

A CiteSpace-Based Knowledge Graph Analysis of Contemporary Chinese Islamic Studies

Bei Ma¹

¹ School of Philosophy, Shaanxi Normal University, Xi'an 710119, China

¹ Party School of the Gansu Provincial Committee of the Communist Party of China (Gansu Institute of Public Administration), Lanzhou 730070, China

ABSTRACT

Against the background of "adhering to the direction of religion in China" and "constructing philosophy and social science with China characteristics," the study of Islam in China in the new era presents systematic, refined and diversified characteristics. Based on the high-quality journal literature in CNKI database from 2012 to 2024, this paper analyzes the evolution track of Islamic research in China in author group, organization distribution, keyword evolution and research theme through bibliometrics and knowledge map analysis, clarifies the knowledge base and evolution logic of this field, clarifies the research hotspots and frontier directions, and provides empirical support for the construction of Islamic research system in the new era.

Keywords: Contemporary China, Islamic studies, Bibliometrics, Visual analysis.

1. INTRODUCTION

The Reform and Opening-up era constituted a historical process characterized by institutional innovations and expansive breadth, while the contemporary phase has entered a stage of structural deepening and precision-driven advancement. Within this context, academic research has concomitantly progressed into a new developmental epoch¹. The imperative to "uphold the Sinicization of religions in China and actively guide their adaptation to socialist society"² has established the conceptual coordinates for religious studies in the new era.

Under this paradigm, systematic Islamic studies have undergone continuous refinement within the Marxist religious studies framework, evolving into a dual-focused research trajectory that equally prioritizes fundamental inquiry and applied

investigations³. This epistemological approach intrinsically embodies:

- (1) Theoretical dialectics in disciplinary construction;
- (2) Axiological cognition in value negotiation;
- (3) Scholarly reflexivity in knowledge production.

Culminating in a multidimensional research constellation spanning four interconnected domains: historical genealogy, hermeneutic re-engagement with canonical texts, indigenized praxis within ethnoreligious communities, and contemporary adaptation mechanisms. Building upon such scholarly legacy, the study employs computational bibliometric tools widely recognized in academia to conduct systematic quantitative analysis and visual mapping of high-impact journal literature sourced from the CNKI database. This methodology enables a comprehensive assessment of the intellectual trajectories, thematic evolution, and research frontiers in Islamic studies across contemporary China.

1. Jianxin Li. "Symposium on Journal Publishing Held by the World Religions Studies Editorial Department." World Religions Studies, No. 6 (2012).

2. "Upholding the Sinicization of Religion and Actively Guiding Religion to Adapt to Socialist Society." People's Daily, December 5, 2021, p. 1.

3. Jianhong Zhu. "Exploring the Research System of Islam from the Perspective of Marxist Religious Studies." World Religions Studies, No. 12 (2024).

2. BIBLIOMETRIC APPROACHES AND RESEARCH LANDSCAPES

This study initiates its inquiry by extracting 1,823 high-impact publications indexed under the thematic descriptor "Islamic Studies in China" from the CNKI database (2012–2024), with source journals rigorously confined to the Peking University Core (PKU Core) and Chinese Social Sciences Citation Index (CSSCI) collections. Through multilayer manual screening, we systematically excluded non-research outputs.

The resultant definitive corpus comprises 854 peer-reviewed articles constituting primary research data. All records underwent structured formatting in Refworks (for metadata interoperability) and custom Excel templates (for variable codification), enabling seamless processing within CiteSpace 6.2.R4⁴ for knowledge mapping and bibliometric diagnostics.

2.1 Publication Trends and Author Distributions

2.1.1 Temporal Dynamics of Scholarly Output

As delineated in "Figure 1", the annual publication volume on Islamic studies exhibited a gradual marginal decline from 2012 to 2024, with output stabilization observed post-2020 (coefficient of variation = 0.18). Conversely, cumulative publications demonstrated a marked increase during the 2012–2018 period (CAGR: 6.7%), transitioning to a modest expansion phase after 2018 (CAGR: 2.1%). This divergence signifies:

- Phase I (2012–2018): Accelerated knowledge accumulation under policy-driven research initiatives.
- Phase II (2019–2024): Intellectual maturation with declining marginal growth elasticity.

2.1.2 Author Distribution

According to the method of determining core authors based on the critical number of publications—calculated using Price's Law⁵ -

4. Software version: CiteSpace (c) 2003-2024 Chaomei Chen. Version 6.2.98

5. The formula is $N = 0.749(\eta_{\max})^{1/2}$ where N represents the critical number of core author publications (rounded up), and η_{\max} is the number of papers published by the most productive author during the surveyed period

authors with a relatively high number of publications are defined as core authors.⁶ The researchers analyzed 854 articles on Islamic Studies published between 2012 and 2024 and identified 557 distinct first authors. Using Excel PivotTables, we calculated the frequency of authorship and corresponding proportions (see "Table 1").

The data reveal a marked concentration of scholarly output among a small group of prolific authors. Specifically, within the sample of 557 first authors, 75% (417 individuals) published only a single article, accounting for 49% of the total publications. In contrast, the remaining 25% (140 authors), who published two or more articles, contributed 51% of the overall output. This pattern illustrates a classic Pareto distribution—also referred to as a "long-tail effect"—where a small proportion of contributors generate the majority of publications.⁷

Secondly, by applying a high-frequency author threshold ($N \geq 3$ publications), 72 core authors were identified, accounting for 35% of the total number of publications while representing only 12.9% of the author population. This distribution aligns with Lotka's Law⁸, reflecting the typical pattern in which a small group of core scholars contributes the majority of research output. These authors—such as Ma Jing, Wu Yungui, Li Lin, Liu Zhongmin, Zhou Chuanbin, Ha Baoyu, and Li Weijian—tend to exert strong influence in shaping research agendas and constitute the intellectual nucleus of knowledge production. They serve as key drivers in the sustained development of the field.

Third, the author co-occurrence map was generated using CiteSpace, with the node type set to "Author" ($N = 279$ nodes, $E = 50$ edges, network density = 0.0013). In the visualization, the color gradient on the left side of the interface represents the time span from 2012 to 2024, with darker nodes indicating more recent activity. According to the co-occurrence and publication frequency data, authors such as Li Lin, Min Junqing, and Liu Zhongmin exhibit darker-colored nodes, suggesting

6. Yu Jianwen, Chai Ling, Hou Jiawei. "Research on Sociological Studies and Chinese Sociology (1986–2015)," *Sociological Studies*, No. 6, 2016

7. Li Hang, "An Analysis of Building World-Class Scientific Journals from the Perspective of the Long Tail Theory," *Journalism and Communication*, No. 5, 2022

8. Li Jincan, A Study on Academic Paper Recommendation Models Based on Multidimensional Bibliometric Weights, Master's Thesis, Heilongjiang University, 2024

sustained academic activity and growing influence in recent years. In contrast, highly productive authors like Ma Jing and Wu Yungui (each with 11 publications) are represented by larger nodes—reflecting high cumulative output—but with lighter coloring, implying a decline in recent publication intensity. This pattern indicates that the field is still predominantly composed of “episodic contributors,” with many researchers engaging only intermittently, lacking long-term continuity and stability.

