

A Comparative Study of Educational Thoughts in the Analects and the Quran: The Integration of Islamic and Confucian Education in Ma Lianyuan's Philosophy[♠]

Ma Yunpeng¹ M. Y. Zulkifli Mohd Yusoff²

ABSTRACT

This study presents a comparative analysis of the educational thoughts in the Analects of Confucius and the Quran, examining their similarities and differences across four key aspects: Educational Purposes, Attitudes, Methods, and Content and Moral Ethics. The findings reveal shared values and distinct approaches advocated by Confucianism and Islam. The study explores the integration of Islamic and Confucian educational thoughts in the philosophy of Ma Lianyuan, a prominent Chinese Muslim scholar, highlighting his role in promoting the harmonious integration of Islamic teachings with Chinese cultural and intellectual traditions, particularly Confucianism. The establishment of Madrasahs, integrating traditional Islamic education with the Chinese Confucian private school and academy system, exemplifies the successful fusion of the two educational traditions. Ma Lianyuan's efforts in advocating for the simultaneous teaching of Arabic and Chinese, translating Islamic texts, and engaging in peaceful dialogue demonstrate his commitment to fostering mutual understanding between Islamic and Confucian teachings. The findings underscore the potential for developing an inclusive approach to education in a globalized world, with implications for current civilizational dialogues and the construction of harmonious ethnic and religious relations.

Keywords: *Comparative education; Islamic education; Confucian education; Madrasah; Cultural integration*

[♠] This article was submitted on: 10/06/2024 and accepted for publication on: 25/06/2024.

¹ PhD candidate, Universiti Malaya, Department of Al-Quran and Al-Hadith.
Email: iva190003@siswa.um.edu.my

² Professor, Universiti Malaya, Department of Al-Quran and Al-Hadith, Universiti Malaya
Email: zulkifliy@um.edu.my

1.0 Introduction

The comparative study of religious education, particularly among believers living in a multi-religious society, is crucial in today's globalizing world, where the clash of civilizations is a topic of significant concern. As the famous saying goes, "When two identities coexist within an individual, the deeper the tradition, the greater the conflict and tension"³. However, scholars in religious anthropology and sociology often focus on the superficial differences between various religious groups while overlooking the foundational beliefs that give rise to their religious thoughts. By comparing the educational perspectives in the classic texts of Confucianism's Analects and Islam's Quran, this study aims to reveal their guidance on religious education, observe their similarities and differences from the origin, and analyze the interaction and integration of Confucian and Islamic educational, Confucianist Islam (Hui-Ru) thoughts through the lens of the educator Ma Lianyuan's educational philosophy.

During the Tang (618-907) and Song dynasties (960-1279), Confucian thought dominated Chinese society, from the country's governance to the moral education of its people⁴, and foreign religions like Islam were not fully accepted. Muslims had to adapt to the local culture by studying and participating in imperial examinations. Ming and Qing dynasties (1368 to 1912), the Hui Muslims (Chinese Muslim) had integrated into the Chinese language and culture, deeply influenced by Confucian Analects in family, school, and social education⁵. Hui scholars believed that Islam and Confucianism shared many common educational ideas, where Islam's emphasis on the present life and afterlife could compensate for Confucianism's sole focus on the present world. Due to political and social survival needs, Muslims had to affirm the educational function of the Confucian Analects.

As a result, the works and educational thoughts of Hui Confucian scholars gradually gained recognition and praise from Han Chinese scholars. For example,

³ Du Bois, W. (1903). *EB The souls of black folk*. Chicago: AC McClurg & Co, pp. 15-32.

⁴ Kim, Y., Lee, H. K., & Park, S. (2019). The Confucian Tradition and Politics. In *Oxford Research Encyclopedia of Politics*. <https://doi.org/10.1093/acrefore/9780190228637.013.991>.

⁵ Mou, Z. (2023). Popularization and Expansion of the Integration of Confucianism, Daoism, and Buddhism (The Ming and Qing Dynasties). In *A Brief History of the Relationship Between Confucianism, Daoism, and Buddhism*, Singapore: Springer Nature Singapore, pp. 447- 470.

after reading Liu Zhi's "Tianfang Dianli," the Minister of War, Lu, realized that "the Hui religion is impartial and directly agrees with the teachings of Chinese sages, and is not the same as the biased theories of heretics"⁶. The works and educational thoughts of Hui Confucian scholars gained recognition from Han Chinese scholars. The Chinese-language Islamic writings of Hui Confucian scholars have educated and influenced generations of Hui Muslims. Understanding how to treat the Confucian Analects is significant for comprehending the historical development of Chinese Islam and its religious education.

The Quran is the most authoritative classic of Islam, profoundly influencing the religious education, history, culture, philosophy, and social life of the Islamic world⁷. The entire Quran consists of one hundred and fourteen chapters, each divided into several verses, with each verse expressing an independent meaning and interconnected with others⁸. It is the highest criterion for Islamic faith and doctrine, the source of Islamic law, the norm for Muslim social life, religious education, and moral behavior, and the theoretical foundation for various Islamic schools and sects⁹.

The Quran emphasizes the importance of knowledge and scholars, with the first word revealed to Prophet Muhammad being 'Iqra' (read). This had indicated that Allah was emphasized on the importance of knowledge in humans and the value of education in the Quran¹⁰. The Quran is full of exhortations to pursue knowledge (e.g., Q. 20:114), proclaims the superiority in God's eyes of those who have knowledge (e.g., Q. 58:11 and 39:9), and emphasizes wisdom and guidance rather than the blind acceptance of tradition (Q. 2:170, 17:36, and 6:148). Islam does not set barriers regarding the classification of knowledge, stating that all knowledge comes from God, whether revealed or humanly constructed. The Holy Quran makes it clear that knowledge is a characteristic of

⁶ Chinese Patriotic Islamic Association. (2014) (中国伊斯兰教协会, 2014). 《天方典礼》有关朝觐能力的论述 (Discussions on pilgrim ability in "Tian Fang Li") www.chinaislam.net.cn. Retrieved <http://www.chinaislam.net.cn/cms/magazine/ytl/201409/29-7311.html>

⁷ Corbin, H. (2014). *History of Islamic philosophy*. routledge. (pp.275-365)

⁸ Adel, S. R., & Maasoum, S. H. (2011). The Quran as Intertext: A Critical Reflection. *Canadian Social Science*, 7(5), 43-50.

⁹ Mirza Bashiruddin, H., & Ahmad, M. (2013). *LIFE OF MUHAMMAD sa*. <https://www.alislam.org/library/books/Life-of-Muhammad.pdf>

¹⁰ Saeed, A. (2009). *Reading the Quran. A Companion to the Muslim World*, IB Tauris Publishers: London, 55-85.

God Himself and that all knowledge comes from Him (Q. 35:28), whether the knowledge is revealed (naqliyya) or humanly constructed ('aqliyya). This means that knowledge must be approached reverently and in humility, for there cannot be any 'true' knowledge that is in conflict with religion and divine revelation, only ignorance¹¹.

