



Humanism in the Philosophy of Confucianism and Taoism

Dian Sari Unga Waru^{1,*} Firman Saleh²

^{1,2} Faculty of Cultural Sciences, Universitas Hasanuddin, Makassar, Indonesia

*Corresponding author. Email: diansariungawaru@unhas.ac.id

ABSTRACT

Chinese philosophy, which is a guide to life for the Chinese people, emphasizes three main things in its teachings, namely life, knowledge and nature. Chinese philosophy is strongly influenced by the thoughts of philosophers, including Kongzi with Confucian teachings, and Laozi with Taoist teachings. Confucian philosophy emphasizes the relationship between humans and humans, ethical teachings, love and virtue, while Taoism philosophy has a broader scope, namely the relationship between humans and the universe. This research is a comparative descriptive research that uses a philosophical analysis research method that examines the comparison between the axiological foundations of humanism in Confucian philosophy and Taoist philosophy. In Chinese philosophy, humanism is the main focus in its teachings, but in the views of Confucianism and Taoism there are differences in views and contradictions which result in the two philosophical teachings viewing humanism differently.

Keywords: *Humanism, Philosophy, Confucianism, Taoism.*

1. INTRODUCTION

Humans are creatures created by God Almighty who are equipped with reason and thoughts, which have the highest level among his other creations. The most important thing that distinguishes humans from other creatures is that humans are equipped with reason, thoughts, feelings and beliefs to improve the quality of their life in the world. The nature of humanism is the characteristic features, the principal ones, that differentiate humans from animals (Tirtarahardja and La Sulo, 2005:3-4). So because humans were created by God with reason and thoughts, humans need education to develop their lives in order to satisfy their curiosity. Humans are questioning creatures, they have a desire to know everything. Driven by their desire to know, humans not only ask about various things outside themselves, but also ask about themselves. Across space and time, humans have and always strive to know themselves. Humanism is studied through various approaches (common sense, scientific, philosophical, religious) and through various points of view (biology, sociology, anthropobiology, psychology, politics).

In the history of philosophy, the issue of humanism is quite interesting to discuss because it is directly related to human life from ancient times until today, both in the Western and Eastern worlds. Chinese philosophy, which is a guide to life for the Chinese people, emphasizes three

main things in its teachings, namely life, knowledge and nature. There are three main themes throughout the history of Chinese philosophy, namely harmony, tolerance and humanity. Harmony between humans and each other, humans and nature, humans and heaven. Always look for a balance between the two. Tolerance is seen in openness to personal opinions, an attitude of peace that allows for extraordinary pluriformity, also in the field of religion.

Humanity, because it is always humans who are at the center of Chinese philosophy, humans who are essentially good and who must seek their happiness in this world by developing themselves in interaction with nature and fellow humans. Always looking for balance, harmony, a middle way between two extremes: between humans and each other, between humans and nature, between humans and heaven. Tolerance is seen in openness to opinions completely different from personal ones, an attitude of conciliation that allows for extraordinary plurality, also in the field of religion. Then, humanity. Chinese thought is more anthropocentric than Indian philosophy and Western philosophy. It is man who has always been at the center of Chinese philosophy.

2. LITERATURE REVIEW

2.1. *Philosophy*

Philosophy is considered a general theory about something, especially about how to approach a big and important problem. In this case, the term philosophy can be thought of as a theory, and has more meaning as a thought or opinion. The term philosophy also refers to the meaning of a person's or group of people's view of life, or a general theory about how we should organize our lives and lives. Etymologically, philosophy (in Arabic it is *philosophy*, and in English it is *philosophy*) comes from Greek. This word consists of the words 'philein' which means love (love) and 'sophia' wisdom (wisdom). Etymologically, philosophy means love of wisdom in its deepest meaning. A philosopher is a lover, yearner and seeker of wisdom. According to Plato (427-347 BC), philosophy is the science of nature. For Aristotle (384-322 BC), philosophy is the science of truth which includes logic, physics, metaphysics and practical knowledge. According to R. Beerling, philosophy is free thoughts, inspired by reason, about everything that arises from experience.

