

## CONFUCIANISM SITUATION IN SURABAYA

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### ABSTRACT

This paper investigated the situation of Confucianism in Surabaya. A qualitative method with a descriptive clarification was used. It was conducted by observations in the temples of Surabaya, and interviews with Confucian followers. The results were analysed from three points. From the political perspective, considering the political policy of the New Order Regime in 1966-1988, when Confucianism was not acknowledged as a religion in Indonesia, which resulted in blending of Confucius teaching and Buddhism as a similar religion. After the reformation, temples were separated for special Confucius followers, and Confucian teachings' knowledge were boardered. From the cultural perspective, considering Chinese ethnics believe in many gods, Confucianism became only one teaching of other deities. From the social perspective that most Confucian followers go to the temple to pursue prosperity. Deities of fortune in their perspective are the Kwan Im goddess, Kuan Kong god, or Kongco / Makco as the owner of the temple. Confucius followers do not pay homage to *Kōngzǐ* 孔子 himself as the initiator of Confucianism in the temples when they pray for something, because Confucianism teaches only about "filial piety", "righteousness", and "impartiality".

**Key words:** Confucianism, cultural perspective, Chinese ethnics, Surabaya

### 1. INTRODUCTION

This research identify Confucian teaching as *rújiā xuépài* 儒家学派, a thinking stream declared by the philosopher *Kōngzǐ* 孔子, which in Indonesia is known as Konghucu. Confucian followers in 2010 were 0,05 percent from the total Indonesian population (www.sceibd.com). He was born in the era of *Chūnqiū Zhànguó* (春秋战国), between BC 551-479 (He, 2006). Confucius or *Kōngzǐ* 孔子 came from the state *Lǚ* 魯, and was a famous philosopher and expert teacher. His famous thinking theme is about "wisdom" which in Chinese is addressed as "*rén*" (仁). The beginning of this thinking was because at the era *Chūnqiū Zhànguó* (春秋战国) between the year BC 770-221 (Wu, 2003:31), when China was constantly in war. To overcome the situation, many philosophers emerged; besides *Kōngzǐ* 孔子, *Lǎozǐ* 老子, and *Mòzǐ* 墨子. *Kōngzǐ* 孔子 initiated the idea "*rén*" (仁), with the purpose that the kingdom authorities would rule their people wisely (Wu, 2003:68).

Confucius or *Kōngzǐ* 孔子 constantly suggested that officials should govern the state with "*lǚ*" meaning "righteousness", which wanted every man to obey a rule of *Jūjūn Chénchén Fùfù Zǐzǐ* 君君臣臣父父子子 meaning "within a family, man has to obey their position, let the prince be a prince, and the public servant be a public servant. Let the father be a father, and let the son be a son". This kind of idea influenced much during the feudal era in China for 2000 years (Jin, 2003: 263).

Confucius thinking idea in the area of education is famous as "*yīncáishījiào* 因材施教" and "*yǒujiàowúlèi* 有教无类", meaning "teaching according the student's interest" and "teaching may not differentiate the rich from the poor". There also exists his famous saying having a morale message "*sānrénxíng, bì yǒu wǒ shī yān* 三人行, 必有我师焉", meaning "when three people walk, someone must be the teacher" (Feng, 2001:70). After Confucius' death, according Wang (2003:99-102). Confucius teachings separated into 8 streams, among them which influenced China's political condition was from the idea of *Mèngzǐ* 孟子. This stream continues the Confucius teaching about *rén* (仁) or "wisdom".

The situation of the study of Confucianism in Surabaya depends on the preception of their followers in adapting the teaching. According Sekuler and Blake (2002:1-2), preception do not need inform us detailed information of the world, but most important is to inform useful information, so we can interact safely and effectively with our surroundings. A complete understanding about perception has to cover complete informations about the object and phenomenon. Preception changes behaviour, which in turn behaviour changes our perception. It happened as a close circuit. This dynamic close circuit can be represented in the following picture.