Throughout Islamic history, there have been many debates on knowledge, reason, and education. Several intellectual developments occurred in the Islamic world, including structured theology (kala`m in Arabic), rational theology, and systematic philosophy¹². Many Islamic thinkers, such as al-Kindi, al-Farabi, al-Razi, ibn Sina ('Avicenna'), and the Ikhwan al-Safa ('Brethren of Purity'), included thoughts on education in their philosophical writings¹³. However, both conservatives and modernists recognize the guiding role of the Quran and regard it as the highest source of knowledge and educational thought.

The Analects, the representative classic of Confucianism, records the words and deeds of Confucius and his disciples. It demonstrates Confucius' thoughts on politics, education, ethics, moral cultivation, and literary theories¹⁴. Confucius, the founder of the teaching profession, contributed to the Analects, which contains rich educational thoughts. The ideas of "teaching without discrimination" and "teaching according to one's aptitude" are the core of his educational philosophy and are still adhered to by modern educators. The Analects records Confucius' discussions on the dialectical relationships between learning and thinking, learning and knowing, teaching and learning, breadth and focus, and words and actions.

2.0 Comparative analysis of the educational thoughts found in the Analects of Confucius and the Quran

Table 1. Comparative Analysis of Educational Thoughts in the Analects and the Quran

Aspects	The Analects	The Quran
---------	--------------	-----------

¹¹ Halstead, M. (2004). An Islamic concept of education. *Comparative education*, 40(4), 517-529.

¹² Griffel, F. (2020). Kalām. In *Encyclopedia of Medieval Philosophy: Philosophy between 500 and 1500*. Dordrecht: Springer Netherlands. pp. 1033-1042

¹³ Langgulung, H. (1988). Ibn Sina as Educationist. *Islamic Quarterly*, 32(2), 112.

¹⁴ Slingerland, E. (2008). Classical Confucianism (I): Confucius and the Lun-Yü. In *The Routledge history of Chinese philosophy* Routledge. pp. 119-148.

Educational Purposes	Maintain social harmony and good governance	Faith, morality, ethics, and seeking knowledge
	Develop integrity and knowledge for governance roles	Cultivate virtues, spiritual and intellectual development
	Achieve life goals through continuous learning (君子学以致其道)	Acquire knowledge about Allah and attain righteousness
	Contribute to society and support people after receiving education	Provide guidance (hidayah) and wisdom (hikmah)
Educational Attitudes	Lifelong learning and tireless teaching	Emphasize the importance of knowledge
	Patience and continuous learning for effective teaching	Treat knowledge as noble, originating from Allah
	Encourage genuine enjoyment and enthusiasm in learning	Encourage engagement in various fields of knowledge
	Value equality in education, regardless of background	Promote active participation, questioning, and discussion
Educational Methods	Discussion, reflection, and diligent learning	Dialogue, metaphors, logical thinking, and observation
	Active engagement and questioning from students	Various Didactic Methods (e.g., Direct Commands, Parables)
	Tailor teaching methods to individual learning styles	Repetition for reinforcement and clarity
	Provide thinking spaces for digestion and reflection	Practical application of knowledge in real-life situations

Educational Content and Moral Ethics	Moral cultivation and self-awareness	Religious ethics and spiritual development
	Benevolence (仁) as the core of cultivation	Categorization of knowledge: 'ilm alnaqliyah' and 'ilm alnaqliyah'
	Speaking truth and acting with sincerity as fundamental	- Emphasis on 'tawhidic' concept and unity of Allah
	Cultivating virtue from oneself (为人由己)	- Personal spiritual development guided by Islamic Law

Table 1 presents a comparative analysis of the educational thoughts found in the Analects of Confucius and the Quran. Following section will discuss the differences of The Analects and The Quran.

2.1 Educational Purposes

2.1.1 The Analects: Maintaining Social Harmony, Good Governance, and Personal Development

The educational purposes expressed in the Analects are multifaceted, focusing on maintaining social harmony, good governance, and personal development. Confucius believed that education was necessary to create a peaceful society and that an educated individual would contribute to this goal by achieving the highest level of moral and ethical refinement through continuous learning and cultivation. The Analects state that an individual should "achieve his or her life goals through learning" (君子学以致其道)¹⁵. Moreover, Confucius emphasized that individuals should contribute to society and support people around them after receiving education¹⁶. He claimed that education fails if the learner cannot implement the knowledge or handle government affairs in real life (The Analects, Chapter Zi Han). The concept of "天下为公" (The Analects, Chapter Li Ren) encourages the community to share common rights,

¹⁵ Liu, J. (2000). From the Analects: Understanding Confucius' Educational Objectives. *Jiaoyu Tansuo*, (2), 31-32.

¹⁶ Xu, X., Long, Z., & Li, W. (2020). Confucian Culture and Corporate Charitable Donations. *Waiguo Jingji Yu Guanli* 42(2), 124-136.

responsibilities, equality, and fairness, with educated elites (士) playing a crucial role in governance and education. In addition to the focus on politics and governance, the Analects also suggest that education aims to discover the strength of each individual. The phrase "射不主皮，为力不同科·古之道也"¹⁷ implies that different skills and methods were valued according to different circumstances and contexts, indicating that Confucius did not set specific achievement requirements for his students but rather sought to help them discover their own strengths and achieve their life goals.

2.1.2 The Quran: Faith, Morality, Ethics, Seeking Knowledge, and Personal Development

The educational purposes in the Quran are wide-ranging, encompassing faith, morality, ethics, seeking knowledge, social justice, and education for action. The concept of 'Tarbiya' (تربوية) in the Islamic context emphasizes an individual's development in terms of cultivating virtues, spiritual, intellectual, and physical growth, as well as character-building¹⁸. The ultimate goal is to nurture individuals who are knowledgeable, deeply connected with Allah, and possess strong moral character¹⁹. The primary purpose of education in the Quran is to acquire knowledge about Allah and understand His attributes and guidance for humanity, leading individuals towards righteousness and piety. Additionally, education in the Quran aims to provide guidance (hidayah) and wisdom (hikmah) to navigate life's challenges and make correct decisions²⁰.

Furthermore, the Quran emphasizes character development, social responsibility, environmental responsibility, and lifelong learning (tafakkur). Islamic education seeks to shape individuals who not only possess knowledge but also exhibit virtuous qualities, contribute to societal well-being, and maintain a deep connection with their faith throughout their lives. The Quran outlines several purposes of education that align with Islamic teachings and values, including the

¹⁷ Li, W. (2010). Give students a lever to lift their entire lives. *Xin Kecheng Yanjiu: Shangxun*, (3), 188-189.

¹⁸ Hadi, A. (2014). Critical Reviews the Development of Shariah Studies Case in Iain Raden Fatah. *Nurani: Jurnal Kajian Syari'ah dan Masyarakat*, 14(1), 1-50.

¹⁹ Ahmad, K., & Azzam, S. (1976). its Meaning and Message. *Islamic Council of Europe, London*.

