

INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY: APPLIED BUSINESS AND EDUCATION RESEARCH

2023, Vol. 4, No. 12, 4182 – 4191

<http://dx.doi.org/10.11594/ijmaber.04.12.03>

Research Article

An Investigation about Education as Envisioned by Confucius and Its Implications for Contemporary Moral Education

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Article history:

Submission October 2023

Revised December 2023

Accepted December 2023

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ABSTRACT

This study investigates Confucius' views on education and their relevance in the 4.0 era. Confucius is known as "the great model teacher for centuries" for his dedication to education and his thoughts regarding its role, purpose, substance, and teaching techniques. Confucius founded Confucianism. Confucius felt education should be a right for everyone, not just the affluent. "No class difference in school" quickly transforms people's educational views. It makes formal schooling possible for most individuals. The idea of Confucius is innovative because people from all backgrounds desire justice and equality in education. However, a synthesis of Confucius' education concepts based on past research adds to the literature on educational philosophy. Confucius's thoughts help people worldwide understand the incredible education ideas that have ever developed in moral education. The results of this research can be guided and affect modern educational authorities and policymakers.

Keywords: *Confucius, moral education, pedagogical assumption, Theory from Confucius*

Introduction

It is believed that China was one of the cultural birthplaces of all people because of its long history, which dates back more than 5,000 years (Guo, 2009; Zhang, 2015). For a long time, China has made a concerted effort to preserve Asian cultures, traditions, and customs (Beretta et al., 2017; De Mente, 2009). The

Great Wall of China, the Forbidden City, and the Terracotta Army are examples of China's cultural and natural riches that have garnered international attention in recent years. Sensitivity to the attractive attributes of Chinese cultural and conceptual studies, i.e., the tremendous personal opinions of Laozi, Confucius, and

How to cite:

Shaoan, M. M. R., Jamil, B., Musengamana, I., Mahamud, A., Chineta, O. M., Arif, M., Namanyane, T., & Akter, J. (2023). An Investigation about Education as Envisioned by Confucius and Its Implications for Contemporary Moral Education. *International Journal of Multidisciplinary: Applied Business and Education Research*. 4(12), 4182 – 4191. doi: 10.11594/ijmaber.04.12.03

Mencius, instills a deep admiration for the national and ethnic identity of China and encourages immense respect for and cultural exchange of the points of view of great Chinese educational thinkers. In addition, exposure to these excellent benefits of Chinese cultural and conceptual studies encourages a greater appreciation for and cultural exchange of the perspectives of great Chinese academic intellectuals. Since Confucius was not just the most renowned Chinese philosopher, leader, and teacher but also the most crucial philosopher, politician, and teacher in the history of the world, he is respected as a sheng ren (sage). He is the most revered individual in all of Chinese history, dating back to both ancient and current times (Bell & Chaibong, 2003; Guo, 2009; Tan, 2013; Zhao, 2013).

The thoughts of the great master significantly impacted the tradition and education of the Asian people (De Mente, 2009; Guo, 2016; Tang, 2015). Confucianism is a moral, political, and educational ideology taught by Confucius and developed through time by his followers (Ng, 2009; Tamney & Chiang, 2002; Tang, 2015). It is an exciting and informative school of thought that contains teachings, ideas, and guidelines for lifestyle, acting, and remembering that demonstrate love for all people, worship of ancestors, respect for elders, self-discipline, rituals, etc., for the good of all people. These teachings, ideas, and rules for living, acting, and thinking are included (Bell & Chaibong, 2003; Guo, 2016; Ng, 2009). The methods that Confucius proposed for instructing others are as relevant now as when he was alive. During the reign of Emperor Wu of the Western Han Dynasty (140–87 BC), the authoritative doctrine had been built on Emperor Wu's beliefs. It occurred between 140 and 87 BC (Guo, 2009; Palmer et al., 2001; Tan, 2013; Tang, 2015). Confucianism has remained the most significant aspect of conventional Chinese philosophy during the ups and downs in Chinese history. Many Chinese and non-Chinese individuals continue to adhere to and put Confucius's teachings into reality. They have also formed, inspired, and affected the historical flow of thinking in many Asian nations, such as Japan, Korea, Vietnam, and others.

