



TEMPLE, STATE, AND SEA: GUOQING SI AND THE BUDDHIST TRANSFORMATION OF WUYUE KINGDOM (907–978 CE)

Juyi YOU¹, Chompoo Gotiram^{2*}

^{1,2}Department of Global Buddhism, Institute of Science Innovation and Culture,
Rajamangala University of Technology Krungthep, Bangkok, Thailand
chompoo.g@mail.rmutk.ac.th

Abstract:

This investigation examines the intricate and multifaceted significance of Guoqing Temple in the development of the religious, political, and cultural framework of the Wuyue Kingdom (907–978 CE), recognized as one of China's most culturally vibrant regimes during the Five Dynasties and Ten Kingdoms period. Utilizing an array of textual sources, archaeological findings, empirical fieldwork data, and comparative analyses with East Asian Buddhist centers, this paper posits that Guoqing si served as both a spiritual nucleus for the Tiantai School and a pivotal node for Wuyue's political legitimization, diplomatic endeavors, and transregional artistic exchanges. This study presents a tripartite analytical framework—comprising Temple-state integration, ritual-artistic transmission, and heritage formation—to elucidate the significance of Guoqing si as a maritime center of Buddhism. The results not only shed light on the temple's distinctive contributions to statecraft and cultural diplomacy but also enrich broader discussions regarding the institutionalization of religion, the concept of sacred kingship, and the material culture of Buddhism in medieval East Asia.

Keywords: *Guoqing si; Wuyue Kingdom; Tiantai Buddhism; Temple-State Relations; Maritime Buddhism; Cultural Transmission; Buddhist Heritage*

INTRODUCTION

The Wuyue Kingdom (907–978 CE), located in the southeastern region of China during the historically significant period known as the Five Dynasties and Ten Kingdoms, is frequently lauded for its exceptional political stability, economic dynamism, and cultural refinement amidst widespread regional disintegration (Fikri, 2025). Central to the spiritual and ideological framework of Wuyue was Guoqing Temple (国清寺), the ancestral stronghold of the indigenous Tiantai School of Chinese Buddhism (Albustomi, 2025). Situated on Tiantai Mountain in contemporary Zhejiang Province, Guoqing Temple served not only as a religious haven but also as a hub for state-sponsored monastic reform, international Buddhist diplomatic engagements, and artistic innovation. This article examines the transformative impact of the temple within Wuyue's political-religious landscape, highlighting its role as a sacred institution

intricately woven into the kingdom's political, economic, and transregional strategies.

Notwithstanding the acknowledged significance of Guoqing Temple in the annals of Chinese Buddhist history, extant scholarship has predominantly analyzed its contributions in a fragmented manner—either concentrating on ritual practices, architectural characteristics, or ecclesiastical legacy. A limited number of studies have thoroughly examined the operational dynamics of Guoqing Temple, considering the intersection of court politics, regional Buddhist affiliations, and maritime cultural exchanges. In this paper, the researcher argues that Guoqing Temple played a tripartite role during the Wuyue epoch: as an instrument of political legitimization, a hub for the dissemination of doctrinal and artistic ideas across East Asia, and a custodian of both tangible and intangible religious heritage.

To elucidate this multifaceted role, it employs an interdisciplinary methodology that integrates textual sources (including local gazetteers, dynastic chronicles, and temple archives), archaeological evidence, ritual manuals, comparative art historical analysis, and contemporary fieldwork undertaken in Tiantai County. Additionally, the researcher contextualized Guoqing Temple within a wider East Asian paradigm by juxtaposing its institutional and aesthetic attributes with those of Japan's Enryaku-ji and the Goryeo-era monasteries of Korea.

This paper is organized into five principal sections. Following the introductory remarks, the theoretical and conceptual framework is delineated, underpinning this inquiry, which amalgamates perspectives from Weberian theories of religious authority, Bourdieu's notion of religious capital, and modern interpretations of cultural heritage and maritime Buddhism. The third section examines the institutional and ritualistic roles of Guoqing si as mechanisms of Wuyue statecraft. The fourth section elucidates how the temple functioned as a pivotal node within East Asian Buddhist transmission networks, both in artistic and ritual dimensions. The fifth section explores the temple's material and intangible legacy, offering insights into the complexities of historical memory, heritage politics, and contemporary Buddhist revivalism in China. The article concludes by reflecting on the broader implications of this case study for the examination of Buddhist institutions, sacred politics, and the phenomenon of religious globalization in medieval East Asia.

Scholarship about Guoqing si and the Wuyue Kingdom encompasses multiple sub-disciplines, including the history of Chinese Buddhism, architectural analysis, and the dynamics of East Asian cultural interchange. Pioneering research conducted by Ban (2017) elucidates the significance of Guoqing Temple in the Sinicization process of Tiantai Buddhism, emphasizing its adaptation to the prevailing Confucian and Daoist contexts. In a similar vein, Chen (2014) presents an eco-aesthetic interpretation of the temple's architectural and garden configurations, correlating its design principles with Buddhist ecological philosophies (Singh, 2025).

The inquiries of Liu (2014) and Wang and Li (2013) delve into the development of Buddhist musical traditions and ritualistic performances at Guoqing, particularly during dharma assemblies. Their scholarly contributions furnish critical perspectives on the intergenerational transmission of sacred auditory practices. Within the spheres of art and archaeology, Xiang's (2016) empirical investigation of cliff inscriptions and statuary serves to chronologize and contextualize the material heritage associated with the temple. Wang (2015)

and Li et al. (2019) elevate the discourse to a transnational dimension, examining the architectural and iconographic similarities between Guoqing and monastic institutions in Japan and Korea (Nguyahambi & Rugeiyamu, 2025).

Despite the merit of these studies, they are predominantly characterized by a degree of compartmentalization. Political historians such as Su (2024) and Yu & Yu (2024) have achieved notable progress in reconstructing the ideological underpinnings of Wuyue's "Three Teachings Confluence" (三教合流). This pragmatic governance paradigm amalgamated Confucian administrative practices, Buddhist ethical frameworks, and Daoist ritualistic elements. Nevertheless, their analyses do not adequately investigate how temples such as Guoqing actualized these policies through architectural design, ritualistic practices, and educational methodologies. Furthermore, although cross-regional scholarship ((Diana & Sain, 2025; Wang 2020; Wu 2020) has documented Guoqing's interactions within East Asia, scant attention has been afforded to the manner in which Guoqing Temple contributed to the development of an early maritime Buddhist network. This investigation aims to address these deficiencies through a detailed and unified model.

