

Ba De: The Base of Virtue in Ethnic Chinese Children in Singkawang City

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ABSTRACT: This research is motivated by the interest of researchers in the phenomenon of increasing cases of violence and violations of children's rights not only in Indonesia but also in West Kalimantan, especially Singkawang City which is highlighted because cases of violence and violations of children's rights have increased significantly. This phenomenon certainly makes parents worry about the safety of their children, and each parent certainly has their own ways and strategies according to their respective parenting styles in anticipating undesirable things to happen to their children, in order to provide protection and well-being for their children. This is of course influenced by cultural factors and customs adopted by parents in the family environment for generations and contains wise noble values in efforts to welfare and protect children, carried out by the Chinese ethnic community as the majority ethnicity in the city of Singkawang in an effort to protect their children based on existing cultural wisdom to then formulate an ethnic-based model of child welfare and protection. The method used in this research is a qualitative descriptive method. The informants in this study were determined through the snowball sampling technique, with the category of ethnic Chinese living in Singkawang City. Data collection techniques in this study were carried out using observation techniques, interviews and FGDs, literature studies and documentation. The Chinese ethnic practice Confucius' philosophy in their lives as a spirituality and also as a tradition that has been passed down from generation to generation until now. Confucius' philosophy and spiritual values, especially the pattern of life in the family.

KEYWORDS: Child Protection; Child Welfare; Cultural Wisdom; Chinese Ethnicity.

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I. INTRODUCTION

Culture is a fundamental issue for violence against children and child protection [1]. A potential consequence of failing to consider culture when implementing child protection laws is the occurrence of bias and mistakes that put children at risk. Therefore, a culturally sensitive approach is needed to provide protection for children [2]. In this context, culture can be understood as a set of beliefs, attitudes, values, and standards of behavior that are passed from one generation to the next [3]. These include language, worldview, clothing, food, communication styles, ideas about health, healing techniques, parenting patterns, and self-identity. Culture is the space in which children live and develop that has influence and is a setting for them. Culture is the background in which all circumstances and events affecting children occur that have the potential for abuse and neglect (David and Burns, 1993; Kurniasari, 2019) and protecting children [6].

To date, several papers have examined conceptual issues that have had a major practical impact on culture-based child protection. Some studies discuss culture as a cause or context of violence against children. Among them is Nur Isro'ah's research in 2018, which revealed the occurrence of (sexual) violence against children due to cultural violence, which is related to wrong parenting and also feudal culture [7]. In addition, some traditions contain controversial values and are even 'accused' as a source of violence and abuse through cultural codes. Such a cultural process involves transactions between different social groups, with the poor selling their own children to the rich to become entertainment for ceremonies and celebratory events in Afghanistan [8].

But on the other hand, some studies show the potential of culture as an aspect that has wise values in child protection. The culture of *pauli uhum* (correcting mistakes) and *manopoti sala* (correcting violations) is a form of wise values based on the customary law of the Batak Toba community [9]. *Piwulang Lan Piweling*, a symbol of Javanese culture in teaching, is used as a guideline in developing a child-friendly space based on local wisdom [10]. As well as the view of Malay culture in Riau towards children as a gift and entrustment from God, it is also considered to have an important role in providing protection and preventing violence against children [11].

The studies that have been carried out illustrate the importance of understanding culture in child protection. Local concepts based on traditions and customary laws that have been developed can be explored and used as models in child protection. The tendency to think that culture is and should be the norm, even if we may want to suggest some small adjustments from the mainstream of child protection, such as appropriate parenting patterns that support the child's needs [12]. In-depth investigations, especially in case studies, provide support for culturally appropriate approaches to child protection efforts.

