

# Characteristics, Value and Cultivation Path of Family Aesthetic Education In Malaysia

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## Abstract

**In the context of multicultural and religious integration, Malaysian family aesthetic education emphasizes moral values and beliefs, showing the characteristics of national integration, religious penetration and informal education. These characteristics provide children with a unique aesthetic education model. , and also reflects the important value of cross-cultural understanding. Based on literature and actual case analysis, this paper deeply explores the characteristics of Malaysian family aesthetic education and its significance in children's growth, and proposes specific training paths to promote cross-cultural understanding in a multicultural context. It provides reference for family aesthetic education practice.**

## Keywords

**Family aesthetic education; Malaysia; multiculturalism.**

## 1. Introduction

Family aesthetic education uses daily behaviors and environment in the family as a means, emotional factors in the family as a medium, and aims to cultivate and improve the ability of family members to discover, appreciate and create beauty . It is the foundation for the cultivation of children's aesthetic ability and an important way to inherit family culture. [1] In Malaysia, a multi-ethnic and multi-religious country, family aesthetic education has become a key link in the integration and inheritance of multicultural society. It not only affects children's aesthetic concepts, but also shapes children's cultural identity and personality traits through artistic practice, cultural activities and other forms. [2] However, despite the recognition of the importance of family aesthetic education, existing research has paid limited attention to its specific practices and characteristics. In particular, in a multicultural context, how to effectively utilize family and community resources to achieve the goal of aesthetic education is still a question worthy of in-depth discussion. Therefore, this paper analyzes the characteristics and value of family aesthetic education from the perspective of Malaysia's social and cultural background, and further explores appropriate cultivation paths.

## 2. Characteristics of Aesthetic Education in Malaysian Families

### 2.1. Characteristics of aesthetic education in Malaysian families

#### 2.1.1. Integration of Multiculturalism

Malaysia, as a typical multi-ethnic, multi-lingual and multi-religious country, has a highly integrated family aesthetic education under the profound background of multiculturalism. This integration is deeply reflected in the fact that through the rich and colorful art forms, festivals and daily cultural practices, the family allows children to naturally perceive and accept the influence of multiculturalism in the micro-society of the family , and cleverly integrates the cultural essence of each ethnic group into the children's aesthetic education. This feature not

only greatly enhances children's cultural sensitivity and tolerance , but also provides solid support for the development of children's cultural identity and cross-cultural tolerance , and lays a solid foundation for the harmonious coexistence and prosperous development of a multi-ethnic society .

### **2.1.2. The diversity of family festivals**

The festivals held by Malaysian families are a vivid example of the core role of cultural integration in family aesthetic education. During the Eid al-Fitr festival, Malay parents will lead their children to make traditional bamboo lanterns or carefully decorate their homes; while in Chinese families, paper cutting and lantern making during the Spring Festival also occupy a pivotal position. These festival customs not only allow children to deeply feel the aesthetic charm of national traditions, but also build a bridge for dialogue and communication between different cultures.

In addition, research shows that many multi-ethnic families cleverly incorporate multicultural elements into their festivals. For example, Chinese families invite Malay and Indian friends to join them during the Spring Festival to enjoy traditional dances, make handicrafts, or taste ethnic cuisine. Such multi-cultural festivals demonstrate the openness and tolerance of culture, and deepen children's multi-dimensional understanding of art and culture through hands-on practice .

### **2.1.3. Interweaving of language and aesthetic education**

As an important carrier of cultural heritage, language plays an indispensable role in the multicultural integration of family aesthetic education in Malaysia. Many families adopt bilingual or multilingual education models to cultivate children's aesthetic literacy. When teaching traditional songs, Malay families often cleverly combine Malay and English, so that children can master the rhythm and melody of the music while deeply understanding the cultural significance of the lyrics .