This article is grounded in a three-dimensional, three-tiered analytical paradigm that facilitates a multi-scalar inquiry into the significance of Guoqing si:

1) Political-Religious Integration (Church-State Nexus)

Drawing on Weber's (1978) concept of charismatic authority and Bourdieu's (1991) notion of symbolic capital, the researcher examined how the Wuyue monarchy utilized Buddhist institutions, such as Guoqing Temple, to legitimize its sovereign authority. The bestowal of titles such as "State Preceptor" (国师) and the temple's incorporation into official sacrificial ceremonies exemplify this symbiotic relationship. Monastic figures not only fulfilled religious obligations but also engaged in governance through mechanisms such as famine relief, educational initiatives, and ceremonial diplomacy.

2) Ritual and Artistic Transmission (Sacred Infrastructure)

Guoqing Temple functioned as a cultural nexus that disseminated Tiantai ritual practices, musical traditions, and architectural aesthetics throughout the East Asian region. In this context, the scholarly contributions of figures such as Tansen (2003) regarding maritime Buddhism and Wong (2018) concerning the flow of Buddhist art provide a foundational framework for understanding Guoqing's pivotal role in the formulation of a trans-regional sacred aesthetic. The researcher places particular emphasis on the reciprocal exchanges of knowledge, artistic creation, and ritual manuals between Guoqing and monastic institutions in Japan and Goryeo.

3) Heritage and Memory (Material and Intangible Legacy)

Ultimately, this article engages with the field of heritage studies, particularly the dual paradigm of material and intangible heritage as advocated by UNESCO. The case study of Guoqing si elucidates how a religious site can transform into a vessel of cultural memory through the preservation of architectural forms, musical legacies, and community rituals. The researcher analyzed both the archaeological evidence (e.g., the Sui-era pagoda, remnants of murals) and ongoing rituals (e.g., the Tiantai Repentance Rite) to evaluate its suitability for designation as a World Heritage Site in accordance with contemporary standards of authenticity and integrity. This tripartite framework not only informs the organizational structure of the article but also facilitates a theoretically sophisticated evaluation of Guoqing si as a multifaceted institution

that transcended purely religious functions to emerge as a fundamental component of regional identity, political ideology, and cultural globalization during the Wuyue Kingdom era.

RESEARCH METHODS

This article is grounded in a three-dimensional, three-tiered analytical paradigm that facilitates a multi-scalar inquiry into the significance of Guoqing si:

1) Political-Religious Integration (Church-State Nexus)

Drawing on Weber's (1978) concept of charismatic authority and Bourdieu's (1991) notion of symbolic capital, the researcher examined how the Wuyue monarchy utilized Buddhist institutions, such as Guoqing Temple, to legitimize its sovereign authority. The bestowal of titles such as "State Preceptor" (国师) and the temple's incorporation into official sacrificial ceremonies exemplify this symbiotic relationship. Monastic figures not only fulfilled religious obligations but also engaged in governance through mechanisms such as famine relief, educational initiatives, and ceremonial diplomacy.

2) Ritual and Artistic Transmission (Sacred Infrastructure)

Guoqing Temple functioned as a cultural nexus that disseminated Tiantai ritual practices, musical traditions, and architectural aesthetics throughout the East Asian region. In this context, the scholarly contributions of figures such as Tansen (2003) regarding maritime Buddhism and Wong (2018) concerning the flow of Buddhist art provide a foundational framework for understanding Guoqing's pivotal role in the formulation of a trans-regional sacred aesthetic. The researcher places particular emphasis on the reciprocal exchanges of knowledge, artistic creation, and ritual manuals between Guoqing and monastic institutions in Japan and Goryeo.

3) Heritage and Memory (Material and Intangible Legacy)

Ultimately, this article engages with the field of heritage studies, particularly the dual paradigm of material and intangible heritage as advocated by UNESCO. The case study of Guoqing si elucidates how a religious site can transform into a vessel of cultural memory through the preservation of architectural forms, musical legacies, and community rituals. The researcher analyzed both the archaeological evidence (e.g., the Sui-era pagoda, remnants of murals) and ongoing rituals (e.g., the Tiantai Repentance Rite) to evaluate its suitability for designation as a World Heritage Site in accordance with contemporary standards of authenticity and integrity. This tripartite framework not only informs the organizational structure of the article but also facilitates a theoretically sophisticated evaluation of Guoqing si as a multifaceted institution that transcended purely religious functions to emerge as a fundamental component of regional identity, political ideology, and cultural globalization during the Wuyue Kingdom era.

RESULTS AND DISCUSSION

Guoqing Temple as a Political-Religious Institution

The Wuyue Kingdom (907–978), governed by the Qian ruling dynasty, distinguished itself not only through its economic affluence and diplomatic finesse but also through a distinctive paradigm of sacred kingship, wherein Buddhism, notably the Tiantai tradition, was employed as an instrument of governance. Within this paradigm, Guoqing si, serving as the ancestral seat of the Tiantai School, emerged as both a spiritual stronghold and a political apparatus,

exemplifying what Su Hao (2024) has characterized as the "Three Teachings Confluence" (三教合流) policy—a syncretic amalgamation of Confucian governance, Daoist ritual cosmology, and Buddhist ethical-metaphysical legitimacy (Diana & Sain, 2025). This section delineates the manner in which Guoqing Si was institutionally integrated into the Wuyue state apparatus and its active role in enhancing the kingdom's internal stability and external diplomatic reputation.

Royal Patronage and Monastic Governance

At the core of the temple's political function resided the vigorous patronage framework instituted by the Qian sovereigns. Sovereign Qian Liu (錢鏐), the inaugural monarch, promulgated no fewer than three documented imperial edicts aimed at the restoration and expansion of Guoqing Temple, which had incurred damage amid the decline of the Tang Dynasty and the turmoil of the Huang Chao Rebellion. These undertakings encompassed the reconstruction of the Five Great Halls—the Mahāvīra Hall, Dharma Hall, Ordination Hall, Sutra Repository, and Meditation Hall—alongside extensive monastic accommodations and supplementary structures, including bell towers, guest dormitories, and refectories (Li et al. 2019). Subsequent monarchs, including Qian Hongchu, perpetuated these initiatives by financing gilded bronze effigies, frescoes illustrating the Medicine Buddha Sutra, and ceremonial installations (Wu 2015).

Notably, Guoqing Temple was subject to semi-official governance through the establishment of a State Temple Bureau (國寺局), an entity tasked with overseeing temple finances, managing monastic registries, and orchestrating significant rituals (He, 2016). The Bureau's collaboration with the royal household—particularly during the Grand Food Offering (普供法會) and Great Rain Prayer Dharma Assemblies—transformed Guoqing into a ritual arena of state legitimacy, wherein Buddhist spectacle harmonized with dynastic representation. This structural alignment was further solidified through the designation of a Monastic Supervisor (寺丞)—a hybrid official who concurrently held secular rank and monastic duties.

