

Malaysian Cultural Identity and English Education: Issues Teachers Face based on the Attitude, Responsibilities and Challenges While Conducting a Successful Online English Lesson

Jasmina Annie George^{1*}, Nur Hasyimah Binti Romli¹, Farah Imani Binti Mohamed Farook¹

¹School of Education and Social Sciences, Management & Science University, 40100 Shah Alam, Malaysia

Email address: jasmine(at)msu.edu.my

Abstract— Cultural identity is crucial in a multicultural country like Malaysia because it distinguishes each culture and ethnic group. Teachers, in particular, are aware of this concept when conducting a regular online English class. This study investigates the relationship between attitudes, responsibilities, challenges, and issues and their impact on English education, emphasising Malaysian Cultural Identity. The study employed a quantitative approach, with participants selected among primary and secondary school teachers by snowball sampling. The 35 respondents completed an online questionnaire that requested demographic information and survey data. They were diverse in terms of gender, colour, age, and years of teaching experience. The tool was adapted and modified into an online questionnaire from Spaniermen et al. (2011) Multicultural Teaching Competency Scale (MTCS). The data were examined using descriptive statistics (mean, standard deviation, percentages, and frequency) and correlation analysis to address the issues. According to the research, cultural identity has a substantial relationship with English Education - Challenges, Attitudes, and Responsibilities. As a result, one could claim that independent variables have a statistically significant effect on the dependent variable. As a result of the findings of this study, teachers have been encouraged to evaluate critical factors that may affect the classroom ecology, both directly and indirectly.

Keywords— Cross-cultural interaction, multiculturalism, improvement, culture, higher educational universities.

I. INTRODUCTION

Cultural identity is essential in a multicultural country like Malaysia because it distinguishes each culture and ethnicity and encompasses all aspects of one's life, including social interactions, education, and cultural celebrations. Online education is currently being implemented in Malaysia due to a movement restriction order, but it has previously made a name for itself through e-learning and blended learning in universities. Online learning is more commonly referred to as a learning session conducted outside of a traditional classroom setting, and it has existed for more than a decade. Online education benefits both students and colleges. Students have opted for more flexible learning schedules in developed countries, making access to educational resources easier. Universities also benefit from this kind of instruction, which is more cost-effective because of the population and lack of infrastructure requirements.

Online learning is an efficient alternative learning approach; however, several difficulties must be considered, such as

limitations of internet access. Due to insufficient infrastructure, around 52 per cent of students in Sabah, Malaysia, do not have access to the internet ('52 Peratus', 2020). Insufficient online learning facilities and restricted internet connections make online learning more difficult for pupils, especially in Malaysia's more remote rural places (Lee, 2020). The limited online facilities and internet connection are issues in Malaysia's online classes, but multicultural elements are often overlooked.

"Multicultural education is both a notion and a purposeful procedure aimed to teach learners to understand, embrace, and appreciate differences in culture, ethnicity, social class, sexual orientation, religion, special needs, and gender," according to Manning, Baruth, and Lee (2017). Apart from their diverse racial and ethnic backgrounds, students also bring their diverse family and cultural context, viewpoints, experiences, aspirations, and learning styles to school (Gorski, 2009; McAllister & Irvine, 2000). Hence, multicultural elements are essential to note by conducting a lesson as they can also impact the students' cultural identity.

In the twenty-first century, English has become an international language or a global language. More people indeed comprehend and speak English as a second language than their native language. Nevertheless, the language and its impact on Malaysian cultural identity are still being researched (Siew-Eng & Muuk, 2015). The impact of English education on teachers' attitudes, duties, and obstacles is being studied. Malaysia's condition differs from the global context (Thomas & Watters, 2015). Malaysian English is ironic and complex. English is employed as a second language since it is an inherited language from British Colonialism.

However, English is used and regarded as an essential pillar in the country's professional growth and career development. On the other hand, the English language also threatens the local language's perceived quarters and impedes the teacher's overall performance. Therefore, the teacher faces multiple challenges and issues regarding conducting a successful English lesson online in the current setting (Nikian et al., 2013). Most of the time, the teacher has faced attitude problems from the perspective of cultural identity. Malaysia is an incredibly diverse culture and has different students studying here at different levels (Rock et al., 2021).