Today, cases involving children as victims of violence often occur. Starting with physical, verbal, emotional, social, and sexual violence, the perpetrators are often the closest people to the child. Talking about children means not only discussing the hopes and ideals of parents but also the future of the nation and country. Children are God's gift to parents. Good parenting for children should be given by parents in a family environment in an effort to support children's growth and development according to their age stages. Meeting the basic needs of children is essential to existing care. Starting from biomedical physical needs, emotions of affection, and mental stimulation, all in the best interest of the child. In practice, the care provided by parents for children is certainly influenced by cultural factors and customs adopted by parents in the family environment for generations and certainly contains noble values that are wise in efforts to welfare and protection for children, especially with today's conditions where the increasing cases of violence and violations against children continue to increase in number. These cases of violence against children are dominated by cases of sexual crimes against children, online prostitution, sex slavery, economic exploitation, and several other cases. West Kalimantan Province is no exception.

Based on the data, cases of violence against children in West Kalimantan are dominated by cases of sexual violence. It was recorded throughout 2020 that there were 389 cases, and in 2021 there were 346 cases (kalbar.prokal.co). One of the cities in West Kalimantan that is also highlighted because cases of violence against children are quite significant is Singkawang City, which is located about 145 km north of Pontianak City. The majority of the population is ethnic Chinese from the Hakka tribe, so the city is also known as Amoi City, City of a Thousand Temples, and Hongkong Van Borneo.

From January to July 2021, there were 7 cases of sexual violence handled by the PPA Division of Singkawang Police. And for violence and other violations against children, there have also been many reports coming in. A number of cases have been handled, and several perpetrators have been determined as suspects and have been detained at the Singkawang Police Station (TribunPontianak.co.id). This phenomenon certainly makes parents worry about the safety of their children, and each parent certainly has their own ways and strategies according to their respective parenting styles for anticipating unwanted things happening to their children in order to create a sense of security and comfort, which will certainly be influenced by habits and customs that parents believe are related to children.

In this regard, researchers want to learn further about the strategies carried out by the ethnic Chinese community in Singkawang City in an effort to protect their children based on existing cultural wisdom to then formulate a model of welfare and child protection in this ethnic Chinese community. This is the background of this study.

II. METHODOLOGY

An inductive thematic qualitative approach was used to analyze child protection based on the local wisdom of ethnic Chinese under the paradigms of social welfare research and cultural anthropology. This research was conducted in Singkawang City, which is known as the city of a Thousand Temples, or Amoi City, because the city of Singkawang is the center of ethnic Chinese in West Kalimantan.

This research will make Chinese culture the object of study. There are cultural aspects that will be examined, including the kinship system and the position of children in the family, parenting patterns, customary law, and some traditional ceremonies involving children. To express this, in-depth interviews will be conducted with traditional leaders, community leaders, parents, and children.

This interview was conducted by snowball sampling in informant withdrawal [13]. Interviews were conducted by researchers with a wide range of questions, asking informants to share knowledge of various local wisdoms that could potentially be developed as a basis for child protection. They will be asked to provide concrete examples of how those values can be developed as a basis for child protection. All interviews were conducted in person and ranged from 48 to 98 minutes, accompanied by audio recordings made with the knowledge and consent of the informants.

In addition, data collection was carried out through observation and participation [14], with direct observation of socio-cultural life and child protection phenomena in ethnic Chinese communities. In order to simulate the data, researchers will also conduct interviews with stakeholders, such as agencies and organizations related to child protection. In addition, there is also a continuous dialogue regarding the interpretation of reality and ensuring the honesty of informants; they also conduct long-term observations and spare time at the research site.

Data analysis in this study was conducted based on an interactive analysis model developed by Miles and Huberman in 1984 [15]. In data analysis, interview results are transcribed verbatim, and transcripts are read multiple times to allow data recognition. Then it is displayed based on semantic themes, summarized, and then interpreted with theories and concepts of child protection from the social welfare paradigm.

III. DISCUSSION

Ba De (八德), which means Eight Moral Virtues, has until now become the lifeblood of the Chinese ethnicity in Singkawang City. The eight moral virtues become a guide in daily life for achieving a life of peace and prosperity. So for the Tinghoa ethnicity, these eight moral virtues become important and continue to be lived, become an integral part of behavior, and even be lived as a spiritual practice. *Ba De* made man possess eight noble qualities.