Within the temple's precincts, monastic administration conformed to the "Three Authorities and Five Offices" (三綱五職) paradigm, a Tiantai administrative structure wherein the abbot (住持), senior monk (上座), and disciplinarian (維那) constituted the governing triad, supported by temple-specific officials such as the dining hall director (典座) and estate administrator (知歲). This framework ensured both ritual orthodoxy and administrative efficacy, thereby facilitating the temple's dual characterization as both a religious and bureaucratic entity (Ban, 2017).

Buddhism as Ideological Legitimacy and Ritual Technology

The strategic employment of Guoqing si transcended mere internal administrative functions, extending into the domain of ideological governance. The Qian court deliberately utilized Buddhism as a moral instrument of authority, intricately weaving it into the fabric of royal ideology and public ethical standards. The temple regularly facilitated repentance ceremonies—most notably the Golden Light Repentance (金光懺) and the Tiantai Repentance Ritual (法華三昧懺法)—which were frequently commissioned by the monarch himself during times of famine, inundation, or political strife (Su, 2024). These rituals, informed

by Tiantai's soteriological rationale concerning karmic purification and cosmic harmonization, provided a symbolic framework conducive to dynastic rejuvenation and societal catharsis.

Notably, the rituals at Guoqing Temple were not exclusively reserved for monastic practitioners. They also incorporated lay officials, military elites, and merchant benefactors, thereby enveloping a diverse array of social strata within a collective cosmological understanding of Buddhist kingship. On the first day of every lunar month, the temple organized the "Hundred Officials Scripture Recitation" (百官誦經), wherein local bureaucrats recited sutras under the guidance of senior monastics (He, 2016). This amalgamation of civil service and Buddhist ethical frameworks epitomized the Wuyue model of sacred bureaucracy—a moralization of governance grounded in Mahāyāna principles.

Furthermore, the Qian sovereigns bestowed official designations such as State Preceptor (國師) and Monastic Overseer (僧正) upon distinguished monks at Guoqing, thereby aligning them with the civil service hierarchy. These monks functioned not solely as doctrinal authorities but also as diplomatic emissaries and spiritual counselors, facilitating communication between the court and the sangha. Their involvement in rituals associated with enthronement, tax exemptions, and diplomatic engagements underscores their profound integration within the governance framework (Yu & Yu, 2024).

Social Functions and Public Welfare

Beyond its spiritual and political functions, Guoqing si executed various socioeconomic roles that were fundamental to the Wuyue paradigm of religious governance. It administered charitable initiatives such as the "Inexhaustible Treasury" (無盡藏), a collective fund designated for famine alleviation and medical support. During periods of adversity, the temple distributed porridge, pharmaceuticals, and clothing to local populations, relying on contributions from both monastic communities and commercial entities (Xiang, 2016).

The temple also offered educational services through the Wensi Academy (文思院), which combined Buddhist scriptural instruction with Confucian classics. This educational framework, segmented into modules encompassing sutras, precepts, abhidharma, and Confucian ethics, cultivated a cohort of monks and laity who served as cultural intermediaries adept at navigating both doctrinal and administrative discourses (Su, 2024). Such individuals were mainly instrumental in Wuyue's border negotiations and tribute missions, wherein moral literacy and doctrinal fluency facilitated diplomatic objectives.

In conclusion, Guoqing si during the Wuyue epoch was not merely a passive religious establishment but rather an active participant in the orchestration of state power, ideological legitimacy, and public service. Through mechanisms of patronage, institutional integration, and ritual diplomacy, the temple played a pivotal role in shaping a distinctive Wuyue identity that synthesized sacred kingship, cultural sophistication, and Buddhist universalism. These dynamics exemplify a model of sacral governance in which monastic institutions and royal sovereignty collaboratively engendered political legitimacy. This approach is relatively unique among other Chinese polities of the same historical period.

Ritual and Artistic Transmission in the East Asian Buddhist Network

The historical significance of Guoqing si transcended the geographical

boundaries of the Wuyue Kingdom. As the foundational site of the Tiantai School, it functioned as a pivotal conduit for ritualistic practices, artistic manifestations, and textual canons that significantly contributed to the doctrinal and aesthetic frameworks of Buddhism in Japan, Korea, and, to a lesser degree, Southeast Asia. During the Wuyue era (907–978), Guoqing Temple emerged as a maritime religious hub, leveraging the kingdom's advantageous coastal location and commercial infrastructure to disseminate Buddhist culture throughout East Asia via what contemporary scholars refer to as the East Sea Silk Road (Peng, 2024; Xu, 2024). This section investigates how the rituals, music, statuary, architectural tenets, and textual production associated with Guoqing si established a bidirectional matrix of cultural exchange, thereby reinforcing its status as a sacred beacon within the Buddhist domain.

Ritual Innovation and Cross-Cultural Diffusion

Tiantai Buddhism is widely recognized for its distinctive rituals of repentance and meditative methodologies, which are deeply rooted in Zhiyi's (智顗) synthesis of doctrinal principles and contemplative practices. Guoqing Temple not only maintained but also innovated within this liturgical framework, particularly through the formulation and dissemination of the Tiantai Repentance Ritual (天台懺法), commonly referred to as the Lotus Samadhi Repentance. This ritual, comprising 57 procedural steps that encompass prostrations, scripture recitation, confession, and visualization, emerged as a fundamental archetype for repentance ceremonies within the Japanese Tendai and Korean Buddhist contexts (Liu, 2014).

During the Wuyue era, the temple adapted its rituals to align with regional characteristics by integrating local seasonal festivities and elements of Jiangnan folk culture—as evidenced by the Water and Land Dharma Assemblies conducted during the Dragon Boat Festival and the Buddha Bathing Festival. These ritual amalgamations, which were at once orthodox and locally influenced, were aesthetically elaborate and socially encompassing, actively engaging lay practitioners, local officials, and artisans. The sonorous qualities associated with these rituals—characterized by pentatonic melodic structures and languid, flowing rhythms—were not only executed within domestic settings but were subsequently documented and transcribed by Japanese monks during their pilgrimage excursions (Wang & Li, 2013).

Notably, the performative dimension of these rituals was enhanced by the incorporation of dance, elaborate costumes, and musical notation. For example, the Great Compassion Mantra Dance (大悲咒舞) seamlessly integrated vocal recitation with choreographed movements, adorned with robes of purple and gold, alongside regional musical instruments—an early manifestation of Buddhist performative syncretism. These components were ultimately transferred to Japan's Enryakuji Temple, where they evolved into shōmyō (聲明) and were assimilated within the cultural milieu of the Heian Buddhist court (Li et al., 2019).