Nevertheless, the teaching practices followed are identical for all civilisation, beliefs, and values. In this way, both the students and teachers face multiple issues in learning the English language and discourage and delay the continuous learning process (Vallente, 2020). In previous research, the researchers have identified the relationship of cultural imbalance with the English language. However, this research focuses on the four significant aspects: teachers' attitude, teachers' challenges, their responsibilities, and the issues encountered by teachers when conducting a successful English lesson online. The Research Objectives are: to examine the relationship between attitude and the impacts of English Education on Malaysian cultural identity encountered by teachers when conducting a successful English lesson online; to examine the relationship between responsibilities and the impacts of English Education on Malaysian cultural identity encountered by teachers when conducting a successful English lesson online; to analyse the relationship between challenges and the impact of English Education on Malaysian cultural identity encountered by teachers when conducting a successful English lesson online; and to analyse the relationship between the issues and the impact of English Education on Malaysian cultural identity encountered by teachers when conducting a successful English lesson online.

II. LITERATURE REVIEW

Online Education in Malaysia

Online education, often known as remote learning or e-learning, is widely employed in schools and institutions in this age of pandemics. It is also known as a virtual learning environment that can be completed online or include face-to-face contact. Online learning is described as learning that uses the internet to facilitate collaboration and access to content outside of the classroom. The only difference between an online classroom and a traditional classroom is the platform where the lesson occurs. All teaching and learning activities will be undertaken online at all Malaysian universities and schools until further notice. ODL, often known as e-learning, is the only safe and practical way to conduct online learning and teaching activities. Online education is the best alternative for students and teachers during the MCO phases.

Malaysia's higher education system, including public and private schools, has transformed into an education powerhouse in Southeast Asia, with rapid growth and changes in colleges and universities (Selvaraj, Anbalagan & Azlin, 2014). As a result, the traditional approach of face-to-face communication is steadily fading in many private schools and universities, despite its continued use in many public universities. According to a study conducted by Norazah et al. (2011), education institutions offer more than 50% of their courses online, 13.8 percent of lecturers provide 80% of their teaching materials online, and 44.6 percent of students prefer to read materials uploaded by their lecturers (Selvaraj, Anbalagan, & Azlin, 2014). Based on CCA consultancy, approximately half of all higher education institutions now use online learning in some form.

For undergraduate students in private institutions, there are significant benefits to online education. One of the benefits of

online education is that it provides freedom and comfort for students in private higher education. Meanwhile, with online education, students have more opportunities to interact with one another. Instructors can be more open and friendly. According to Thomas (2008), online education has two advantages that direct opposition to the traditional educational model: the absence of a physical location and time constraint. He asserted that, in addition to the positives, online education had drawbacks. One disadvantage is the materials they will utilise, such as textbooks, where the teacher will face issues in ensuring that the materials used in online classes are of the same standard as those used in classes that have been converted to online classes.

English Education in a Multicultural Community

According to Banks (1986), several multicultural specifications must be embedded in the educational profession. The requirements include (1) integrating the cultural background of students in the lesson (Werner, 1979), (2) incorporate teachers from diverse cultures in the teaching-learning process as they can evaluate and tackle the issues of various cultural groupings, (3) to ensure students to become more aware of and sensitive to different cultures. According to Gollnick and Chinn (1986), it aids teachers in being more aware of their everyday teaching tasks and getting along with ethnically and culturally varied pupils. In addition, it may provide English teachers with information, skills, and knowledge of the various and cultural aspects of their students' background and history that contribute to constructing specific personalities. This leads to a student and practising teachers' awareness of cultural diversity often dictates the substance of the curriculum and instructional methods; encouraging them to identify and respect these distinct qualities is critical.

Ainon Jariah Muhamad has researched online education in Malaysia in her paper titled "teaching English in Multicultural classrooms." She seeks to understand the teachers' attitude and knowledge towards multiculturalism that exists in schools in Malaysia and the teaching strategies that the teachers have implemented to ensure intercultural understanding is achieved. The participants were sixteen postgraduate students from the International Islamic University, an institution filled with students of different cultures. The findings concluded that cultural differences were a challenge in classes as the teachers noted that in teaching multicultural classrooms, teachers need to be extra cautious and mindful. It was also added that it is vital for the teachers to be sensitive to body language, be careful of taboo topics, and learn more about the different cultures. Participants even recommended multiculturalism to be taught in universities to the pre-service teachers as it was mentioned that the participants were not trained on it in tertiary institutions. This lack of training seems to bother the teachers as it was seen that knowledge on multiculturalism is a crucial concern to participants based on the interview. Tiedt et al. (2005) mentioned that multiculturalism must permeate the curriculum.