Ba De, or the Eight Moral Virtues, is a teaching of Confucius. *Ba De* is to give humans an identity as more virtuous beings than animals. In this teaching, the mind is the seed of good or bad fortune. Then the mind must be in harmony with the eight virtues. If the mind is wrong, eating man loses his humanity, so he is actually no better than an animal. Please remember that even animals are able to maintain the four virtues. If man has no virtue at all, then he will be regarded as "worse than animals." It is meant to say that when a person lacks or forgets the eight virtues, that person cannot be considered a human being because he has forgotten his standard of being a human being.

Here are the *Ba De*, or Eight Moral Virtues, in the Confucian tradition.

1) *Li* (禮) *Etiquette*

This principle of decency that we are expected to uphold in our social life can be understood as suggesting that if we are courteous, we humble ourselves and lose the respect of other people. Politeness is a great way to convey your status and personality. A gracious person is likelier to be humble and upstanding, respectful to older adults, and generous to the younger generations. If we treat others with respect, others will do the same for us. We will not engage in any behavior considered offensive to decent people. Confucius concluded with, "See, there is no evil; hear no evil; say evil; and do no evil." Etiquette will prevail, provided that these four do not are observed. If it weren't for it, everything in this world would be a whole mess.

As a result, we must maintain a high standard of conduct while demonstrating love and regard for one another. This way, we can have a voice and maintain a sound character. Our integrity as noble people who have values in the eyes of society can be strengthened by avoiding immoral activities, practicing excellent manners and courtesy, and adhering to high ethical standards. In this particular situation, we can, of course, handle it on our own.



Figure 1. Decency

2) *Yi* (義) *Righteousness*

This is the value that comes from doing justly and morally. Whatever it is that we choose to accomplish, we must conduct ourselves in a manner that is consistent with our moral compass. Despite the temptations that are all around us, we have to remain steadfast in our beliefs. Whatever it is that is desired must be accomplished by going via the proper channels. If we amass riches at the expense of others to advance our interests, we shall, sooner or later, face the consequences of our actions. Therefore, outstanding human beings do not want illegal wealth but are always generous in assisting those in need and alleviating strain on others. Not only will he earn the respect of the people, but he will also bring glory to his forefathers and serve as a model for the people who come after him

It is an attitude to always uphold the true truth or an attribute of solidarity with others. For some people, this value may vary, depending on which point of view is used. However, if they are returned to conscience, surely we will find the true value of truth. Because, basically, we ourselves can already judge which is good, which is bad. When a deer gets good grass, it calls the whole group to share and when an ant finds food, it gathers the whole colony. This is called, "Justice".



Figure 2. Moral

3) *Lian (廉) Integrity*

To be clean and honest in one's acts so that they can be understood to mean practicing a simple way of life and not committing abuse is the value of the attitude of someone with integrity. An honest person does not have any nefarious intentions or ambitions in their mind. He will not engage in behavior that goes against the dictates of his moral compass. He is trustworthy in the eyes of his companions, and he takes responsibility for his actions.

When dealing with finances, he exercises extreme caution and conscientiousness. He does not engage in sexual activity and has no interest in sensual pleasure. It would appear that this quality is simple to put into practice. However, the simple ideals that people actually live by might differ quite a bit from one another. A higher level of self-discipline is required of us to maintain our integrity. Because of this, we should never stop thinking about ourselves. Is what we claim to be doing today actually the case? Are the ideals of simplicity that we have implemented adequate for life to be lived in harmony and balance in the eyes of the community and the surrounding environment?