Fourth, the author collaboration network is characterized by low connectivity (density = 0.0013)

and a highly dispersed node distribution. A pronounced core-periphery structure is evident, with over 82% of authors located at the periphery of the network. This indicates a significant degree of fragmentation within the collaborative structure, suggesting that the academic community in this field remains relatively underdeveloped. Stable collaborative clusters have yet to emerge among researchers. Such a structural pattern points to substantial room for improvement in academic synergy, particularly in terms of cross-institutional cooperation and interdisciplinary integration.

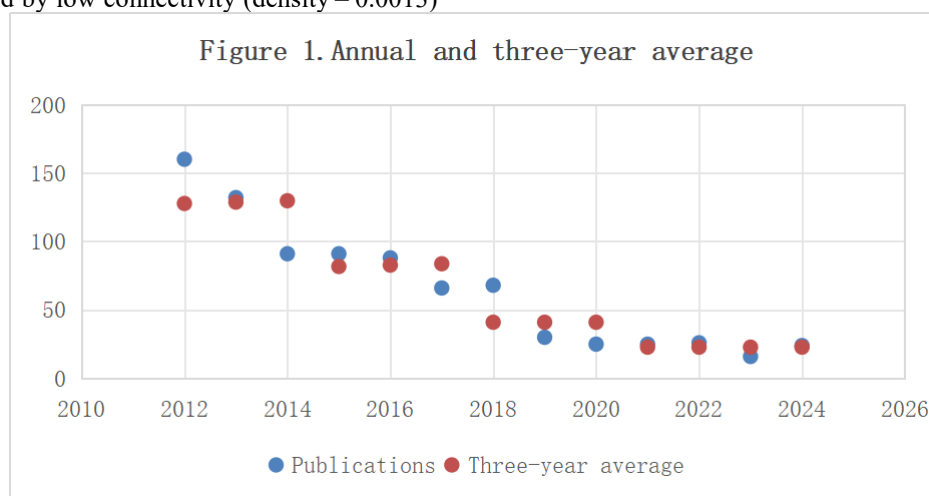


Figure 1 Chronological trajectory of research productivity.

Table 1. Productivity distribution of academic authors

Publication Quantity per Author	Total	1	2	3	4	5	6	7	8	9	≥10
Number of Authors	557	41	68	38	1	5	4	3	1	2	2
Proportion of Authors (%)		7.5	12.2	6.8	0.2	0.9	0.7	0.5	0.2	0.4	0.4
Number of Publications	853*	41	136	11	6	25	24	21	8	18	22
Proportion of Publications (%)		4.9	16	13	8	3	3	2	1	2	3

a * A marginal discrepancy of one publication exists between raw data and pivot table aggregation, which is analytically negligible for interpretive purposes.

2.2 Research Institutions and Regional Characteristics

Research institutions serve as the primary In addition, ethnic universities such as Minzu University of China, Northwest Minzu University, and North Minzu University play a central role in the field, leveraging their disciplinary strengths in ethnology and religious studies. Lastly, the Chinese

Academy of Social Sciences (CASS) leads with 75 publications, demonstrating its dominant position in research coordination and policy-oriented influence.

Fourth, research institutions in southeastern China demonstrate relatively low levels of participation. Only a few eastern universities—such as Shanghai International Studies University, Nanjing University of Science and Technology, and Nanjing University—appear in the rankings, and

they are positioned in the middle to lower tiers. This suggests that Islamic studies in southeastern institutions may lean more toward international

perspectives, as exemplified by the Middle East Studies Institute at Shanghai International Studies University.

Table 2. Leading Research Institutions in Islamic Studies during the New Era

Rank	Institution	Publications	Rank	Institution	Publications
1	Chinese Academy of Social Sciences (CASS)	75	9	Nanjing University of Science and Technology	20
2	Ningxia University	46	10	Northwest University	20
3	Lanzhou University	45	11	Northwest Minzu University	19
4	Minzu University of China	36	12	North Minzu University	18
5	Shanghai International Studies University	30	13	Renmin University of China	16
6	Shaanxi Normal University	29	14	Xinjiang University	16
7	Northwest Minzu University	24	15	Ningxia Academy of Social Sciences	13
8	Peking University	21	16	Nanjing University	12
			17	China Islamic Association	12

About platforms for the publication and dissemination of scholarly output in academic journals⁹, the institutional co-occurrence knowledge map—generated by selecting “Institution” as the node type (N = 271, E = 85, network density = 0.0023, modularity Q and silhouette S = 0.9907, indicating a valid structure)—reveals distinct institutional patterns. Among the top 15 institutions by publication volume, over 50% are located in China's five northwestern provinces, including Ningxia University, Lanzhou University, Northwest Minzu University, and Northwest University. This highlights the significant regional advantage and research focus of institutions in Northwest China in the field of Islamic studies in the new era.

3. THEMATIC EVOLUTION: CONSTRUCTING A RESEARCH FRAMEWORK FOR THE SINICIZATION OF ISLAM

By analyzing keyword frequency and centrality, the internal structure and dynamic evolution of the academic discourse system on Islam in China can be revealed. In the keyword co-occurrence map, 382 keyword nodes (N = 382) and 387 edges (E = 387) were generated, with a network density of 0.0053 and modularity and silhouette values of (Q, S) = 0.9251. These metrics indicate a well-

structured map with stable clustering and strong thematic interpretability. Based on the co-occurrence network and high-frequency keywords, it is evident that those with both high frequency and high centrality constitute the “core issue field” in contemporary studies on the Sinicization of Islam in China.

Firstly, keywords such as “Islam” (251 occurrences, centrality = 0.49), “Hui ethnic group” (46 occurrences, 0.28), and “Islamic religion” (40 occurrences, 0.13) exhibit a strong clustering effect in the co-occurrence map and occupy central positions within the knowledge network. These terms serve as foundational anchors for constructing both the research framework and academic discourse system, forming the core thematic layer.

Secondly, keywords with relatively high centrality and strong bridging functions—such as “Sinicization” (35 occurrences, 0.53), “Integration of Islam and Confucianism” (13 occurrences, 0.54), and “Muslims” (31 occurrences, 0.07)—demonstrate significant structural hub characteristics. These terms constitute the theoretical axis supporting research on the “Sinicization of religion” in the Chinese Islamic context. Their wide connections with thematic clusters such as “religious studies,” “historical traditions,” and “ethnic identity” further indicate that the Sinicization of Islam has become a central agenda in current knowledge production within the field. (“Table 3”)

9. Zeren Yongzhang, “A CiteSpace-Based Knowledge Map Analysis of Domestic Research on Bon Religion (1985–2024),” Qinghai Social Sciences, No. 6, 2024

Table 3. Keyword clustering interpretation table

Cluster ID	Cluster Label	Representative Keywords (Selected Nodes)	Color Code ^a
#0	Islam	New Era, Islamic Studies, Islamic Thought	Dark Blue
#1	Islam (World)	Islamic World, Sharia, Islamic Philosophy	Indigo
#2	Sinicization	Three Transformations, Confucianism, Local Culture	Light Green
#3	Mosque	Mosque Architecture, Modernization, Religious Site	Purple
#4	Confucian-Islamic Synthesis	Confucianism – Buddhism – Daoism, Classical Studies, Values Integration	Pale Green
#5	Jingtang Education	Jingtang, Educational Model, Religious Transmission	Blue-Violet
#6	Southeast Asia	Transmission, Malaysia, Indonesia, Muslim Communities	Light Purple
#7	Christianity	Christianity, Gospel, Religious Identity	Light Purple
#8	Indigenization	Confucianism–Buddhism–Daoism, Yūsuf, Hui Identity	Light Blue
#9	Buddhism	Sangha Education, Buddhist Belief, Tibetan Buddhism	Reddish Purple
#10	Hui-Confucian Thought	Liu Zhi, Wang Daiyu, Qur'anic Commentary, Islamic Philosophy	Light Green
#11	Muslims	Cross-Cultural Communication, International Students, Ethnic Minorities	Red-Purple
#12	Tibetans	Tibetan Buddhism, Religious Affairs, Practice Activities	Pale Red-Purple

a *Color intensity increases with recency.