2.2. *Chinese Philosophy*

Chinese philosophy is one of the oldest philosophies in the world and is believed to be one of the basic philosophies of the three basic philosophies that influenced the history of the development of world philosophy, in addition to Indian philosophy and Western philosophy. Chinese philosophy, like other philosophies, is influenced by culture that has developed over time. There are three main themes throughout the history of Chinese philosophy, namely harmony, tolerance and humanity. Harmony, which is a middle way between two extremes: between humans and each other, between humans and nature, between humans and heaven, where balance will always be sought. Tolerance is seen in openness to opinions completely different from personal ones, an attitude of conciliation that allows for extraordinary plurality, also in the field of religion. Then, about humanity. Chinese thought is more anthropocentric than Indian philosophy and Western philosophy. It is man who has always been at the center of Chinese philosophy. While Indian culture still teaches that we in this world are stuck in a perpetual wheel of reincarnation, in China it is taught that humans themselves can determine their fate and destiny.

Chinese philosophy is divided into four major periods, namely the Classical Age (600-200 B.C.), the Age of Neo-Taoism and Buddhism (200 B.C.-1000 A.D.), the Neo-Confucian Era (1000-1900), and the Modern Age (after 1900). The classical era itself is divided into Taoism (metaphysical teachings), Confucianism (ethical teachings), Yin-Yang (harmony,

harmony and balance), Moism (universal love), Ming Chia (dialectical school), Fa Chia (law school).

2.3. *Characteristics of Chinese Philosophy*

Political and governmental issues are everyday problems that cannot be avoided, so Chinese philosophy tends to prioritize practical thinking regarding everyday problems and life. In other words, he tends to direct himself to world problems. Historians point out several characteristics that emerged as a result of this trend, namely:

1. In the minds of most Chinese people, theory and implementation cannot be separated. Thus, speculative thinking has little place in the Chinese philosophical tradition, because philosophy was actually born because of various problems that emerged from actual life.
2. In general, Chinese philosophy departs from a kind of 'humanism'. His emphasis on humanitarian issues exceeds that of Greek and Indian philosophy. Humans and their behavior in society and humanitarian events were the main concerns of most Chinese philosophers.
3. In the thoughts of Chinese philosophers, ethics and spirituality (spiritual issues) are integrated in a unified manner. Ethics is considered to be the essence of human life and also the purpose of his life. On the other hand, the concept of spirituality is expressed through the development of a person's soul who upholds ethics. This means that a person's spirituality is assessed through their morals and ethics in social, state and political life. Meanwhile, the core of ethics and social life is piety and wisdom.
4. Even though it emphasizes human issues as social creatures, issues related to personality or individuality are not excluded. However, in general Chinese philosophy can be interpreted as 'The art of living in society wisely and intelligently'. Equality, equity and human equality receive great attention. According to Chinese philosophers, harmony in social life can only be achieved by upholding equality, equity and equality.
5. Chinese philosophy generally teaches an optimistic and democratic attitude. Chinese philosophers generally believe that humans can overcome the problems of life by organizing themselves through various practical policies and respecting humanity. A democratic attitude makes the Chinese people tolerant of diverse ideas and do not tend to see things in black and white.
6. Religion is seen as less important than philosophical policies. They recommend that people reduce waste in holding religious ceremonies or honoring ancestors.
7. Respect for humanity and the individual is evident in legal and political philosophy. Personality is

considered to be of higher value than abstract formal rules from laws, regulations and ethics. When looking at something it is not based on absolute right and absolute wrong, so it is guided by the relativism of values.

8. Viewed from an intellectual point of view, Chinese philosophers succeeded in building the ethos of Chinese society such as loving learning and encouraging people to love doing in-depth research on everything before solving and doing something. Thus knowledge and personal integrity are the main thrust of Chinese philosophy. Any school of thought, theory and methodology can only achieve its goals if implemented by someone who has extensive knowledge and strong personal integration.

2.4. Chinese Philosopher

Kongzi. Kongzi was a great Chinese philosopher. He was the first person to develop a system that combined the thoughts and beliefs of the Chinese people whose greatest philosophy concerns the morality of individuals and the conception of a government regarding ways to serve the people and govern them through exemplary behavior which has now permeated Chinese life and culture for more than two thousand years. It is from the influence of this thought that Confucianism has produced many intellectuals in China, and this intellectual influence has had an influence on some people in the world.