Chinese families tend to teach their children the essence of calligraphy and poetry recitation by using both Mandarin and dialect. This dual-language teaching model not only enhances children's perception of the beauty of words, but also cultivates their language flexibility and deep cultural identity.[3] Indian families teach religious dance in Tamil, allowing children to deeply feel the expressive power of art through the dual experience of movement and language, thereby closely integrating language, religion and art, allowing children to appreciate the depth and charm of culture from multiple dimensions. [4]

### **2.1.4. Cultural identity and cross-cultural tolerance**

The practice of multicultural aesthetic education not only profoundly affects the development of children's aesthetic ability, but also plays a vital role in shaping their cultural identity and cross-cultural tolerance. Studies have shown that children who grow up in a multicultural artistic atmosphere are more likely to accept and respect different cultural traditions, and show a high degree of cross-cultural sensitivity in social interactions.[5] This ability is crucial for the growth of individuals in a diverse society, and it also provides strong support for Malaysia to build a social environment where cultural diversity coexists harmoniously.

It is worth mentioning that cultural integration is not a simple accumulation of cultural elements, but innovation and symbiosis achieved through interaction and collision. In recent years, innovative forms such as visual art works that combine batik techniques with Chinese paper-cutting styles have emerged, which are gradually nurtured in the practice of family aesthetic education. These innovative works not only provide children with a richer aesthetic experience, but also demonstrate the infinite creativity and potential of cultural integration.

## **2.2. The Dominance of Informal Education**

In Malaysia, a distinctive feature of family aesthetic education is the dominance of informal education. Informal education is not only reflected in the aesthetic education activities in family life, but also in the interaction between parents and children, daily practice and cultural inheritance. Through informal means, family members can provide children with rich aesthetic education experiences in a natural environment through various forms such as art, crafts, music, and festival activities.[6]

### **2.2.1. Diversity and practice of informal education**

In the practice of family aesthetic education in Malaysia, informal education is manifested in various forms, covering many aspects such as parent-child activities, community participation, and cultural customs.

In Malay families, parents often integrate traditional arts and crafts into their children's education through daily life practices. For example, parents will make traditional Malay cakes (such as Kuih) and handicrafts with their children to pass on local culture and aesthetic values. This parent-child interaction not only promotes children's hands-on ability, but also allows them to feel the inheritance of culture and family identity in practice.[7]

Chinese families often use festivals (such as the Spring Festival and the Mid-Autumn Festival) as important moments for informal aesthetic education. During these festivals, family members will work together to perform traditional handicrafts, such as paper cutting and making moon cakes. This process not only enhances children's understanding of traditional culture, but also enhances family cohesion and emotional connection through shared experiences .

Indian families organize informal dance and music education activities during festivals, through which parents teach their children to feel the rhythm of music and the expression of dance. This informal art education not only helps children develop their aesthetic ability, but also provides them with an opportunity to enhance their self-confidence in actual performance.[8]

### **2.2.2. Emotional and cognitive development in informal education**

Informal education in family aesthetic education not only focuses on the cultivation of children's skills, but also on the development of emotions and cognition. By participating in informal art activities, children can gain emotional support and recognition in a close family environment.

Informal art education can promote the emotional intelligence development of children. When parents participate in art creation, they often guide their children to express their emotions and ideas through dialogue and interaction. This method enables children to learn how to understand and express their own emotions in the process of art creation, and also enhances their ability to communicate with others .

Informal education also provides children with a variety of cognitive experiences. In family art activities, children exercise their observation and creativity by exploring materials, colors, and shapes. For example, through painting and handicrafts, children can not only improve their hands-on skills, but also learn basic knowledge about space, shape, and proportion in the creative process.[9]

### **2.2.3. The socialization function of informal education**

Informal education also plays an important socialization role in family aesthetic education. Through informal art education, children not only learn cultural knowledge, but also gradually develop a sense of social identity and cultural belonging.

Malaysian families often enhance children's social awareness through community activities. For example, during community celebrations, children participate in performances and handicraft exhibitions, which promotes interaction and communication with neighbors. This

participation not only helps children build a sense of community belonging, but also allows them to learn respect and tolerance in a multicultural context.[10]

At the same time, informal education provides children with opportunities for cross-cultural communication. In the multi-ethnic environment of Malaysia, families encourage their children to interact with peers of other ethnic groups by organizing cross-cultural activities. This cross-cultural informal education experience enables children to better understand and appreciate different cultures, and cultivate their global vision and sense of social responsibility.