²⁰ Rahman, F. A., & Bhakti, C. P. (2018, December). Islamic Counseling Based Spiritual Learning Project: An Alternative Counseling For Millennium Era. In *International Conference on Islamic Guidance and Counseling 1*(1), 113-123.

development of personal character, spirituality, morals, intellect, imagination, emotions, physical fitness, and talent²¹.

2.2 Educational Attitudes

2.2.1. The Analects: Lifelong Learning, Tireless Teaching, and Equality

In the Analects, Confucius advocated for lifelong learning and tireless teaching. He encouraged educators to be patient, continuously learn, and teach others without weariness, as expressed in the phrase "学而不厌 · 诲人不倦" (The Analects, Chapter Shu Er), which translates to "never tired in learning, and never weary in teaching others"²². Confucius emphasized that educators should continuously acquire new knowledge and show patience when imparting education to their students, believing that patience and continuous learning were essential for achieving effective teaching results. Confucius also advised students to put in their best efforts, balance learning and thinking, and review old knowledge while gaining new knowledge. The Analects record the phrase "学而时习之 · 不亦说乎?" (The Analects, Chapter Xue Er), which means, "Is it not a pleasure to learn and practice what you have learned?"²³. Confucius encouraged students to find genuine enjoyment and enthusiasm in the learning process, as passion often leads to greater achievements than mere knowledge or interest. Furthermore, the Analects value equality in education, regardless of social status or background. Confucius believed that education should be accessible to all individuals, as long as they showed a positive attitude towards learning. He taught that every individual possesses unique strengths, values, and potential contributions to the community.

2.2.2. The Quran: Emphasizing Knowledge, Active Participation, and Gender Equality

The Quran emphasizes the importance of knowledge in overcoming ignorance and attaining closeness to Allah. It treats knowledge as noble, originating from Allah, as evident in the verse "Are those equal, those who know and those who do not know?" (Quran, 39:9). The Quran states, "Allah will raise those who have

²¹ Ashraf, S. A., Bilgrami, H. H., & Ashraf, S. A. (1986). New horizons in Muslim education. *American Journal of Islamic Social Sciences*, 3(1), 165.

²² Ng, R. M. C. (2009). College and character: What did Confucius teach us about the importance of integrating ethics, character, learning, and education? *Journal of College and Character*, 10(4), 1-7.

²³ Mingchun, L. (2006). New insight into the chapter xue er in The Analects of confucius. *Journal of Confucian Philosophy and Culture*, 6, 163-182.

believed among you and those who were given knowledge, by degrees" (Quran, 58:11), highlighting the elevated status of knowledgeable individual²⁴. Muslims are encouraged to engage in various fields of knowledge and actively participate in questioning and discussion. The Prophet Muhammad praised a group of Muslims in his mosque who gathered to seek knowledge, stating, "I have been sent as a teacher" (Al-Bukhari, Vol. 1, No. 11). This incident demonstrates the support for seeking knowledge and the importance placed on Islamic education and learning²⁵. The Quran and Hadith literature emphasize the importance of seeking knowledge for both men and women. The Prophet Muhammad said, "Seeking knowledge is a duty upon every Muslim" (Ibn Majah, Vol. 1, Book 1, Hadith 224), indicating that education is a fundamental right and obligation for all Muslims, regardless of gender²⁶.

2.3 Educational Methods

2.3.1. The Analects: Discussion, Reflection, and Diligent Learning

The Analects emphasize discussion, reflection, and diligent learning as key educational methods. Confucius believed that learning should involve active engagement and questioning from students. The Analects record his advice: "三人行，必有我师焉。择其善者而从之，其不善者而改之" (The Analects, Chapter Shu Er), which translates to "When three people walk together, one of them must be my teacher. I choose the good points of those I study with and follow them, and avoid the bad points". Confucius encouraged his disciples to ask questions without feeling ashamed, as he believed this would enable them to gain more knowledge and think from various perspectives²⁷. Rather than providing direct answers, he guided students to find answers themselves, helping them develop intellect, analytical skills, and self-learning abilities.

Additionally, Confucius tailored his teaching methods to each student's abilities, characteristics, strengths, and weaknesses, recognizing that individuals have

²⁴ Günther, S. (2006). Be masters in that you teach and continue to learn: Medieval Muslim thinkers on educational theory. *Comparative Education Review*, 50(3), 367-388.

²⁵ Sahari, S., Teacher, A., School, J., & North. (2018). Muhammad as an Ideal Teacher. IJRAR1903388 *International Journal of Research and Analytical Reviews*, 5(3). <https://www.ijrar.org/papers/IJRAR1903388.pdf>

²⁶ Al-Nasa'i, A. H. (n.d.). *Sunan Ibn Majah 224*. *Sunnah.com*. <https://sunnah.com/ibnmajah:224>

²⁷ WATSON, B. (2007). *The Analects of Confucius*. Columbia University Press. <http://www.jstor.org/stable/10.7312/wats14164>

different learning styles and paces²⁸. He believed that learning should be principled yet flexible, allowing students to maintain their attitudes and opinions while avoiding blind conformity. The Analects also emphasize the role of inspiration in education. Confucius stated, "不愤不启·不悱不发" (The Analects, Chapter Shu Er), meaning he would not provide direct guidance or inspiration unless students eagerly requested to understand the knowledge. He provided thinking spaces for students to digest, reflect, compare, and question what they had learned, encouraging active learning and educators' guidance in transforming students into active learners.

2.3.2. The Quran: Dialogue, Metaphors, Logical Thinking, and Observation

Similar to the Analects, the Quran emphasizes two-way learning through dialogue and questioning. However, Islamic education places a stronger emphasis on dialogue, metaphors, logical thinking, and observation as educational methods. The Quran employs various didactic methods to impart guidance and wisdom, such as direct commands, questioning and dialogue, repetition, parables and analogies, narratives and stories, demonstration, and the inductive method. Dialogue and questioning are encouraged to stimulate critical thinking and self-reflection among learners. The Quran records dialogues between God and prophets, prophets and their audiences, and between individuals, serving as examples for active participation and inquiry²⁹.

Repetition is also emphasized as "a reminder and a clear exposition of the truth" (Quran, 36:69), reinforcing important themes and lessons. Parables and analogies present complex concepts and moral lessons in an understandable manner, encouraging reflection and inference. Furthermore, the Quran utilizes narratives and stories about prophets, communities, moral values, and historical events to convey consciousness, evangelism, and lesson³⁰. Demonstration and the inductive method are employed to elucidate processes, procedures, and derive insights from specific examples or observations.

²⁸ Chen, M. (2018). 华夏智慧的知与行：“明哲”方法与心法 [Wisdom and practice in Chinese philosophy: The "Mingzhe" method and mentality]. *Foreign Economics & Management*, 40(1), 141-148.

²⁹ Abdel-Haleem, M. (2004). *The Qur'an: A new translation*. Oxford University Press, pp.158 -161, 391-393.

³⁰ Sahin, A. (2018). Critical issues in Islamic education studies: Rethinking Islamic and Western liberal secular values of education. *Religions*, 9(11), 335.