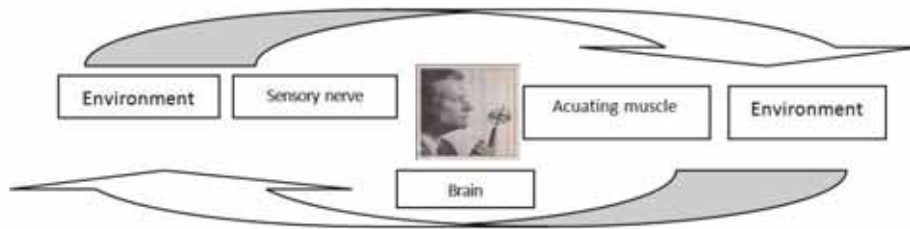


Fig. 1. Close circuit process of perception (Sekuler and Blake (2003:3)).

Fig 1 showed that perception record and translate sensory information from the surroundings to the brain, then the brain orders or guides the muscle to do something. The reverse process happened with input condition of outside matters back to the sensory nerve. This process repeated until perception happened (Sekuler & Blake, 2003: 3). Someone's perception depends on their personal experiences. From the different kinds of perception, this research studies the situational condition of Confucian knowledge in Surabaya.

Religion freedom policy in China differs from Indonesia. In Indonesia, every citizen are required to possess a religion, while in China it is voluntary. In China someone having a religion may not become a communist party member, because the Communist party adhere an atheist concept, or do not believe in God (Sang, 2004:34). Both Jin (2003: 164-171) and Sang (2004:5) in their writings mentioned that in China exist 5 important religions, which are Buddha, *Dàojiào*道教, Islam, Catholic, and Christian, and do not include Confucianism as a religion. Confucianism in China is considered an ideological education, not a religion. According to 2 Surabaya respondents, temples in China are not places to worship *Kǒngjiào*孔教 (Confucius), but *Dàojiào*道教 religion. They said that in China there are 2 kinds of temples, one is for the *Dàojiào*道教 religion, and the other for Buddhist religion.

## 2. LITERATURE REVIEW

### 2.1. Chinese Believe

Since ancient times, Chinese people already worship the nature gods, like wind, dragon, *qilin* 麒麟 (an imaginary one horn animal), so it can be said they already follow a certain faith or religion. The difference of faith in Europe and China is that in China most of its people believe in many gods, while in Europe they believe in one God (Jin, 2003:163). Kong (1999:19) has studied that the San Bao temple in Semarang Indonesia has 3 combination of religions, that is Buddha佛教, *Dàojiào*道教, dan *Kǒngjiào*孔教. *Dàojiào*道教 differs from Taoism. Taoism is a belief declared by Laozi, while *Dàojiào*道教 is an original religion from China.

### 2.2. Indonesian Chinese Faith

Confucianism along Buddha and Taoism is known as "Sam Kauw" or "Tridarma" among the Indonesian Chinese. In the beginning, their followers generally believe in more than one religion by adopting certain elements from several religions. This findings was reported in the Indonesian daily Li Po dated February 14th 1903 (Kong 2005: 62-63) which influenced their perception during the New Era Regime (1966-1988) when Confucianism was not acknowledged as a religion in Indonesia. For example in the temple is also placed the Kuan Kong statue. Kong (2005:64) also mentioned that the Chinese in Indonesia worship either Confucius and Kuan Kong.

### 2.3. Confucius Teaching

Confucius or *Kǒngzǐ*孔子 BC 551-479 was formally named Qiū 丘 and otherwise called *Zhōngnǐ*仲尼. At the Chunqiu era, *Kǒngzǐ*孔子 was a citizen from the state Lǔ 鲁 which located in the now called province *Shāndōng*山东. *Kǒngzǐ*孔子 initiated the idea called *rúxué* 儒学 or Confucianism. With *rú* 儒 is meant a teaching method for arranging the monarch moral of the aristocratic class, and arranging the musical mode of the nobles. Royal officials usually have different job descriptions, like *wū*巫 as a witchcraft, *shǐ*史 as history recorder, *zhù*祝 as a reception organizer, *bù*卜 as a war strategy advisor or historian (Cheng, 1998:71).

His teaching concept consists of five parts, which is "*Lǐ* 礼" meaning 'etiquette'. According to Confucius, "*Lǐ* 礼" is every rule, including rituals to the ancestors and gods, wedding manners, mourning manners, burial manners, social manners, war manners. Everyone had to strictly follow the regulations called "*jūnjūn chénchén fùfù zǐzǐ* 君君臣臣父父子子" meaning "man has an obligation and duty according to their position. Let the prince be a prince, let the public servant be a public servant. Let the father, be a father, and let the son be a son". This regulation may not be turned around, and if not obeyed will cause disorder (Wang, 2003:91).