Artistic Transmission: Sculptures, Murals, and Iconography

Guoqing Si's artistic influence during the Wuyue period constituted a fundamental component of its transregional importance. The excavated statuary from the Mahāvīra Hall of the temple includes gilded bronze statues of Śākyamuni, each exceeding three zhang in height, accompanied by portrayals of Guanyin and Maitreya, which exemplify a synthesis of Jiangnan bronze-casting

traditions and Tiantai iconographic frameworks (Wu, 2015). These statues, distinguished by their tranquil facial expressions and elegantly draped garments, served as prototypes for bodhisattva statues of the Goryeo era as well as for the Water-Moon Guanyin (水月觀音) iconography that subsequently gained prominence in Japan (Xiang, 2016).

The murals located within the Dharma Hall—albeit currently fragmented—exhibited intricate scenes derived from the Medicine Buddha Sutra, integrating naturalistic motifs and vibrant blue-green pigments characteristic of the aesthetics of the Wuyue court. These wall paintings, as documented in early 20th-century rubbings and ink-wash reproductions, disclose a stylistic convergence between Tang-era narrative figuration and Wuyue ornamental embellishments (Yu & Yu, 2024). Art historians have identified compositional parallels between these murals and extant fragments at Enryakuji, particularly in their representation of floating lotus platforms and celestial musicians.

Perhaps most crucially, the arhat statuary tradition fostered at Guoqing Temple—characterized by expressive and individualized representations of enlightened disciples—was disseminated to Japan, where it transformed into the Tendai Luohan (天台羅漢) style. Japanese historical documents from the Nihon Kiryaku corroborate the arrival of Wuyue artisans and Buddhist sculptures in Kyoto during the 10th century, coinciding with diplomatic and monastic interactions (Wang, 2015).

Architecture and Spatial Ideology

The architectural configuration of Guoqing si further illustrates how spatial design served as a conduit for the dissemination of doctrinal and cultural ideas. The temple conformed to a central-axis arrangement, with the Buddha Hall serving as the spiritual epicenter and supplementary halls positioned symmetrically, representing the Tiantai focus on doctrinal primacy and harmonious relations (Wang, 2015). This architectural schema was subsequently emulated at Japan's Enryakuji and Korea's Haeinsa, albeit with adaptations to accommodate local topography and aesthetic inclinations.

Distinguished architectural characteristics encompass the double-eaved Xieshan (歇山) roofs, dragon-phoenix carvings at the corners, and lotus motifs on glazed tiles—decorative elements that concurrently denoted royal patronage and Buddhist iconography (Li et al., 2019). Cliff inscriptions situated behind the main hall—particularly the substantial calligraphic depiction of "Namo Myōhō Renge Kyō" (南無妙法蓮華經)—functioned both as doctrinal affirmations and stone sutras, thereby safeguarding the textual tradition through monumental inscription.

A comparative examination reveals that these spatial and ornamental components evolved into standardized templates within the East Asian Buddhist architectural canon, which was replicated in wooden temple models, travelogues, and monastic blueprints disseminated along maritime trade routes.

Textual Production and Scriptural Circulation

The Sutra Repository (藏經閣), located at Guoqing Temple, played a crucial role in the processes of engraving, transcribing, and disseminating Tiantai scriptures. During the Wuyue epoch, the temple established a Scripture Engraving Bureau (刻經局) that produced over thirty Tiantai treatises, including Fahua Xuanyi, Tiantai Sijiao Yi, and Mahāprajñāpāramitāsāstra, utilizing

woodblocks that combined Tang calligraphic traditions with stylistic innovations characteristic of Wuyue (Ban, 2017). These texts transcended the geographical confines of Zhejiang. Maritime trade documentation and unearthed fragments suggest that they were exported to Japan and Goryeo via the ports of Ningbo and Quanzhou.

The Tiantai Canon produced at Guoqing si evolved into a normative liturgical reference within Japanese Tendai monasteries, constituting an integral component of the foundational canon examined at Enryakuji and Tōdai-ji (Wang, 2020). Similarly, Korean monasteries adopted Guoqing-scripted versions of the Lotus Sutra, thereby enriching local doctrinal repositories and influencing scribal aesthetics. In certain instances, reversed flows of texts occurred as well. Korean monks introduced esoteric ritual manuals and musical notations that were subsequently integrated into Guoqing's liturgical calendar, exemplifying the reciprocal dynamics inherent in Buddhist exchange within this interconnected network (Wu, 2020).

In summary, during the Wuyue Kingdom's epoch, Guoqing si served as a pivotal hub for the transmission of ritualistic practices and artistic expressions, thereby facilitating the dissemination of sacred knowledge, iconographic representations, and textual materials throughout the maritime Buddhist network of East Asia. Through the innovative amalgamation of orthodox tenets and indigenous manifestations, Guoqing not only safeguarded the doctrinal integrity of Tiantai Buddhism but also assured its flexibility in accommodating various cultural paradigms. These interactions reinforce the temple's designation not solely as a fixed edifice but as an active progenitor of sacred capital, thereby enabling the Tiantai tradition to prosper across regional boundaries.

Material and Intangible Heritage of Guoqing si

The historical significance of Guoqing si transcends its role in the context of the Wuyue Kingdom; it endures through a diverse collection of material culture, architectural remnants, and non-material ritualistic practices that continue to influence regional Buddhist observance and contemporary heritage conservation efforts in China. This segment examines the temple's bifurcated heritage, encompassing both its tangible and performative aspects, highlighting how the constructed surroundings, auditory ritual experiences, and monastic customs embody a nuanced continuity of religious and cultural significance. By referencing UNESCO's criteria for cultural heritage, the researcher contends that Guoqing Temple satisfies the benchmarks of both "authenticity" and "integrity," thereby establishing it as a distinguished candidate for international recognition and an active locus of cultural reproduction.

Architectural and Archaeological Heritage

The architectural composition of Guoqing si in contemporary times preserves significant elements of its historical essence, particularly from the Wuyue and Song dynasties. Noteworthy edifices include the Sui-period brick pagoda, the primary Buddha Hall reconstructed during the Northern Song dynasty, as well as vestiges of the original Five-Hall configuration (Wang, 2015). The stone pillar bases, glazed roofing tiles, and decorative bracket systems unearthed at the site demonstrate a stylistic amalgamation of Sui-Tang robustness and Wuyue ornamentation, signifying a distinctive regional vernacular of sacred architecture (Xiang, 2016). Among the most significant archaeological discoveries are:

1) Lotus-patterned tiles from the Wuyue period, which match the stylistic forms used in contemporary Japanese temples, suggest a shared visual vocabulary across East Asia.

2) Bronze bells inscribed with "Bestowed by the King" (王賜), providing concrete evidence of royal patronage and temple-state relations (Yu & Yu, 2024).

3) Cliff inscriptions behind the temple complex, including the massive calligraphic engraving "南無妙法蓮華經" (Namo Miaofa Lianhua Jing), which served both as a religious text and a monumental art piece.