2.4 Educational Content and Moral Ethics

2.4.1. The Analects: Moral Cultivation and Self-Awareness

In the Analects, Confucius places a strong emphasis on moral cultivation and self-awareness in educational content. The core of Confucian cultivation is 'benevolence' (仁), which encompasses all virtues and is reflected in the moral principles and behavior norms of filial piety, loyalty, and trustworthiness (孝, 悌, 忠, 信)³¹. The Analects state, "言忠信, 行笃敬, 虽蛮貊之邦, 行矣。言不忠信, 行不笃敬, 虽州里, 行乎哉" (Analects, Chapter Li Ren), stressing that speaking the truth and acting with sincerity are fundamental virtues to be upheld regardless of circumstances.

Moreover, the Analects advocate for the spirit of cultivating virtue from oneself (为人由己) (Analects, Chapter Yan Yuan), emphasizing self-awareness and unstoppable effort in learning and personal development³². The aim is to inculcate humanity (仁) through normative behaviors (礼) and help students discover their way (道) (Tan, 2017). Confucius valued both virtue and wisdom in education but placed greater emphasis on virtue education. He taught his disciples to explore arts such as rites, music, archery, writing, and mathematics while prioritizing moral ethics³³. The educational content aimed to develop individuals who were filial at home, respectful outside, cautious, trustworthy, and loving towards others, while upholding benevolence.

2.4.2. The Quran: Religious Ethics and Spiritual Development

In contrast, the educational content advocated in the Quran covers a wide range of subjects, with a strong focus on religious ethics and spiritual development. The Quran categorizes knowledge into two main types: 'ilm al-naqliyah' (revealed knowledge) and 'ilm al-aqliyah' (acquired knowledge). 'Ilm al-naqliyah' represents knowledge such as religious teachings and jurisprudence, considered obligatory for every Muslim ('fard 'ayn'). On the other hand, 'ilm al-aqliyah' or

³¹ Yao, X. (2000). *An introduction to Confucianism*. Cambridge University Press, pp 16-63

³² Chan, A. K. (2000). Confucian ethics and the critique of ideology. *Asian Philosophy*, 10(3), 245-261.

³³ Lai, C. (2016). The ideas of "educating" and "learning" in Confucian thought. *Chinese philosophy on teaching and learning: Xueji in the twenty-first century*, 77-96.

'fard kifayah' refers to knowledge such as sciences, mathematics, and social studies necessary for societal well-being³⁴.

The Quran emphasizes the 'tawhidic' concept, stressing the oneness and unity of Allah in all aspects, including knowledge and understanding. Both 'fard 'ayn' and 'fard kifayah' aim to reinforce faith, emphasize diligent study of the Quranic verses, and focus on the exploration of human and natural realms³⁵. Islamic education places a strong emphasis on personal spiritual development, guided by Islamic Law (Sharia). The divine law not only covers universal moral principles like equality, justice, and charity but also provides specific guidance for every aspect of human life³⁶. Values such as faith, spiritual consciousness, virtuous action, and certainty are repeatedly highlighted in the Quran (Q 103:3 and 15:99). Furthermore, the Quran focuses on cultivating morals through persuasive and exhortative methods, utilizing storytelling and moral exhortations to guide behavior and differentiate between permissible and impermissible actions.

While the Analects emphasize moral cultivation and self-awareness, the Quran focuses more on the development of religious ethics and spiritual growth, aligning knowledge with Islamic principles and values.

3.0 Ma Lianyuan's Role in the Integration of Islamic and Confucian Educational Thoughts

Ma Lianyuan, a prominent Chinese Muslim scholar, played a crucial role in the integration of Islamic and Confucian educational thoughts. His emphasis on the harmonious integration of Islamic teachings with Chinese cultural and intellectual traditions, particularly Confucianism, has significantly influenced the development of Islamic education in China.

Ma Lianyuan strongly advocated for the harmonious integration of Islamic teachings with Chinese cultural and intellectual traditions. He believed that by adapting Islamic teachings to the local cultural context while maintaining their essence, mutual understanding and respect between Islamic and Confucian

³⁴ Hashim, R. (1999). Islamization of the curriculum. *American Journal of Islam and Society*, 16(2), 27-43.

³⁵ Muhammad, U. J. (2021). Featuring Knowledge as the Means to the Essence of Creation: An Islamic Exposition. *Al-Misbah (Jurnal Islamic Studies)*, 9(2), 115-127.

³⁶ Nasr, S. H. (1987). *Islamic art and spirituality*. Suny Press, pp 142- 143.

teachings could be achieved³⁷. This approach has been instrumental in the successful integration of Islamic education within the Chinese cultural framework. Ma Lianyuan's efforts in promoting the integration of Islamic and Confucian educational thoughts align with the concept of "harmony in difference" (和而不同), which emphasizes the possibility of dialogue and coexistence between different religions and philosophies³⁸. By embracing this concept, Ma Lianyuan contributed to the reduction of potential conflicts and misunderstandings between the two traditions.

One of Ma Lianyuan's key principles in teaching was to adapt Islamic teachings to the local cultural context while preserving their core values and principles. This approach allowed for a more effective transmission of Islamic knowledge and values within the Chinese cultural setting, making it easier for Chinese Muslims to understand and embrace their faith without compromising their cultural identity. Ma Lianyuan's efforts in adapting Islamic teachings to the Chinese cultural context can be seen in his work "Tian Fang Dian Li" (天方典礼), which discusses the ability to perform the pilgrimage to Mecca³⁹.

Ma Lianyuan's initiative in translating Arabic texts into Chinese has been crucial in fostering mutual understanding and respect between Islamic and Confucian teachings. By making Islamic texts accessible to Chinese readers and comparing them with Confucian teachings, Ma Lianyuan has helped to bridge the gap between the two traditions and facilitate their integration⁴⁰. The translation of Islamic texts into Chinese has also allowed for a deeper understanding of the similarities and differences between the two traditions. For example, the concept of "ren" (仁) in Confucianism, which emphasizes benevolence and humaneness,

³⁷ Liu, H. (2017). 丝路文明对话: 刘智对贾米思想的诠释 [Silk Road civilization dialogue: Liu Zhi's interpretation of Jami's thoughts]. *Social Sciences Academic Press*, pp 153-158.

³⁸ Liu, Q. (2012). Harmony in diversity: The possibility of dialogue between Confucianism and Christianity. *Zhejiang Gongshang Daxue Xuebao*, (1), 6.

³⁹ Chinese Patriotic Islamic Association. (2014). Discussions on pilgrim ability in "Tian Fang Li" (中国伊斯兰教协会, 2014). www.chinaislam.net.cn. Retrieved from <http://www.chinaislam.net.cn/cms/magazine/ytl/201409/29-7311.html>

⁴⁰ Benite, Z. B. D. (2005). The dao of Muhammad: a cultural history of Muslims in late imperial China. In *The Dao of Muhammad*. Harvard University Asia Center, pp 38-106.

can be compared to the Islamic concept of "ihsan" (إحسان), which refers to the perfection of faith and good deeds⁴¹.