These countries include (Guo, 2009; Pohl, 1999; Tan, 2013; Tang, 2015; Zhang, 2015). Nowadays, the vast majority of people believe that one of the most significant educators in the annals of educational history all over the globe was Confucius. Since he cared about education and made substantial contributions, Confucius, the founder of Confucianism, has been called "the great model teacher" for centuries. Confucius founded Confucianism (Cooney et al., 1993; Guo, 2009; Lin, 2017; Shim, 2008; Tan, 2017; Zhao, 2013). A cross-cultural literature study establishes an essential discussion in education philosophy using textual evidence from earlier Confucian research.

The evidence comes from past research that was done. The primary method was a comprehensive review and examination of the current literary fiction on teaching, Confucianism, Vitruvius' thoughts about education, Taoism, and Confucian fundamentals from various sources, such as textbooks, published papers, and expert debates were used in The study. The review of the previously published material yielded the following themes: Confucius's belief that there should be no discrimination in education, the role, goal, substance, and teaching techniques of schooling, and Confucius's concept of the perfect teacher. These discussions include critical takeaways from Confucius's educational philosophy to demonstrate what today's educational leaders, educators, and policymakers in the twenty-first century may gain from studying his teachings.

Literature review

Education and Life of Confucius

It is believed that Confucius was born in the State of Lu, known today as Qufu City through Shandong Province, in 551 BC, and about a century and a half had passed since the Greek philosopher Socrates's birth (469-399 BC). He was given the name Qiu at birth, but his family has always used the surname Zhongni. The ancestors of Confucius relocated from the State of Song to the State of Lu because of political battles among the Song nobility. In the State of Lu, many of the cultural traditions and ideals that originated in the Zhou dynasty were preserved (Guo, 2009; Palmer et al., 2001; Tan, 2013; Tang, 2013; Zhang, 2015).

Confucius spent his childhood years during a period of history known as the Spring and Autumn and Warring States periods (770-476 BCE). During This historical period, various nations were constantly at war with one other, making life difficult for many individuals living in those nations. His father had a relatively low-ranking position in the army of the State of Lu, where he served as a commander. The young Confucius had only been three years old when he passed away. After that, his mother brought him up in a poor household. As an adult, Confucius had to put in a lot of effort to take care of himself and assist his mother, who had just been widowed. When he entered the teaching profession at the age of 30, Confucius had a variety of odd occupations, such as that of a cheng-tian, a low-level official. After returning to his birthplace, Confucius established a prestigious private school there. While there, he taught with all his heart, worked on his philosophy, collected ancient classic literature, and authored novels. Up to three thousand people sought his instruction during his lifetime. There were 72 historical figures from China, such as Yan Lu, Zeng Dian, Zigong, and others.

Confucius was renowned for his vast store of knowledge, intelligence, self-control capacity, and ability to conduct himself ethically (Palmer et al., 2001; Tan, 2013; Tang, 2013; Zhang, 2015). When Confucius was almost 50, the feudal authority appointed him to like, which translates to "minister of justice." It was due to the excellent reputation he had as a professor. He and his pupils were exiled for more than 14 years due to the anarchy in the State of Lu. While they lived as nomads, they passed through several countries, and the kings and queens of those realms did not share their political beliefs. Confucius was on the road for nearly 20 years, teaching, spreading, and putting his theories about education and governance into reality, but he could never find a decent monarch to serve. When Confucius was 68, he traveled back to his birthplace in China. He spent his last years in Qufu teaching his disciples, writing, and putting the finishing touches on the most significant Chinese literature that had ever been written. During the forty years that Confucius spent as a teacher, he penned

what is now known as the six works that make up the canon of Confucian thought.

These works are the Book of Changes, the Book of History, the Book of Songs, the Book of Rites, the Spring and Autumn Annals, and the Book of Music (Guo, 2009). At 72, the renowned educator died due to natural causes in 479 BCE. Confucius dedicated his whole life to education and established the Confucian school with the assistance of several exceptionally bright individuals who followed in his footsteps. Confucius was deeply committed to learning and taught students of all ages and backgrounds without prejudice. Consequently, people called him "the exemplar of morality for all time" (Guo, 2009; Palmer et al., 2001; Tan, 2013; Tang, 2013; Zhang, 2015).

