

ASSIMILATION OF TUNG CHUNG SHU’S PHILOSOPHY AND THE DEVELOPMENT OF MULTICULTURALISM

Lasiyo

Faculty of Philosophy, Universitas Gadjah Mada

Email: lasiyo@ugm.ac.id

Abstrak

Tujuan artikel ini adalah untuk menggali pemikiran tokoh filsuf Tung Chung Shu yang merupakan tokoh dalam filsafat Cina. Tung Chung Shu berhasil menyusun beberapa aspek filsafat dan budaya yang berkembang di Cina pada masa dinasti Han. Pemikiran Tung Chung Shu memiliki relevansi terhadap upaya pengembangan multikulturalisme khususnya di Indonesia di tengah perkembangan globalisasi masa kini. Kondisi bangsa Cina memiliki latar belakang budaya yang berbeda telah berhasil merumuskan kembali ideologi pemersatu negara sehingga dapat memperbaiki kondisi masyarakat yang mengalami kekacauan. Filsafat dan budaya bangsa Cina yang berkembang ketika dalam kondisi tersebut yaitu Dinasti Han yang didominasi aliran Taoisme, Legalisme, dan Konfusianisme. Seorang tokoh filsafat Cina yaitu Tung Chung Shu memadukan ketiga aliran tersebut dengan inti ajaran jen, yi, li, chi, dan hsin dengan tujuan utama untuk mewujudkan kondisi masyarakat yang bahagia, sejahtera, dan aman. Situasi perbedaan yang ada dalam kehidupan masyarakat melahirkan adanya multikulturalisme yang menawarkan paradigma kebudayaan untuk dapat dipahami dan memaknai perbedaan yang berkembang pada kehidupan masyarakat. Penelitian ini menggunakan metode analisis abstraksi selanjutnya dilakukan analisis melalui pendekatan interpretatif komparatif yang diawali dengan deskripsi dan kesinambungan historis. Hasil penelitian menunjukkan bahwa (1) kondisi perbedaan dalam masyarakat dapat terhindarkan dari konflik apabila pemerintah dapat menerapkan kebijakan multikulturalisme dalam mengatur tatanan pemerintahan sebagaimana dalam pemikiran Tung Chung Shu mengenai pemerintahan yang baik (2) kondisi suatu negara bergantung pada sikap pemimpin negara, sehingga kondisi masyarakat

multikultural dapat aman, rukun, damai, sejahtera tidak lepas dari peran pemimpin negara (3) dalam menyikapi perbedaan perlu sikap kebijaksanaan, kemanusiaan, keberanian, bijaksana dan kebajikan seperti yang menjadi pemikiran filosofis Tung Chung Shu. Selaras dengan kondisi bangsa Indonesia yang multikultural, maka pemikiran Tung Chung Shu dapat menjadi referensi dalam upaya pengembangan multikulturalisme di Indonesia. Argumen ini didukung oleh situasi dan kondisi bangsa Indonesia yang memiliki keberagaman suku, budaya, agama, wilayah maupun tradisi kebudayaan yang berbeda.

Kata kunci: *Pembauran, Filsafat Tung Chung Shu, Multikulturalisme*

Abstract

The purpose of this article is to explore the thoughts of philosopher Tung Chung Shu, who is a figure in Chinese philosophy. Tung Chung Shu managed to compile several aspects of philosophy and culture that developed in China during the Han dynasty. Tung Chung Shu's thought has relevance to the development of multiculturalism, especially in Indonesia amid globalization today. The condition of the Chinese nation has a different cultural background and has succeeded in reformulating the unifying ideology of the country so that it can improve the condition of a society that is experiencing chaos. The philosophy and culture of the Chinese nation that developed when in this condition was the Han Dynasty, which was dominated by Taoism, Legalism, and Confucianism. A Chinese philosopher, Tung Chung Shu, combined the three schools with the core teachings of jen, yi, li, chi, and hsin, with the main goal of realizing a happy, prosperous, and safe society. The situation of differences that exist in people's lives gave birth to multiculturalism which offers a cultural paradigm to understand and interpret the differences that develop in people's lives. This research uses the abstraction analysis method and then analyzes it through a comparative interpretative approach that begins with description and historical continuity. The results showed that (1) the condition of differences in society can be avoided from conflict if the government can implement multiculturalism policies in regulating the order of government as in Tung Chung Shu's thinking about good governance (2) the condition of a country