These artifacts collectively comprise a hallowed material repository, encapsulating political, doctrinal, and aesthetic narratives. Their preservation facilitates scholars and practitioners to trace the development of Tiantai Buddhist spatial configurations across dynastic transitions and geographical boundaries. Nevertheless, the temple concurrently encounters modern challenges, such as hydric erosion, urban encroachment, and the commodification of heritage. Restoration initiatives that commenced in the 1980s have sought to reconcile historical authenticity with tourism advancement, frequently relying on historical rubbings and architectural schematics from the Republican era and Qing dynasty archives. Although these interventions have achieved success in structural reinforcement, they concurrently pose the risk of overly aestheticizing the temple as a museum setting, which may ultimately sever its connection to its liturgical purpose.

Intangible Ritual Traditions and Living Heritage

Equally vital to Guoqing Temple's heritage is its intangible cultural fabric, particularly in the form of living rituals, musical practices, oral transmission, and seasonal festivals. As Liu Yong (2014) notes, the temple's chant traditions retain musical scales and phrasing unique to Wuyue-period Buddhism. This includes the continued performance of:

1) The Tiantai Repentance Ritual (法華三昧懺法) involves 57 liturgical procedures.

2) The Summer Retreat (結夏安居) is a meditative retreat from the lunar fourth to seventh months.

3) The Great Compassion Mantra Dance (大悲咒舞) and associated shōmyō-like chanting cycles are preserved through oral instruction.

These rituals transcend mere reenactments and instead represent active religious technologies that actively shape the spiritual sensibilities and ethical frameworks of both monastics and lay practitioners. Insights gleaned from interviews with current resident monks and lay donors reveal that these performances are profoundly experiential, with the rhythm of chants and melodic lines being regarded as manifestations of "embodied scripture." The temple's educational initiatives persist through seasonal sutra copying events, conducted in the meticulously restored Sutra Repository. These copying rituals, accessible to the public, not only reenact practices from the Wuyue era but are also frequently accompanied by lectures that address Tiantai philosophy and Confucian ethics—thereby reaffirming the temple's longstanding commitment to moral education. Moreover, Guoqing si upholds an oral transmission lineage comprising narratives concerning the founding patriarch Zhiyi, the Qian monarchs, and divine apparitions. Although such narratives are often relegated to the category of folklore, they play a pivotal role in the construction of sacred memory, thereby aligning the institutional history of the temple with

contemporary spiritual aspirations.

Heritage Evaluation and Global Recognition

In recent years, efforts have emerged to nominate Guoqing si as a UNESCO World Heritage Site, particularly in conjunction with Tiantai Mountain's ecological and spiritual significance. According to UNESCO's Operational Guidelines (2019), a site must exhibit:

- 1) Outstanding universal value (criterion vi);
- 2) Authenticity and integrity in architectural and cultural continuity;
- 3) A system of legal and institutional protection.

Guoqing si clearly fulfills these criteria on multiple grounds:

1) It was the first and most influential monastery of a Chinese-born Buddhist school (Tiantai), marking a turning point in the localization of Indian Buddhist thought.

2) It exhibits an unbroken chain of architectural development, with material remains spanning the Sui, Tang, Wuyue, Song, Ming, and Qing periods.

3) Its intangible elements—particularly liturgy, chant, and pedagogy—continue to reflect premodern ritual grammars.

Nevertheless, considerable challenges exist in the comprehensive documentation of intangible cultural practices, particularly those vulnerable to alteration due to tourism and state-initiated cultural reforms. There exists an imperative demand for ritual ethnography, musical transcription, and digital documentation, all of which may substantiate UNESCO's criteria for the preservation of living traditions.

In summary, the material and intangible heritage of Guoqing Temple exemplifies the enduring nature and adaptability of Chinese Buddhist culture. It functions as both a repository of artistic, architectural, and ritualistic forms and as a vibrant institution, actively engaging with contemporary practitioners and discourses on heritage. Acknowledging its contributions to both the history of East Asian religions and the preservation of modern culture, it becomes evident that temples such as Guoqing si are not mere historical relics but rather active conduits of transhistorical transmission—manifesting the Dharma not solely in stone and bronze but also through voice, gesture, and collective memory.

An Islamic Religious Education Curriculum Responsive to Globalization

The current Islamic Religious Education (IRE) curriculum is no longer sufficient if it only focuses on ritual aspects of religion. It requires a broader scope that includes global issues such as pluralism, multiculturalism, climate change, media literacy, and critical thinking (Kabir et al., 2024). A study by Jamil shows that an adaptive IRE curriculum, one that is open to global realities, can cultivate students' awareness of their roles as global citizens without losing their Islamic identity. Most of the reviewed articles suggest that a value-based approach grounded in universal Islamic principles should be integrated into the IRE syllabus. For instance, values such as justice, compassion, and social responsibility can be applied in the context of environmental issues or social inequality (Jamil, 2020).

Although globalization and its impact on religious understanding have been widely discussed, studies specifically addressing how IRE can serve as a strategy to build a moderate religious understanding remain limited. Most research focuses on identifying the problems of religious identity without offering

comprehensive solutions in the form of educational strategies. Thus, further research is needed to find approaches that balance the preservation of a strong religious identity with openness to external influences in the context of globalization.

The IRE curriculum today must go beyond a cognitive orientation and include affective and psychomotor domains as well. It is essential to integrate global issues such as pluralism, digitalization, and multiculturalism into the IRE framework. Along with broader curricular reforms, educators must also adjust their instructional approaches to align with new educational standards (Purnomo & Mukhlisin, 2024).

Innovative Learning Strategies in Islamic Religious Education

In the context of learning, it has been found that Islamic Religious Education (IRE) teachers are gradually shifting from conventional lecture-based models to more interactive, reflective, and technology-based approaches. The use of digital media such as educational videos, Learning Management Systems (LMS), and social media integration has become a strategic means to reach Generation Z and Alpha (Sauri et al., 2022). Research by Khoirunnisa et al. confirms that the digitalization of IRE learning offers opportunities to bring students closer to religious values through media that are familiar in their daily lives. Teachers have also begun to implement contextual methods such as case studies, value discussions, simulations, and the integration of socially-based projects grounded in Islamic teachings (Khoirunnisa et al., 2025). This approach not only fosters conceptual understanding but also cultivates social and spiritual sensitivity. IRE learning in the global era demands that teachers transform from mere instructors into facilitators and spiritual mentors. A moderate digital approach can serve as a solution to counter online extremism and religious disinformation (Santi, 2025).

Character Building and Mental Resilience, IRE plays a crucial role in shaping the character of young generations by instilling fundamental values such as honesty, patience, sincerity, and responsibility. Research by Aduragba and Cristea indicates that the consistent reinforcement of religious values strengthens an individual's mental resilience (Aduragba et al., 2023). Globalization significantly impacts shifts in mindset, lifestyles, and value systems, including those of Muslim youth. The rapid and unfiltered flow of information may cause identity confusion if not balanced with strong value-based education. IRE functions both as a filter and a moral guide to equip learners with an Islamic perspective for understanding, filtering, and responding to global dynamics. In this context, IRE is not merely the transmission of religious knowledge but a transformation of character. A humanistic and contextual IRE curriculum can connect Islamic values with contemporary issues, creating generations who are both religiously conscious and globally responsible.