Effects of English Education on Local Cultural Identities

Asmah Haji Omar's (1991) study on a group of bilingual non-Malay academics and her study (1998) on the association between language and ethnicity are among the earliest studies

on identity-related issues in Malaysia. While most Chinese and Indians used English, she discovered a slow trend toward reversing the linguistic shift to their children in her 1991 study at a local Malaysian university, which included predominantly Chinese and Indians. Several Chinese and Tamil participants ensured that their children learned their mother tongues through private tutoring, reflecting a resurgence of pride and interest in their ethnic and cultural identities. This shows that they saw their mother tongue as a significant part of their cultural identity. Asmah Haji Omar (1998) looked into the relationship between linguistic identity, ethnic history, and the individual's place in the group or groupings. The results reveal that an individual's linguistic identity is neither fixed nor instinctual but somewhat "changing with the individual's development, surroundings, and speech use conditions."

Maya Khemlani David's (1996) research on three generations of Sindhi Malaysians discovered that the Sindhis' linguistic usage had shifted significantly from their native language, Sindhi, to English. The Sindhi language was unknown to the third generation of Sindhis who had attended a national school system where Malay was instructed. Nevertheless, according to the study's respondents, the Sindhi language was not considered an indicator of cultural identity for Sindhi Malaysians. Other indicators, such as shared beliefs and social personality traits, food, apparel, and culture and religion celebrations, were reported instead. Another researcher, Lee Su Kim, seeks to understand the effects of English on the identities of a set of Malaysian postgraduate students who spoke English fluently. The researcher noticed that there was resentment of English among Malays in particular specialised circumstances. Speaking English was seen as an effort to "show off," as "boastful," as a vestige of colonialism, as snobbish, and as a betrayal of Malay cultural identity and language. This hatred was shared by non-Malay pupils as well. (Lee Su Kim, 2006). Because they could only speak English and were not fluent in Mandarin, the Chinese participants mentioned being considered "too Westernised."

The English language, on the other hand, had a substantial positive impact on identity. Learning English was a liberating experience as it was said to have a clear and unbiased character, allowing access to other viewpoints and decreasing ethnocentrism. It was also thought to help people become more reflective and analytical of their own culture. In addition, several identities appeared to be fostered through ownership of multiple languages, according to Lee Su Kim (2005), allowing people to change and "hide" their identities based on different settings.

Teachers' Roles in Multicultural Classroom

Culture and education are very closely intertwined as both are taught to children while they are growing up. Culture incorporates everything distinct within that particular society. This includes language, traditions, festivals, beliefs, holidays, and worldviews. Therefore, teachers must impart this knowledge and ensure the students absorb them (Aslan 2019). However, this becomes a challenge for students that are attending multicultural classes. This is due to the difference in culture with other students. This creates a barrier that prevents

them from fully benefiting from the education imparted to them. Furthermore, it also hinders their social development as this barrier sometimes prevents them from fostering friendships with other students, thereby leading to isolation (Li & Zizzi 2018).

Hence, teachers must use specialised learning techniques to unite the student body under one standard banner and make the environment feel inclusive. Creating a non-discriminatory and inclusive space allows the teacher to stand on an equalised platform to conduct the class. Furthermore, it enables them to provide the same degree of attention and knowledge to each student in the multicultural classroom to prevent the adverse effects that would otherwise occur (Aragona-Young & Sawyer 2018).

There are other ways that teachers can demonstrate their roles in multicultural classes. Schietroma (2019) notes that it is vital that a common language be used within the class. The point of using a specific language is no more than means of communication. Therefore, a common language such as English that everyone can understand should be used. If a foreign or second language is used, the multicultural learners will not be comfortable. Care must also be taken to avoid glorifying a particular culture as that might impact the multicultural students' development. This is particularly true in Malaysia, where online learning and schools focus on local beliefs and cultures. This isolates the foreign exchange students and prevents them from being effective in their studies.

Teachers should also be sensitive about students' beliefs and cultures, which is another necessary aspect of promoting a healthy multicultural learning environment. Archambault et al. (2017) state that a student-teacher relationship is crucial for learning and growth. Therefore, teachers have to know each student's ethnicity, culture, and beliefs regardless of their origin. Talking to them about their individualistic cultures can create a positive teacher-student relationship which removes many obstacles in the student's learning.

Within Malaysia, it is observed that many schools and teachers lack the knowledge and facilities to sustain a multicultural classroom fully. It is noted by Abdullah & Abdullah (2018) that most students within classes are native Malaysians. They can engage in their local culture with the teachers, as well as celebrate their local festivities. However, such luxuries are not available for international students or those belonging to a different culture. Little is done to assimilate them into the class group. While teachers do their best, it is often not enough. Much work is to be done to transform Malaysian schools into complete facilitators of multicultural environments.