The second concept is about *rén* (仁) 'wisdom'. He said that a wise man loves others. Someone had to love the other. First, to be successful he must be able to make others also successful; second, everything he does not like, do not force others to like it. And if everyone can perform this thinking concept, human relation will be in harmony, and automatically life will be peaceful. According to Confucius, everything according to the concept "*Lǐ* 礼", causes behaviour and moral to be wise. This concept meaning system "*Lǐ* 礼" stresses the standard moral from outside appearance, while the "*rén* (仁)" concept meaning "wisdom", stresses at the standard moral within the heart of man (Wang, 2003:91).

The third Confucius concept is about “*zhōngyōng*中庸”, meaning ‘impartiality’. Man has to have a central attitude, so that the two position can each restrict, each complete, and reach a harmonious condition. When someone perform the concept of “*lǐ*礼” and “*rén* (仁)”, it may not be performed separately, but must do altogether. So that a harmonious condition between the “regulation concept” and the “wisdom concept” will happened.

The fourth Confucius concept is “*tiānmìng*天命”, meaning ‘fate can not be predicted by man, fate can not determine moral of man. Man has to follow moral education to achieve success’

So Confucius teaching about “*tiānmìng*天命” does not ignore worshipping gods by his followers, even by not worshipping it himself.

The fifth Confucius concept is about teaching methods “*yīncáishījiào*因材施教” and “*yǒujiàowúlè*有教无类”. meaning ‘teaching according student interest’ and ‘teaching may not discriminate the rich from the poor’. There are also his famous saying with a moral message “*sānrénxíng, bì yǒu wǒ shī yān*三人行，必有我师焉”， meaning ‘when three men walk together, someone must be the teacher’.

### 3. RESEARCH METHOD

This paper used a descriptive method with a qualitative approach, and performed interviews with 12 Confucian followers and 2 temple managers. Investigating Confucianism situation requires interaction between the researcher and the respondent. This conformed to the opinion of Sugiyono (2007:306) who also stated that in case research involving the researcher himself, the researcher must collect the most appropriate datas for qualitative approach. This was also affirmed by Moleong (2007:168) that in qualitative research, the researcher position acted as an instrument of the research, as a programmer, executor, data collector, analyzer, data interpreter, and also reporter of the research results. Evaluation of the analyses was in the form of sentences, not in statistical calculations. This is because the research is a matter of someone’s opinion concept, and is most exactly clarified descriptively. Data in descriptive research consists of words and not as combination of numbers, this is appropriate to Miles and Huberman’s opinion (1992:15).

Subject selection in this research uses *purposive sampling*. For catching more research subjects, a snowball sampling method was used. It is a good method to invite more participants with equal capabilities (Dorniyie, 2007:129). The starting subject selection was a close friend from who we got informations about other subjects adhering a Confucian religion. Interviews of semistructured system were used. Data research consists of two parts. The first part is in the form of interviews taken from the respondents, and the second part from observations of the temples in Surabaya.

### 4. RESULTS AND DISCUSSION

From the interviews and observations of the temples, it was found that Confucius teaching exist in 3 kind of situations. The first situation is that Confucianism is confused with Buddhism. The second situation is that Confucianism is not the sole teaching of the Konghucu religion in Indonesia. Konghucu religion also acknowledge teachings of Taoism and Buddhism. The third situation is that *Kǒngzǐ*孔子 as the initiator of Confucianism, is not the single god in Konghucu religion, but this religion also acknowledge other dieties or gods, like Kongco, Kuan Im, Kuan Kong.

This situation happened because Confucianism in Surabaya was presumed as a teaching within a religion named Konghucu by the Surabaya citizens. This phenomena emerged because Confucian followers have the preception that they may pray to other gods. In fact every temple has many gods, except Bun Bio temple in Kapasan street which has only the *Kǒngzǐ*孔子 statue. But worshipers in Bun Bio temple pray to many gods, and this also influenced their perception that Confucian teaching may worship other gods. In this temple, every Sunday a boardening study of Confucius teaching are held, with the aim that Confucian followers will gain perception that it is better to give priority to *Kǒngzǐ*孔子 compared to other gods.

