
Confucius' Education Thoughts and Its Influence on Moral Education in China

Gift Muyunda^{1*} and Lei Yue²

¹Southwest University, China

²Longshui No.3 Primary School, China

*e-mail: muyundagift@icloud.com

ABSTRACT

This systematic review aimed at exploring Confucius' thoughts and influence on moral education in China. The study results show that ancient Chinese educational thoughts of moral education could be said to have three dimensions: goal, main contents, and teaching methods described in this paper. An analysis of the key elements of Confucius' educational thought's on moral education reveals that the purpose of moral education in ancient China was to cultivate a totally virtuous individual ('Junzi'), while as the concept of benevolence ('Ren') is considered the foundation of Confucius' moral, educational thoughts, while the concept of etiquette ('Li') is the external form of 'Ren.' Both of them are fundamental to Confucius' ideas on moral education. Confucius' moral education includes numerous teaching approaches, such as self-cultivating, individual instruction, enlightenment, and practice, which are presented in this paper. Furthermore, this paper concludes by arguing that Confucius's educational thoughts on moral education provide a significant reference for contemporary education in today's China and has enduring value for research and practice in contemporary moral education in the 21st century.

Keywords:

Confucius Educational Thoughts; Moral Education; Philosophy; China.

ABSTRAK

Tinjauan sistematis ini bertujuan untuk mengeksplorasi pemikiran dan pengaruh Konfusius terhadap pendidikan moral di Tiongkok. Hasil penelitian menunjukkan bahwa pemikiran pendidikan Cina kuno tentang pendidikan moral dapat dikatakan memiliki tiga dimensi: tujuan, isi utama, dan metode pengajaran yang dijelaskan dalam makalah ini. Analisis elemen-elemen kunci dari pemikiran pendidikan Konfusius tentang

pendidikan moral mengungkapkan bahwa tujuan pendidikan moral di Tiongkok kuno adalah untuk menumbuhkan individu yang benar-benar berbudi luhur ('Junzi'), sedangkan sebagai konsep kebajikan ('Ren') adalah dianggap sebagai landasan moral Konfusius, pemikiran pendidikan, sedangkan konsep etiket ('Li') adalah bentuk eksternal dari 'Ren.' Keduanya merupakan dasar pemikiran Konfusius tentang pendidikan moral. Pendidikan moral Konfusius mencakup berbagai pendekatan pengajaran, seperti pengembangan diri, instruksi individu, pencerahan, dan praktik, yang disajikan dalam makalah ini. Selanjutnya, makalah ini menyimpulkan dengan menyatakan bahwa pemikiran pendidikan Konfusius tentang pendidikan moral memberikan referensi yang signifikan untuk pendidikan kontemporer di China saat ini dan memiliki nilai abadi untuk penelitian dan praktik dalam pendidikan moral kontemporer di abad ke-21.

Kata Kunci:

Pemikiran Pendidikan Konfusius; Pendidikan Moral; Filsafat; Cina.

1. Introduction

In the course of thousands of years of history, China has created a splendid ancient culture, which eventually became the spiritual mainstay for the continuous growth and development of the Chinese nation. Education, whether formal, domestic, or social, underpinned the progress of ancient Chinese culture, both material and spiritual. Whereas in Western countries, religion was the vehicle of culture and learning in ancient times, education played this role in China. Realizing the importance of education, the ancestors of the Chinese began to conduct organized education as early as five thousand years ago, and one of the most influential educators among the entire Chinese philosophical tradition than anyone else is Kong Fuzi, better known in the West as Confucius (551–479 B.C.E.). While "Kong" whose surname, "Fuzi," which means "master," is a more formal way of addressing him. His given name, Qiu, is rarely used when referring to him (Zhao, 2017).

Even though Confucius was born during a turbulent period in Chinese history, it was the golden age of Chinese philosophical tradition. The early Zhou Dynasty's glory was fading, but it was still fresh in people's minds. King Wen and his son Duke Zhou, the Zhou founders, laid the groundwork for a humanitarian government modeled after the ancient sage-kings and refined the feudal ritual system. However, by the Spring and Autumn period (770–476 B.C.E.), the Zhou social order was crumbling. China's most glorious period in philosophy occurred against such a historical backdrop. Not only were the founders of the two most influential philosophies in Chinese history, Confucianism and Daoism, born during the period, but many other brilliant minds also gave birth to the so-called "hundred schools of thought," making the period comparable to ancient Greece in terms of importance to their respective civilizations (Shen, 2008; Zhao, 2017).