Curriculum Renewal, the IRE curriculum must be continually revitalized to avoid becoming ritualistic routine. Integrating global themes such as social justice, human rights, environmental sustainability, and digital literacy into the IRE curriculum is imperative. Students need to understand that Islamic teachings regulate not only worship but also offer universal solutions to humanitarian issues. For example, climate change can be linked to the Islamic value of stewardship (*amanah*) toward the earth, while global peace can be associated with the Islamic concept of *ukhuwah insaniyah* (human brotherhood). This approach shapes students into individuals who think globally while rooted in

local and spiritual values.

Transforming Teaching Methods. One-way lecture methods are now considered less effective for reaching digital-native generations accustomed to visual and interactive learning experiences. Therefore, IRE teachers must adopt innovative approaches such as flipped classrooms, project-based learning, and interactive discussions that encourage active student participation. Utilizing digital technology is also a necessity. Social media, Islamic podcasts, dakwah vlogs, and interactive learning applications can enrich the IRE learning experience. However, the use of technology must be accompanied by strengthening digital literacy so that students not only become consumers of information but also producers of positive content that represents Islamic values.

Strengthening Character through Islamic Values Education. Islamic values such as honesty, responsibility, hard work, tolerance, and compassion form the foundational pillars of resilient character. IRE learning should aim at developing noble character through the internalization and habituation of these values in daily life. Internalization is achieved through deliberate value inculcation in learning activities, while habituation is fostered by engaging students in real practices such as regular charity programs, spiritual mentoring, and social services. Moreover, teacher exemplarity and a conducive school environment critically influence the effectiveness of Islamic character education.

The Role of IRE Teachers, IRE teachers are not merely content deliverers but moral mentors and spiritual guides. Hence, the quality of IRE teachers is key to successful value education. They must possess pedagogical, personal, social, professional, and now digital competencies. Teacher capacity building can be enhanced through training, workshops, scientific forums, and collaboration with other teaching communities. Teachers must also be adaptive to technological and social developments to provide relevant and contextual guidance to students.

Strengthening Character and Moral Resilience

The third finding indicates that Islamic Religious Education (IRE) plays a significant role in strengthening the character and moral resilience of the younger generation. Research by Muis et al. confirms that students who receive intensive Islamic religious education exhibit higher resistance to negative influences from social media, free association, and existential crises. Values such as patience, gratitude, trustworthiness, and honesty are integrated into learning to build strong spiritual and mental personalities (Muis et al., 2024). Many articles also note that the emotional involvement of teachers in guiding students significantly impacts the successful internalization of Islamic values.

Islamic Religious Education plays a crucial role in preparing a resilient Muslim generation amid global challenges. The integration of global issues into the curriculum makes IRE more relevant and contextual, while active and digital learning strategies help create a dynamic learning environment. The transformation of teachers' roles into spiritual mentors and value guides is significant in shaping students' character and mental resilience. Additionally, supportive home and community environments that practically implement Islamic values further strengthen the success of IRE learning in schools. Thus, the synergy between curriculum, teachers, students, families, and communities is the key to shaping a Muslim generation that is morally upright, open-minded, and ready to face global challenges.

On the other hand, the success of IRE also heavily depends on educational institutions' ability to adapt to social changes and information technology

developments. IRE teachers are required to improve their pedagogical and digital competencies to develop innovative, enjoyable, yet educationally valuable methods. The use of digital media in religious learning needs to be wisely developed so that it is not only informative but also transformative in shaping noble character and spiritual depth in students.

Islamic Religious Education also contributes to building students' mental resilience so they are not easily influenced by social pressure, misinformation, and the consumptive and instant lifestyle prevalent in the digital era. Through a holistic and integrative approach, IRE can strengthen self-awareness, religious values, and the spirit to become independent, ethical, and responsible individuals in personal, social, and national life.

Overall, Islamic Religious Education must continue to undergo sustainable renewal to remain relevant and capable of responding to contemporary challenges. Strengthening the curriculum, innovating learning strategies, improving teacher quality, and fostering synergy with families and communities are the main prerequisites for shaping a spiritually and intellectually resilient Muslim generation. Such a generation will be able to maintain Islamic identity while making a real contribution to building a more peaceful, just, and dignified global civilization.

The discussion of these findings underscores the importance of Islamic Religious Education in preparing a resilient Muslim generation to face global challenges. The context of globalization, encompassing various dimensions of modern life—including social, economic, cultural, and technological aspects—has caused value shifts and identity crises among youth. Here, IRE serves as a strategic instrument to build the spiritual, moral, and social resilience of the younger generation.

The Synergistic Role of Educational Institutions, Families, and Communities

Effective Islamic Religious Education (IRE) is not solely determined by schools as formal institutions but is also strongly influenced by the roles of families and communities. A study by Mualif et al. demonstrates that close collaboration among teachers, parents, and local community leaders strengthens a value ecosystem that supports character building. Community-based religious activities, Islamic parenting, and parental involvement in the IRE learning process are effective strategies to extend the influence of religious education beyond the classroom (Mualif et al., 2024). Through this synergy, students receive direct role models in their daily lives.

The Synergistic Role of Family and Community, IRE cannot function effectively without the support of a conducive social environment (Alvia Zackia Syabrina et al., 2025). The family's role is crucial in reinforcing religious practices at home. Islamic Religious Education can instill moral and ethical values in the younger generation, deepen effective teaching methods in modern religious education, highlight challenges and obstacles in implementing IRE amidst globalization influences, and provide strategic guidance to enhance the effectiveness of character building (Alvia Zackia Syabrina et al., 2025).

The collaboration of the Tri-Center Education system (school, family, and community) must be revitalized to strengthen value education. Schools cannot work alone in shaping students' character. Families, as the first 'madrasah,' and communities, as social environments, have collective responsibility in the educational process. IRE will be more effective if parents actively participate in

the education process, for example, through Islamic parenting programs, family study forums, and involvement in school activities. Communities can also contribute through youth mosque programs, religious literacy movements, and the development of Islamic communities.

Challenges and Solutions for Strengthening IRE, Although the role of IRE is highly significant, its implementation faces several challenges, including: an outdated or non-contextual curriculum, uneven teacher competencies, lack of relevant and engaging teaching materials, and limited synergy among education stakeholders. Proposed solutions include revitalizing the curriculum based on values and contemporary issues, enhancing teacher training based on TPACK (Technological Pedagogical Content Knowledge), providing interactive and inspiring learning media, and establishing a value-based educational ecosystem through multi-stakeholder collaboration.