Informal education plays a leading role in aesthetic education in Malaysian families. It promotes children's aesthetic development through various art activities, emotional support and socialization functions. Informal education not only provides children with rich aesthetic experiences, but also plays an important role in emotions, cognition and social identity. This informal education model provides a sustainable development path for Malaysian families in aesthetic education practice and provides valuable reference for aesthetic education research in other countries.

### **2.3. The profound influence of values**

In Malaysia, values, as an important part of culture, have a profound impact on the content and form of family aesthetic education. In Malaysia's multicultural environment, the value system jointly shaped by Islamic values, Confucian ethics, Indian cultural spirit and Christian humanistic thought not only affects the daily life of the family, but also shapes the aesthetic concepts and moral values of children. This influence is reflected in many aspects, including ritual activities, artistic expression, value education and cross-cultural communication.

#### **2.3.1. Aesthetic education practice in ritual activities**

In Malay families, rituals and festivals centered on Islamic values have a direct impact on children's aesthetic education practices. For example, during important festivals such as Eid al-Fitr and Eid al-Adha, family members will participate in ritual activities together, and children will learn to make traditional food and decorations during the process, and appreciate the aesthetic significance of these activities. Through these activities, parents not only teach traditional skills, but also pass on core values such as respect, unity and responsibility, which subtly shape children's aesthetic tastes.

When children from Malay families learn calligraphy, they not only master a skill, but also experience the combination of values and art in the process of writing. For example, when copying the calligraphy of the Quran, children experience the structural beauty of the text and also realize the importance of order and harmony.

#### **2.3.2. Combination of art form and aesthetic education**

Art forms from different cultures play an important role in family aesthetic education, especially in Chinese and Indian families. Chinese families convey the value of beauty through art forms such as sculpture, calligraphy, and ink painting. These artistic practices not only allow children to experience the diversity of formal beauty, but also allow them to understand the cultural and moral significance behind art. For example, during the Spring Festival, Chinese families will practice calligraphy and write blessing couplets. This practice is both a manifestation of beauty and a transmission of the value of family harmony and happiness.[11]

Indian families cultivate children's aesthetic ability and emotional expression through traditional dance and music. In the process of learning Tamil dance, children not only exercise their physical coordination, but also gain a deep understanding of the cultural spirit and moral teachings contained in the dance. This form of art education cultivates children's cultural identity and aesthetic awareness through the combination of emotion and value.[12]

### 2.3.3. The core values shape children's aesthetic education

Core values provide a deep cultural foundation for aesthetic education in Malaysian families. The understanding and expression of beauty in value systems in different cultures often include ethical and moral considerations. For example, Islamic values represented by Malay culture emphasize the harmony of nature and human responsibility. Families guide children to understand the relationship between man and nature through natural observation and artistic creation. This nature-based aesthetic education method not only enhances children's ability to appreciate natural beauty, but also promotes their environmental awareness.

Chinese values are centered on Confucian ethics, which emphasizes harmony between family and society. In this context, parents help their children develop inner aesthetic feelings and social responsibility through daily art practices such as flower arrangement and calligraphy. For example, by writing couplets or making festival decorations, children not only understand the aesthetic expression of family values, but also learn the meaning of responsibility and cooperation.

The value system in a multicultural environment also promotes cross-cultural exchanges between families. For example, in the community, different families will jointly celebrate festivals. Through this kind of cooperation and sharing, children learn to respect the values of other cultures and enhance their appreciation of diversity. This practice not only provides children with a rich aesthetic experience, but also allows them to cultivate a spirit of tolerance and understanding in a diverse environment.[13]

In general, values play a vital role in family aesthetic education in Malaysia. Through ritual activities, artistic performance and value education, these cultural core ideas have profoundly influenced children's aesthetic abilities and moral concepts. With the changes in society and the integration of cultures, the impact of these value systems on family aesthetic education is also constantly evolving, providing children with rich cultural nourishment and spiritual support. This diversified aesthetic education model not only helps to cultivate children's aesthetic abilities, but also provides a solid cultural foundation for Malaysia to build a harmonious society.[14]

## 3. The Value of Aesthetic Education in Malaysian Families

Family aesthetic education has important educational significance and social functions in the social context of Malaysia. Driven by globalization and localization, the value of family aesthetic education in Malaysia is reflected in cultural inheritance, personality cultivation, social adaptability and cross-cultural cognitive development. These values not only affect the growth of individual children, but also have a profound impact on social harmony and cultural diversity.