The "No Distinction in Education" theory of Confucius

"Education should be available to everyone, no matter what their social status or position is." (Guo, 2009, p.28, cites The Analects, "Duke Ling of Wei") According to the teachings of Confucius, education is essential for everyone, regardless of their social standing or family history (Palmer et al., 2001; Tan, 2013). Education is the sole means by which one may gain further knowledge, make individuals and governments more moral, instruct individuals on how to behave morally, transform society, and maintain social order. Confucius thought that education should be accessible to all people but that only a select few should have the financial means to pursue it (Ames & Rosemont, 1998; Guo, 2009; Tan, 2017). The concept of "no class discrimination in education" ushers in a genuine shift away from antiquated conceptions of education and paves the way for most regular people to get a formal education. Since it demonstrates how vital education is for individuals from all different walks of life, It is the ideal concept.

It is widely believed that Confucius was the first to advocate for and make education accessible to people of all social classes, regardless of their financial or social standing (Bell & Chaibong, 2003; Cooney et al., 1993; Zhao, 2013). During those times, enslaved people were the only individuals who could typically

get an education. Schools were overseen and operated by feudal administrations during times of conflict; nevertheless, only members of the aristocracy were permitted to attend. So, it is possible that only members of royal families had access to formal academic education, while commoners and enslaved people were denied that opportunity. No matter how wealthy or impoverished a person was, they never came to me without completing the necessary training. According to one interpretation of a passage attributed to Confucius, the master taught anybody who gave him a little money. It indicates that individuals from many areas of life, including those whose families were involved in commerce or aristocracy, were some of his earliest pupils. Confucius was unconcerned with his students' appearances or backgrounds, and he instructed individuals of varying socioeconomic standings and racial backgrounds.

This concept ended the ancient education system based on aristocratic privilege and paved the way for an era in which schooling was open to all citizens of China. Also, the rise of private education is a massive change in education because it's the first time in recorded history that "no class discrimination in education" is said to everyone from every background. It is a considerable change in education because it's the first time that "no class discrimination in education" is said to everyone from every experience (Guo, 2009). The establishment of Confucius, a private tutoring school, was a groundbreaking act that opened the door for people from all walks of life to get a comprehensive and in-depth education. It is considered an essential component in teaching about the history of humanity. Confucius is the epitome of someone who has had a significant impact throughout history (Cooney et al., 1993; Tang, 2015; Zhang, 2015). Those in charge of schools must constantly adhere to his belief that education should be free. It will ensure that everybody interested in acquiring new knowledge will have the same opportunities.

Confucius along the significance of learning

The following are some of the reasons why it is essential to learn about topics like the nation and the community: According to

Confucius, the wealth, education, and population of a country are the three most essential factors in determining its level of prosperity. The economy's expansion paves the way for the development of educational opportunities. It indicates that all three of these items are somehow linked. According to Guo (2009), page 31, Confucius also remarked, "Govern the people by regulations, establish order among them by scolding them, and they will run away from you and lose all self-respect." Confucius is quoted in the IT passage. If you maintain order among them via rituals, they will keep their pride and come to you independently. According to Confucius, moral education is essential for maintaining social order and ensuring the survival of legitimate political institutions (Ames & Rosemont, 1998; Sim, 2009; Tan, 2013; Zhang, 2015).

Even though in their instructions, education is viewed as a political tool to safeguard the objectives and leadership roles of dynastic enslavers, the lesson that modern leaders must learn from the past is that they must view academic achievement as one of the thoughts that leads to social good enough condition, stability, and prosperity in a country. Education is one thing that leads to social order, strength, and prosperity in a country. "They are nearby nature; nevertheless, in actuality, they are far apart" (The Analects, "Yang Huo," referenced in Guo, 2009, p.32).

Although everyone is born with the same fundamental characteristics, the only thing that differentiates individuals is their level of education, particularly their moral education. According to Guo (2009), Confucius is said to have said, "Love of Virtue without Love of Learning Devolves into Folly," and the quotation may be found on page 34. If you don't have a passion for education, having a love of knowledge is the same as having no values. Without the motivation to learn, the desire to fulfill commitments becomes evil, and without the want to know, being right becomes unkind. Without a thirst for knowledge, boldness quickly deteriorates into dangerous irresponsibility. The process of cultivating admirable traits, such as self-awareness, compassion, intellect, honesty, directness, bravery, and determination, is one that Confucius considers be of utmost importance (Tan,

2018; Tan, 2020; Wang, 2000; Woods & Lamond, 2011; Yao, 2006).