depends on the attitude of the country's leaders so that the condition of multicultural society can be safe, harmonious, peaceful, prosperous cannot be separated from the role of state leaders (3) in addressing differences need the attitude of wisdom, humanity, courage, wisdom and virtue as the philosophical thought of Tung Chung Shu. In line with the conditions of the multicultural Indonesian nation, Tung Chung Shu's thoughts can be a reference in efforts to develop multiculturalism in Indonesia. This argument is supported by the situation and conditions of the Indonesian nation which has a diversity of ethnicities, cultures, religions, regions, and different cultural traditions.

Keywords: Assimilation, Tung Chung Shu Philosophy, Multiculturalism

Received: October 6, 2023 | **Reviewed:** January 9, 2024 | **Accepted:** February 8, 2024

INTRODUCTION

Multicultural societies consist of various ethnic backgrounds, religions, cultures, customs, and others. In this case, the multiculturalism that exists in society can lead to certain characteristics in community groups, thus potentially creating different group segmentations. It is not uncommon for differences in society to cause conflicts that lead to division. As a form of building cultural integration in multicultural Indonesian society, a multidimensional approach based on the development of national integrity is needed. In current conditions, multiculturalism is widely discussed to find solutions to the differences that arise in society. The purpose is to build mutual respect even though there are differences and plurality, and to be able to create an atmosphere of peace and prosperity so that life can be interpreted and enjoyed by all humanity. Multiculturalism can characterize even majority cultures or even nationalities (Joppke, 2018). This condition can be achieved if there is an awareness of tolerance and mutual respect for differences.

In contrast to the multiculturalism that already exists in Indonesia, in the current era of disruption, multiculturalism is developing, marked by the presence of artificial intelligence, big data, the internet of things, and other components. Borders and barriers between countries are now gone, and with the sophistication of these technologies, the differences between countries are open. In addition, multiculturalism can become an approach and national policy, because multiculturalism can be a way out of facing various national problems, such as the weakening of integration and awareness of nationalism. Conflicts that occur in a region can occur because of weakened state control or power, opening up opportunities for groups to influence local communities. It is a challenge to think of alternative solutions to avoid conflict and division, namely through multiculturalism. Multiculturalism is also often used as an approach to describe the unity of different ethnicities, and Indonesia has complex multiculturalism. Multiculturalism is a current issue that will continue to increase in various fields of life. Multiculturalism is a position that serves to answer differences related to race, socio-economic class, gender, language, culture, and other fields (Prasetyo, 2021). Thus, through a multicultural approach, agreements that achieve controlled and equitable situations and conditions can be produced.

Meanwhile, based on the opinion of Parekh (2001), there are three models of approach to dealing with the reality of plurality in a nation. First, the nationality approach model is built without regard to differences in ethnicity, religion, cultural customs, and others, so that citizens are entitled to protection. Second, the ethnic nationality approach model is based on ethnic collective consciousness by prioritizing family relations with founding fathers. Third, the ethnic multicultural approach model recognizes the existence and rights of ethnic groups collectively. In this approach, diversity becomes a reality that must be recognized and guaranteed by the state. Through these three approaches, each culture must be recognized and maintained so that it can live

peacefully. The discourse on multiculturalism is one of the long-term strategies to face the various challenges and turmoil that will come. This is reinforced by the challenges of technological developments that continue to grow.