### 3.1. The bond of cultural heritage

Family aesthetic education is an important carrier of cultural inheritance. In the multicultural context of Malaysia, families pass on their respective national cultures to the next generation through art, festivals and religious practices. This inheritance not only helps children to identify with their own culture, but also enhances their ability to appreciate national art forms.

Malay families pass on the essence of Malay culture to their children through batik art and traditional musical instruments (such as gamelan). Chinese families let their children feel the rich connotation of Chinese culture through art activities such as paper cutting and calligraphy. Indian families enhance children's understanding of Indian traditional culture through dance and festival art. [15] This diverse family aesthetic education practice not only protects traditional culture, but also allows these cultures to continue in modern society through family education. [16]



Another important aspect of cultural inheritance is to promote cultural diversity through language and artistic expression. Malaysian families often help children appreciate their own culture while understanding and respecting other cultures through the combination of multilingual education and cultural arts. This two-way cultural inheritance mechanism has played a positive role in promoting social integration and promoting cross-cultural exchanges.

### **3.2. Cultivation of personality and emotions**

Family aesthetic education plays a unique role in the development of children's personality and emotions. Through artistic activities and aesthetic education, children gain positive emotional experiences and moral perception in the family, thus shaping a more sound character.

First, aesthetic education can help children develop delicate emotions and empathy. In family art activities, such as co-creating music or artwork, the interaction between parents and children often goes beyond verbal communication and expresses emotions through art. This emotional exchange not only enhances the parent-child relationship, but also helps children develop a keen sense of others' emotions. [17]

Secondly, family aesthetic education teaches children about good and evil, justice and responsibility through the aesthetic and ethical content of works of art. For example, in Islamic families, parents pass on religious and moral concepts to their children through calligraphy education; in Buddhist families, children experience the importance of inner peace and ethics through learning Zen art. These aesthetic education practices allow children to internalize moral and spiritual values while being exposed to art.

In addition, aesthetic education also plays an important role in the cultivation of children's creativity and self-confidence. Family art activities provide children with space for free expression and exploration. For example, in festival painting or handicraft creation, children gain a sense of accomplishment by completing artwork independently. This creative cultivation enhances children's problem-solving ability and self-identity.

### **3.3. Enhanced social adaptability**

Family aesthetic education plays an important role in enhancing children's social adaptability. Through family aesthetic education activities, children learn to cooperate with others and adapt to social rules in the process of understanding beauty.

First, through participating in family festivals and community art activities, children learn the importance of group collaboration. For example, families of different ethnic groups in Malaysia often invite friends of other ethnic groups to participate in festivals and work together to complete art decorations or musical performances. In these interactions, children gradually learn to tolerate and respect other people's views.

Secondly, family aesthetic education has unique value in cultivating children to adapt to a diverse society. Malaysia is a multi-ethnic and multi-religious country. Families help children understand and accept cultural differences through multicultural art activities. For example, in some mixed-ethnic communities, art festivals jointly participated by families help children enhance their cross-cultural adaptability in practice. This experience lays a good foundation for children to enter society in the future. [18]

Finally, family aesthetic education can also enhance children's sense of social responsibility by strengthening their environmental aesthetic awareness. For example, many families take their children to create art outdoors or appreciate natural landscapes to help them realize the importance of environmental protection. This practice of combining aesthetic education with ecological awareness helps children develop a sense of responsibility for society and the environment.