Confucius's view of education

It is for the goal of practicing shi or training individuals to become "gentlemen" or "gentleman scholars" (titles that were initially reserved solely for the governing nobles) so that they can take care of their communities and administer a nation where education is provided (Guo, 2009; Ng, 2009). According to Confucius, a genuine gentleman has a set of moral traits, including courage, diligence in one's profession, and devotion to one's superiors. In addition, a simple gentleman is well-versed in the six arts, which include ceremonies, music, archery, chariot driving, history, as well as mathematics and science (Ames & Rosemont, 1998; Lin, 2017; Tan & Tan, 2016; Zhao, 2013). A true gentleman has high moral standards and can govern the nation to ensure that most everyday citizens live in peace, prosperity, and contentment (Sim, 2009; Wang, 2000; Yao, 2006).

Confucius states, "Be of unshakeable good faith, enjoy studying, and if attacked, be ready to die for the excellent Way" (The Analects, "Zizhang," quoted in Guo, 2009, p.35-36). "A gentleman learns so that he may better himself in the Way" (The Analects, "Zizhang," cited in Guo, 2009, p.35-36). Confucius places a greater emphasis than anybody else on the part that morality plays in the development of a person (Sim, 2009; Tan, 2013; Wang, 2000). The morality farming idea that Confucius developed emphasizes kindness or humanity, the correct manner of performing ceremonies, and forgiveness. He believed these were the essential lessons one might learn via formal schooling. If we want to behave ethically, we shouldn't force others to do things we disagree with or don't want to do ourselves (Guo, 2009; Wang, 2000; Zhao, 2013). So, to avoid causing harm to the populace, educated and moral leaders need to be aware of the tasks and responsibilities that come with their positions in society. Similarly, knowledgeable and honorable individuals should know their duties and rights to carry out their work and coexist peacefully with others (Ames & Rosemont, 1998; Guo, 2009; Sim, 2009; Wang, 2000).

Confucius on the scope of learning

This education aims to shape him into an ideal person, or a gentleman, who is morally upstanding and loyal to the feudal authority. It ensures that the order and status of feudal authority can be maintained and the society's ability be repaired. Confucius places significant importance on how individuals acquire morality and considers it the essential quality to search for in pedagogical resources. On the other hand, many people believe that Confucius' teachings lack different abilities, particularly scientific understanding (Sim, 2009; Yao, 2006; Wang, 2000). So, despite his desire to instruct, Confucius mainly focused on teaching history and literature and paid little attention to science (Guo, 2009; Tan, 2013).

The educational curriculum developed by Confucius emphasizes the five admirable characteristics of a gentleman: ren (humanity or compassion), li (ceremony and excellent manners), yi (righteousness), zhi (knowledge), and xin (integrity) (Ames & Rosemont, 1998). In addition, Confucius encourages his followers to educate themselves in the "Six Arts" (liu yi), which include the following: ceremonies, music, archery, driving a chariot, history, and mathematics (Lin, 2017; Tan & Tan, 2017). The four primary classifications of educational subject matter are morals, politics, culture, and literature. The educational resources provided by the It dynasty were noticeably more diverse and comprehensive than those offered by earlier dynasties. They were a significant factor in the evolution of civilization from one that was disorderly and "immoral" to one that was "righteous." "The Master taught about four things: culture, business management, devotion to superiors, and honoring commitments," Guo (2009) quotes Shu Er. "The Master taught about these four things." Confucius endeavors to instill in his disciples the altruistic principle of ren, often known as kindness, as well as the ability to love their neighbors and thrive within the context of their families, communities, and society (Ryu, 2010; Sim, 2009; Wang, 2000; Yao, 2006).