Implications of IRE in National Character Building, IRE is not only relevant for shaping pious individuals but also for developing civilized and responsible citizens. Inclusive and moderate religious education contributes to the realization of a tolerant, peaceful, and just society. In the long term, IRE can support the development of a nationally competitive character based on spirituality and human ethics. A strong Islamic education will produce generations that are intellectually intelligent as well as spiritually and socially wise. This is the resilient Muslim generation expected to become agents of change in an increasingly complex and competitive global society.

CONCLUSION

This research meticulously delineates the historical progression and multifaceted importance of Guoqing Temple during the Wuyue Kingdom (907–978 CE), conceptualizing it not solely as a localized religious establishment but as a sacral-political engine, a nexus for cultural transmission, and a custodian of Buddhist heritage.

Through an interdisciplinary examination grounded in historical documentation, ritual studies, architectural archaeology, and empirical observation, three pivotal findings materialize; 1). Guoqing si operated as a religious institution intricately woven into the fabric of state governance, profoundly intertwined with Wuyue's political ideology and administrative frameworks. The royal patronage it garnered—manifested in the temple's renovations, the establishment of the State Temple Bureau, and the designation of monks as state preceptors—illustrates how Buddhism was strategically employed to legitimize governance and regulate social hierarchies. Consequently, the temple exemplifies a paradigm of religious-political integration that is distinctly different from both the earlier Tang imperial Buddhism and the subsequent Song neo-Confucian orthodoxy, 2). Guoqing si functioned as a ritualistic and artistic nexus within a dynamic East Asian Buddhist network. Its Tiantai repentance rituals, musical traditions, statuary, and architectural styles were disseminated to Japan and Korea, evolving into localized iterations while maintaining a doctrinal essence. These transregional interactions illuminate the maritime aspect of Buddhist globalization in the 10th century, positioning Guoqing si as a "gateway monastery" through which Chinese Buddhist culture disseminated and subsequently returned in a hybridized form, 3) The temple's material and intangible heritage—from its Sui-era edifices and Wuyue murals to its chanting liturgies and oral traditions—constitute an exceptional living archive of medieval Chinese Buddhism. As both a tangible monument and an active ritual

community, Guoqing si presents a distinctive case of "continuity within transformation," showcasing how sacred institutions can sustain their significance across dynasties, regimes, and the modern era.

Implications for Political and Cultural Governance in the Wuyue Kingdom

The Wuyue Kingdom exemplifies a historically contextualized paradigm of soft theocracy—a political system wherein Buddhist institutions were not merely permitted or assimilated, but were fundamentally incorporated into the governing framework. The utilization of Guoqing Temple by the Qian rulers to orchestrate famine relief efforts, educate societal elites, and perform rituals of repentance during periods of crisis exemplifies a variant of moral governance founded upon Mahāyāna ethical cosmology. In contrast to the militaristic regimes prevalent during the same era, Wuyue strategically utilized religious institutions for the purposes of consensus-building, identity construction, and fostering transregional diplomatic relations. This historical arrangement challenges the prevailing notion that post-Tang polities were uniformly secularizing, instead underscoring the adaptability of Buddhist statecraft.

Lessons for the Modern Revival of Tiantai Buddhism

In contemporary times, the Guoqing Temple has reemerged as a significant locus for pilgrimage and the revitalization of ritual practices, particularly within the expansive resurgence of Chinese Buddhism following the post-Mao period. Nevertheless, the contemporary re-Tiantai-zation of Guoqing engenders critical inquiries: In what manner can present-day temple authorities uphold doctrinal fidelity while simultaneously catering to the interests of tourists and lay devotees? How can the preservation of aesthetic structures harmonize with the renaissance of intangible ritualistic traditions? The Wuyue experience provides invaluable perspectives. By institutionalizing both material patronage and moral instruction, the Qian regime assured Guoqing si's dual sustainability as both a sacred site and a venue for social engagement. This paradigm may inspire a more cohesive strategy for modern Buddhist revitalization, one that merges spiritual profundity with community service.

Significance for Cross-Cultural Exchange Research

As a case study examining transregional religious dynamics, Guoqing si elucidates the processes of Buddhist globalization prior to the advent of modernity. In contrast to the monasteries along the Silk Road that are frequently referenced in narratives of transmission, the influence of Guoqing was predominantly maritime, signifying the southward transition of Chinese religious and economic hegemony during the 10th century. The temple's contributions to architecture, ritual practices, and textual traditions significantly influenced not only the Japanese Tendai school and Korean Seon Buddhism, but also the overarching sacred aesthetics prevalent in East Asian Buddhism. Subsequent scholarly inquiry would be enriched by conducting more comparative field research in associated temples such as Enryakuji, Haeinsa, and Foguang Shan, thereby investigating how Guoqing's legacy has been preserved, adapted, or contested within diverse contexts.

Limitations and Reflections

While this investigation seeks to delineate an exhaustive representation of

Guoqing Temple's contributions, several constraints persist. First, archaeological evidence from the Wuyue period is notably incomplete, particularly in relation to ancillary structures and the lay communities affiliated with the temple. Second, although this manuscript incorporates references to oral interviews and contemporary ritual performances, a comprehensive ethnographic exploration of current monastic life at Guoqing was beyond the parameters of this research and warrants further examination in subsequent fieldwork. Finally, while cross-regional comparisons are undertaken with Japanese and Korean paradigms, a more extensive incorporation of Southeast Asian Buddhist maritime networks (e.g., Vietnam, Thailand) could elucidate Guoqing's comparatively under-explored southern vectors of influence.