Confucius was born near Qufu, a Chinese town noted for preserving early Zhou customs and music in the province of Lu. About his parents, little is known for certain. Confucius' father is

thought to have been a low-ranking military officer who died when he was only three years old. He was raised in a poor environment by his mother, from whom he acquired his primary education. Confucius began learning at the age of 15, and he remained a committed learner ever since. He is regarded to be the first individual in Chinese history to build a standardized "liberal education" school. According to ancient accounts, he had over 3,000 students during his lifetime, and 72 of them studied the "six Arts" that he taught – ritual, music, archery, charioteering, writing, and arithmetic (Ames, 2011; Cheng, 2005; Xie & Chen; 2013).

Confucius' philosophy, which is the most significant aspect of Confucianism, is centered on moral theory. In his teaching, Confucius placed a substantial value on moral education. His education's main goal was to cultivate highly qualified and virtuous people. Confucius taught his students to pursue "truth" and "moral integrity" throughout their lives. And he believed that moral education was beneficial to individual development and the development of society and the nation. Furthermore, Confucius stated that virtues were not innately acquired but developed through teaching and training. Confucius identified several key viewpoints: Through nature, men are almost the same; by practice, they become far apart (Confucius' Analects, Book 17, Chapter 2). As a result, Confucius emphasized moral education and the cultivation of human beings to gain virtues through learning (Shen, 2008; Tan, 2017).

The present study is a systematic literature-reviewed study by drawing textual evidence from previous Confucian research to provide basic exchange in moral education philosophy. The primary method utilized was an extensive systematic review and analysis of existing literature from numerous sources (i.e. textbooks, published articles on moral education, Confucius' thought on moral education, Confucianism. Themes emerged from the synthesis of extensive literature review as: Confucius' theory of 'no distinction in education'; the goals, contents, and teaching methods of education. Insights drawn from Confucius' education thoughts of moral education are integrated into these themes to provide practical implications for today's moral education in China (Xie & Chen, 2013; Zhao, 2013).

2. Methods

A systematic review approach was used in this study to investigate the influence of Confucius' educational ideas on moral education in China. As the basis of this research, literature was reviewed, focusing on the purposes and objectives of education, the method of teaching, the nature of education, the subject matter, moral education, and the theoretical underpinning of education, according to Confucius.

2.1. Literature search process

The researchers combed through databases in education and philosophy for papers and books. This included a systematic search of multiple academic databases, including Google Scholar Education, SAGE, ERIC, JSTOR, Full Text Academic Search Complete, Wilson Select Plus,

Wiley, and Academic Search Premier, for material on Confucius' educational thoughts and its influence on moral education in China. Confucius' educational principles are also used as keywords. To find resources, Confucius' teachings, China's educational system, Chinese philosophy, Confucianism, and Confucius' moral education philosophy were all used.

2.2. Eligibility criteria

Inclusion and exclusion criteria were set to refine further the 250 results obtained. We refined our results by only considering (a) articles that define the goal of moral education ;(b) main content of moral education; (c) teaching methods of moral education; Exclusion criteria: (a) social and economic influence on moral education; (b) book chapter reviews; (c) non-English articles on Chinese moral education; and (d) articles in which the full text was not available. After considering the articles based on inclusion and exclusion criteria, 50 studies remained.

3. Results and Discussion

3.1. Thoughts about Moral Education

Confucius laid great stress on moral education to cultivate an individual as a person. He held that the first necessary condition for being a sage or a "gentleman" was to acquire a noble character. "A gentleman focuses their hearts on moral force(de)," he stated because morality was considered as an essential part of moral education and self-cultivation ("Li Ren"), op. cit. "A person works on the trunk of his car. A person works on the trunk of his car." Once that is in place, the Ways will expand. And, without a doubt, the trunk of Goodness is right behavior toward parents and older brothers." (Xue Er, op. cit.)

Confucius also held that moral education should be conducted via intellectual education but that the letters' main purpose should be teaching morality, rites, Benevolence, and the Way so that they might learn to distinguish between good and evil, right wrong. In the history of Chinese education, he was the first to comment on the relationship between moral and intellectual education, emphasizing the importance of moral education.