Confucianism. Confucius or also known as Kongzi. He was born in 551 BC in the Lu area of Shantung. King Wu Wan had given the area to Chou. The safe and prosperous state of Lu has the capital city of Chufu. Confucius moved to Chufu. At the young age of 17, he was appointed royal overseer, as owner of the general grain fields and the prince's barn, then became Head of the Livestock. He is someone who likes to learn. At the age of 22 he began teaching. A year later he was abandoned by his mother. According to custom, he had to withdraw from the crowd to mourn for three years. The chaotic conditions at that time caused him to disobey customs. Confucius' attitudes were highly respected, especially by his loyal students. During his mourning, namely for three years, he studied literature, history and customs from the Wen to Mu era which were stored in the royal library. Confucius believed that to secure the situation, one had to return to the path that had been taken by Yao and Shun, namely the path of filial piety and loyalty. He studied again from all existing books about religion, customs, literature, history, music, and so on. Then everything was composed and adapted to form a Chinese way of life. After his period of mourning was over, he visited the pan built by Prince Chou. He began to teach his students again about history, literature, ceremonies, poetry music, and continued to record everything that was meaningful and known to him in

writings entitled "The Books of History (Shang Shu), The spring and Autumn Annals, The Books of Rites, and The Book of Songs.

Confucianism and its influence. Confucian thought is based on the principle of balance of yin and yang. The principle of balance is the main thing to be discussed so that the balance that regulates our lives is also balanced. This balance rule has had a huge impact, especially on Chinese society. Confucius recommended that people study and practice what they learn so that they become a complete intellectual. He called this kind of person a Qun Zi or a wise intellectual, apart from that he must be calm in all situations in order to be able to solve livelihood problems rationally. Confucianism teaches that we must be able to manage our wealth well, especially children's education. This element of education is in Confucianism because scholars are respected far more highly than wealth. That is why in America currently most of the top student rankings are occupied by people from Hong Kong, China, Taiwan, Singapore, Korea and Japan, apparently these countries are influenced by Confucianism. Apart from that, Confucian teachings also had an impact on the Chinese economy itself. Having the concept of hard work and kinship upheld is a guarantee of the economic success of Chinese society as a whole. Apart from that, the factor of love for the mother country (PRC), is a big motivation for them, to try as optimally as possible to be able to contribute to their country, even though they live in someone else's country. Economically, China indeed has great competence, even America, as a super power country, feels at risk from China's existence. Apart from the factors of hard work, kinship, the factor of a large population spread everywhere plays a big role in the Chinese economy. Apart from that, the cultural traditions that are closely related to Chinese life are a neutralizing factor and a driving force for enlightenment efforts for a much better life.

For the Chinese themselves, the existence of economic factors is automatically a supporting factor for the advancement of education (intellectual progress). Eastern philosophy is considered more magical and irrational. However, the teachings of Confucianism, which is included in Chinese philosophy, are not actually a religious sect, but a philosophy of life that does not ignore the basics of old beliefs, so that it is able to maintain harmony and prosperity in China for no less than two thousand years. Westerners consider that Eastern, especially Chinese, philosophy of thought is not always rational (irrational), however, from the description of the influence of Confucianism above, it is clear that Confucian thought is rational because this thinking is in accordance with the daily lives of Chinese people.

However, this opinion can be refuted, it turns out that during Europe's heyday 300 years ago, many scholars and intellectuals were inspired by the teachings of Confucianism. One of them, Gottfried Wilhelm Von Leibniz, even proposed in 1689 an East-West cultural

exchange program, perhaps this proposal for cultural exchange was the first international exchange. From the cultural exchange above, it can be seen that currently Chinese philosophy is no longer magical and irrational, instead Confucianism can influence the development of thought in the world. Confucius changed political ren into a moral and human ren. There are 3 points shown. In the first, compassion and benevolence towards people in general is extended to include elements of the personal feelings and actions of individuals in society. Second, it is not the ruler himself who is capable of practicing ren or who must practice it. All humans are capable of practicing it and must practice it to be more humane and humanized. Thirdly, ren must be seen as the inner strength of the human person, which can be trained and which requires constant attention in order to grow to perfection.

2.5. *Laozi*.

Taoism. As a philosophical teaching, Taoism was founded by Lao Tzu in the sixth century BC. This teaching continued to develop until the second century BC. The philosophy of Taoism also consists of the schools of Chuang Tzu and Huang Lao. In these early teachings of Taoism, Tao was seen as "the unique source of the universe and determines all things; that all things in the world consist of positive parts and negative parts; and that all opposites always modify each other; and that people should not commit unnatural acts but follow the laws of their nature." This attitude of surrender to natural law and natural law is also known as wu-wei.