REFERENCES

- Bourdieu, Pierre. *Language and Symbolic Power*. Edited by John B. Thompson, translated by Gino Raymond and Matthew Adamson. Cambridge, MA: Harvard University Press, 1991.
- Sen, Tansen. *Buddhism, Diplomacy, and Trade: The Realignment of Sino-Indian Relations, 600–1400*. Honolulu: University of Hawai'i Press, 2003.
- UNESCO World Heritage Centre. *Operational Guidelines for the Implementation of the World Heritage Convention*. Paris: UNESCO, 2019.
- Weber, Max. *Economy and Society: An Outline of Interpretive Sociology*. Edited by Guenther Roth and Claus Wittich. Berkeley: University of California Press, 1978.
- Wong, Dorothy C. *Buddhist Pilgrim-Monks as Agents of Cultural and Artistic Transmission: The International Buddhist Art Style in East Asia, ca. 645–770*. Singapore: ISEAS Publishing, 2018.
- Chinese-Language Sources
- Ban, Taiyong 班太勇. *Fojiao Zhongguohua yu Guoqingsi Yanjiu* 《佛教中国化与国清寺研究》 [On the Sinicization of Buddhism and Guoqing Temple]. Beijing: Zhonghua Shuju, 2017.
- Chen, Bangjie 陈邦杰. "Shengtai Shiye xia de Guoqingsi" 〈生态视野下的国清寺〉 [Guoqing Temple from an Ecological Perspective]. *Zongjiaoxue Yanjiu* 《宗教学研究》 2 (2014): 30–45.
- He, Yongqiang 何永强. "Wudai Shiguo Shiqi Guoqingsi de Siyuan Guanli Jizhi" 〈五代十国时期国清寺的寺院管理机制〉 [Monastery Management at Guoqing Temple during the Five Dynasties and Ten Kingdoms]. *Zhongguo Fojiao* 《中国佛教》 4 (2016): 15–25.
- Li, Ka 李喀, Chen Chuwen 陈初文, and Liu Qiqi 刘琪琪. "Dong-Xi Jingxiang zhong de Guoqingsi: Zhong-Ri Fojiao Jianzhu Bijiao Yanjiu" 〈东西镜像中的国清寺——中日佛教建筑比较研究〉 [Guoqing Temple in East–West Mirrors: A Sino-Japanese Architectural Comparison]. *Dongya Yishushi* 《东亚艺术史》 12, no. 1 (2019): 140–56.
- Li, Yi 李逸. *Jiangnan Fojiao Diaosu Yishu Yanjiu* 《江南佛教雕塑艺术研究》 [Buddhist Sculptural Art in Jiangnan]. Shanghai: Shanghai Fine Arts Press, 2013.
- Liu, Yong 刘勇. "Guoqingsi Fanbai Yinyue Chuancheng yu Yanbian" 〈国清寺梵

- 呗音乐传承与演变》[Transmission and Evolution of Buddhist Chanting at Guoqing Temple]. *Yinyue Yanjiu* 《音乐研究》 5 (2014): 70–78.
- Nguyahambi, A. M., & Rugeiyamu, R. (2025). "It is not shrinking, NGOs need unlimited freedom": Government Stance on the Perceived Shrinkage of Civic Space in Tanzania. *Journal of Social Innovation and Knowledge*, 2(1), 77-101. <https://doi.org/10.1163/29502683-bja00013>
- Pan, Rulong 潘儒龙. *Wuyue Jingji Zhengce Yanjiu* 《吴越经济政策研究》 [Economic Policies of the Wuyue Kingdom]. Hangzhou: Zhejiang University Press, 2024.
- Peng, Zhi 彭智. "Haishang Sichou zhi Lu yu Wuyue Wangguo" 〈海上丝绸之路与吴越王国〉 [The Maritime Silk Road and the Wuyue Kingdom]. *Lishi Yanjiu* 《历史研究》 3 (2024): 80–95.
- Singh, A. (2025). Embracing Differences and Imparting Commonalities: Negotiating Normativity and Peace through Buddhist Ideals. *Journal of Social Innovation and Knowledge*, 2(1), 54-76. <https://doi.org/10.1163/29502683-bja00016>
- Su, Hao 苏浩. *Sanjiao Heliu yu Wuyue Zhengzhi Sixiang* 《三教合流与吴越政治思想》 [Confluence of the Three Teachings and Wuyue Political Thought]. Beijing: Peking University Press, 2024.
- Wang, Xiaotian 王晓天, and Li Jun 李军. "Guoqingsi Fojiao Yishi Yinyue de Huotai Chuancheng" 〈国清寺佛教仪式音乐的活态传承〉 [The Living Inheritance of Buddhist Ritual Music at Guoqing Temple]. *Minzu Yinyue* 《民族音乐》 6 (2013): 125–34.
- Wang, Xinxi 王欣曦. *Qianshi Wuyue yu Riben Wenhua Jiaoliu Yanjiu* 《钱氏吴越与日本文化交流研究》 [Cultural Interaction between the Qian-ruled Wuyue Kingdom and Japan]. Nanjing: Nanjing University Press, 2020.
- Wang, Yong 王勇. "Jingxiang zhong de Guoqingsi: Dongya Fojiao Yishu Bijiao" 〈镜像中的国清寺：东亚佛教艺术比较〉 [Guoqing Temple in the Mirror: Comparative East-Asian Buddhist Art]. *Shijie Zongjiao Wenhua* 《世界宗教文化》 4 (2015): 88–97.
- Wu, Mengting 吴梦婷. *Foguang Jingjie: Tiantaishan Guoqingsi* 《佛国境界：天台山国清寺》 [The Realm of Buddha: Guoqing Temple on Tiantai Mountain]. Hangzhou: Zhejiang People's Publishing House, 2015.
- Wu, Xianjun 吴献军. "Wenzhou Ayuwang Ta yu Wuyue Fojiao Wangluo" 〈温州阿育王塔与吴越佛教网络〉 [The Ashoka Stupa in Wenzhou and the Wuyue Buddhist Network]. *Dongnan Wenhua* 《东南文化》 2 (2020): 18–27.
- Xiang, Chaoying 项超英. "Tiantaishan Shike Yishu yu Guoqingsi Jianzhu Yuanliu" 〈天台山石刻艺术与国清寺建筑源流〉 [Cliff Inscriptions of Tiantai Mountain and the Architectural Origins of Guoqing Temple]. *Meishushi Lun* 《美术史论》 9 (2016): 52–60.
- Xu, Wenjin 许文进. "Wuyue Haimao yu Gangkou Guanli" 〈吴越海贸与港口管理〉 [Maritime Trade and Port Administration in the Wuyue Kingdom]. *Zhongguo Haiyangshi Yanjiu* 《中国海洋史研究》 11 (2024): 20–34.

- Yu, Jing 俞菁, and Yu Weijie 俞伟杰. Wuyue Fojiao Wenhua yu Yishu 《吴越佛教文化与艺术》 [Buddhist Culture and Art in the Wuyue Kingdom]. Shanghai: Fudan University Press, 2024.
- Zhou, Qingfu 周庆福. “Wuyue Falü Zhidu yu Shehui Zhili” 〈吴越法律制度与社会治理〉 [Legal Institutions and Social Governance in Wuyue]. Faxue Pinglun 《法学评论》 2 (2024): 1–14.
- Additional Primary & Media Sources
- Ancient Temple of the Sui Dynasty—Guoqing Temple. Exhibition catalogue. Hangzhou: Zhejiang Provincial Museum, 2019.
- “Wu-Yue Wangguo de Gangkou Maoyi Wangluo” 〈吴越王国的港口贸易网络〉 [Port-Trade Networks of the Wuyue Kingdom]. Chinese Cultural Relics Daily 《中国文物报》, July 14, 2025.
- Yongheng de Wuyue 《永恒的吴越》 [Eternal Wuyue]. Documentary film. Hangzhou: Zhejiang Television, 2025.