At the same time, Confucius did not ignore the effect of academic education on moral education on moral education. As he said, "The Good Man is content with Goodness; the simply wise chases Goodness because he believes it will pay off." (op.cit., " Li Ren"). Since a learned person knows morality's great and far-reaching significance, he will willingly practice it. Confucius also said, "Without knowledge, how can a person really be Good?" (op.cit., " Gongye Chang"). Confucius clearly combined moral and intellectual education in the same system, treating them as two aspects of the same process but with greater emphasis on moral education and intellectual education being regarded as a means to achieve moral education.

3.2. The Process of Moral Education

According to modern educational psychology, the process of developing morality is one of learning what morality is and then practicing it. But, amazingly and admirable, Confucius mentioned the same point about knowledge and practice when he discussed this topic as long as 2,500 years ago (Confrey, 1990).

The stage at which pupils learn about morality is referred to as knowledge in this context. According to Confucius, students should learn about morality (de), virtue, and ceremonies, as well as study and follow the Way. "One who has gathered moral power (de) will have eloquence," he continued.

3.3. The Goal of Moral Education

Confucius' moral education aims to help each person improve their moral traits and behaviors to become entirely virtuous and prepare for a government official post as a moral governor.

Confucius believed that the national governor should control the land via his virtues rather than national decree and punishment to acquire people's support. 'The governor who leads by virtue is like the north pole star, which maintains its place and attracts all the stars,' Confucius stated. (Chapter 1 of Confucius' Analects, Book 2). According to Confucius, governors should have moral qualities and virtues; they should manage and influence the people by using moral education and courtesy to guide people's behavior. 'If laws lead the people and punishments are used to achieve uniformity, they will desire to avoid punishment and feel no shame; if virtue leads the people and propriety standards are used to achieve uniformity, they will feel shame and become good.' (Book 2, Chapter 3 of Confucius' Analects) According to Confucius, only the 'Junzi' could manage the people through morals and virtues. As a result, Confucius' moral education has as its ultimate goal the cultivation of a 'Junzi' () who is ethical and capable of carrying out historical missions for the good of society and the nation. Confucius anticipated that such a person would serve as a moral governor, putting values into action in the political realm (Cua, 1979).

Initially, a "member of the upper class" was referred to as a "Junzi." Confucius used this term frequently to refer to a person of virtue and principle (Cheng, 2010). Confucius' Analects appear to be the first text in which the term "Junzi" was employed to denote a person with high moral standards. 'It depicts the ideal man, whose character other men should strive to imitate; such a guy, noble in virtue but not always noble in social standing,' 'Junzi' means "excellent guy," "ideal man," or "gentleman." In this text, the word "superior man" refers to a person of complete or considerable virtue. Confucius' Analects contain numerous descriptions of 'Junzi.' In Chapter 14 of his Analects, Confucius writes, "Someone who desires to be a man of complete virtue in his diet does not seek to satiate his appetite, nor does he seek the conveniences of home; he is earnest in what he does and cautious in his speech; he frequently associates with individuals of principle to be corrected." Confucius also says , a person in leadership with virtue is beneficent without much expense; he puts

tasks on the people without their animosity; he pursues his desires without being covetous; he maintains a dignified ease without being pompous; he is majestic without being harsh, he will not be solemn, he will not inspire reverence, and his knowledge will be shaky; his buddies who are on par with him; When he has flaws, he is not afraid to admit them. (Confucius' Analects, Book 1, Chapter 8). A superior man should be honest and faithful, appear dignified and solemn, enjoy studying, have many friends, and self-correct his flaws. A superior man must also possess the virtue of 'Ren.' "How can a superior man fulfill the requirements of that name if he abandons virtue?" said Confucius. "The superior man does not act contrary to virtue even for the sake of a single meal." He clings to it in times of haste. He clings to it in times of danger.' (Analects of Confucius, Book 4, Chapter 5) A superior man should be honest and faithful, appear dignified and solemn, enjoy studying, have many friends, and self-correct his flaws. A superior man must also possess the virtue of 'Ren.' "How can a superior man fulfill the requirements of that name if he abandons virtue?" said Confucius. "The superior man does not act contrary to virtue even for the sake of a single meal." He clings to it in times of haste. He clings to it in times of danger.' (Confucius' Analects, Book 4, Chapter 5) Confucius considered the virtue of 'Ren' (superior man) to be the most important character of 'Junzi' (superior man) and the foundation of moral education (Cheng, 2010; Mutschler; 2019).