Figure 3. Integrity

4) *Che (恥) Shamefulness*

The value of one's attitude refers to the concept of "Shame" or humility, which entails the ability to exercise self-restraint and serves as the primary criterion for guiding one's actions, ensuring that one refrains from engaging in immoral behaviour or actions that may compromise moral integrity. In order to enhance the worth of our actions to others in our vicinity. Shame is a universally experienced emotion. Individuals that experience shame will exhibit honesty and fairness in their endeavours. Without prior acquaintance with the notion of shame, an individual is improbable to possess moral principles and engage in ethical behaviour. In order to prevent unethical conduct, it is imperative that we exercise caution in our speech, actions, and thoughts. In order to protect the family's reputation, it is important that we avoid participating in activities that could potentially be shocking and result in embarrassment and humiliation.



Figure 4. Honor, Shamefulness, and Humiliation

5) *Zhong (忠) Loyalty*

This is important to remain loyal to one's superiors, friends, and family. When we carry out any duty, we must do so straightforwardly and truthfully. A duty must make sense and comply with the law. Because of this mindset, we will be valued since we will be able to consistently adhere to what has been spoken about in the setting that we are in. We must give this task our whole attention while maintaining objectivity throughout. There should be no incorrect declarations when we are writing or speaking. Because of this devoted attitude, we will always be able to remember that we are not alone in life, allowing us to always live in harmony and balance with other people.

Because we always tell the truth, we have no problem letting others see what we do. We can maintain our integrity and honor because we choose not to behave dishonestly. We are considered faithful when we can look God in the eye, as well as the state, society, parents, and wives, with a clear conscience. If a wild goose or mandarin duck loses its mate, they will never look for another one because they do not need one to reproduce. This trait is known as "loyalty."

Later, "loyalty" evolved into a central tenet of Confucian ideology. There are numerous interpretations, some of which include loyalty and selflessness, loyalty to others, loyalty to one's country, and loyalty to the king. As an illustration, "will consider loyalty and purity," "the ruler entrusts his ministers politely, and the minister serves the ruler with loyalty," and "pouring out heart to others is called loyalty, and not deceiving oneself is called trust." After the Song Dynasty, the concept of "loyalty" evolved to some degree into a unilateral moral responsibility for the people to obey the king. This was due to the widespread belief that loyalty is both a virtue and a power that helps sustain the stability of state power (monarchy).



Figure 5. Loyalty

6) Xiao (孝) Filial Piety

Among the eight virtues, filial piety holds the utmost significance since it serves as the foundation for all virtuous actions and the prevention of immoral behavior. Without filial piety, one's existence is like a rootless tree or water without a source. Altruism begins inside one's household; if an individual fails to exhibit kindness towards their parents, any additional benevolent actions they perform are likely insincere or driven by hidden agendas. An individual lacking filial piety is deemed "inferior to an animal," as even a solitary sheep will humbly tend to an elderly sheep, and a juvenile crow will show reverence to an older crow.



Figure 6. Filial Piety

7) Xin (信) Trust

Trustworthiness can be defined as possessing a reliable and honest disposition, demonstrating the ability to fulfill commitments and maintain the trust of others. The outcome of a business or profession is contingent upon the establishment and maintenance of trust. There is a proverb that states, "Once a word is uttered, it cannot be retracted." This implies that the previously mentioned statement can no longer be reiterated. To earn the trust and respect of others, it is essential to uphold our commitments and demonstrate sincerity in carrying out our responsibilities. There must also be coherence between words and conduct.

A reliable individual typically has several acquaintances, connections, and even rivals who hold him high regard. At the break of the day, a male chicken emits a distinctive sound. At the same time, a migratory waterfowl travels towards the northern hemisphere during the spring and returns to the southern hemisphere during the autumn. This is referred to as "honoring commitments."