In his teachings, Ma Lianyuan stressed the importance of students' intellectual development, moral character, and spiritual growth. He encouraged students to think actively, learn independently, act rationally, and contribute positively to society. This holistic approach to education, which incorporates both Islamic and Confucian values, has been a hallmark of Ma Lianyuan's educational philosophy and has influenced the development of Islamic education in China. Ma Lianyuan's emphasis on the intellectual, moral, and spiritual development of students is reflected in the Islamic tradition of seeking knowledge. The Quran and Hadith literature emphasize the importance of learning and education, with the first word revealed to the Prophet Muhammad being "Read" (Iqra)⁴².

3.1 Madrasah and its role in the integration of Islamic and Confucian education

Madrasah, as an institution of higher education in the Islamic sciences, has played a significant role in the integration of Islamic and Confucian education in China⁴³. The establishment of Madrasahs in China, which integrate traditional Islamic education with the Chinese Confucian private school and academy system, reflects the successful fusion of the two educational traditions. This integration has allowed for the development of a unique Chinese Islamic theological education system that combines the strengths of both traditions. The emergence of the "Jing tang" education, pioneered by Hu Dengzhou during the Ming dynasty, marked the formation of a group of knowledgeable Hui Muslim intellectuals known as "Huiru" (Muslim Confucians)⁴⁴. These individuals were well-versed in Islam, Confucianism, Buddhism, and Daoism, and they played a crucial role in the integration of Islamic and Confucian education in China.

Ma Lianyuan successfully managed the affairs of the Yuxi Daying Mosque and pioneered Ma Lianyuan's Islamic school education for 26 years, training at least

⁴¹ Rivauzi, A. (2023). Improving Quality Education Based on Quality Management and Character Based Education. *Jurnal Kawakib*, 4(2), 108-119.

⁴² Sofa, A. R. (2022). Islamic Religious Education Literacy and Numeration In the Perspective of the Al-Quran and Hadith. *Journal of Islamic Education Research*, 3(2), 93-104.

⁴³ Armijo, J. (2008). Islam in China. *Asian Islam in the 21st century*, 197-228.

⁴⁴ He, Z., & Musa. (2012). Ma Lianyuan's contributions to the Jing-tang education of Chinese Islam. *Huizu Yanjiu*, (4), 118-121.

three thousand of local scholars and contributing significantly to the reform and development of Islamic school education in China and overseas⁴⁵. Ma Lianyuan's Islamic school education adhered to the Confucian principle of benevolence and virtue as the foremost guiding principles in education and serving the country. By upholding the peaceful principles of Islam and the benevolent governance ideals of Confucianism, Ma Lianyuan demonstrated the successful integration of the two traditions in his educational philosophy and practice.

The influence of Confucianism on the architecture design of Islamic schools in China is evident in the various inscriptions and naming of spaces within the schools. For example, the Qingjing Temple in Quanzhou and the Niujie Mosque in Beijing both feature architectural elements and inscriptions that reflect the essence of clarity of mind and purity of character advocated in Confucianism. The naming of spaces within Islamic schools, such as the "Purification Pavilion," "Regulation and Cleanliness Room," "Awakening Tower," "Elucidation Hall," and "Cleansing of Thoughts Place," demonstrates the integration of Confucian values in the design of Islamic educational institutions. This harmonious coexistence of the two traditions in the educational setting reflects the successful integration of Islamic and Confucian education in China.

3.2 Madrasah Education Philosophy and Objectives

The Madrasah education philosophy incorporates the fundamental requirements of Quranic education and the Confucian educational thought of self-cultivation and world governance. The "Five Functions" (recognition, propriety, fasting, prayer, and pilgrimage) and "Five Matters" (rectifying the heart, cultivating the self, loving the people, defending the nation, and saving the world) are connected, with the ultimate goal of "fulfilling propriety to reach heaven". The influence of Confucianism on Islam can be seen in the teaching of religious holidays and customs, such as the Corban Festival being referred to as the "Festival of Loyalty and Filial Piety" by Chinese Muslims⁴⁶.

Ma Lianyuan emphasizing the importance of mastering both Islamic scriptures and the Chinese language (中阿并授) to effectively explain Islamic doctrines. He practiced what he preached by tirelessly learning the Chinese language and

⁴⁵ Ma, Y. (2011). The Ma Lianyuan Family of Islamic Scholars. In *Douban*. Yunnan Ethnic Publishing House. Subtitle: Weishan Hui Ethnic Historical Materials, Second Series. Retrieved from <https://book.douban.com/subject/25956446/>

⁴⁶ Zhuo, X., & Zhuo, X. (2018). The Localization of World Religions in China. *Religious Faith of the Chinese*, 123-208.

authoring works such as "Bianli Mingzheng" (辨理明证). Ma Lianyuan also translated and selected "Haiting Yijie" (亥听译解), the earliest Chinese translation of selected passages from the Quran, which became the first Chinese-Arabic bilingual edition of "Haiting" (亥听) and laid a solid foundation for the in-depth development of Chinese translation and educational research activities centered on learning Confucian and Islamic cultures and expanding cultural exchanges.

Furthermore, Ma Lianyuan's work "Bianli Mingzheng Yulu" (辨理明证语录) engaged in a peaceful dialogue with Christianity, demonstrating his deep understanding of Islam, Christianity, and Confucianism. He not only cited scriptures and used the academic methods of comparative religion to analyze and discuss the similarities and differences between Islam and Christianity regarding the attributes of God (called Allah in Islam and God in Christianity), but also criticized the Christian doctrine of the "Trinity" and proved the existence, oneness, and virtues of Allah, as well as the status of Prophet Muhammad as the last prophet⁴⁷. Ma Lianyuan's scholarly and gentlemanly character, evident in his objective, rational, and respectful approach to debating with others, stemmed from the dual influences of Madrasah education and Chinese Confucian culture.

The core curriculum and teaching goal of Madrasah education is the study of Tawhid (monotheism) and understanding the Creator. Chinese Madrasah education has adapted Confucian concepts to express the meaning of Tawhid, as seen in the couplets of the New King Temple. Ma Lianyuan emphasized that all beings are created by the True Lord (Allah), reflecting his thoughts on the ultimate source of the world.

Ethical education in Chinese Madrasah education combines the five basic functions of Islam with Confucian ethical thoughts, such as the "Five Principles" mentioned in Liu Zhi's "Tianfang Dianli Zeyao Jie" (天方典礼择要解). The purpose of Quranic education is to cultivate obedient representatives of Allah, which has been adapted in the Chinese context by Bai (2013) to align with Chinese political and cultural environments⁴⁸.

⁴⁷ Ma, J. (2016). Practitioners of the Sinicization of Islam: The essential thoughts of Ma Lianyuan. *Beifang Minzu Daxue Xuebao: Zhaxue Shehui Kexue Ban*, (4), 82-86.