Relevant to the situation and conditions of multiculturalism that occur in Indonesia, one of the philosophical thinkers and theorists during the Han dynasty empire in China, Tung Chung Shu, conveyed some of his thoughts that could be adopted in addressing the conditions of multiculturalism. Tung Chung Shu combined Confucianism with Taoism, cosmology, the Yin-Yang school, Mohism, and Legalism (“Tung Chung-shu”, 2023). In Tung Chung Shu's philosophy, the blending of these aspects became a reconstruction of classical teachings. Tung Chung Shu is a thinker who recommends an education system built on the teachings of Confucius. In addition, according to Tung Chung Shu, leaders should have a close relationship with nature. This is the reason that a leader has the responsibility to maintain harmony between *yin* and *yang*. Natural disasters that occur in a country, such as floods, droughts, and others, are signs of a leader's mistakes. Some of Tung Chung Shu's ideas were also adopted by the Han government, including the establishment of an imperial university and the requirement that nobles or governors could recommend people of talent and moral character for appointment to the government. It was these government institutions that gave rise to the examination system for prospective civil servants to join the government bureaucracy.

This research is qualitative research, with data obtained through literature searches in the form of journals, scientific articles, books, and research results that discuss the philosophy of Tung Chung Shu and multiculturalism. The analysis in this study was carried out using the philosophical hermeneutic method (Bakker & Zubair, 1994), involving elements of historical continuity interpretation and reflection. Based on these preliminary findings, Tung Chung Shu's thoughts can be used as a reference in efforts to develop multiculturalism in Indonesia. The fundamental thing that

can be adopted is related to a leader who is expected to have a relationship with nature, so that the leadership of a state can pay attention and maintain the balance of nature. On the other hand, Indonesia is also a nation with abundant natural resources supported by an archipelago. This should be the focus of the attention of the state leader. Not only that, the system of recruiting prospective government employees should also be based on people who have the potential and ability. This should be adopted by Indonesia because it has the potential to spread human resources throughout the country.

The preliminary literature study shows that Tung Chung Shu's philosophical thought blended Confucianism with rival Daoism and Legalism. Tung Chung Shu revived Confucianism as a state ideology and the basis of education, and combined teachings on cosmology, the Yin Yang school, and Confucian ethics. Tung Chung Shu also succeeded in formulating a system of philosophy that is closely related to the relationship between humans and the universe. It can be stated that Tung Chung Shu taught "The Five agents which consist of water, fire, wood, and earth have direct correspondence with such as the five senses, tastes, colors, tones, atmospheric conditions, ancient emperors. ... The Three Standards: the rules are the standard of the minister, the father of the son, and the husband of the wife" (Baskin, 1974). According to Baskin, the order of the universe is the result of the harmony of the universal principles of the universe, namely the positive principle (*yang*) and the negative principle (*yin*). This research aims to describe the integration of Tung Chung Shu's philosophy with the development of multiculturalism in Indonesia. In addition, it also reveals the relevance of Tung Chung Shu's philosophical thoughts on the lives of society, nation, and state.

DISCUSSION

1. Tung Chung Shu Philosophy

Tung Chung Shu was a philosophical thinker who was born in 179 and died in 104 BC. He was a scholar who was instrumental in

founding Confucianism in 136 BCE but also worked as a government official in the Han Dynasty. Tung Chung Shu was primarily responsible for the dismissal of all non-Confucian scholars from the government. Tung Chung Shu proposed that Confucianism become a unifying ideology of the Han Empire. Tung Chung Shu also proposed to establish imperial colleges to train students and to require nobles and governors to recommend talented and moral people for the selection of government employees. Through this system, the civil service examination became the basis for recruitment into the bureaucracy and ensured that men of low origin and high ability had the opportunity to occupy positions of power (“Dong Zhongshu”, 2023).

