigms (Prayogi, 2023) and what theories to use in presenting history as a scientific writing. The style of history writing will also be determined by where the historian comes from and each country has a different development of history writing, depending on how science develops in that country. Apart from that, the telling of history is clearly a subjective reality, because every person or every generation can direct their point of view towards what has happened with various interpretations that are closely related to their attitude to life, approach or orientation (Caro, 2018). This strengthens the view of Keith Keith Jenkins (1991) who also emphasizes that history is not a form of truth/objectivity. Therefore, differences in views on past events, which are essentially objective and absolute, will in turn become relative realities.

Thus, a historical work will be largely determined by the "value" of what is built. It is in this case that the philosophy of history finds its relevance. This philosophy of history, which means a philosophical-critical-analytical-and systematic view, makes historiography actually based on two scopes of the philosophy of history itself, as . Apart from that, the philosophy of history is actually able to present historiographic studies with a higher degree of value. As Ahlskog (2018), the author concludes that the philosophy of history is essentially able to provide added value to historical works (historiography). These values are manifested in the function carried out in a work, namely as an answer to existing problems (problem solving). a historical work that is not just a form of solace and filling free time, but a historical work that is able to raise awareness of the actual problems being faced by society such as poverty, dependency, injustice, oppression, and so on. The combination of historical awareness and actual awareness as well as future awareness will in turn encourage the spirit of society to take corrective steps in order to achieve the ideal of a prosperous, just, independent society, free from oppression.

This study also strengthens the importance of historiography as a means of seeking wisdom from past events as can be found in the work of Collingwood (2020). Collingwood said that "understanding yourself means understanding what you can do; and since no one knows what he can do until he tries,

the only key to knowing what he can do is what people have done" (Collingwood, 2020). Thus, if a nation wants to know what should be done optimally now and in the future, then that nation must learn from what its predecessors have done (Drucker, 2023). In other words, they must learn from the history of their nation.

So then, how does the philosophy of history produce valuable historiography? In this case, the author is in line with what was put forward by Jacques Derrida, a Poststructuralist thinker who stated that the truth of all texts must always be questioned (Debnath, 2019). This is because reading texts critically is the beginning of discovering historical truth. In this case, existing historiographic works must also be viewed as texts whose veracity must be doubted and, if necessary, dismantled again. In this way, rewriting history is a necessity, not a taboo item that can be imposed politically. Because the efforts of academic historians to deconstruct existing historiography have mostly served as solace and only lulled the majority of Indonesian society who are screaming in the face of difficult situations, liberation historiography must have the courage to place actual and contextual conditions as the point of departure. Only in this way can historiographic work have a close relationship with contemporary issues. In this connection, historical research does not only have to use the methodology and epistemology used in the positivism paradigm which treats historical sources in an exact and quantitative manner and is considered to "speak for itself" as is the case in the natural sciences, but also requires assistance and approaches from science - other sciences. In this way, the philosophy of history has succeeded in formulating historiography - especially critical historiography - as a valuable historiography.

Conclusions and Implications

There is several things that can be concluded from this article. Firstly, although it is still classified as a branch of philosophy, the philosophy of history is a study (science) that stands alone, which has a different definition and scope from the study of philosophy and history. In a simple sense, the philosophy of history is a philosophical-critical-analytical-systematic view of historical events. Second, the philosophy of history has two scopes, where the first scope is that the philosophy of history traditionally only looks at what is behind a historical event. This scope was later known as the scope of contemplative/contemplative philosophy of history. The second scope developed into the scope of modern studies, where the philosophy of history wants to look at the methods and methodology used in constructing a historical work. This second scope became known as critical historical philosophy. Third, a philosophy of history is needed in order to appreciate contemporary historical studies more meaningfully and satisfactorily.

Suggestions for Future Research

The study of history will be more complete, interesting and meaningful for human life today and tomorrow if the basic elements can be found. A historical researcher who knows and understands the philosophy of history will be able to find the basic structure (essence) in historical explanations. Therefore, every historian who seriously pursues his profession as a professional historian, not an amateur historian, inevitably adheres to several opinions that are rooted in the philosophy of history. The philosophy of history is important - if not impossible, it is absolutely understood by those interested in the study (science) of history and historians in order to understand events comprehensively. It is desired that every historical event actually occurs and is not only motivated by one factor with the main aim of making history an objective science (by minimizing subjective elements). To that extent, the philosophical view in history means that history must be an empirical science involving various indicators created in the positivist philosophical approach. In the end, - according to the author - the

science of history is still tied to a positive view, where metaphysics is not given space in it, although nowadays this positivism-style historical building is starting to be questioned in postmodern philosophy and deconstruction approaches in history.

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