⁴⁸ Bai, J. (2013). On the Sinicization and Hui-ization of Islam. *Huizu Yanjiu*, (1), 68-73.

3.3 Language and Content in Madrasah Education

Islamic education initially faced challenges due to some Muslims' refusal to learn Chinese culture, believing it would betray their faith. This led to the use of "xiao er jin," a mixture of Arabic, Persian, and local dialects transliterated into Chinese, in written communication. However, eminent Islamic scholars like Ma Fuchu recognized the drawbacks of rejecting Chinese culture and dedicated themselves to studying traditional Confucian culture and translating numerous classics and works into Chinese⁴⁹.

Ma Lianyuan further advanced the integration of Chinese and Arabic languages in Madrasah education through his works, such as "Understanding the Clear Truth" (辨理明证), which provided students with comparative religious perspectives on Islam and Christianity. By publishing works with the same content in both Arabic and Chinese, he implied the educational philosophy that the Islamic school should encompass both Chinese and Arabic cultures. However, it was not easy to implement due to habitual forces and limited teaching resources at the time. Until the 1920s, history changed with the establishment of the "Yunnan Higher School of Islamic Studies" by the Yunnan "Zhenxue Society" in Kunming⁵⁰.

From a cultural linguistics perspective, most of the language and teaching materials in Islamic schools are influenced by Confucian language. The Sapir-Whorf hypothesis posits that an individual's thoughts and actions are determined by the language they speak. Islamic education in China selected Islamic scriptures, created their own language, and adapted Arabic to Chinese, playing a role in educating Muslims scattered throughout China. Different schools of thought emerged due to regional and cultural differences among Chinese Muslims. For example, 'Montesquieu' (天方性理) by Ma Dexin had become a must-read textbook in Chinese Islamic schools. The concept of "东西同、古今一" that emphasized in Chinese Islamic education aimed to bridge the gap between Chinese and Islamic culture, increase transparency about Islam, and break the isolationist state. Furthermore, Chinese Islamic teaching phrases like 'wuji' (无极), 'taiji' (太极) and other Confucian-influenced terminology reflect the unique cultural logic and thinking of the Islamic schools influenced by

⁴⁹ Wang, W. (2022). The Evolution of Chinese Muslim's Classical Learning and Schools in the Ming and Qing Dynasties. *Religions*, 13(6), 553.

⁵⁰ Ge, N. (2014). Discussing the relationship between language and culture from a linguistic perspective. *Yuwen Xuekan: Gaodeng Jiaoyu Ban*, (12), 33-35.

Confucianism and early Chinese cultural remnants among Muslim learners of Chinese⁵¹.

Furthermore, the teaching content in Madrasah education has been significantly influenced by both Confucian and Islamic traditions. The naming and formation of the "Thirteen Classics" (十三经) in Chinese Islamic education and the "Five Major Classics" (五大经) in Yunnan Islamic education demonstrate the profound influence of Confucian education on the curriculum of Madrasah schools. The "Thirteen Classics" include the Book of Change, Book of Documents, Classic of Poetry, Rites of Zhou, Book of Etiquette and Rites, Record of Ritual, Commentary of Zuo, Commentary of Gongyang, Commentary of Guliang, Analects of Confucius, Classic of Filial Piety, Mencius, and Erya⁵². By studying these classics alongside Islamic scriptures, students in Madrasah schools gained a comprehensive understanding of both traditions and their philosophical foundations.

The integration of Chinese Neo-Confucian ideas with Islamic education is evident in the study of recognizing the Lord, where the moral clarity concept from Cheng-Zhu-Wang's philosophy is used to enrich the Islamic concept of "true bestowal"⁵³. Hui Muslims believed that the "true bestowal" is an innate bestowment from Allah that should be possessed by all individuals, and that one can gain true understanding of Allah by upholding heavenly principles and suppressing human desires⁵⁴.

The ethical views of Chinese Islam have also been influenced by the Confucian concept of "Three Bonds and Five Constants" (三纲五常), which underscores the importance of harmonious relationships, moral integrity, and ethical conduct in both interactions and societal structures. This influence is evident in the way

⁵¹ Minuti, R., & Minuti, R. (2018). Montesquieu and Islam: An Overview. *Studies on Montesquieu-Mapping Political Diversity*, 181-195.

⁵² Ma, Y. (2011). The Ma Lianyuan Family of Islamic Scholars. In *Douban*. Yunnan Ethnic Publishing House. Subtitle: Weishan Hui Ethnic Historical Materials, Second Series. Retrieved from <https://book.douban.com/subject/25956446/>

⁵³ Chinese Patriotic Islamic Association. (2014) (中国伊斯兰教协会, 2014). 《天方典礼》有关朝觐能力的论述 (Discussions on pilgrim ability in "Tian Fang Li") [Www.chinaislam.net.cn](http://www.chinaislam.net.cn). Retrieved <http://www.chinaislam.net.cn/cms/magazine/ytl/201409/29-7311.html>

⁵⁴ Mou, Z. (2016). The contemporary spirit of Chinese culture. BEIJING BOOK CO. INC.

Chinese Islam manages the relationship between divine authority and royal authority, emphasizing the importance of maintaining social order and fulfilling one's duties within the hierarchical structure of society⁵⁵.

Ma Lianyuan advocated the simultaneous teaching of Chinese and Arabic (中阿并授) in Chinese Islamic schools. He encouraged students to read Chinese books and broke the centuries-old tradition of neglecting Chinese education in Islamic education. As a result, he became a pioneer in the integration of both languages in Yunnan. The descendants of Ma Lianyuan's scholars were strong advocates of this simultaneous teaching approach. They had combined the traditional Quranic studies with Chinese literacy education. This effort led to the cultivation of outstanding talents like Ma Jian and Na Zhong among Yunnan's Islamic scholars, who were proficient in both Chinese and Arabic studies.

3.4 Teaching Methods and Management in Madrasah Education

The teaching methods employed in traditional Islamic schools, or madrasahs, have been shaped by a combination of Islamic and Confucian educational philosophies. The primary method of instruction involves oral transmission and line-by-line, word-by-word teaching of scriptures. The "Genealogy of the School of Classics" (经学系传谱) outlines ten teaching methods, including explanation, questioning, comparison, interpretation, discussion, illustration, analysis, synthesis, and evaluation.

Ma Lianyuan introduced the mu'alim or tutorial system, which assigned upper-class students as teaching assistants to guide lower-class pupils. This system, which remained popular until the establishment of modern Islamic colleges during the Republican period, was later adopted by other Islamic institutes throughout China⁵⁶. Ma's tutorial system resembled the kuttab system in Egypt and the teaching methods employed in the Han Dynasty Imperial Academy (Taixue), where senior students guided junior students in the study of Confucian classics.

⁵⁵ Kirk, H. R., Lee, K., & Micallef, C. (2020). The nuances of Confucianism in technology policy: An inquiry into the interaction between cultural and political systems in Chinese digital ethics. *International Journal of Politics, Culture, and Society*, 1-24.