During Tung Chung Shu's time in the Han Dynasty, there were three growing and influential sects: (1) Legalism, (2) Taoism, and (3) Confucianism. Legalism was an ideology spearheaded by legal experts, usually serving as advisors to the government. Legalism argues that good government should be based on a fixed code of laws and not on the opinions of people who are not knowledgeable in either government or morals. In contrast, Taoism, according to Tung Chung Shu, is a school supported by people who are experts in the field of education and distance themselves from the reality of people's lives. Taoism emphasizes efforts to achieve soul salvation by focusing on adjusting the prevailing laws of nature. A person is expected to practice *wu wei* or not do anything that goes against the laws of nature. Meanwhile, Confucianism is a school spearheaded by a group of learned experts in the classics. Confucianism emphasizes the teaching of ethics, both for individuals and for state administrators. A good government should seek the happiness and welfare of the people (Lasiyo, 1994). Thus, Tung Chung Shu's thoughts can serve as a foundation for government administration. A person in charge of the government should apply the attitude taught by Tung Chung Shu.

Tung Chung Shu believes in the interconnectedness and complementarity of Earth, Heaven, and human beings. Tung Chung Shu also focuses on the political thought that a leader is considered

an ambassador of Heaven on Earth; therefore, natural disasters, such as floods, droughts, and natural destruction, are signs of a leader's faults (Tung Lin, 2023). In terms of ethics, Tung Chung Shu believes that human nature cannot be declared as evil or good, because humans have morality. Morality in a person emphasizes the cultivation of the heart or mind, while self-interest serves the physical desires of the body. Tung Chung Shu also rejected Mencius' opinion of a naive belief in the fundamental goodness of human nature, but Tung Chung Shu believed that within humans there are seeds of goodness that can be nurtured to produce character and moral behavior (Brown, 2014). Thus, based on Tung Chung Shu's thoughts about the inner person, a person can become a better person because it is supported by the environment and habits that a person has.

Tung Chung Shu's Thoughts on Metaphysics

Humans are closely related to the universe. *Yin* and *yang* are two forces that alternate both in natural phenomena such as the seasons and within humans. *Yin* and *yang* each ebb and flow in the four seasons. The seasons move according to the four cardinal directions. *Yang* begins to arise in the east giving rise to wood and spring, and then moves south giving rise to fire and summer. Then comes *Yin* moving to the heavens producing metal, and in the fall season, finally *yin* moves north and gives rise to water and winter fields (CUA, 2019). The tendencies that occur in humans are similar to the conditions in the universe, so humans are expected to balance the conditions within themselves about emotions.

In addition to his teachings, Tung Chung Shu also believes that humans have an equal position and cooperate with heaven and earth, both of which have their respective duties. Heaven must give birth, the earth must feed, and humans must perfect themselves by complementing each other to form harmonious conditions. The close relationship between heaven and man requires an intermediary, namely, a king or a son of heaven. A king must

harmonize and harmonize the relationship between Heaven and humans. The core of metaphysical teachings in Tung Chung Shu's thought is the life of the universe, which experiences seasonal changes. As well as the relationship between humans and nature that should be able to run harmoniously by their respective duties.

Tung Chung Shu's Thoughts on Ethics

Tung Chung Shu's ethical thinking was influenced by Confucius, who emphasized the five human relationships that must be fostered. These include relationships between leaders and people, fathers and sons, husbands and wives, siblings, brothers and sisters, and friends. It further taught five principal schools of virtues: *jen* (humanity), *yi* (courage), *li* (good manners), *chi* (wisdom), and *hsin* (good virtue) (Dubs, 1951).

First, the teaching of *jen* (humanity) implies a humanistic self as something that must exist within oneself. Humanity, in Tung Chung Shu's thought, is the sense of reality and existence among humans. *Jen* is one's motivation to achieve five things in the world: having self-respect, humility, obedience, diligence, and kindness.

Secondly, *yi* or dignity based on good deeds should be based on the motivation to achieve certain merits but based on dignity. *Yi* has a basic directive function that comes from the person himself. *Yi* in Tung Chung Shu is always associated with religious values and beliefs.

Third, *li* or politeness. Everyone should pay attention to politeness values expressed through customs and culture. State officials should provide a good example.