### **3.4. Development of cross-cultural cognition**

In the context of globalization, another important value of family aesthetic education is to promote children's cross-cultural cognition. By being exposed to diverse art forms and cultural experiences at home, children can establish an understanding and respect for cultural diversity at an earlier age.

Family aesthetic education in Malaysia places particular emphasis on fostering children's cross-cultural understanding through art activities. For example, many families allow their children to participate in festival art activities of other cultures, such as learning Kolam painting from India or calligraphy art from the Chinese. This experience allows children to experience the aesthetic characteristics of different cultures while enhancing their awareness of cultural tolerance.

In addition, the cultivation of cross-cultural cognition also helps children adapt to globalization. In participating in cross-cultural family aesthetic education activities, children learn to appreciate the similarities and differences between cultures. This ability not only helps them better integrate into a multicultural society, but also lays a solid foundation for future international exchanges and cooperation.

## **4. The Cultivation Path of Family Aesthetic Education in Malaysia**

As an important part of the formation of children's aesthetic ability and values in Malaysia's multicultural society, family aesthetic education has diverse and innovative cultivation paths. The following discusses in detail the effective cultivation paths of Malaysia's family aesthetic education from the aspects of family practice, community support, utilization of digital resources, and cross-cultural integration, aiming to provide a reference for theoretical research and practice.

### **4.1. Strengthen daily aesthetic education practice in the family**

Daily family activities are an important place and medium for aesthetic education. Malaysian families can enhance children's aesthetic sensitivity and creativity through the daily integration of culture and art.

First, pass on aesthetics through traditional handicrafts. For example, parents can lead their children to learn to make art works such as batik, paper cutting, and weaving. This not only cultivates children's hands-on ability and artistic aesthetics, but also conveys a sense of cultural identity.

Secondly, aesthetic education should be integrated into daily life. Parents can help their children develop an understanding of aesthetic principles such as symmetry, beauty, and harmony through observation and participation by decorating the home space and paying attention to the aesthetics of the dining table. These practices can allow children to subtly feel the existence of beauty and learn to appreciate the art around them.

Finally, promote cultural aesthetic education through festivals. Malaysia's rich ethnic festivals provide families with opportunities to practice aesthetic education. For example, Malay families can pass on the aesthetic characteristics of Islamic culture to their children by making festive cakes and designing traditional costumes; Chinese families can guide their children to participate in calligraphy and paper-cutting activities during the Spring Festival; Indian families can cultivate children's perception of colors and patterns through the floor painting art (Kolam) of Diwali.

### **4.2. Use community resources to promote aesthetic education**

The community is an important support force for family aesthetic education and provides families with a broader platform for aesthetic education.

First, the educational function of community cultural centers. Many communities in Malaysia have cultural centers that regularly hold activities such as art exhibitions, handicraft workshops, and concerts. Parents can lead their children to participate in these activities to expand their artistic horizons while enhancing their cultural identity.

Secondly, the aesthetic value of community festivals. Community festivals in Malaysia often present multicultural characteristics, providing children with opportunities for cross-cultural aesthetic experience. For example, in community celebrations of Eid al-Fitr, Mid-Autumn Festival or Diwali, children can observe and participate in art forms of different cultures and cultivate an understanding of diversity and inclusiveness .

Finally, the construction of a cooperation mechanism between schools and communities. Families can cooperate with schools and communities to organize children to participate in art creation and performance activities to enhance their practical ability and teamwork ability. For example, through community art festivals or cross-cultural experience days, children can deepen their understanding and appreciation of beauty through interaction.[19]

#### **4.3. Promote aesthetic education with digital resources**

Against the backdrop of rapid development of information technology, digital resources provide a convenient and efficient approach to family aesthetic education.

First, develop and utilize online aesthetic education platforms. Parents can use local and international aesthetic education platforms in Malaysia, such as digital museums, online art courses, etc., to provide children with rich learning resources. For example, the virtual exhibitions and creative courses of the National Art Gallery allow children to experience the charm of art without leaving home .