Confucius also urges his followers to study li, ceremonies instructing individuals on how to conduct themselves morally and become better people (Guo, 2009). Hence, to fulfill your social

and political responsibilities, you must educate yourself in various fields, including history, literature, and others (Guo, 2009). During his time as a teacher, during which he emphasized the need for kindness, justice, and loyalty in social life, Confucius also advised his pupils to exercise every day. He also taught them the necessity of these things (Kim, 2000; Ng, 2009; Tan, 2018; Woods & Lamond, 2011). Individuals must have high moral standards of working for the government, assisting the general public, and finding solutions to social and political issues. Before being able to manage the nation and deliver riches and pleasure to others, individuals first need to ensure that they and their families are well taken.

The pedagogical assumption of Confucius Instruction that is tailored to each student's skills and personality

Confucius would carefully watch every one of his disciples so that he could evaluate their abilities and pinpoint any weaknesses they may have. As a result, he had a profound understanding of their personalities and the traits that defined them (Guo, 2009; Guo, 2016; Shim, 2008). Even though he taught and relayed identical knowledge to all of his students, he made each lesson distinct and pertinent to the needs of each student (Ames & Rosemont, 1998). In addition, Confucius says, "You may discuss even more profound subjects with people who have ascended beyond the standard." However, men not in the center of things will not advance the conversation by discussing issues above them (cited in Guo, 2009, p.70). Confucius varied his responses to his students' inquiries about the same topic according to their intellect levels, even though they asked identical questions. The age-old concept of a learner-centered approach to learning serves as a valuable reminder for educators that they should always put the students and the interests and needs of the students at the center of the learning process (Breuing, 2011; Dimitriadis & Kamberelis, 2006; Hwang, 2013; McLaren & Kincheloe, 2007).

Learning that is active and takes work.

Confucius says, "Anyone who learns without thinking is lost." If the individual thinks but does not learn, they put themselves in a

precarious situation (cited in Guo, 2009, p.62). Pupils are strongly encouraged to participate in various academic activities that foster critical thinking and the ability to solve problems. Confucius was known for asking his students open-ended questions with hints to spark their curiosity, providing them with time to contemplate, and inspiring them to ask as many questions as they wanted. After that, he educated them without becoming tired (Ames & Rosemont, 1998). In addition, Confucius is quoted as saying, "I only train those who are eager to learn; I only enlighten those who are boiling with passion." I stop instructing a person if he cannot bring me the other three corners while I am holding up one corner (cited in Guo, 2009, p.62). According to Kim (2000), Kim (2003), and McLaren and Kincheloe (2007), when students have a positive attitude toward learning and are driven to do so, their teachers develop a more substantial commitment to the classroom setting.

Review things often and learn new things by going over old ones.

Confucius once asked, "Does it not provide happiness to gain knowledge and then put it to use when the time is opportune?" "One who can learn about the new by bringing back the old" is the definition of a teacher (cited in Guo, 2009, p.62). Hence, learning, reviewing, and practicing is essential to obtaining, retaining, and using new information (Guo, 2016; McLaren & Kincheloe, 2007). Confucius sees this method as a never-ending cycle that exemplifies the value of learning throughout one's life. Moreover, it emphasizes the significance of Confucius' educational theories and practices.

Putting theory and practice together - Reality and knowledge are closely linked.

The primary goal of Confucius's teaching was to help his disciples put what they had learned into practice so that they may achieve the status of a gentleman or an excellent feudal Mandarin (Tan, 2013; Tang, 2015; Zhao, 2013). Confucius has a saying like It: "A man may be able to recite the Eighteen Songs. However, what good is it if he can't apply these other talents when he receives a government post or is sent on an objective to a distant land and can't

answer particular questions?" Confucius was a Chinese philosopher. (Guo's 2009 work, precisely page 63, is acknowledged) Confucius held the belief that humans should "illuminate their lived experiences" by demonstrating their level of knowledge via the actions, attitudes, and moral choices that they make in their day-to-day lives (Elliot & Tsai, 2008; Zhao, 2013).