Why Konghucu followers believe that Buddhism is identic to Confucianism can be connected to the theory from Perreault Jr. Cannon & Mc Carthy (209:153-154) that someone perception depends on selected display. In this case, their eyes and thought only search and focus on interesting informations to them. The political situation prohibiting all kinds of culture connecting Chinese has long lasted and influenced the Konghucu followers. They experienced and got informations that stick into their mind that only Buddhist religion is acknowledged by the Indonesian government, and at last got a perception that this religion is the same as Konghucu religion.

#### 4.1. Relevance of the Confucianism Situation to the Theory of China’s Belief

The Confucianism teaching proceed side by side with other teachings in the temple. From the interviews, everyone agrees and do not care whether other people worship or belief in other gods besides *Kǒngzǐ*孔子. This explain that Confucian followers still inherit their Chinese ancestors about believing in many gods. They also permit the temple displaying god statues or other holy idols besides the Kongzi statue. They also do not care about the location of the Kongzi statue in the temple.

#### 4.2. Relevance of the Confucianism Situation to the Followers in Surabaya

The Chinese in Indonesia call the three religion of Buddha, Taoism and Confucianism as “Sam Kawu”, or “Tri Darma” (The Three Good Deeds). They adapt certain elements from several religions. For example, they put the Kuan Kong statue in the temple, which they worship altogether with Confucius (Kong 2005: 64). People still worship Kuan Kong because they believe he can bring prosperity, avoid disaster, and offer harmonious living. This

fact still happened, only that in Surabaya recently a special temple for Confucius followers exists. The Bun Bio temple only displays the Kongzi statue. Another temple in Jagalan street also specialized for people worshipping Kongzi rather than other gods, but this temple still displays several deities statues.

From the phenomena of temples specializing in worshipping *Kǒngzǐ* 孔子 and broadening the knowledge of Confucius teaching, indicates that Confucianism experienced a transformation process. It shows that the Confucianism, especially in Surabaya, gain more attention, not merely as some god in a traditional belief, but exclusively positioning it. However, this situation is still a starting process, because followers in the Bun Bio temple are relatively small compared to other temples worshipping many gods.

#### 4.3. Relevance of the Confucianism Situation to the Confucius Teaching Concept

All research respondents understand the Confucian teaching about 'etiquette' or "*Lǐ* 礼", "wisdom" or *rén* (仁). Meanwhile about "*zhōngyōng* 中庸" which is mean "impartiality", was not even mentioned by any respondent. They know more about teachings considering family devotion "*jūnjūn chénchén fùfù zǐzǐ* 君君臣臣父父子子", meaning "man has a obligation and duty according their position. prince as a prince, public servant as a public servant, father as a father, and son as a son". While concept about teachings like "*yīncáishījiào* 因材施教" and "*yǒujiàowúli* 有教无类", meaning "teaching according to student interest" and "teaching may not discriminate the rich from the poor", or even his famous moral saying "*sānrénxíng, bì yǒu wǒ shī yān* 三人行, 必有我师焉" meaning "when three men walk together, then one must be the teacher", not even one respondent mentioned it. It can be concluded from this indication that Confucius teaching which very stick in their followers mind are mainly family devotion.

### 5. CONCLUSION

From the polical point of view, the policy of the New Order Regime when Suharto reigns from 1966 – 1988, Confucianism was not acknowledge as a religion in Indonesia. This caused their followers seeking another method to worship, or avoiding government prohibition, by perceiving that Confucianism is identic to Buddhism. After the reformation, Confucian followers start daring to express their religion, and temples are beginning to exclusively worship or teach Confucianism.

From the cultural standpoint, because Chinese ethnic had ancestors believing in various gods, the Confucian followers also believe in many gods. They worship various deities. Within the temple are placed many gods or deities. The *Kǒngzǐ* 孔子 deity is only one of them. Confucius teaching is one among other teachings studied by their followers.

From the social point of view, most of the Confucian followers go to the temple to ask for prosperity. Gods which they believe can bring fortune are the Kwan Im goddess, the Kuan Kong god, or Kongco / Makco as the temple owner. While Confucian followers do not worship the Kongzi god in the temple when praying for something, because Confucianism only teaches about "filial piety", "wisdom", and "impartiality". That is why the Bun Bio temple in Surabaya is less crowded compared to other temples. Most of the Confucius followers go to temples having statues of the Kwan Im goddess, or the Kuan Kong deity, or the Kongco / Makco statue, and not purely performing Confucian teachings.

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