Table 4. Frequency and centrality statistics of keywords in Islamic studies in the new era

No.	Frequency	First Appearance	Keyword	No.	Frequency	First Appearance	Keyword
251	0.49	2012	Islam	6	0.31	2013	Buddhism
46	0.28	2012	Hui Ethnic Group	6	0.04	2012	Turkey
40	0.13	2012	Islam	6	0.04	2015	Russia
35	0.53	2012	Sinicization	5	0.31	2018	Interpreting Qur'an through Confucianism
31	0.07	2012	Muslims	5	0.05	2012	Communication
16	0.31	2013	Christianity	5	0.03	2012	Secularism
16	0.03	2012	Mosque	5	0.01	2012	Development
13	0.54	2014	Confucian- Islamic Synthesis	5	0.01	2012	Middle East
11	0.17	2012	Religion	5	0.01	2013	Ethnic Identity
11	0.02	2012	Hui-Confucian Thought	4	0.1	2012	Research
10	0.08	2013	Indigenization	4	0.05	2013	Modernization
9	0.04	2013	Jingtang Education	4	0.02	2015	Ma Dexin
9	0.02	2012	Xinjiang	4	0.01	2012	Malaysia
9	0.02	2012	Influence	4	0.01	2012	Ma Qixi
8	0.33	2014	Liu Zhi	4	0.01	2012	Characteristics
7	0.26	2015	Europe	4	0.01	2012	Iran
7	0.11	2012	Southeast Asia	4	0.01	2012	Silk Road
7	0.04	2012	Secularization	4	0	2016	Iranian Diplomacy
7	0.01	2012	Central Asia	4	0	2017	Shi'ism
7	0	2012	China	4	0	2013	Egypt

Thirdly, a group of keywords related to “Table 4”, concepts, and classical texts function as evident “bridge terms,” clustering around themes such as “Integration of Islam and Confucianism,” “Jingtang Education,” and “Localization.” For example, the term “interpreting the Qur’an through Confucianism” (13 occurrences, centrality=0.31) reflects a key explanatory approach within the Sinicized religious discourse, highlighting the deep embedding of traditional Chinese culture in the hermeneutics of Islamic scripture. Likewise, table such as Liu Zhi (8 occurrences, 0.33) represent critical agents of the philosophical localization of Islam in China. Their frequent appearance underscores the classical grounding of academic efforts to promote indigenous Islamic thought at the level of knowledge production.

At the level of extended thematic clusters, several groupings in the co-occurrence map—such as “Christianity,” “Buddhism,” “Southeast Asia,” and “global governance”—indicate a growing methodological shift in Chinese Islamic studies toward cross-religious comparison, regional interaction, and cultural integration. This emerging research trajectory, oriented around “civilizational dialogue” and “interfaith engagement,” reflects an active expansion from localized perspectives to broader international horizons. It also contributes meaningfully to the construction of a knowledge system in religious studies with distinct Chinese characteristics.

In addition, clusters formed around keywords such as “religious governance,” “religious policy,” and “modernization” link to terms like “mosques,” “Jingtang education,” and “secularization,” highlighting the increasing importance of research on religious practice and governance in the contemporary era. Based on the above analysis, it can be concluded that the academic community has largely established a stable thematic framework centered on the Sinicization of Islam, while progressively moving toward multidimensional and interdisciplinary approaches.

3.1 The Construction of an Academic System

“As we advance philosophy and the social sciences in China, we must place greater emphasis on developing our own discourse system.”¹⁰ In the new era, Islamic studies in China have developed

along multiple academic trajectories rooted in diverse scholarly traditions. These approaches, grounded in methods such as conceptual analysis and phenomenological reduction, are increasingly aligned with the historical coordinates of the contemporary period. Notably, the academic and discourse systems in this field reflect distinct Chinese characteristics, gradually contributing to the formation of an autonomous Chinese knowledge system.¹¹

3.1.1 Sustained Attention to the Religious History of Islam in China

China’s Islamic discourse confidence is deeply rooted in the religion’s continuous historical development within the broader Chinese civilizational context. In the new era, the study of Islamic history in China has moved beyond traditional approaches centered on descriptive enumeration and isolated case analysis. Instead, scholars are increasingly adopting structural narratives that emphasize the dynamic interactions among religion, region, ethnicity, and organization to reconstruct the historical logic of Islam’s evolution in Chinese society. For instance, historical-philological approaches have been used to trace the relationship between religion and ethnicity, particularly in the construction and narration of identity within localized historical memory—such as among marginal communities¹², Hui scholars¹³, and local Hui populations.¹⁴ These efforts help to uncover the internal logic underpinning the Sinicization of Muslim communities in China. Research on regional Islamic history has further contributed to reconstructing the spatiotemporal pathways of localization. Wang Yujie, for example, examined Islamic heritage sites along the ancient Silk Road to illustrate that the localization of Islam represents a historical imprint of global civilizational encounters

11. Zhu Jianhong, “Exploring the Research System of Islam from the Perspective of Marxist Religious Studies,” *Studies in World Religions*, No. 12, 2024.

12. Zhang, Zhongfu. “Historical Memory, Religious Consciousness, and ‘Ethnic’ Identity: A Study on the Ethnic Origins of Tibetan-Speaking Muslims in Kali Gang, Qinghai.” *Northwest Ethno-National Studies*, No. 2, 2013.

13. Feng, Jiewen. “A Study on the Historical Periodization and Regional Distribution of ‘Hui’.” *Ethnic Art Studies*, No. 4, 2013.

14. Ma, Jianjun. “Historical Exploration of the Formation and Development of the Hui People in Shaanxi.” *Journal of Northwest University (Philosophy and Social Science Edition)*, No. 6, 2014.

10. Xi Jinping: *The Governance of China*, Vol. 2, Foreign Languages Press, 2017, p. 364.

and integration¹⁵. Similarly, Liu Youyan analyzed mosque inscriptions from the Yuan to Republican periods to trace the trajectory of the so-called "Sui Kaihuang entry theory," correcting common misinterpretations between the Islamic and Gregorian calendars and offering a revised framework for understanding the temporal and spatial integration of Islam into China¹⁶. In terms of religious institutional systems, scholarly focus has centered on the historical discourse of Jingtang education. Studies have shown how, during the Ming and Qing dynasties, the Islamic educational tradition incorporated Confucian structures of classical learning, exegetical methods, and lecturing systems. This process ultimately led to the formation of a religious education system grounded in a form of "indigenous rationality"¹⁷.