Secondly, the use of digital tools at home. Many families in Malaysia allow their children to experience the innovation of art in digital creation by using design applications, video production software, etc. These practices not only improve children's technical abilities, but also stimulate their artistic interest and creativity.[20]

Finally, share art through social media. Parents can encourage their children to share their artwork on social platforms to communicate and learn with others. This interactive method provides children with opportunities to show and learn, while cultivating their artistic expression skills and self-confidence .

#### **4.4. Aesthetic education innovation in cross-cultural integration**

Cross-cultural integration is a major feature of family aesthetic education in Malaysia. Through cross-cultural art experience, children can not only learn a variety of art forms, but also develop respect and tolerance for different cultures.

Cross-cultural family art practice. Some cross-cultural families show their children the diversity and possibilities of art by combining art forms from different ethnic groups, such as Islamic geometric patterns and Chinese calligraphy art .

Promote aesthetic cognition through cultural exchange activities. Communities or schools can organize cultural exchange activities to allow children to experience the artistic characteristics of different ethnic groups. For example, by participating in Malay dance, Chinese folk music or Indian traditional painting courses, children can understand the meaning of art and cultural connotations from multiple perspectives .

Finally, art tourism has an educational function. Families can take their children to visit local or international cultural heritage sites, such as the historical city of Malacca or the art district of Penang, so that children can directly experience the deep integration of art and culture through on-site experience .



#### 4.5. Emphasize the combination of values and aesthetic education

Malaysian families focus on combining aesthetic education with moral values in their aesthetic education practices. This educational approach can help children develop a sound personality and a positive sense of social responsibility while appreciating beauty.

Ethical concepts are conveyed through art education. Islamic calligraphy is not only an art form, but also contains the pursuit of order and holiness; Chinese paper-cutting art often contains auspicious meanings. These art forms convey positive values to children through visual presentation.

Cultivate a sense of social responsibility through art activities. Families and communities can organize art creation activities with environmental protection themes, allowing children to create art by recycling waste materials, thereby cultivating their aesthetic ability and enhancing their environmental awareness.

The cultivation path of family aesthetic education in Malaysia is based on family practice, supported by community resources, and uses digital technology and cross-cultural integration to ultimately achieve the combination of aesthetic education and value education. These paths not only reflect the uniqueness of Malaysia's multicultural culture, but also provide a new development direction for family aesthetic education. In the future, further integrating the power of family, school and community will create more possibilities for the all-round development of children.

### 5. Conclusion

This paper explores the characteristics, value, and cultivation path of family aesthetic education in Malaysia, with a focus on its unique features within the context of a multicultural and multi-religious society. Malaysian family aesthetic education plays a pivotal role in shaping children's aesthetic abilities, cultural identity, and moral values, reflecting the country's diverse cultural makeup.

The study highlights several key characteristics of family aesthetic education in Malaysia, including the integration of multiculturalism, the diversity of family festivals, the blending of language and aesthetics, and the promotion of cultural identity and cross-cultural tolerance. These elements not only foster a deep appreciation for beauty but also promote respect for cultural diversity. Additionally, the dominance of informal education is a critical aspect, where aesthetic education occurs through daily interactions, rituals, and emotional bonding within the family environment.

The paper also emphasizes the profound influence of values in family aesthetic education. It highlights the importance of aesthetic practices in rituals and the combination of art forms with aesthetic education, noting how these experiences help shape children's emotional development and moral values.

In terms of the value of family aesthetic education, the study points out its role in preserving cultural heritage, cultivating personality and emotional intelligence, enhancing social adaptability, and fostering cross-cultural understanding. It argues that aesthetic education is not only about fostering artistic appreciation but also about equipping children with the emotional and cognitive tools to navigate a diverse and interconnected world.

Finally, the paper outlines several pathways for improving family aesthetic education in Malaysia. These include strengthening daily aesthetic education practices, utilizing community resources, leveraging digital technologies, fostering cross-cultural integration, and emphasizing the importance of combining aesthetic education with core values.

Overall, this paper provides a comprehensive analysis of family aesthetic education in Malaysia, offering insights into its significance in children's development and suggesting practical approaches to enhance its effectiveness in a multicultural context.

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