Fourth, *chi* (wisdom) is a means of achieving happiness within a person. According to Tung Chung Shu, good governance is based not only on laws and techniques of governance but also on intelligence to achieve conditions of justice, prosperity, and peace.

Fifth, *hsin* (good faith) according to Tung Chung Shu requires placing the role of religion and belief in the field of philosophy. This was done as a new interpretation of the beliefs and customs of the

Chinese people. Tung Chung Shu also taught things like *yin* and *yang* and belief in the *Tao*. According to him, the use of these teachings and elements can unite ordinary people, intellectuals, and state officials. Based on these five teachings, it should be adopted and applied in daily actions to become a noble and wise human being. In today's reality, ethical values have become the main thing, because there has been a shift in ethics in various fields of life, such as the loss of human conscience, the rise of ethical deviations, and other bad deeds. This is a common task in implementing ethics in human behavior.

Teachings on Government

According to Tung Chung Shu, managing society requires the state to have strong government. A strong government can help people develop their potential from birth (Lasiyo, 1994). This potential will continue to develop as long as people interact with the community's social life. Additionally, the potential that exists in humans can be developed in a better manner. This also applies to state-organizing institutions so that people can follow them. A leader must be able to provide examples of behavior that lead to virtue, appreciation, punishment for wrongdoing, and capital punishment. These four methods can be applied in the government system so that cosmic balance can be achieved (Dubs, 1951). Governance should be based on wisdom-based law to be able to create a peaceful and harmonious state.

When a country is plagued by chaos due to natural disasters, the management of the country is confirmed to be a mistake caused by the actions of the leader. There is a close relationship between humans, the universe, and heavens, always in a harmonious balance to create a peaceful pattern of life in life. Thus, a good government will always maintain a harmonious relationship with the universe and heavens, including organizing ritual ceremonies and sacrifices.

2. Multiculturalism in Social Life

The emergence of a discourse on the awareness of equality and justice for minority groups has given birth to new ideas in the concept of inter-society relations, often referred to as multicultural ideology. In some places, multiculturalism poses a threat to national identity and the Western way of life, but the ideology is seen to be able to overcome problems related to the social, political, and economic rights of minority groups and can encourage the protection of the identity and culture of minority groups. (Neto & Neto, 2023). Multiculturalism is not only related to the issue of tolerance, but also to a reasonable acceptance of other cultures as something that has the same value so that it can develop together in social life. Multiculturalism is important because it can help a person understand different ways of thinking to create an understanding that is tolerant and respectful of one another. (Budiana, Anoeграjekti & Abdul Hakim, 2022). Thus, the multicultural conditions that occur in Indonesia can provide opportunities for diversity in various social lives.

The discussion of multiculturalism is also a reflection of the political and sociocultural policies that exist in society due to the need for cultural differences that develop in society. The presence of multiculturalism in the field of political philosophy can be caused by underlying factors such as the emergence of nationalist movements and demands, national issues, and linguistic and religious issues that demand special rights for some minority groups that were previously untouched and neglected. Multiculturalism emerged in the 1970s about the issue of nationalism, faced with managing the cultural needs of different ethnic groups and their moral and legal demands, and politics based on loyalty to a national culture, language, or ethnic group (Dulmanan, 2020).

According to the idea of Irvine, Labarta & Emelianchik-Key (2021), multiculturalism is an ideology, and acceptance of cultural diversity can encourage the acceptance of cultural pluralism as a cultural paradigm that is present in the social life of today's society.

Meanwhile, according to Blum (1991), multiculturalism is understood as an understanding, appreciation, and respect for one's own culture, as well as respect and curiosity for the national cultures of others. Multiculturalism is not only a recognition of the cultural diversity that exists in society, but also a political strategy to overcome and manage cultural diversity that can cause conflict in society (Kymlicka, 2001). In response to this, it is necessary to pay attention to the diversity that arises in the social life of the community to prevent conflict. Multiculturalism has been understood as something that has the potential to break diversity in society, but on the contrary, multiculturalism must be understood as the potential that exists in society to create a peaceful life.