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3.4. The Main Contents of Moral Education

Confucius' moral teachings aimed to produce a 'Junzi,' a person distinguished by mental superiority, virtues, ideals, and morals. Many virtues must be learned to become a noble, virtuous person, such as sincerity, compassion, filial piety, righteousness, integrity, forgiveness, courage, etc. Compassion was regarded as the most important virtue by Confucius, who referred to it as 'Ren.' benevolence was manifested through a high level of decency, referred to as 'Li,' which referred to behavior rules and ceremonies. Confucius' moral education was centered on the concepts of 'Ren' and 'Li.' Confucius' moral instruction aimed to produce a 'Junzi,' a person distinguished by superior mental abilities, virtues, ideals, and morals. Sincerity, compassion, filial piety, righteousness, integrity, forgiveness, courage, and other virtues must be learned to become a noble, virtuous person. Compassion, referred to as 'Ren' by Confucius, was the most important virtue. Benevolence was expressed through a high level of decency, referred to as 'Li,' which referred to behavior rules and ceremonies (Cheng, 2010).

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3.5. 'Ren' (Benevolence): The Core of Moral Education

Confucius emphasized 'Ren' above all other human qualities and virtues. It is translated as benevolence here, although it can also be rendered as humanity, humaneness, human-heartedness, goodness, and flawless virtues. Confucius believed that the essential attribute of 'Junzi' was 'Ren' (benevolence) (superior man). He believed that the essential virtue was 'Ren' (Benevolence), which refers to how to cope with connections with others and the link between person and society. It is a crucial concept and the core of Confucius' philosophy. The word 'ren' (Benevolence) appears 105 times in Confucius' Analects, and it is the subject of 58 chapters (Shen, 2006).

What exactly is the 'Ren' (Benevolence)? The simplest explanation Confucius gave his disciples for benevolence was to love all: love your families, others, and country. That is, youth should be filial at home and respectful to his elders abroad. He must be sincere and truthful. He should be full of love for everyone and cultivate good friends.' (Chapter 6 of Confucius' Analects). Confucius believed that filial piety was the source of benevolence, and that loving one's family was the foundation for loving others and the nation.

According to Confucius' Analects, "they are few who, being filial and fraternal, are fond of offending against their superiors." There have been none who have enjoyed sowing discord in order not to offend their superiors. All benevolent actions stem from filial piety and fraternal submission.' (Chapter 2 of Confucius' Analects, Book 1) Confucius stated that if one did not love his family, he would not love others or his nation.

Furthermore, Confucius stated that being benevolent means treating others and oneself, and a benevolent man respects, cares for, and helps others. As Confucius said, "do not do to others what you do not want to be done to yourself." A benevolent man seeks to establish himself while also seeking to establish others; who seeks to enlarge himself while also seeking to enlarge others. (Chapter 28 of Confucius' Analects, Book 6).

Thoughts of 'Ren' (Benevolence) are a complicated system that encompasses numerous moral attributes like righteousness, loyalty, honesty, forgiveness, courage, frugality, and faith. As Confucius put it, "Fine words and an enticing appearance are rarely coupled with actual virtue." A generous guy, for example, must be sincere and not false. (Book 1, Chapter 3 of Confucius'

Analects) In social contact and affiliation with others, a kind man should speak with others in good faith and honesty, an essential rule (Shen, 2008; Xie & Chen, 2013)..

3.6. *'Li' (etiquette): The External Form of 'Ren'*

The performance of 'Li' () could be used to express 'Ren' (Benevolence). 'Li' is how 'Ren' and its external form of 'Ren' are realized (Shen,2008). 'Li' is etiquette, which is a set of rules and ceremonies for proper behavior. In social communication, it has gradually formed, accepted, and adopted by people. 'Li' is the result of spiritual civilization in humans. Confucius placed a high value on ritual ceremonies that adhered to etiquette rules. The person with 'Li' 's initials was modest, gentle, elegant, respectful, and virtuous. According to Confucius, "to subdue oneself and return to propriety is perfect virtue" (The Analects of Confucius, Book 12, chapter 1). According to Confucius, the superior man understood and followed etiquette rules.

In China, there have been numerous ceremonies, such as the sitting and lying ceremony, the birthday ceremony, the sacrifice ceremony, the wedding ceremony, and so on. The 'Li' culture has a long history in China, and it has had a significant impact on the formation of Chinese national characters. During the West Zhou Dynasty, Confucius valued various propriety rules. He had learned so much about them since childhood and wished to reestablish these propriety rules in his state through moral education. Confucius believed that everyone should be conscious of etiquette in their daily lives. These propriety rules should be studied seriously and put into practice. 'Don't look at what is impolite; don't listen to what is impolite; don't utter what is impolite; don't make a movement that is impolite,' advised Confucius. (Confucius' Analects, Book 12, Chapter 1) Confucius placed a significant priority on property norms in his moral system, as can be shown (Shen, 2008; Xie & Chen, 2013).