In ancient Chinese society, philosophy and religion were not yet clearly distinguished. Since Taoism became known in the English-speaking world, the distinction between Taoism as a philosophy and Taoism as a religion has not existed. In the mid-1950s, experts in Chinese history and philosophy argued that there were clear differences between the two, even though they both stood on the same tradition. Marcel and Granet and Henri Maspero were the people who carried out in-depth research in this area. Indeed, there is a close connection between the philosophy of Taoism and the religion of Taoism. The Taoist philosophers themselves are considered to be the founders of Taoism, both as a philosophy and as a religion. The earliest book containing Taoist teachings was entitled *Classic of Great Peace* (*T'ai-p'ing Ching*) which is thought to be directly written by Lao Tzu. In a sense, Lao Tzu himself is often considered a "god". He has several nicknames, such as "Saint Ancestor Great Tao Mysterious Primary Emperor", and "The One who has the status of a God" (The Divine) himself.

The core teaching of Taoism is "Dao" (道) which means formless, invisible, but is the process of occurrence of all living things and all objects that exist in the universe. Dao which is manifested in the form of living objects and other material things is De (德). The

combination of Dao with De is known as Taoism which is the basis of naturalness. Taoism is calm, non-violent, gentle like water, and eternal. Human immortality is realized when a person attains Dao realization, and that person will become a god. Daoists practice the Dao to attain Dao consciousness, and become a god. Taoism has a strong emphasis on human harmony with Dao and the universe. Dao is seen as transcending all things, both humans and nature, and at the same time also spreads throughout nature. In Taoism it is said that humans must live according to the ways of nature (Dao), understand its nature, and live in harmony with it.

3. RESEARCH METHODS

This research is a comparative descriptive study that uses a philosophical analysis research method that examines the comparison between the axiological foundations of human nature or humanism in the two major philosophical teachings in China, namely Confucianism and Taoism.

4. RESULTS AND DISCUSSION

The basis of axiology is a branch of philosophy that examines the values of truth, beauty, goodness and religion which originate from the ancestral values of human life. The essence of value is an inherent quality and characteristic of something that already exists in the universe and is connected to human life. Values are grouped into four levels, namely: (1) enjoyment values, including values that make a person happy and physically enjoyable, (2) life values, including values that are very important for individuals in living in society, (3) values spiritual, are psychological values that do not depend on physical conditions which include truth, beauty and goodness, (4) Ethical values are objective laws of the cosmos, where humans must be considered good if they relate a lot and implement the available laws.

The ontological foundation and epistemological foundation greatly influence the axiological foundation. The basis of ontology is a field of philosophy that studies the nature of the existence of things in accordance with a systematic relationship system based on the law of cause and effect. The basis of ontology assumes that the world is governed by good rules that are adapted to the natural order. Noble values are used as provisions to conform to cosmic rules. In philosophy, humans have a general goal, namely to live happily in this world and the afterlife. Furthermore, Epistemology is a branch of philosophy that studies the origins of knowledge, structures, methods, and validation of knowledge that are evaluative, normative, and critical.

Humans assume that attitudes, behavior and expressions arise from feelings and are related to good and bad qualities. Essentialist thinking agrees with the view of realism related to ethics where all human

knowledge is found in the regularity of the scope of life. In other words, good or bad human behavior is basically influenced by heredity and the environment. Human behavior is the result of collaboration that arises due to interactions between life-bearing elements and environmental influences.

In Chinese philosophy, humanism is the main focus in its teachings, but in the views of Confucianism and Taoism there are differences in views and contradictions which result in the two philosophical teachings viewing humanism differently.

4.1. Humanism in Confucianism

The humanistic teachings of Confucianism developed into one of the most important things in Chinese civilization. Confucianism grew to become a symbol of the highest good character of Chinese society. A ruler will be considered good if he is a loyal follower of Confucianism and is able to implement its various teachings. Even the teachings of Confucianism were used as a selection tool in recruiting palace employees. A person will be accepted as a state employee if they pass an exam that contains Confucian teachings. Confucian philosophy can be said to be a philosophy that is far from supernatural things. This happens because of the strong humanistic influence in this philosophy. People will feel satisfied if they can live in harmony with the universe, they will always try to live not in conflict with nature but always try to adapt to the laws of the universe.