The emergence of multiculturalism is also inseparable from the influence of John Rawls' thoughts in his work entitled *A Theory of Justice* (1972) which revived the idea of social contract through Kant's categorical imperative morality and proposed an alternative utilitarian ethics. According to Rawls, a just society does not only guarantee the greatest good for the greatest number of people, as is the case with old democratic principles that prioritize the rights and interests of the majority group. Furthermore, according to Rawls, each individual should have maximum freedom compared to the freedom of others. It is about enjoying each other's freedoms together. Therefore, this kind of situation is necessary so that we can jointly enjoy the freedoms of others (Faiz, 2017).

Social life in a society that includes diverse citizens is not necessarily considered multicultural. If a country has a social component that includes many different tribes, religions, languages, and ethnicities, but the government favors one of these different groups, then it can be said that the country is not multicultural. In addition, some efforts or policies aim to influence or force the acceptance of the values of the ruling majority. There are several characteristics of multiculturalism, including (1) the existence of diversity or cultural diversity, (2) acceptance of social justice, (3) awareness of accepting differences, (4) existence of equal human rights for all groups in society, and (5) analytical thinking that

paradigmatically opens up space for a diversity of perspectives (Lubis, 2014).

In addition to the above characteristics, multiculturalism has several objectives, including (1) social cohesion to ensure that communities or groups can interact in various ways to meet common needs; (2) cultural identity, which is the right of people to be guaranteed and allowed to express and inherit culture; (3) equal opportunity and equal access, everyone has the same opportunity and access in various fields of economic life and other facilities; and (4) a sense of responsibility, which is a shared commitment and participation in these conditions, that minority groups are loyal to the state through a sense of responsibility, participation in community activities and adherence to multicultural ideology (Pearson, 2001).

Multiculturalism has opportunities and challenges for building diversity in the future. In addition, multiculturalism has developed not only differences in the social sphere of society, but the emergence of artificial intelligence technology is a challenge for future multiculturalism. Positive views on multiculturalism are believed to be able to solve life problems related to the social, political, and economic rights experienced by minority groups. Conversely, a negative view of multiculturalism can threaten the diversity that already exists in life. Opportunities and challenges that will occur need a wise attitude and a strong foundation so that it is hoped that multicultural conditions in society can be run by the hopes and ideals of the nation.

3. Unity in Diversity in the Perspective of Tung Chung Shu Philosophy

Indonesia has a long history, from independence to the present day. Since the current condition is caused by social differences, it is not surprising that it involves conflict and violence. Some social groups tend not to respect differences, so resistance often takes the form of violence or anarchy. The idea of Indonesian unity is based

on the motto *Bhinneka Tunggal Ika* to maintain the differences in religion, ethnicity, and culture that exist in society. Differences in society can coexist through tolerance to overcome these differences.

Bhinneka Tunggal Ika was originally a poem written to explain the teachings of Civa and Buddha as a unity in diversity. The initial purpose of *Bhinneka Tunggal Ika* was to promote religious tolerance to become the identity of the Indonesian nation. *Bhinneka Tunggal Ika* was written by Johan Hendrik Casper Kern, a Dutch Orientalist. In addition, *Bhinneka Tunggal Ika* was also recognized by Ir. Soekarno who proposed the design of Garuda Pancasila as the state symbol. On February 15, 1950, Sultan Hamid announced to the public that *Bhinneka Tunggal Ika* was now part of Garuda Pancasila. Through the provisions of Government Regulation Article 5 Number 66 of 1951 concerning the State Emblem, it was introduced that *Bhinneka Tunggal Ika* is a motto or national identity that is distinctive and solid in its principles, and objectives.