⁵⁶ Lin, C. K. (1990). Three Eminent Chinese 'Ulama' of Yunnan. *Institute of Muslim Minority Affairs Journal*, 11(1), 100-117.

In the primary stage of Islamic schools, Ma Lianyuan's teaching method primarily relied on oral instruction, with students following the teacher's intonation and reading aloud until they memorized selected scriptures from the Quran. At this stage, the meanings of the scriptures were not explained to the children, this teaching technique is similar with Confucian teaching⁵⁷. To facilitate the memorization of long chapters, Ma Lianyuan implemented a "cyclic memory method" and "transmission of scriptures" technique, which are still practiced in some Islamic schools in Yunnan, Thailand, and Myanmar. Additionally, he created a seven-character Chinese rhyme scheme for Arabic pronunciation, making it easier for Chinese students to memorize rules in the style of Chinese poetry culture.

"Hui-Ru" scholars in the Islamic academies emphasized both "teaching" (transmission instruction) and "writing" (translation and writing), closely combining teaching with academic research. This approach differs from the education methods implemented at the Shaanxi school, which mainly focused on teaching with limited writing, and the Jinling school, which prioritized writing (creation) with minimal attention to education. Ma Lianyuan's writings often served as teaching materials in the Islamic academies, and he produced more than 20 works in Arabic, Persian, and Chinese languages, becoming the most prolific writer among Chinese Hui Islamic scholars after Ma Fuchu.

The enrollment system of Yunnan's Islamic academies utilized the principle of emphasizing virtue over intelligence, reflecting the influence of Confucianism's nurturing view of "benevolence and virtue." Ma Lianyuan led by example, purchasing real estate to ensure the continuity of education and learning for students with excellent moral character, regardless of their financial constraints. He expressed great value for education and knowledge in his Arabic-written will, quoting the Prophet Muhammad's perspective that "seeking knowledge is a duty for every Muslim" and implementing Confucius' concept of education without discrimination⁵⁸.

The selection of teachers in Islamic academies adhered to certain standards, including being upright in heart, self-disciplined, loving to all, defending the country, and saving the world. Educators were expected to be knowledgeable, able to teach, possessing virtue, speaking truthfully, and maintaining discipline.

⁵⁷ Guo, X. (2001). From "The Bible" to "The Material". *Gaodeng Shifan Jiaoyu Yanjiu*, 6.

⁵⁸ Ma, M. (2009). The Sinicization of Islam and "Interpreting the Quran through Confucianism". *Alabo Shijie Yanjiu*, 5.

These qualities resonate with the Analects' requirements for educators to be benevolent, never tired of learning, cultivating oneself both internally and externally, and tirelessly imparting knowledge to others.

4.0 Conclusion

The comparative analysis of the educational theories presented in the Analects and the Quran reveals fundamental differences in their educational content and attitudes, stemming from their distinct educational principles. The Quran's educational perspective advocates for considering both the present and the afterlife, with the pursuit of the afterlife as the ultimate goal. It uses the constraints of the afterlife to guide moral behaviors, develops intellectual capabilities comprehensively, and aims to cultivate "trustees" of Allah on Earth. In contrast, the Analects emphasizes the present reality, focuses on fame and position, stresses the transmission of "rites" and "benevolence" to cultivate morality and restrain human behaviors, and advocates education in the service of politics while using education as a means to achieve political ideals.

This comparison of the educational theories between the Analects and the Quran serves as a starting point for further discussions. In the current global context of cultural integration, it inspires people to reflect on the educational impact of their respective civilizations' classic texts on their own nations and other countries.

Ma Lianyuan, an Islamic education master immersed in the Confucian Analects context, successfully navigated between two cultural traditions, ingeniously integrating the educational philosophy of using Confucian texts to transmit Western learning and using Islamic teachings to corroborate the words of Confucius and Mencius. To address the situation where "those who know the scriptures cannot understand Chinese characters, and those who study Chinese cannot understand the classics," Ma Lianyuan advocated for "combined Chinese and Arabic teaching" and "simultaneous teaching of scriptures." These initiatives involved adding Chinese language subjects to Islamic education, ensuring that students not only mastered Islamic scriptures but also excelled in explaining Islamic doctrines in Chinese. This breakthrough ended the centuries-old trend of neglecting Chinese in Islamic education and ushered in a new era of development for Islamic schools.

Ma Lianyuan's educational reforms and scholarly achievements not only summarize the three-century process of Islamic localization in China in the education field before Ma Dixin but also mark the beginning of modern Islamic localization movements in China, bridging past and present and ensuring continuity. His ideas and actions further deepened the exchange, understanding,

and integration between Islam and traditional Chinese culture, reflecting active efforts to seek compatibility between the two. This is of great significance for current civilizational dialogues, exchanges, and the construction of harmonious ethnic and religious relations.

REFERENCES:

- Abdel-Haleem, M. (2004). *The Qur'an: A new translation*. Oxford University Press.
- Adel, S. R., & Maasoum, S. H. (2011). The Quran as Intertext: A Critical Reflection. *Canadian Social Science*, 7(5), 43-50.
- Ahmad, K., & Azzam, S. (1976). *its Meaning and Message. Islamic Council of Europe, London.*
- Al-Nasa'i, A. H. (n.d.). *Sunan Ibn Majah 224*. *Sunnah.com*. <https://sunnah.com/ibnmajah:224>
- Armijo, J. (2008). Islam in China. *Asian Islam in the 21st century*, 197-228.
- Ashraf, S. A., Bilgrami, H. H., & Ashraf, S. A. (1986). New horizons in Muslim education. *American Journal of Islamic Social Sciences*, 3(1), 165.
- Bai, J. (2013). On the Sinicization and Hui-ization of Islam. *Huizu Yanjiu*, (1), 68-73.
- Benite, Z. B. D. (2005). The dao of Muhammad: a cultural history of Muslims in late imperial China. In *The Dao of Muhammad*. Harvard University Asia Center.
- Chan, A. K. (2000). Confucian ethics and the critique of ideology. *Asian Philosophy*, 10(3), 245-261.
- Chen, M. (2018). 华夏智慧的知与行：“明哲”方法与心法 [Wisdom and practice in Chinese philosophy: The "Mingzhe" method and mentality]. *Foreign Economics & Management*, 40(1), 141-148.
- China Confucius Network. (2017). Confucianism and Islam. www.chinakongzi.org. Retrieved from https://www.chinakongzi.org/baike/MINGCI/zhexue/201707/t20170719_139200.htm
- Chinese Patriotic Islamic Association. (2014) (中国伊斯兰教协会, 2014). 《天方典礼》有关朝觐能力的论述 (Discussions on pilgrim ability in "Tian Fang Li") www.chinaislam.net.cn. Retrieved <http://www.chinaislam.net.cn/cms/magazine/ylt/201409/29-7311.html>
- Corbin, H. (2014). *History of Islamic philosophy*. routledge.