Secondly, through the reconstruction of visual and cultural symbols, recent scholarship has illuminated the distinctive features of cultural integration in the localization of Islam in China, thereby enhancing the precision of historical research in the new era. Historiographical studies of historical relics¹⁸, linguistic features, indigenous architectural forms¹⁹, and multilingual inscriptions found at mosques have collectively demonstrated the multifaceted role of Islamic religious architecture in institutional expression²⁰, cultural dissemination, and localized development. This deep engagement between religious forms and China's traditional visual context reflects an interactive construction process between institutional systems and cultural expressions. For instance, interpretive channels were developed between Tianfang aoyi and classical Han Chinese commentary²¹, which not only formed the basis of

early Hui scholars' exegetical systems but also now serve as key mediums in building a distinctively Sinicized religious discourse paradigm²². As such, linguistic symbols have become crucial resources for historical interpretation. For example, Han Zhongyi and his collaborators traced the printing history of multiple editions of the minor scripture Kaidani, illustrating a "textual evolution" of Islamic canonical transmission in the Chinese context²³.

From language and imagery to architecture and educational systems, the focus of religious historiography has gradually shifted from historical verification to interpretive analysis, with increasing emphasis on theorizing the historical evolution of Islam in China. This transformation not only strengthens the academic rigor of Islamic historiography, but also provides sustained historical evidence in support of the Sinicization of Islam.

3.1.2 Philosophical Reinterpretation of Intellectual-Historical Resources

The synthesis of Islam and Confucianism (Yiru Huitong) constitutes the theoretical foundation of the Islamic intellectual tradition in China and remains a persistent focus of scholarly inquiry. In the new era, renewed interpretation of this tradition has emerged as a leading trend in the development of religious philosophy²⁴. Recent scholarship has explored both the historical achievements and limitations of Yiru Huitong through philosophical analysis and conceptual translation, offering critical reflections on its inheritance and innovation²⁵. Scholars have taken micro-level perspectives—often rooted in classical Confucian, Buddhist, or Daoist frameworks—to conduct descriptive and interpretive studies that deepen the academic value

15. Wang, Yujie. "Reflections on Early Islamic Relics in China." *Journal of Northwest Minzu University*, No. 1, 2016.

16. Liu, Youyan. "On the Origins and Proper Evaluation of the 'Sui Kaihuang Theory' Regarding the Introduction of Islam into China." *Journal of Hui Studies*, No. 3, 2013.

17. Jin, Gui. "The Historical Significance of the Discourse System of Jingtang Education in Inland China During the Ming and Qing Dynasties—Starting from the Genealogy of Islamic Classical Studies." *China Muslim*, No. 3, 2017.

18. Wang, Xiaoyun, and Zhou, Liqun. "A Study on Historical Islamic Sites in Zhangzhou, Fujian." *Journal of Jiaozuo University*, No. 2, 2014.

19. Niu, Le. "Dialogue of Civilizations and Shared Homeland: Landscape Rhetoric and Localization Practices in Traditional Chinese Islamic Architecture." *Qinghai Ethnic Studies*, No. 2, 2023.

20. Chen, Shaofeng. "A Reexamination of the Two 'Qingjing Mosques' in Quanzhou's History." *Studies in Maritime History*, No. 3, 2020.

21. Qiu, Wangjun. "The Interpretation of the Sacredness of Scriptures and the Functionality of Language by Hui-

Confucian Scholars in the Ming and Qing Dynasties." *China Muslim*, No. 5, 2021.

22. Ding, Yumei, and Luo, Lin. "The Sinicization of Islamic Interpretation: From Liu Zhi to Ma Qixi and the Discourse Construction of Hui-Confucianism." *Studies in World Religions*, No. 5, 2022.

23. Han, Zhongyi, Zhu, Liang, and Zhong, Wenjia. "An Investigation into the Printing of Chinese Muslim Scriptures: A Case Study on Multiple Versions of the Minor Scripture Kaidani." *Journal of Beifang Minzu University (Philosophy and Social Sciences Edition)*, No. 4, 2012.

24. Liu, Yihong. "Theoretical Characteristics of the Sinicization of Islam: A Study of Yiru Huitong." *China Muslim*, No. 1, 2025.

25. Wang, Xi. "Historical Experience and Contemporary Reflections on Yiru Huitong." *World Religious Cultures*, No. 5, 2024.

of Chinese Islamic philosophy. For instance, Ding Kejia examined the concept of the “Perfect Man” (al-insān al-kāmil) in Liu Zhi’s thought from a Sufi perspective²⁶; Cong Enlin compared Islamic epistemology with Chinese traditions of “knowledge through perception and hearing” (jianwen zhi zhi) and “knowledge through moral cultivation” (dexing suo zhi)²⁷. Zhang Jian analyzed the Sufi metaphor of “a thousand lights reflected in one mirror” (fen ying wan deng) alongside the Buddhist expression “the moon reflected in a thousand rivers” (yue ying wan chuan) to reveal the subtle philosophy of harmony in diversity embedded in Chinese culture²⁸. Wang Wei interpreted Sufi ontological, cosmological, and anthropological ideas in Ma Minglong’s *Recognize the Self and Awaken to Reality* using Daoist terminology and conceptual lenses²⁹. Ji Fangtong noted how Dapu Sheng popularized and vernacularized Islamic philosophical ideas in his writings, building upon earlier thinkers—a development that resonated with the broader intellectual movement toward vernacular language during the New Culture Movement³⁰.

3.1.3 Innovative Developments in Application and Practice within Religious Studies

The establishment of the academic research system on the Sinicization of Islam relies not only on the systematic integration of existing intellectual resources but fundamentally depends on continuous innovation at both theoretical and practical levels. The commitment to “upholding the direction of religious Sinicization in China” represents a significant theoretical innovation in the Party’s religious work in the new era, essentially embodying a practical issue³¹. The focus and

challenges mainly lie in grassroots governance, requiring a positive interaction between academic research and governance practice. Therefore, research that provides operable implementation plans for grassroots work³², improves methodological guidance for governance practice³³, and establishes dynamic feedback mechanisms to facilitate policy adjustment constitutes the core agenda for integrating academic inquiry with governance practice. From the perspective of the “application field”³⁴, optimizing internal field structures and increasing practical accumulations within the field represent feasible strategies to advance scholarly research on religious governance in the Sinicization of Islam.

3.2 Construction of the Discourse System

3.2.1 Foundational Basis

The deeper impetus for constructing a discourse system for Islamic religious studies in China originates from the academic community’s systematic inheritance and pragmatic transformation of Marxist methodology in the study of religion. Research on Islam must be grounded in historical materialism as the core to establish an integrated framework of “disciplinary system—academic system—discourse system” for Islamic studies in China. Accordingly, scholars have continued to develop an academic system for Islamic studies from the perspective of Marxist theories of religion³⁵. At the same time, they have innovatively excavated and reinterpreted references to Islam found in classical Marxist texts. Through textual analysis and modern theoretical interpretation, these efforts have fostered a meaningful dialogue between classical Marxist theory and contemporary Islamic studies. This represents a distinctive feature of Islamic academic

26. Ding, Kejia. “On the Concept of the ‘Perfect Man’ in the Thought of Liu Zhi.” *Hui Studies*, No. 3, 2012.

27. Cong, Enlin. “Islamic Epistemology: A Comparative Discussion with ‘Knowledge through Experience’ and ‘Knowledge through Virtue’ in Chinese Tradition.” *China Muslim*, No. 3, 2018.