The establishment of *Bhinneka Tunggal Ika* can initially be considered as a form of Empu Tantular's concern. The value that was transmitted from the events of the Majapahit Kingdom was the division due to power struggle. The term *Bhinneka Tunggal Ika* has no empty and meaningless meaning, but if we trace the history of the Majapahit kingdom, then *Bhinneka Tunggal Ika* is Empu Tantular's spiritual experience because of its positive and historical relationship. *Bhinneka Tunggal Ika* is a form of social pluralism of the Majapahit Kingdom which is characterized by harmony and tolerance for differences in its time (Tamara, Susanti & Meilinda, 2023).

Multiculturalism in Indonesia highly values plurality, which is likened to one body with many legs. The idea of a typical Indonesian multicultural state is discussed, along with the motto *Bhinneka Tunggal Ika*. This concept allows all the diverse elements in the Indonesian homeland to be recognized. The concept of *Bhinneka Tunggal Ika* in Indonesia allows plurality to flourish so that all elements can blend into one and together to build the Indonesian nation). So, it is not wrong if this makes the Indonesian nation a

multicultural nation. *Bhinneka Tunggal Ika* is a spark in promoting a multicultural spirit that is loyal to differences with the aim of the interests of the nation and state.

Responding to the problems and situations that occur in the Indonesian nation can potentially lead to chaos in socio-economic life. Therefore, it is necessary to have a multiculturalist policy as a state political policy to form a healthy and peaceful multicultural society. This can be achieved by striving in strategic, systematic, and sustainable ways. An important step can involve various elements of diversity management, not only concerning religious issues but also ethnic groups and multicultural education organized through formal and non-formal education in the community.

These conditions and situations are in line with the thoughts of Tung Chung Shu's philosophy, which states that the current social life conditions of the community are related to the attitude and behavior of a leader. A country that is multicultural and diverse can create conditions that are fair, harmonious, peaceful, prosperous, and inseparable from the role of state leaders. In addition, the diverse conditions of society can be an asset in strengthening national unity as the motto in *Bhinneka Tunggal Ika*. A person should have a sense of humanity, courage, good attitude, wisdom, and virtue. In this sense, a person addressing the multicultural conditions of society remains in a situation of justice and mutual respect for differences.

In terms of the government in Indonesia, it is appropriate for state managers to have an attitude that can be emulated by the community so that in different conditions, it will remain peaceful and avoid conflict. Through character strengthening education programs. Multicultural education needs to be emphasized and taught to the nation's generation from an early age, balanced with the application of attitudes and behaviors in everyday life. This is done as a form of management and maintenance of the cultural heritage contained in the community so that they can share and have a sense of belonging (Nurdin, 2019). Good governance in Tung Chung Shu's view can also be based on policy-based laws, to create

harmonious conditions. This can be applied to the multicultural life that exists in Indonesia by basing multicultural conditions on laws that are by the values of Pancasila.

CONCLUSION

Tung Chung Shu's philosophical thinking has several contributions to the development of multiculturalism in people's lives. The results of this study indicate that (1) the condition of differences in society can be avoided from conflict if the government can implement multiculturalism policies in regulating the order of government as in Tung Chung Shu's thinking about good governance (2) the condition of a country depends on the attitude of the state leader, so that the condition of multicultural society can be safe, harmonious, peaceful, prosperous cannot be separated from the role of the state leader (3) in addressing differences need the attitude of wisdom, humanity, courage, wisdom and virtue as the philosophical thought of Tung Chung Shu.

The findings of this study reflect the management of a multiculturalist country such as Indonesia. In addition, the findings of this study provide opportunities for academics to develop new theories and findings in dealing with the situation and conditions of a multicultural nation. This research is limited by its reliance on descriptive analysis and limited data. Therefore, further research is needed related to Tung Chung Shu's assimilation philosophy that is broader and can be complemented with the latest data.

REFERENCES

- Bakker, A. & Zubair, A. C. (1994). *Metodologi penelitian filsafat*. PT Kanisius.
- Baskin, W. (1974). *Classics in Chinese philosophy*. Littlefield Adam & Co.
- Blum, L. (1991). *Antiracism, Multiculturalism and Interracial Community*. University of Massachusetts.
- "Dong Zhongshu". (2023). *Britannica*.