3.7. *Principals and Methods of Moral Education*

Confucius derived general principles and methods from his own teaching experiences. These principles were also the fundamental requirements he set for his students: encouraging students to self-cultivate, individualizing instruction based on their aptitudes, illuminating student thinking, and learning, emphasizing the fulfillment of promises, and practice (Shen, 2008; Xie & Chen, 2013)..

3.8. *Encouraging Self-Cultivation*

Confucius derived general principles and methods from his personal experiences as a teacher. These principles were also the basic requirements he set for his students: encouraging students to self-cultivate, individualizing instruction based on their aptitudes, enlightening student thinking, and learning, emphasizing the fulfillment of promises and practice (Shen, 2008; Xie & Chen, 2013).

3.9. *Having Ideals*

The first stage, according to Confucius, was to have ideals and to confirm one's views. Confucius encouraged pupils to have ideas and to confirm one's beliefs. Confucius and his students constantly debated ideals. Confucius also stated that virtues should be used to refer to ideals. "If the will is bent on virtue, there will be no practice of wickedness," (The Analects of Confucius, Book 4, chapter 4). The master and his students talked about their wishes and ideals one day. He told pupils that his aim is for the elderly to be able to rest, for friends to be honest, and for the young to be treated with kindness. (Confucius' Analects, Book 5, Chapter 26) He also challenged kids to think critically (Shen, 2008; Xie & Chen, 2013).

3.10. Effort in Learning

Confucius expected his students to be diligent in their studies. Only loving to be benevolent but not loving to learn leads to folly; only loving to know but not loving to learn leads to mental dissipation; Only desiring to be truthful but not motivated to know leads to a dangerous lack of regard for the consequences; Only wanting to be direct but not wanting to learn results in rudeness. Only a thirst for adventure without a need for knowledge leads to self-assurance; Only loving courage but not learning leads to bravery; only loving boldness but not learning leads to audacity. Confucius pushed his students to put forth effort in their studies and in their daily lives. Confucius encouraged his students to put forth effort in their studies and in their lives by allowing them to think for themselves. 'Learning without thought is work lost; thought without learning is perilous,' said Confucius, who felt that thinking and learning could help each other. (Confucius' Analects, Book 2, Chapter 15) (Shen, 2008; Xie & Chen, 2013).

3.11. Introspection

Introspection, according to Confucius, is essential for improving one's quality. One should consider whether his or her own thoughts and actions are correct or conform to moral rules. It should be corrected immediately; if nothing is wrong, one should work harder to improve oneself. According to Confucius' words, one student frequently examined himself on three points every day, as recorded in The Analects of Confucius: 1) 1) When we meet a virtuous man, we should learn to be equal to him in our dealings with others; 2) Whether he had been true in his interactions with friends when we meet a good man, we should learn to be equal to him in our dealings with others; When we observe a guy lacking in virtue, we should examine ourselves to see if we share the same deficiency. (Chapter 17 of Confucius' Analects) Students can use introspection to check their behavior and learn more about themselves, which will help them build moral self-cultivation (Shen, 2008; Xie & Chen, 2013).

3.12. Individual Instruction

Confucius realized that each pupil was unique in terms of personality, intellect, ability, thinking methods, and so on. As a result, he advocated for individual instruction of teaching students based on their aptitude and personal traits in school (Xie & Chen, 2013). The teacher

carefully observed each of his students to determine their character strengths and shortcomings. Once he grasped his students' characteristics, he could personalize his instruction for their benefit.

Even though both Zi Lu and Ran Qiu came to prominence in government, Confucius knew that he needed to approach them in contrasting ways when educating them. Zi Lu once questioned Confucius if he should instantly use a maxim after hearing it. Confucius encouraged him to seek advice from his father and sibling before putting it into practice. Confucius instructed Ran Qiu that he should put it into practice straight away if he posed the same question. Gongxi Hua, a third student who had witnessed both talks, was bewildered and sought clarification from Confucius. Confucius stated that Ran Qiu was retiring and slow, so he encouraged him; however, Zi Lu was passionate, holding him back (The Analects of Confucius, Book 11, chapter 22). This is an excellent example of teaching students based on their abilities (Tan, 2017; Xie & Chen, 2013; Zhao, 2013).