28. Zhang, Jian. “The Common Values Behind ‘The Moon Reflected in a Thousand Rivers,’ ‘One Principle with Many Manifestations,’ and ‘One Lamp, Many Reflections.’” *Journal of Shenzhen University (Humanities and Social Sciences Edition)*, No. 2, 2019.

29. Wang, Wei. “Sufi Theory and Daoist Philosophy: A Study of Ma Minglong’s *Recognize the Self and Awaken to Reality*.” *Studies in World Religions*, No. 5, 2021.

30. Ji, Fangtong, and Ma, Wenbing. “On the Religious Philosophy of Dapusheng.” *China Muslim*, No. 6, 2019.

31. Zhao Xiaofeng. “Theoretical Cognition, Practical Dilemmas, Reflective Practice, and Path Exploration: An

Analysis of Grassroots Practice in Religious Sinicization,” *Journal of Jiangsu Socialism Institute*, No. 6, 2024.

32. Tang Sirui and Zhang Liang, “The Practice and Reflection on Promoting the Sinicization of Islam through the ‘Three Teams’ in Religious Work,” *China Religion*, No. 5, 2023.

33. Zheng Xiaojun, “‘Guidance,’ ‘Moistening,’ and ‘Transformation’: Several Theoretical Reflections on Deepening Religious Sinicization in China,” *Studies in World Religions*, No. 7, 2023.

34. Jin Xuetao and Xu Zhimin, “Blockchain and the Reform of Academic Evaluation Systems: Application Fields and Possible Contributions,” *Journal of Chongqing University (Social Sciences Edition)*, No. 1, 2022.

35. Zhu Jianhong, “An Exploration of the Islamic Research System from the Perspective of Marxist Religious Studies,” *Studies in World Religions*, No. 12, 2024.

research in the new era. For example, Wang Xinsheng's analysis of Friedrich Engels' reflections on Arab-Islamic civilization reaffirms the enduring truth and revolutionary significance of the Marxist view of religion, which continues to serve as a guiding theoretical framework for religious scholarship in China³⁶.

Secondly, the deeper driving force behind this process also critically depends on the systematic integration of mainstream political discourse, which grants the concept of the "Sinicization of Islam" a multidimensional meaning—normative, institutionalized, and functional. Scholars have approached this issue through the lens of Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era, engaging with key ideological frameworks such as the Core Socialist Values, the Community with a Shared Future for Mankind³⁷, the Consciousness of the Chinese National Community³⁸, the Direction of Religious Sinicization, and the Five Forms of Identification³⁹. These theoretical engagements aim to systematize and conceptualize fundamental questions in the Sinicization process, such as why, how, and by whom it should be implemented⁴⁰.

3.2.2 External Expression

Once the underlying driving forces are in place, a discourse system requires mechanisms of external articulation for its construction. The formation of discourse depends on a series of core concepts and their logical connections, which—through judgment and reasoning—constitute an intellectual framework capable of interpreting phenomena, expressing positions, and responding to problems. This process continuously refines the discourse

system of religious studies⁴¹. In the context of the ongoing advancement of the "Sinicization of religion," the academic discourse on Islam in China is being shaped through defining and evaluating basic concepts, followed by the inference and construction of systematic and applicable knowledge structures. For instance, scholars have examined core issues such as the ontology and attributes of Islam⁴², the localization of Qur'anic translations⁴³, and the integration of Confucian concepts⁴⁴. These studies collectively trace the formation process of the discourse system on the "Sinicization of Islam"⁴⁵ and contribute to the development of a mechanism for generating this discourse. At the same time, the construction of discourse also demands a conscious response to global contexts. Scholars argue that the "Sinicization of religion" is not only a domestic governance strategy rooted in local logic but also a uniquely Chinese pathway that dialogues with global experiences in religious governance. From studies on religious indigenization abroad⁴⁶, to international cooperation⁴⁷, risk assessment⁴⁸, international relations⁴⁹, and civilizational interaction⁵⁰, it becomes clear that "discourse systems" are not merely linguistic expressions, but

36. Wang Xinsheng, "The Everlasting Truth of the Marxist View of Religion: Revisiting Engels' Reflections on Arab-Islamic Civilization," *Journal of Shandong University (Philosophy and Social Sciences)*, No. 4, 2020.

37. Cao Lei and Bai Gui, "On the Sinicization of Islam from the Perspective of a Community with a Shared Future for Mankind," *China Muslim*, No. 6, 2019.

38. Ding Jun, "De-Extremization Work from the Perspective of the Two Communities—On the Misinterpretation of Islam by Extremism and Related Responses," *Qinghai Ethnic Studies*, No. 1, 2022.

39. Wang Chao, "The Experience and Path of Sinicizing Islam Based on the 'Five Forms of Identification'," *China Muslim*, No. 2, 2024.

40. Peng Wuqing and Yin Haoran, "Theoretical Foundations, Value Orientation, and Pathways of the Sinicization of Islam in the New Era," *World Religious Cultures*, No. 4, 2022.

41. Gao Huizhu et al., *China's Path and Chinese Academic Discourse*, Shanghai People's Publishing House, 2020, p. 2.

42. Jia Jianping, "The Sinicized Presentation of Ontological and Attribute Issues in Islam," *World Religious Studies*, No. 2, 2024.

43. Xue Qingguo, "The Publication of Selected Verses of the Qur'an with Brief Annotations (Chinese Edition) as a Major Achievement in Promoting the Sinicization of Islam in China," *China Religion*, No. 12, 2024.

44. Min Chengxi, "Promoting the 'Integration of Islam and Confucianism' Tradition for the Healthy Transmission of Islam in China," *China Religion*, No. 3, 2024.

45. Wu Yungui, "Analyzing the Historical Process of the Sinicization of Islam from the Perspective of Discourse System Construction," *World Religious Studies*, No. 7, 2024.

46. Li Yanzhi, "The Contest Between Islamism and Modernization: A Multidimensional Perspective on Islamic Revival Movements in the Modernization of the Middle East," *World Religious Studies*, No. 1, 2014.

47. Ma Lirong and Li Jingran, "The Ideological Roots of Religious Extremism and International Cooperation on De-Extremization," *West Asia and Africa*, No. 3, 2016.

48. Liu Yong and Jiang Yanyang, "The Causes of Extremist Forces in Central Asia and Their Risk Prevention under the Belt and Road Initiative," *Ningxia Social Sciences*, No. 6, 2019.

49. Liu Zhongmin, "The Islamic View of the International System: Traditional Concepts, Contemporary Manifestations, and Real Dilemmas," *World Economics and Politics*, No. 5, 2014.

50. John Voll and Liu Bo, "Islam, China, and the Indian Ocean: Historical Links and Global Contexts," *Historical Journal*, No. 2, 2018.

structural tools for cognitive governance and the modernization of national governance.

In conclusion, the pathway of discourse system construction has become a central theme in research on the Sinicization of Islam in China. This process progresses from the “reconstruction of conceptual categories” to the “integration of intellectual resources,” and ultimately leads to the formation of a religious studies theory system that is rooted in local culture, guided by Marxism, and oriented toward rebalancing global religious discursive power.