How Confucianism thought a good educator ought to resemble

Set an example for your students and teach them through both words and actions

According to a remark attributed to Confucius found in Guo (2009), page 71, "If a guy is right in himself, he will comply even without commands, but if he is not right in himself, he will not obey even if orders are provided," According to Confucius, it is the responsibility of instructors to demonstrate proper behavior for their students (Shim, 2008; Tan, 2017; Zhao, 2013). To accomplish This goal, Confucius had a strong desire to gain knowledge and carefully observed what his teacher performed daily so that he might make a significant impression on his pupils. The lesson and strategy that he imparted to the mandarins and other individuals who aspired to positions of authority in the government was to act as a model for the general public (Guo, 2009). (Guo, 2009).

A Mandarin's character requirements were moral rectitude, devotion to the populace, loyalty to the emperor, and responsibility for their assigned tasks (Ames & Rosemont, 1998; Palmer et al., 2001). These qualities are not dissimilar from what we expect leaders to possess in the twenty-first century. Confucius had a saying that went something like It: "If he [a man] cannot put himself in order, how can he expect to put others in order?" It is cited in Guo (2009) on page 71. Students pay significant attention to how the instructor conducts themselves and what the instructor views as appropriate and inappropriate behavior. The pupils have faith in the instructor. Therefore, they accept what they are taught as the gospel truth and guidelines. So, for a teacher to successfully instruct a youngster in a subject, they must first demonstrate that the subject being taught is correct. According to Confucius, the most effective method of instruction is to lead by one's

example (Cooney et al., 1993; Shim, 2008). Teachers are expected to have a significant amount of information to impart to their pupils to be effective educators and to set a positive example for their pupils to imitate. The life and teachings of Confucius exemplify what a great teacher and wise man should be like (Cooney et al., 1993; Palmer et al., 2001). It is a teaching strategy that should get attention from teachers, school officials, and parents in the classroom and at home.

Without tiring, they adore and encourage their students.

The phrase "study without becoming weary and teach without getting fatigued" was attributed to Confucius (Guo, 2009, p.72). The ancient Chinese philosopher Confucius is quoted as saying, "As a Godly Sage or merely a Decent Man, I have no authority to utter things like these." I don't give a second thought to claiming credit for my never-ending attempts to learn new things and my never-ending tolerance for those I'm educating (cited in Guo, 2009, p.71). Becoming a teacher is likely one of society's most essential and helpful occupations. Because of This, a successful teacher has to have a continuous interest in learning new things and expanding their existing knowledge, in addition to having complete dedication to the teaching profession. Confucius asserts that, eventually, instructors are responsible for demonstrating how to behave kindly and wisely to their pupils. So, to be a committed educator, one has to love the students no matter what, pay great attention to each student's circumstances, and do their best to comprehend what they are going through.

Pay close attention to the different ways to teach.

There was some famous person Yan Yuan, a pupil of Confucius, is claimed to have remarked (as cited by Guo (2009 p. 74), "The Master skillfully guides someone step by step." "I had no choice but to continue my education, even though I didn't want to." These remarks demonstrate that Confucius was an excellent educator who was highly skilled in the field in which he worked. One argument is that Confucius always sought diverse teaching methods

based on his pupils' requirements and cultural backgrounds. It was something that he did consistently. According to Confucius, using several successful and engaging strategies in the classroom is essential to maintaining students' attention and transmitting knowledge. A competent educator is someone who can persuade their pupils to think actively, learn on their own, and behave ethically.

Confucius's ideas on teaching and learning process: instruction with current age education

There are certain limitations to Confucius' thoughts on the best instruction method. For instance, Confucius did not exclude anybody from his discipleship based on their social status, and most of those who followed him were commoners (Guo, 2009). Despite It, Jesus did not have any female followers or disciples. Given It, it isn't easy to trust what Confucius had to say about education being available to everyone. The penchant that Confucius authoritatively had for teaching is also something that is still being contested today (Zhao, 2013). In addition, Confucius differentiated between educational activities and the production of things, an essential component of social life. He placed the utmost significance on one's spiritual and moral traits (Ames & Rosemont, 1998; Guo, 2009; Tan, 2003). Its concept has been blistered by several Confucian scholars who are knowledgeable in The field. Nonetheless, these constraints are negligible compared to his enormous accomplishments and enormous influence in both the East and the West throughout the globe (Bell & Chaibong, 2003; De Mente, 2009; Guo, 2009; Pohl, 1999; Reid, 2000).