- Du Bois, W. (1903). *EB The souls of black folk*. Chicago: AC McClurg & Co.
- Ge, N. (2014). Discussing the relationship between language and culture from a linguistic perspective. *Yuwen Xuekan: Gaodeng Jiaoyu Ban*, (12), 33-35.
- Griffel, F. (2020). Kalām. In *Encyclopedia of Medieval Philosophy: Philosophy between 500 and 1500*. Dordrecht: Springer Netherlands. pp. 1033-1042
- Günther, S. (2006). Be masters in that you teach and continue to learn: Medieval Muslim thinkers on educational theory. *Comparative Education Review*, 50(3), 367-388.
- Guo, X. (2001). From "The Bible" to "The Material". *Gaodeng Shifan Jiaoyu Yanjiu*, 6.
- Hadi, A. (2014). Critical Reviews the Development of Shariah Studies Case in Iain Raden Fatah. *Nurani: Jurnal Kajian Syari'ah dan Masyarakat*, 14(1), 1-50.
- Halstead, M. (2004). An Islamic concept of education. *Comparative education*, 40(4), 517-529.
- Hashim, R. (1999). Islamization of the curriculum. *American Journal of Islam and Society*, 16(2), 27-43.
- He, Z., & Musa. (2012). Ma Lianyuan's contributions to the Jing-tang education of Chinese Islam. *Huizu Yanjiu*, (4), 118-121.
- Kim, Y., Lee, H. K., & Park, S. (2019). The Confucian Tradition and Politics. In *Oxford Research Encyclopedia of Politics*. <https://doi.org/10.1093/acrefore/9780190228637.013.991>.
- Kirk, H. R., Lee, K., & Micallef, C. (2020). The nuances of Confucianism in technology policy: An inquiry into the interaction between cultural and political systems in Chinese digital ethics. *International Journal of Politics, Culture, and Society*, 1-24.
- Lai, C. (2016). The ideas of "educating" and "learning" in Confucian thought. *Chinese philosophy on teaching and learning: Xueji in the twenty-first century*, 77-96.
- Langgulung, H. (1988). Ibn Sina as Educationist. *Islamic Quarterly*, 32(2), 112.
- Li, W. (2010). Give students a lever to lift their entire lives. *Xin Kecheng Yanjiu: Shangxun*, (3), 188-189.
- Lin, C. K. (1990). Three Eminent Chinese 'Ulama' of Yunnan. *Institute of Muslim Minority Affairs. Journal*, 11(1), 100-117.

- Liu, H. (2017). 丝路文明对话: 刘智对贾米思想的诠释 [Silk Road civilization dialogue: Liu Zhi's interpretation of Jami's thoughts]. *Social Sciences Academic Press*. (pp 153- 158)
- Liu, J. (2000). From the Analects: Understanding Confucius' educational objectives. *Jiaoyu Tansuo*, (2), 31-32.
- Liu, Q. (2012). Harmony in diversity: The possibility of dialogue between Confucianism and Christianity. *Zhejiang Gongshang Daxue Xuebao*, (1), 6.
- Ma, J. (2016). Practitioners of the Sinicization of Islam: The essential thoughts of Ma Lianyuan. *Beifang Minzu Daxue Xuebao: Zhexue Shehui Kexue Ban*, (4), 82-86.
- Ma, M. (2009). The Sinicization of Islam and "Interpreting the Quran through Confucianism". *Alabo Shijie Yanjiu*, 5.
- Ma, Y. (2011). The Ma Lianyuan Family of Islamic Scholars. In *Douban. Yunnan Ethnic Publishing House*. Subtitle: Weishan Hui Ethnic Historical Materials, Second Series. Retrieved from <https://book.douban.com/subject/25956446/>
- Mingchun, L. (2006). New insight into the chapter xue er in The Analects of confucius. *Journal of Confucian Philosophy and Culture*, 6, 163-182.
- Minuti, R., & Minuti, R. (2018). Montesquieu and Islam: An Overview. *Studies on Montesquieu-Mapping Political Diversity*, 181-195.
- Mirza Bashiruddin, H., & Ahmad, M. (2013). *LIFE OF MUHAMMAD sa*. <https://www.alislam.org/library/books/Life-of-Muhammad.pdf>
- Mou, Z. (2016). The contemporary spirit of Chinese culture. *BEIJING BOOK CO. INC*.
- Mou, Z. (2023). Popularization and Expansion of the Integration of Confucianism, Daoism, and Buddhism (The Ming and Qing Dynasties). In *A Brief History of the Relationship Between Confucianism, Daoism, and Buddhism* (pp. 409-457). Singapore: Springer Nature Singapore.
- Muhammad, U. J. (2021). Featuring Knowledge as the Means to the Essence of Creation: An Islamic Exposition. *Al-Misbah (Jurnal Islamic Studies)*, 9(2), 115–127.
- Nasr, S. H. (1987). *Islamic art and spirituality*. Suny Press.
- Ng, R. M. C. (2009). College and character: What did Confucius teach us about the importance of integrating ethics, character, learning, and education? *Journal of College and Character*, 10(4), 1-7.
- Rahman, F. A., & Bhakti, C. P. (2018, December). ISLAMIC COUNSELING BASED SPIRITUAL LEARNING PROJECT: AN ALTERNATIVE

- COUNSELING FOR MILLENNIUM ERA. In *International Conference on Islamic Guidance and Counseling* 1(1), 113-123.
- Rivauzi, A. (2023). Improving Quality Education Based on Quality Management and Character Based Education. *Jurnal Kawakib*, 4(2), 108-119.
- Saeed, A. (2009). Reading the Quran. *A Companion to the Muslim World*, IB Tauris Publishers: London, 55-85.
- Sahari, S., Teacher, A., School, J., & North. (2018). Muhammad as an Ideal Teacher. *IJRAR1903388 International Journal of Research and Analytical Reviews*, 5(3).
<https://www.ijrar.org/papers/IJRAR1903388.pdf>
- Sahin, A. (2018). Critical issues in Islamic education studies: Rethinking Islamic and Western liberal secular values of education. *Religions*, 9(11), 335.
- Slingerland, E. (2008). Classical Confucianism (I): Confucius and the Lun-Yü. In *The Routledge history of Chinese philosophy* Routledge. pp. 119-148.
- Sofa, A. R. (2022). Islamic Religious Education Literacy and Numeration In the Perspective of the Al-Quran and Hadith. *Journal of Islamic Education Research*, 3(2), 93-104.
- Wang, W. (2022). The Evolution of Chinese Muslim's Classical Learning and Schools in the Ming and Qing Dynasties. *Religions*, 13(6), 553.
- WATSON, B. (2007). *The Analects of Confucius*. Columbia University Press.
<http://www.jstor.org/stable/10.7312/wats14164>
- Xu, X., Long, Z., & Li, W. (2020). Confucian culture and corporate charitable donations. *Waiguo Jingji Yu Guanli*, 42(2), 124-136.
- Yao, X. (2000). *An introduction to Confucianism*. Cambridge University Press.
- Zhuo, X., & Zhuo, X. (2018). The Localization of World Religions in China. *Religious Faith of the Chinese*, 123-208.