4. TOPIC EXPANSION AND FRONTIER FORMATION

Keeping pace with the spirit of the times is a defining feature of Islamic studies in the new era. Research topics on Islam in China have increasingly demonstrated a coupling trend with national strategies and major policy directives. On the one hand, scholarly agendas are directly aligned

with the central government’s priorities in religious affairs. On the other hand, the state facilitates a problem-oriented research paradigm through preferential support from national-level social science funds and think tank initiatives. According to bibliometric data, a total of 48 studies on the “Sinicization of Islam” have received support from the National Social Science Fund and other high-level funding bodies. This substantial number underscores the strong traction that national strategic orientation exerts on academic research.

To trace the evolution of research themes, we conducted a pivot-table analysis of annual keywords from 2012 to 2024, merging synonymous terms and calculating frequencies for those appearing five times or more (see “Table 3”). Combined with the cluster timeline (see “Table 5”), the results reflect the dynamic knowledge development in the field, highlighting the renewal of key issues, emerging trends, and their mutual interactions.

Table 5. Timeline of clusters and keywords (2012–2024)

Cluster ID	Cluster Theme	Active Period	Representative Keywords (Selected Nodes)
#1	Islam	2012–2024	Islamic world, Sharia, Islamic thought, Muslims
#2	Sinicization	2012–2024	Localization, Three Transformations, Confucian tradition, Core socialist values
#3	Mosque	2012–2023	Mosque architecture, Religious site management, Modernization, Community function
#4	Confucian-Islamic Synthesis	2012–2024	Confucianism–Buddhism–Daoism integration, Qur’anic exegesis, Shared values, Civilizational dialogue
#5	Jingtang Education	2013–2023	Educational transmission, Islamic teaching system, Ethnic education
#6	Southeast Asia	2012–2022	Malaysia, Indonesia, Transmission routes, Transnational networks
#7	Christianity	2013–2021	Interfaith dialogue, Christian culture, Religious identity
#8	Indigenization	2014–2023	Yūsuf, Local experience, Hui integration, Adaptability
#9	Buddhism	2013–2022	Tibetan Buddhism, Sangha education, Buddhist ethics
#10	Hui-Confucian Thought	2012–2024	Liu Zhi, Wang Daiyu, Classical tradition, Islamic philosophy, Qur’anic exegesis
#11	Muslims	2015–2023	Cross-cultural communication, Ethnic relations, Religious identity
#12	Tibetans	2014–2023	Religious affairs, Policy adaptation, Practical activities, Ethnic identity

Time-Spectrum Mapping Reveals that Contemporary Chinese Islamic Studies Extend Boundaries through Interdisciplinary Convergence and Global Perspectives. The timeline spectrum demonstrates that contemporary Chinese Islamic studies extend their boundaries through interdisciplinary convergence, comparative religious frameworks, and international perspectives, centered on core thematic clusters. These developments are categorized as: (1) Interdisciplinary Research, (2) Comparative

Religious Studies, and (3) Transnational Area Studies with Religious Dimensions.

4.1 Interdisciplinary Research

Religious Economics: Scholars explore charitable ethics in Islamic doctrines such as Zakat (obligatory alms) and Sadaqah (voluntary charity). Hu Liping examines the theoretical foundations of

Islamic philanthropic ethics⁵¹.while Zeng Guilin reconstructs a systematic charitable philosophy derived from scriptural exegesis.⁵²

Religious Sociology: Research focuses on socio-religious practices, analyzing operational logic of Islamic organizations in poverty alleviation and disaster relief. He Dekun investigates the integration of traditional Islamic charity with modern social welfare systems⁵³, with significant empirical contributions noted by Zhang Zhigang regarding localized adaptation⁵⁴.

Comparative Religious Studies: The spectral clustering reveals persistent interdisciplinary intersections with "Christianity" and "Buddhism" (2015–2024), indicating systematic efforts to situate Islam within broader religious-philosophical frameworks for value comparison and epistemic analysis. Ma Jing's study of Wang Jingzhai's interfaith dialogues exemplifies this trend, arguing that cross-religious engagement aims at coexistence and mutual enlightenment⁵⁵.

The expansion of international perspectives has highlighted the formation of the "Southeast Asia" cluster as an independent regional unit, with keywords such as "Central Asia," "Malaysia," "Arab states," and "Turkey" coalescing into distinct national and regional research clusters. The Belt and Road Initiative (BRI), formally proposed in 2013, emphasizes the construction of a robust discursive framework and the establishment of "a pluralistic and interactive framework for cultural exchanges"⁵⁶. This underscores the academic and practical significance of Islam and its cultural heritage within the BRI context, shaped by historical and geopolitical factors.

4.2 Academic Contributions and Research Focuses

Historical Reconstruction: Scholars have reaffirmed Islam's historical contributions to the

Silk Road through studies of ancient maritime and overland trade routes, reconstructing cultural corridors along these pathways. For instance, Wang Yujie analyzed early Islamic relics in China, shedding light on their role in cross-regional exchanges⁵⁷.

Geopolitical and Risk Assessment: Research on religious cultures and regional dynamics has focused on optimizing the BRI's "soft environment." Zheng Xiaoyu, for example, examined religious patterns and ethno-religious hotspots in Silk Road nations, linking them to geopolitical stability and national security⁵⁸.

Cultural Diplomacy: Ma Lirong evaluated the role of religious exchanges in fostering bilateral relations. She argued that the "religious factor" historically facilitated friendly ties with Silk Road nations and remains a driving force for deepening partnerships today. Her analysis of the "Zheng He symbol" demonstrated its enduring impact on Islamic communities along the Silk Road⁵⁹.

5. RESEARCH LIMITATIONS AND FUTURE PROSPECTS

5.1 Limitations

Amidst the national imperative to "uphold the Sinicization of religion" and "develop Philosophy and Social Sciences with Chinese Characteristics," research on Islam in China has progressively evolved toward systematization, problematization, and interdisciplinary integration. Nevertheless, significant challenges and developmental bottlenecks persist, necessitating breakthroughs in three critical dimensions: theoretical depth, structural coherence, and global scholarly engagement.

5.1.1 Deficiencies in Foundational Theoretical Frameworks

Current scholarship exhibits notable weaknesses in constructing fundamental theories of religious studies. While deepening research on core concepts like religious Sinicization is essential, the field

51. Hu Liping. "On Islamic Charitable Ethics." China Muslims, No.6, 2013

52. Zeng Guilin. "Analysis of Islamic Charitable Thought." Ningxia Social Sciences, No.2 2012

53. He Dekun. "Integrating Traditional Islamic Charity with Modern Social Welfare." China Muslims ,No.4,2015

54. Zhang Zhigang. "Chinese Traditional Culture and the Sinicization of Islam." Studies in World Religions No.8,2023

55. Ma Jing. "Wang Jingzhai and Modern Islamic-Christian Dialogue." Studies in World Religions, No.4,2015

56. Xi Jinping, Speech at the Opening Ceremony of the Second Belt and Road Forum for International Cooperation, April 26, 2019

57. Wang Yujie," Reflections on Early Islamic Relics in China, Journal of Northwest Minzu University "Philosophy and Social Sciences Edition, No. 1, 2016

58. Zheng Xiaoyu, Studies on Ethno-Religious Hotspots in Belt and Road Countries, Thinking, No. 6, 2019

59. Ma Lirong, Assessing the Impact of the "Zheng He Symbol" on Silk Road Islamic Communities, World Religion Studies, No. 5, 2015

requires substantial expansion in scope. The existing academic architecture remains overly concentrated and conceptually narrow, demanding diversification across disciplines to cultivate a robust academic ecosystem.