Confucius's most profound teachings lie in his emphasis on self-improvement or self-civilization, moral exemplification and the ability to make well-trained decisions rather than knowledge of natural laws. The ethics in this way are more like virtue ethics. Confucianism does not differentiate humans from society as subjects versus objects as in Western philosophy. Confucius' method is rarely argumentative, so his ideas are often conveyed through allusions or allusions, and even repetition (tautology). One of the best examples we find in the following anecdote: "When the stables caught fire as he was returning from the palace, Confucius asked: was anyone injured?". He didn't ask about the condition of the horses. From this story, it appears that Confucius' concern was more about people than wealth. There are a number of other examples that show the superiority of humans over other creatures. That is why observers from the West and the East often view Confucius as the pioneer of early humanism and Confucius' views emerged long before humanism entered Western philosophy.

Chinese philosophy in general is more focused on social ethics and harmony with nature, and has almost no interest in epistemology and logic. This is immediately apparent from the basic principles taught by Confucius.

Confucianism as part of Chinese philosophy rests on the belief that humans are basically good, and can learn, improve, and perfect through personal and communal

efforts, especially self-development and self-creation. Confucian thought focuses on cultivating virtue in a morally ordered world.

Confucianism emphasizes the discussion of humanity so that Confucianism is often classified as a humanist philosophy. Confucian philosophy is based on efforts to fulfill human needs, especially the need for happiness, both physical and spiritual happiness. Humans should then have humane qualities, meaning having a sincere attitude and a high sense of loyalty between fellow human beings. The basic view of Confucianism is that an orderly, peaceful and happy life is everyone's dream. In this framework, the authorities are one of the key factors in whether or not these ideals are realized.

Confucian philosophical thought is generally intended to improve and balance the relationship between one human being and another human being, the relationship between humans and society, nation and state. This humanistic tendency will see humans as the center of everything and human abilities need to be developed in such a way that through their rational creative power they will be able to produce things that are useful for improving the quality of human life itself, but on the other hand, humans sometimes make mistakes about the problem. -The problems faced by humans are increasingly complex due to the progress of the times. Progress over time sometimes makes people abandon humanistic values.

Confucianism is a rational teaching. In Confucian rationalism, the following humanist concepts play a fundamental role:

1. Zhengming 正名 (justification, upholding the name)
The Zhengming principle is the most important in the Confucian system, because only by upholding this principle can problems in a country be resolved. This principle is basically simple: every reality has a name (identity). If the names are used incorrectly or mixed up, we will get chaos in everything. Confucius once said: "let rulers be rulers, ministers be ministers, fathers be fathers, and children be children." The anthropological interpretation is: each person must carry out a role in accordance with the status he supports. The consequence as read by Confucius is that if a ruler treats the country as a father, it will disrupt the country and vice versa, and so on. So the target of seemingly trivial name enforcement is actually an attempt to adapt identity to the structure of reality. The actual realization of name enforcement occurs as behavior enforcement. If the behavior of most people can be straightened out, in the end what will be achieved is indeed an orderly and orderly social organizational order that stems from personal discipline.
2. Yi 义 (virtue) The teachings of "Yi" or virtue are closely related concepts. According to Confucius, the basic motivation of every human being is to uphold virtue. This concept is in contrast to actions that are

motivated solely by self-interest. Confucius said: "The great man understands virtue, while the small man understands profit." What this means is that great people generally take care of big affairs, namely the affairs of society and the state, so they must understand the meaning of virtue. Meanwhile, small people or commoners usually only think about themselves. However, although small people pursuing their own interests are not necessarily bad, a person will be a better person if he motivates his life based on goodness which is the greater interest which is the goal of virtue.

3. Ren 仁 (human goodness) The concept of Ren is a concept that is also very important in the teachings of Confucius, because basically Confucius wants Ren to ultimately become everyone's ideal. Human kindness is fundamental to both Confucian ethics and political theory. Human kindness is the virtue of fulfilling one's obligations towards others and is often translated as "kindness" or "humanity". Therefore, the concept of Ren is actually the basis of the entire teachings of Confucius which makes individual moral education the beginning of establishing a good family, then continues to upholding state order and finally establishing world order. This broad understanding shows that the Confucian ethical system is based more on compassion and understanding for others than on divine rules. Virtue thus rests on the harmony in relationships with others that is generated by ethical practice through the process of identification of self-interest and the interests of others.
4. Xiao 孝 (respect) The order in human relations that is to be achieved through Zhengming becomes clearer through the Xiao principle, namely the respect that children must show to their parents. According to Confucius, a virtuous person should practice Xiao as well. In the next scope, Xiao's relationship patterns in the family context are also applied in the social context.