Figure 7. Virtue

8) Ti (悌) Brotherhood

Brotherhood is a bond characterized by affection and concern between siblings. Brotherhood is fostered within the same household and has shared numerous experiences, whether they be challenging or joyful. This lesson emphasizes the importance of consistently practicing "deference towards the elderly," which can be understood as showing respect towards older individuals within a familial context to cultivate and demonstrate humility. Hence, a strong correlation exists among siblings, akin to the interdependence of hands and feet. When individuals within a familial unit demonstrate mutual respect, it fosters an environment conducive to expressing familial love. If individuals within a fraternity coexist amicably and provide mutual assistance, the family unit will achieve triumph and harmony.



Figure 8. Love and Compassion

IV. FINDINGS

In field studies that have been conducted by the research team, it was found that ethnic Chinese in Singkawang City have cultures and traditions inherited from their homeland in China. The lifestyle, habits, and spirituality of the most popular figure, Confucius, became their life guides in the family and society. Thus, in this section, the philosophy of life of Confucius and its influence on the lives of ethnic Chinese in Singkawang City, especially on the protection and welfare of children, will be presented.

Family is indeed the closest environment for children since they are born. The family plays an important role in the pattern of growth and development of children, including minimizing the emergence of violence in children. The parenting pattern of parents certainly does not stand alone as a cause of violence in children. The education system also plays an important role in children's growth. The protection of the child is thorough. In principle, parents not only protect children from violence but also their overall growth and development.

Children in Singkawang ethnic Chinese families live at home with their parents. Boys and girls have different roles in jobs. If it used to be different, if it's modern now, it has changed. In the past, women were not allowed to go out at night; they had to eat together. If the father is in business, opening a shop, or selling produce, his son must come to help, especially for men and women doing housework. If you eat, especially when a big meal must be shared, you must gather. For example, our oldest brother is married and lives outside, so during a big meal, he comes home, and we all gather to eat together.

In the birth of children, there is no difference between men and women. Likewise with the number, there is no limit to the number of children. The daughter, after marriage, follows the husband. Unmarried children live in parental homes. Girls live in their parents' homes, to be looked after by their families. Women's clothing in the form of closed clothing to guard and protect. Clothes are purchased by parents, except if adults (18 years of age and older) can choose their own. The age of marriage is currently in their 20s; if they are married, they no longer live in the same house with their parents.

In the family, both parents educate children together. For example, the curfew limit is 9 o'clock in the evening, and it is not allowed to stay outdoors. Children are obedient to their parents. The family's time or phase of life is based on the Chinese New Year calendar. In addition, there is also a tradition to live a suitable or harmonious life. Children are everything to parents. Children in the household are helped to prosper. All children are treated equally. If the child succeeds, it means the parent succeeded. For harassment and violence

T-shirts, so far there have been no cases of harassment or violence. If there is a problem that is generally resolved peacefully and everyone has a meal together, there is no grudge.

V. CONCLUSION

The phenomenon of increasing cases of violence and violations of children's rights is not only in Indonesia but also in West Kalimantan, especially Singkawang City, which is highlighted because cases of violence and violations of children's rights have increased significantly. This phenomenon certainly makes parents worry about the safety of their children, and each parent certainly has their own ways and strategies according to their respective parenting styles for anticipating unwanted things happening to their children in order to provide protection and welfare for their children. In practice, child protection and welfare can be applied through parenting. This is certainly influenced by cultural factors and customs adopted by parents in the family environment for generations and contains noble values that are wise in efforts to ensure the welfare and protection of children. In this regard, through this study, researchers have further studied the strategies carried out by the ethnic Chinese community in Singkawang City in an effort to protect their children based on cultural wisdom.

Ethnic Chinese practice Confucian philosophy in their lives as spirituality and also as a tradition passed down from generation to generation until now. Confucius' philosophy and spiritual values, especially the pattern of life in the family, include eight morals namely Ba de and the following: *Li* (禮) Etiquette, *Yi* (義) Righteousness, *Lian* (廉) Integrity, *Che* (恥) Shamefulness, *Zhong* (忠) Loyalty, *Xiao* (孝) Filial Piety, *Xin* (信) Trust, and *Ti* (悌) Brotherhood.

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