5.1.2 *Insufficient Collaborative Networks*

Analysis of core author publications and institutional cooperation networks reveals emerging clusters of influential institutions and scholars specializing in contemporary Islamic studies. However, scholarly exchanges remain fragmented, hindering the formation of a cohesive academic community. Strengthened collaboration is imperative to: Leverage institutional regional advantages and disciplinary expertise; Enhance resource integration capabilities; Advance research synergistically.

5.1.3 *Limited Global Intellectual Impact*

Despite growing domestic attention to themes like global religious governance, intercivilizational dialogue, and critiques of modernity, contributions to international religious studies remain marginal. Key gaps include: Scarcity of original theoretical frameworks; Absence of cross-contextual knowledge transfer pathways; Inadequate engagement with global research trends and scholarly discourses.

5.2 *Future Prospects*

Islamic studies remain a developing field. Moving forward, constructing an academic system within the Marxist framework for religious studies necessitates adherence to theoretical guidance, a problem-oriented approach, and integration with practice. The aim is to establish a disciplinary, academic, and discursive system with distinct Chinese characteristics. This system should serve national strategic needs and promote harmonious coexistence between religion and society.

Strengthening Field Research: Gaining Insight into Grassroots Religious Work To enhance the quality and efficacy of grassroots religious affairs management, close attention must be paid to diverse conditions within the religious sphere. Continuous efforts should be made to identify theoretical innovations for research on the Sinicization of Islam within the framework of the Socialist Theory of Religion with Chinese Characteristics. A new paradigm for religious studies should be constructed, one where academia,

policy, and society mutually support each other. This paradigm must promptly address emerging challenges confronting religion in China. Concurrently, establishing a multi-dimensional feedback mechanism is crucial to foster healthy and orderly religious development. [Xing Haijing & Yang Jing, "Approaches and Trends in Research on the Sinicization of Religion: Analysis Based on CiteSpace Knowledge Mapping," *Journal of Southwest Minzu University (Humanities and Social Science Edition)*, no. 6 (2023).]

Strengthening Theoretical Development: Consolidating the Academic Foundation Research on Islam must be grounded in the national strategy for modernizing religious governance, employing theoretical innovation to serve the practical work of the Party concerning religious affairs. Current research on the Sinicization of Islam urgently needs to move beyond fragmented and experiential discussions. Philosophical critique is required to transcend mere descriptive phenomenology and policy annotation. By integrating multidisciplinary research methodologies, a systematic "meta-theoretical" framework must be constructed.

Strengthening the Discursive System: Enhancing International Discursive Capacity The development of religious studies in the new era demands intensified academic reflection and theoretical innovation on the Chinese approach within the global landscape of religious transformation. Proactive participation in dialogues and knowledge production within the global academic community of religious studies is essential. Through international conference exchanges and the dissemination of the Chinese discursive framework, the stories of Chinese Muslims should be authentically narrated, thereby contributing China's experiences and wisdom to the global discourse.

ACKNOWLEDGMENTS

Funding Statement: This work was supported by the 2025 Innovative Project Scientific Research Program of the Party School of Gansu Provincial Committee of the CPC (Gansu Institute of Public Administration).

REFERENCES

- [1] Jianxin Li. "Symposium on Journal Publishing Held by the World Religions Studies Editorial Department." *World Religions Studies*, No. 6 (2012).

- [2] “Upholding the Sinicization of Religion and Actively Guiding Religion to Adapt to Socialist Society.” *People’s Daily*, December 5, 2021, p. 1.
- [3] Jianhong Zhu. “Exploring the Research System of Islam from the Perspective of Marxist Religious Studies.” *World Religions Studies*, No. 12 (2024).
- [4] Software version: CiteSpace (c) 2003-2024 Chaomei Chen. Version 6.2.98
- [5] The formula is $N = 0.749(\eta_{\max})^{1/2}$; where N represents the critical number of core author publications (rounded up), and η_{\max} is the number of papers published by the most productive author during the surveyed period
- [6] Yu Jianwen, Chai Ling, Hou Jiawei. “Research on Sociological Studies and Chinese Sociology (1986–2015),” *Sociological Studies*, No. 6, 2016
- [7] A marginal discrepancy of one publication exists between raw data and pivot table aggregation, which is analytically negligible for interpretive purposes.
- [8] Li Hang, “An Analysis of Building World-Class Scientific Journals from the Perspective of the Long Tail Theory,” *Journalism and Communication*, No. 5, 2022
- [9] Li Jincan, A Study on Academic Paper Recommendation Models Based on Multidimensional Bibliometric Weights, Master’s Thesis, Heilongjiang University, 2024
- [10] Zeren Yongzhang, “A CiteSpace-Based Knowledge Map Analysis of Domestic Research on Bon Religion (1985–2024),” *Qinghai Social Sciences*, No. 6, 2024
- [11] Xi Jinping: *The Governance of China*, Vol. 2, Foreign Languages Press, 2017, p. 364.
- [12] Zhu Jianhong, “Exploring the Research System of Islam from the Perspective of Marxist Religious Studies,” *Studies in World Religions*, No. 12, 2024.
- [13] Zhang, Zhongfu. “Historical Memory, Religious Consciousness, and ‘Ethnic’ Identity: A Study on the Ethnic Origins of Tibetan-Speaking Muslims in Kali Gang, Qinghai.” *Northwest Ethno-National Studies*, No. 2, 2013.
- [14] Feng, Jiewen. “A Study on the Historical Periodization and Regional Distribution of ‘Huiru’.” *Ethnic Art Studies*, No. 4, 2013.
- [15] Ma, Jianjun. “Historical Exploration of the Formation and Development of the Hui People in Shaanxi.” *Journal of Northwest University (Philosophy and Social Science Edition)*, No. 6, 2014.
- [16] Wang, Yujie. “Reflections on Early Islamic Relics in China.” *Journal of Northwest Minzu University*, No. 1, 2016.
- [17] Liu, Youyan. “On the Origins and Proper Evaluation of the ‘Sui Kaihuang Theory’ Regarding the Introduction of Islam into China.” *Journal of Hui Studies*, No. 3, 2013.
- [18] Jin, Gui. “The Historical Significance of the Discourse System of Jingtang Education in Inland China During the Ming and Qing Dynasties—Starting from the Genealogy of Islamic Classical Studies.” *China Muslim*, No. 3, 2017.
- [19] Wang, Xiaoyun, and Zhou, Liqun. “A Study on Historical Islamic Sites in Zhangzhou, Fujian.” *Journal of Jiaozuo University*, No. 2, 2014.
- [20] Niu, Le. “Dialogue of Civilizations and Shared Homeland: Landscape Rhetoric and Localization Practices in Traditional Chinese Islamic Architecture.” *Qinghai Ethnic Studies*, No. 2, 2023.
- [21] Chen, Shaofeng. “A Reexamination of the Two ‘Qingjing Mosques’ in Quanzhou’s History.” *Studies in Maritime History*, No. 3, 2020.
- [22] Qiu, Wangjun. “The Interpretation of the Sacredness of Scriptures and the Functionality of Language by Hui-Confucian Scholars in the Ming and Qing Dynasties.” *China Muslim*, No. 5, 2021.
- [23] Ding, Yumei, and Luo, Lin. “The Sinicization of Islamic Interpretation: From Liu Zhi to Ma Qixi and the Discourse Construction of Hui-Confucianism.” *Studies in World Religions*, No. 5, 2022.
- [24] Han, Zhongyi, Zhu, Liang, and Zhong, Wenjia. “An Investigation into the Printing of Chinese