There are five universal obligations that humans must carry out and their contents are the regulation of relationships, including the following:

- a. The ruler with his ministers;
- b. Between father and son (apparently the principle of the relationship between parents and sons and daughters);
- c. Husband with his wife;
- d. Brother and sister (it is not clear if the relationship is between an older sister and a younger brother);
- e. Between friends and friends.

This Xiao principle has a lot of influence in the daily lives of Chinese people. Xiao is considered an absolute obligation for a person because by being devoted to parents, morals will grow in a family. Furthermore, family etiquette will directly influence the government of a country. Xiao's principles are also reflected in criminal

law. For example: children who commit crimes against their parents can be punished more severely than usual.

5. Li 礼 (ritual) At one time Confucius confirmed that the concept of Li or virtue was secondary in nature. Li, who reflects Confucian ethics, relies on three aspects of life; ritual offerings to ancestors and various gods, the establishment of social and political institutions, and adherence to etiquette in daily life. In ancient China, the concept of Li had a very broad meaning, ranging from manners, all customs to complex social and political institutions. According to Confucius Li occurred from the behavior of wise men in human history and had little to do with heaven or Tian. Li's concept deals more with a person's behavior in order to help build an ideal society rather than simply obeying ceremonial rituals. For him, the concept of Li emphasizes that people are always faced with the choice to do the right action at the right time, and therefore relies on self-training to follow Li as was practiced by ancient sages and especially includes ethical judgment regarding when Li must be carried out in a situational context.
6. Tianming 天明 (heavenly commandment) In Chinese philosophy, the term Tianming is known, which literally means heavenly commandment. That is, if the heavens/heavens have willed it, nothing else can happen. Therefore, Tianming is often understood as fate, destiny or heaven's decision, but is also often interpreted as a mandate to the emperor. Heaven's commands are closely related to traditional Chinese beliefs, which are not only beliefs in the existence of intangible creatures and ancestral spirits. Even so, Confucius himself tended to avoid metaphysical questions. When he was asked about his comments about ancestral spirits and the afterlife, he said: "When you are unable to serve humans, how can you serve the spirits?", and also "When you don't understand about life, where else do you want to understand about hereafter?". His pragmatic attitude is obvious.

Confucianism is more a guide to morally based behavior than a particular form of faith. Confucianism is a system of ethical teachings - benevolent love, love of truth, good manners and wise leadership which are designed to provide inspiration and preserve the proper management of family and society. However, Confucianism can still be seen as a religion without God because as time goes by, some followers of this teaching have elevated the founding teacher of this teaching as a saint and diligently follow the main teachings of the system he created.

Learning or more precisely education and the learning process, occupies an important position in Confucius' teachings. For Confucius, education is an obligatory path to becoming the ultimate human being. This obligation becomes greater in line with a person's position and responsibilities in society. The ultimate

human being for Confucius is a person who prioritizes others and benevolence. In the Confucian stelsel the farmer's son could become the main human being. Confucius himself was known as a diligent learner. So it is not surprising that he had a big influence on education in ancient China. In 124 BC, high schools were founded for education in Confucianism. The students number around 30,000 people. They prepare themselves to take exams to occupy public positions. The Confucian concept of education became the basis for the meritocracy system in the Chinese imperial government. This means that anyone can enter government as long as they pass the exam. The role of education is very large in Confucianism.

4.2. *Humanism in Taoism*

The flow of Taoism is different from what Western philosophers say that humans are the center and measure of everything. Taoism believes that the essence of humans and other natural objects is the same and there is no distinction between the two. Taoism believes that human life has been outlined by the sky in its own path. What humans have to do is have the courage to follow this path as their destiny without feeling forced or involving other interests. Man must be able to follow the path that has been given to him by eliminating the desires that exist within him. In the context of property ownership, Taoism can be said to have the same meaning as that of Sufism in Islam. Taoism does not prohibit humans from getting rid of the possessions they own in order to achieve inner peace. However, what needs to be removed is the feeling of attachment or dependence on these assets.