3.13. *Enlightening*

Confucius' pedagogical methods are striking. He never went on and on about a topic. Instead, he posed questions, cited classic passages, or used appropriate analogies and waited for his students to come up with appropriate answers. Confucius stated, "I do not open the truth to one who is not eager to gain knowledge, nor do I assist anyone who is not eager to explain himself. "I don't provide a repeat lesson if I've shown someone one aspect of a subject and he can't learn the other three." I don't provide a repeat lesson if I've shown someone one aspect of a subject and he can't learn the other three." (The Analects of Confucius, Book 7, chapter 8). Confucius did not directly impart knowledge to his students but rather encouraged them to think about and debate the ideas that he only briefly mentioned. For example, one day, he mentioned 'the Way.' He only told students that the Way had an all-encompassing unity and then left without saying anything else. Students were very interested in this concept, but they didn't fully grasp it. Because the teacher had left, they had to continue discussing the problem to solve it independently. Finally, they had many insightful ideas on the subject. Students benefited greatly from the enlightenment method. One student, Yan Yuan, stated that "the master skillfully leads men on by enlightened and orderly method." He broadened my mind with knowledge and taught me the boundaries of propriety. When I want to give up studying his doctrines, I can't do so until I've exhausted all of my options.' (Confucius' Analects, Book 9, Chapter 10) One student, Yan Yuan, stated that "the master skillfully leads men on by enlightened and orderly method." He broadened my mind with knowledge and taught me the boundaries of propriety. When I want to give up studying his doctrines, I can't do so until I've exhausted all of my options.' (Confucius' Analects, Book 9, Chapter 10) (Shen, 2008; Xie & Chen, 2013).

3.14. *Practice*

In China, an idiom says, 'virtue lies in practice.' 'Practice is the foundation of morality,' as stated in The Zhou Book of Changes. Shen (2008) defines morality is said to be founded on

practice. If we want to know whether someone is a moral person or not, it is more important to know whether his or her actions in practice are earnestly and sincerely by certain moral principles. Confucius despised a "mean person," someone who said a lot but did very little. "The superior gentleman wishes to be deliberate in his discourse and sincere in his conduct," Confucius said when asked how to be a noble person. (Confucius' Analects, Book 4, Chapter 24). 'The ancients did not readily give utterance to their words because they were afraid that their actions would come back to haunt them.' (Chapter 22 of Confucius' Analects, Book 4). Confucius implied that if one promised to do something, he must keep his word; if he cannot keep his word, he should not give his words at random. In a nutshell, practice is the most important method of moral education. Moral behavior would be strengthened through repeated practice, and the effect of moral education would be heightened (Ames, 2011; Chen, 2016; Cheng, 2005).

4. Conclusion

Confucius established a comprehensive moral system and gradually developed his own system of moral education ideas, which are now regarded as the most valuable legacy of Chinese culture. He proposed that the goal of moral education should be to help each individual improve their moral character and conduct to become completely virtuous. The virtue of 'Ren' is considered the most significant, and the virtue of 'Li' is considered a mode of 'Ren.' Confucius was a renowned educator who offered practical moral education methods such as promoting students' self-cultivation, instructing them according to their abilities, enlightening students' learning and thinking, and emphasizing practice. All of these ideas and methods are still relevant in today's moral education.

From a contemporary standpoint, we can draw inspiration from Confucius' thoughts on moral education. For starters, morality should be given special attention and should be the top priority in modern education. The most important aspect of education is raising a child to be a virtuous person who can benefit others and society. Everyone in society possesses moral knowledge and moral behavior in daily life, which is far more critical.

Second, the goal of moral education is to cultivate a person of great virtue, or, in other words, a person of love. Kadar (2017), argue that Chinese (in)appropriate evaluations (and the potential sense of (im)politeness such evaluations trigger) cannot be directly linked with 'Confucian' ideology, without the risk of using this notion as an umbrella term. However, this study argues that teaching a child to love is far more important than teaching him to get good grades in school. Love is a broad love that includes loving one's family, friends, and country and loving the entire human being and the entire world. Effective methods proposed by Confucius could still be used in modern moral education. Everyone is unique. Each student should be educated by his or her personality. Students must also be encouraged to have their values, enjoy learning, self-reflect, think for themselves, and act on their moral beliefs. In short, Confucius' ideas on moral education are comprehensive and thorough, and they serve as a valuable resource for modern Chinese education.

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