- Muslim Scriptures: A Case Study on Multiple Versions of the Minor Scripture Kaidani.” *Journal of Beifang Minzu University (Philosophy and Social Sciences Edition)*, No. 4, 2012.
- [25] Liu, Yihong. “Theoretical Characteristics of the Sinicization of Islam: A Study of Yiru Huitong.” *China Muslim*, No. 1, 2025.
- [26] Wang, Xi. “Historical Experience and Contemporary Reflections on Yiru Huitong.” *World Religious Cultures*, No. 5, 2024.
- [27] Ding, Kejia. “On the Concept of the ‘Perfect Man’ in the Thought of Liu Zhi.” *Hui Studies*, No. 3, 2012.
- [28] Cong, Enlin. “Islamic Epistemology: A Comparative Discussion with ‘Knowledge through Experience’ and ‘Knowledge through Virtue’ in Chinese Tradition.” *China Muslim*, No. 3, 2018.
- [29] Zhang, Jian. “The Common Values Behind ‘The Moon Reflected in a Thousand Rivers,’ ‘One Principle with Many Manifestations,’ and ‘One Lamp, Many Reflections.’” *Journal of Shenzhen University (Humanities and Social Sciences Edition)*, No. 2, 2019.
- [30] Wang, Wei. “Sufi Theory and Daoist Philosophy: A Study of Ma Minglong’s Recognize the Self and Awaken to Reality.” *Studies in World Religions*, No. 5, 2021.
- [31] Ji, Fangtong, and Ma, Wenbing. “On the Religious Philosophy of Dapusheng.” *China Muslim*, No. 6, 2019.
- [32] Zhao Xiaofeng, “Theoretical Cognition, Practical Dilemmas, Reflective Practice, and Path Exploration: An Analysis of Grassroots Practice in Religious Sinicization,” *Journal of Jiangsu Socialism Institute*, No. 6, 2024.
- [33] Tang Sirui and Zhang Liang, “The Practice and Reflection on Promoting the Sinicization of Islam through the ‘Three Teams’ in Religious Work,” *China Religion*, No. 5, 2023.
- [34] Zheng Xiaojun, “‘Guidance,’ ‘Moistening,’ and ‘Transformation’: Several Theoretical Reflections on Deepening Religious Sinicization in China,” *Studies in World Religions*, No. 7, 2023.
- [35] Jin Xuetao and Xu Zhimin, “Blockchain and the Reform of Academic Evaluation Systems: Application Fields and Possible Contributions,” *Journal of Chongqing University (Social Sciences Edition)*, No. 1, 2022.
- [36] Zhu Jianhong, “An Exploration of the Islamic Research System from the Perspective of Marxist Religious Studies,” *Studies in World Religions*, No. 12, 2024.
- [37] Wang Xincheng, “The Everlasting Truth of the Marxist View of Religion: Revisiting Engels’ Reflections on Arab-Islamic Civilization,” *Journal of Shandong University (Philosophy and Social Sciences)*, No. 4, 2020.
- [38] Cao Lei and Bai Gui, “On the Sinicization of Islam from the Perspective of a Community with a Shared Future for Mankind,” *China Muslim*, No. 6, 2019.
- [39] Ding Jun, “De-Extremization Work from the Perspective of the Two Communities—On the Misinterpretation of Islam by Extremism and Related Responses,” *Qinghai Ethnic Studies*, No. 1, 2022.
- [40] Wang Chao, “The Experience and Path of Sinicizing Islam Based on the ‘Five Forms of Identification’,” *China Muslim*, No. 2, 2024.
- [41] Peng Wuqing and Yin Haoran, “Theoretical Foundations, Value Orientation, and Pathways of the Sinicization of Islam in the New Era,” *World Religious Cultures*, No. 4, 2022.
- [42] Gao Huizhu et al., *China's Path and Chinese Academic Discourse*, Shanghai People's Publishing House, 2020, p. 2
- [43] Jia Jianping, “The Sinicized Presentation of Ontological and Attribute Issues in Islam,” *World Religious Studies*, No. 2, 2024.
- [44] Xue Qingguo, “The Publication of Selected Verses of the Qur’an with Brief Annotations (Chinese Edition) as a Major Achievement in Promoting the Sinicization of Islam in China,” *China Religion*, No. 12, 2024.
- [45] Min Chengxi, “Promoting the ‘Integration of Islam and Confucianism’ Tradition for the Healthy Transmission of Islam in China,” *China Religion*, No. 3, 2024.
- [46] Wu Yungui, “Analyzing the Historical Process of the Sinicization of Islam from the Perspective of Discourse System

- Construction,” *World Religious Studies*, No. 7, 2024
- [47] Li Yanzhi, “The Contest Between Islamism and Modernization: A Multidimensional Perspective on Islamic Revival Movements in the Modernization of the Middle East,” *World Religious Studies*, No. 1, 2014.
- [48] Ma Lirong and Li Jingran, “The Ideological Roots of Religious Extremism and International Cooperation on De-Extremization,” *West Asia and Africa*, No. 3, 2016.
- [49] Liu Yong and Jiang Yanyang, “The Causes of Extremist Forces in Central Asia and Their Risk Prevention under the Belt and Road Initiative,” *Ningxia Social Sciences*, No. 6, 2019.
- [50] Liu Zhongmin, “The Islamic View of the International System: Traditional Concepts, Contemporary Manifestations, and Real Dilemmas,” *World Economics and Politics*, No. 5, 2014.
- [51] John Voll and Liu Bo, “Islam, China, and the Indian Ocean: Historical Links and Global Contexts,” *Historical Journal*, No. 2, 2018.
- [52] Hu Liping. "On Islamic Charitable Ethics." *China Muslims*, No. 6, 2013
- [53] Zeng Guilin. "Analysis of Islamic Charitable Thought." *Ningxia Social Sciences*, No. 2, 2012
- [54] He Dekun. "Integrating Traditional Islamic Charity with Modern Social Welfare." *China Muslims*, No. 4, 2015
- [55] Zhang Zhigang. "Chinese Traditional Culture and the Sinicization of Islam." *Studies in World Religions* No. 8, 2023
- [56] Ma Jing. "Wang Jingzhai and Modern Islamic-Christian Dialogue." *Studies in World Religions*, No. 4, 2015
- [57] Xi Jinping, Speech at the Opening Ceremony of the Second Belt and Road Forum for International Cooperation, April 26, 2019
- [58] Wang Yujie,” Reflections on Early Islamic Relics in China, *Journal of Northwest Minzu University “Philosophy and Social Sciences Edition*, No. 1, 2016
- [59] Zheng Xiaoyu, *Studies on Ethno-Religious Hotspots in Belt and Road Countries, Thinking*, No. 6, 2019
- [60] Ma Lirong, Assessing the Impact of the "Zheng He Symbol" on Silk Road Islamic Communities, *World Religion Studies*, No. 5, 2015