Confucius was born during the tail end of the Spring and Autumn Period, a period of significant social, political, and cultural instability and when many kingdoms were trying to seize control over one other. Confucius' birth occurred during It time (Guo, 2009; Tan, 2013; Zhang, 2015). Confucius's great political ambition was to bring order to a chaotic society and establish a hierarchical social order based on his ideas and philosophy about education. He also strongly desires to develop education as the foundation of Its social order. In the view of

Confucius, education is essential because it facilitates the development of individuals and society (Palmer et al., 2001; Tang, 2015; Zhang, 2015). Last but not least, according to Confucius himself, an essential factor in human advancement, societal transformation, and consistent order in the here and now is moral instruction (Sim, 2009; Tan, 2020; Wang, 2000). Confucius is interested in reestablishing social order, and he does so by emphasizing the need for self-discipline, conduct that is morally acceptable and proper, compassion, loyalty, and subordination to authority. In addition, he believes that teaching morality is a means of acquiring social worth and position. In addition, the end objective is to educate individuals on how to conduct themselves gentlemanly so that they might create an ideal society where people coexist peacefully, behave ethically, assist, and treat one another respectfully. Confucius's teaching methods, aims, substance, and philosophy all may reflect the fact that he was personally invested in and concerned with the welfare of his fellow citizens.

The philosophy of Confucius also provides his pupils with a firm basis for passing on and developing the fundamental principles of Confucianism, which has significantly impacted almost every educational institution in the East since the Spring and Autumn Period. Because he was one of the first to develop a reasonably systematic and complete way to teach and learn, Confucius is known as a pioneer in the history of Eastern educational philosophy. It is one of the reasons why Confucius is considered a leader in the history of Eastern educational philosophy. Most of his novel and forward-thinking thoughts about educational practices are still valid today. Many Confucian scholars and instructors throughout the globe (Beretta et al., 2017; De Mente, 2009; Tamney & Chiang, 2002) have studied and praised the enduring traits and principles in Confucius' theories, although they disagree with Confucius' feudal beliefs. As part of their overall moral education, young people in today's society should be taught about these ideas in modern schools. Hence, Confucius places ideal weight on imparting traditional ethics and cultural values to future generations and guiding them in the here and now. Therefore, even if today's

schools are undergoing a great deal of change, one of their primary responsibilities must still be to educate the next generation of potential leaders on moral principles.

It must be forgotten. It is vital to educate and train new generations in traditional traditions and values, such as patriotism, hard effort, bravery, compassion, humanity, and virtuous conduct, among other things, if we want to see change and improvement in the future in all aspects of society. Young people are taught how to become "gentlemen" by applying the moral ideals of moral superiority and selflessness central to Confucianism. They include treating others with awareness, compassion, generosity, and patience (Halstead, 2010; Hyde & LaPrad, 2015; Sim, 2009; Wang, 2000; Halstead, 2010; Hyde & LaPrad, 2015; Sim, 2009; Wang, 2000). In addition, Confucianism has a beneficial and significant impact on developing self-discipline, a feeling of social obligation, and moral education (Bell & Chaibong, 2003; Guo, 2016; Tang, 2015). Confucius, his disciples, and many generations of followers have left behind a great and powerful legacy of a comprehensive view of education and instruction. Its heritage is essential for China and the rest of the world to study, apply, and practice. Even though East and West have different cultures, This paper believes that Confucius, his disciples, and many generations of followers have left a great and powerful legacy behind.

Conclusion

This study examines Confucius's philosophy of education, emphasizing moral education in times of uncertainty. It does so by drawing on Confucius's teachings, which are recorded in the Analects, as well as a review of research that has been done before. The ultimate goal of Confucius's teachings is to show people how to make the world a better place for themselves and others. Most people believe Confucian thoughts on education are beneficial not just for feudal society but also for contemporary education and training, which is helpful for everyone. Also, research that has been done on the educational ideas of great thinkers throughout history helps come up with rules and policies to change and improve education and training. It is especially true today, when the market

economy, the knowledge economy, and globalization are all in full swing. The moral standards of the past need to serve as a foundation for these norms and principles, and those standards must be continually improved. Hence, any modern educational system would gain a great deal by conducting an exhaustive study of Confucius' thoughts on education and judiciously using those principles in practice.

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