Daoists also assume that humans have an internal dimension that includes three types of consciousness and seven types of senses. The three types of consciousness consist of thoughts (brain), feelings (heart), and subconscious (liver). Meanwhile, the seven types of senses consist of sight (eyes), hearing (ears), taste (tongue), smell (nose), touch (skin), sensory (nerves), and motor (muscles). If the three consciousnesses and seven senses exist but humans do not use them to focus on the sacred, then the false will become thieves and harm themselves in false desires without limits (doing things that are not in the interests of the tao). This false desire is a consequence if humans do not practice holy glory, where holy glory is the main purpose of the formation of the universe. Humans are only asked to focus on the sacred with their awareness and senses, not on fulfilling that awareness and senses. The essence of consciousness and the senses is only temporary. If we only focus on fulfilling the desires of our seven senses, then humans will find emptiness in the form of emptiness, not emptiness in the unseen dimension.

In Taoism there are also teachings to cultivate oneself with breathing in order to understand where to stop. By regulating breathing, humans can cultivate energy within themselves. This energy must be

maximized by returning it to the capacity of the holy spirit. If energy is not maximized, what happens is that humans do not have the ability to make their hearts peaceful. Peace of mind will make it easier for humans to control the external dimensions of themselves. Because in essence, Lao Tzu believes that if humans are able to control their internal dimensions, humans can easily control everything, including their external dimensions. Therefore, the treatment method that developed in China and has become an effective treatment method is to focus on breathing. Chinese medicine teaches that disease is caused by a lack of balance in the body's breath.

In the social field, Lao Tzu believes that people will be able to live together easily and peacefully if they are willing to realize that their personal interests are not always the same as those of other people. Besides that, someone must also be willing to consider each other's feelings. Lao Tzu also emphasizes humility in social relations as written in the Tao Te Ching which reads "what is good to me, I am a good person; whatever is not good to me, I remain a good person, until everything becomes good." Lao Tzu's expression suggests that humans should always be kind even if people in their environment treat them badly.

Taoism is a guide for humans in their efforts to achieve true happiness, namely doing everything naturally and "going with the flow". One of the basic concepts in Taoism is Wu Wei 无为. The term Wu Wei can be translated as "without action" or "do nothing" or in English, "doing nothing". In its proper sense, Wu Wei is not a call to a completely passive life. Wu Wei recommends that humans act according to their nature, naturally and naturally, without being artificial, without engineering, and without the aim of satisfying all desires.

According to Lao Tzu, humans often have too many desires. Unfortunately, by fulfilling all his desires and satisfying them, he thought he would live happily. On the contrary, this is the source of suffering for humans. Therefore, in order not to be overwhelmed by many desires, people should understand and appreciate Wu Wei. It can be said that Wu Wei is action by non-action. In the Wu Wei concept itself, there are 3 wisdoms that need to be lived for a calm and happy life, including;

1. Live gently and flow as you are

The Wu Wei concept recommends living like flowing water as it is, and at the same time absorbing its gentle nature.

In Dao de Jing chapter 78 it says:

"There is nothing weaker than water. But no one is stronger than him in defeating violence. For this there is no substitute.

That weakness overcomes violence. And softness beats stiffness. Everyone knows it, but no one can implement it."

Lao Tzu advises us to be like water. Be flexible and adaptive, following the space and situation in which we find ourselves. Don't often force your will.

If you're hungry, eat. No need to say full

If you're tired, take a break. No need to say anything strong

2. Live in harmony and unity with nature

According to Wu Wei's teachings, people should submit and surrender to nature, aka become "slaves" to the world. This is in sharp contrast to most Western anthropology which places humans face to face with nature in order to conquer, control and exploit it. In Taoism, people must live in harmony and unity with nature, respecting everything in it, loving it as they love themselves.

3. Live with humility

Lao Tzu in Dao de Jing (Chapter 67) says;

“There is no greater curse than being less than satisfied. There is no greater sin than always wanting to have.”

Lao Tzu's advice above is nothing more than a "fatwa" for people to be humble.

A wise man never shows himself off, nor builds ambition, especially at the expense of others.

5. CONCLUSION

Chinese philosophy, which is a guide to life for the Chinese people, emphasizes three main things in its teachings, namely life, knowledge and nature. Chinese philosophy is strongly influenced by the thoughts of philosophers, including Kongzi with Confucian teachings, and Laozi with Taoist teachings. In Chinese philosophy, humanism is the main focus in its teachings, but in the views of Confucianism and Taoism there are differences in views and contradictions which result in the two philosophical teachings viewing human nature differently. Confucian philosophy emphasizes the relationship between humans and humans, ethical teachings, love and virtue, while Taoism philosophy has a broader scope, namely the relationship between humans and the universe.

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