Teachers' Attitude and Responsibilities towards Students' Cultural Identity

In a multicultural environment, the teacher must exhibit tolerance towards multicultural students. However, as Walter (2018) notes, patience and consideration can only be provided by teachers if they are knowledgeable on the different cultures and communities. Cultural identity identifies belonging to a particular society, and it is an integral part of a child's self-perception. Moreover, it is very closely affiliated with their

religion, ethnicity, and beliefs. Therefore, the teacher's responsibility lies in empowering the child's identity through encouragement and care (Park et al., 2019).

Harris & Han (2020) states that Malaysia is a very multicultural country. With it being populated by Malaysians, Chinese, and Indians, it is natural for classrooms to be filled with diverse students. Therefore, the teachers' attitude must be kind, considerate, and demonstrate tolerance towards students. This is achieved through their actions. They should avoid mispronouncing their names, and at the same time, must have the knowledge to converse about the students' unique culture with them. This enables the student to be more confident in their identity and allows them to express themselves. Sanahuja et al. (2020) state that classrooms are an area of growth. A teacher facilitates that same growth by adhering to the responsibilities geared towards their students' cultural identity.

Other factors should also be considered by the teachers, especially when offering gifts to young students. For example, gifts to native Malaysians are different to Indians, which are also different to Chinese students. At the same time, local festivities must be respected, such as Indian festivals Holi and Diwali, which are different from Harvest Festivals and Eid that are celebrated in Malaysia. It is the teachers' responsibility to make sure each student feels included when celebrating any festival. The only way this can be achieved is through a caring and nurturing attitude displayed by the teacher (Ishmuradova & Ishmuradova, 2019). The same can be said for learning environments outside Malaysia. With foreign travel that has become common and online learning that has increased in frequency due to the Covid-19 pandemic, there are rarely any cases where classrooms comprise students belonging to a distinct culture. That is why it is imperative to facilitate this multicultural environment by embracing the responsibilities and attitudes required.

The entire reason behind the sustainability and maintenance of such attitudes and responsibilities among teachers is that students do not lose their social and cultural identity. They have the right to grow up while adhering to their beliefs and cultures rather than avoiding them due to being impacted negatively during their childhood. Flynn et al. (2018) note that the grownups around them very easily influence a young student. If they are not taught to take pride in their culture, they will generally start avoiding it and will ultimately discard it when they grow up. A child's adult life depends on how he was raised and what he was taught in the classroom. Therefore, teachers must ensure their unique cultural identity is maintained in a multicultural environment.

Teacher's Challenges and Issues in Classroom on Malaysian Cultural Identity

Malaysian cultural identity differs depending on whether the individual is a native Malaysian or a foreigner staying permanently in Malaysia. For native Malaysians, their cultural identities have roots in their upbringing, environment, and friends. Their education also plays a big part in shaping their unique cultural identity. However, their identity is vastly different from Malaysians who have migrated from another country. They also have different religious beliefs and customs.

With so much diversity within a Malaysian classroom, there is little doubt that teachers face various issues and problems in adhering to their duties of fostering each child's cultural identity (Wahab et al., 2018).

One of the significant challenges is that teachers are not trained adequately for teaching cultural significance to each student based on their different cultures. The lack of training facilities for teachers and the fact that a limited amount of time is spent in class and on lessons makes it very difficult to do justice to this responsibly. Therefore, this inability leads to teachers improvising at the fly, which is highly likely to impact one or more students negatively. Furthermore, if the teachers themselves are raised with a particular belief and culture, they would have difficulty catering to students with different cultural identities due to proper training (Wong et al., 2016).

However, another issue is that despite Malaysia being a multicultural country, a classroom typically comprises at least 70% native Malaysian students. The remainder is students with different cultural identities. With the number getting smaller due to reduced migrations, many schools do not need to cater to such small minorities. Therefore, they allow the teachers to overlook the growth of international students' cultural identities. The teachers can foster the development of cultural identities of local students just fine but ignore those with a different identity. All this stems from a lack of resources and negligence to acknowledge this as an issue (Basianak et al. 2020).

Other problems involve issues about logistics. It is a fact that with over 30 students in a single classroom, the teacher is short-staffed to cater to each students' development of cultural identity. They prioritise the lessons they have to teach as the contents of each lesson are the same for each student and can be conducted within the given school time. Working on each student's cultural identity is a more challenging task since each student develops and grows independently. Cultural identity and growth cannot be summed up in a 30-minute lesson. It is a long-term process and requires the teachers to be intimately familiar with the students. This is impossible as teachers change every year, and students are introduced to new teachers constantly. Therefore, the time required for teachers and students to get to know each other and work on cultural identities is never allocated properly (Mohd Adnan et al., 2017).