- Brown, K. (2014). *Berkshire Dictionary of Chinese Biography*. Berkshire Publishing.
- Budiana, S., Anoegrajekti, N. & Hakim, M. K. b. A.. (2022). Exploring multiculturalism implementation to foster diversity among elementary school students. *Indonesian Journal of Learning and Instruction*, 5(2). <https://doi.org/10.25134/ijli.v5i2.8314>
- Cua, A. S. (2019). Western challenge to the development of the history of Chinese philosophy. In B. J. Shanley (Eds.), *One hundred years of philosophy* (pp. 272-298). Catholic University of America Press.
- Dubs, H. H. (1951). Reviewed work: A short history of Chinese philosophy by Fung Yu-lan, Derk Bodde. *Journal of the American Oriental Society*, 71(1), 90-91. <https://doi.org/10.2307/595235>
- Dulmanan, A. A. (2020). Multikulturalisme dan politik identitas: Catatan reflektif atas gagasan politik Will Kymlicka', *Muqoddima*, 1(1), 31-42.. <https://doi.org/10.47776/mjprs.001.01.03>
- Faiz, P. M. (2019). Teori keadilan John Rawls (*John Rawls' Theory of Justice*). *Jurnal Konstitusi*, 6(1), 135-149. <https://doi.org/10.2139/ssrn.2847573>
- Irvine, T., Labarta, A. & Emelianchik-Key, K. (2021). Using a relational-cultural and Adlerian framework to enhance multicultural pedagogy. *The Professional Counselor*, 11(2), 233–247. <https://doi.org/10.15241/ti.11.2.233>
- Joppke, C. (2018). War of words: interculturalism v. multiculturalism. *Comparative Migration Studies*, 6(1). <https://doi.org/10.1186/s40878-018-0079-1>
- Kymlicka, W. (2001). *Politics in the vernacular: Nationalism, Multiculturalism, and Citizenship*. Oxford University Press.
- Lasiyo. (1994). *Filsafat Tung Chung Shu*. Fakultas Filsafat UGM.
- Lubis, A. Y. 2014. Multikulturalisme, hak asasi manusia, dan jurusan Filsafat/Ushuluddin. Dalam M. Arif (Ed.), *Filsafat Islam: Historisitas dan aktualisasi: Peran dan kontribusi filsafat Islam bagi bangsa* (pp. 18-46).

- Neto, J. & Neto, F. (2023). Acculturation and self-esteem among Indian immigrants in Portugal. *Journal of International Migration and Integration*, 24(1), 385–402. <https://doi.org/10.1007/s12134-022-00954-1>
- Nurdin, M. A. (2019). Kajian multikulturalisme dan kaitannya dengan kerukunan. *Refleksi*, 18(1), 139–148. <http://doi.org/10.15408/ref.v18i1.12690>
- Parekh, B. (2001). Rethinking multiculturalism: Cultural diversity and political theory. *Ethnicities*, 1(1), 109–115. <https://doi.org/10.1177/146879680100100112>
- Pearson, D. (2001). Book review: The origins of multiculturalism in Australian politics 1945–1975. *International Migration Review*, 35(4), 1267–1268. <https://doi.org/10.1111/j.1747-7379.2001.tb00060.xh>
- Prasetyo, G. (2021). Akulturasi masyarakat Pandhalungan: Aktualisasi pendidikan multikultural dalam pembelajaran Sejarah. *Education & Learning*, 1(1), 20–25. <https://doi.org/10.57251/el.v1i1.16>
- Tamara, F., Susanti, R. & Meilinda. (2023). Penghayatan nilai-nilai Pancasila terhadap keberagaman untuk mewujudkan Bhinneka Tunggal Ika di sekolah. *Jurnal Pengabdian West Science*, 2(7), 530–540. <https://doi.org/10.58812/jpws.v2i07.47>
- “Tung Chung-shu”. (2023). *New World Encyclopedia*.