Unfortunately, there is no proper solution to such problems. Moreover, creating solutions to overcome these teaching issues and challenges is often not considered a valuable investment in terms of time and money by school institutions. Therefore, the development of students' cultural identity is hindered.

III. RESEARCH METHODOLOGY

The research design used in this research paper is quantitative as this research focused on finding the relationship between the independent and dependent variables. The technique used to gather sampling was snowball sampling, which involves distributing the questionnaire to 10 primary and secondary school teachers, then spread it to a bigger audience through these ten teachers. A total of 35 respondents were able to complete the questionnaire using the snowball sampling technique. People of various genders, ethnicities, age groups

and years of teaching experience made up the 35 respondents. The instruments used were adapted and modified from the Multicultural Teaching Competency Scale (MTC) by Spaniermen et al. (2011), and it was made into a questionnaire. The online questionnaire was divided into sections A and B. Section A comprises demographic information on the respondents, and section B is made of parts A and B.



Fig. 1. Conceptual Framework

In order to evaluate the relationship between teachers' attitudes and responsibilities, as well as to identify the challenges and issues that affect Malaysian cultural identity when giving a successful English lesson online, descriptive statistics (mean, standard deviation, percentages, and frequency), and correlation analysis, were used to answer the research question. The data was collected through a survey shared via a Google form link over the WhatsApp application. Participants completed the poll anonymously to protect their privacy. Furthermore, because there was no face-to-face interaction with the participants, their identities were not revealed, and there was no risk of social desirability bias. The data were analysed using the Statistical Package for Social Sciences (SPSS) Version 22.

IV. FINDINGS

TABLE 1. Descriptive Statistics

	N	Minimum	Maximum	Mean	Standard Deviation
Gender	35	1	2	1.60	.497
Ethnicity	35	1	2	1.74	.443
Age group	35	1	4	3.43	.850
Teaching experience	35	1	3	2.49	.818
Valid N (listwise)	35				

There were 14 male respondents and 21 female respondents and 9 Indian respondents, and 26 Malay respondents. In terms of age group, there were four categories and options; the respondents came from all four age groups, which was from below 30 years old, 31 - 40 years old, 41 - 50 years old and above 50 years old. The 35 respondents are made of 22 respondents from the below 30 age group, seven respondents from the age group of 31 - 40 years old, five respondents from the 41 - 50 age group and only one respondent is in the above 50 age group. Besides that, the last category of demographic information is the number of years of teaching experience the respondents possess. The most significant number of respondents are from the 1 - 5 years teaching experience, and in the 10 - 15 years group, there are four respondents. There are only seven respondents in the group for participants with experience of more than 16 years.

TABLE 2. Correlations

		Cultural Identity	English Education	Attitudes and Responsibilities	Challenges and Issues
Cultural Identity	Pearson Correlation	1	.201	.416*	.355*
	Sig. (2-tailed)		.248	.013	.036
	N	35	35	35	35
English Education	Pearson Correlation	.201	1	.437**	.401*
	Sig. (2-tailed)	.248		.009	.017
	N	35	35	35	35
Attitudes and Responsibilities	Pearson Correlation	.416*	.437**	1	.560**
	Sig. (2-tailed)	.013	.009		.000
	N	35	35	35	35
Challenges and Issues	Pearson Correlation	.355*	.401*	.560**	1
	Sig. (2-tailed)	.036	.017	.000	
	N	35	35	35	35

*. Correlation is significant at the 0.05 level (2-tailed).
 **. Correlation is significant at the 0.01 level (2-tailed).

Correlation is the relationship between the variables that are calculated based on their linearity. A perfect positive connection has a value closer to 1. As indicated in the table above, correlation values between the six variables included in this study are closer to 1, implying a close link between all the variables. Therefore, the variables English Education, Attitudes and Responsibilities, and Challenges and Issues positively correlate with Cultural Identity. The correlation between the variable Cultural Identity and English Education is .201. The correlation between the variable Cultural Identity and Attitudes and Possibilities is .416. The correlation between the variable Cultural Identity and Challenges and Issues is .355. The total number of respondents for the survey was 35 respondents. The correlation coefficient is .000. Therefore, the dependent variables are positively correlated among the independent variables.

TABLE 3. Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.441 ^a	.195	.117	5.298

a. Predictors: (Constant), Challenges and Issues, English Education, Attitudes and Responsibilities

Table 3, which represents a Model Summary of regression analysis, contains a model summary for the data obtained in the current study. In this study, five variables are considered. The correlation between the observed variables for the study is R and R-squared. The R square represents the proportional variance of the model found in the study, based on the independent variables Challenges and Issues, English Education, Attitudes and Responsibilities. The figure suggests that the variable that predicts the reliance on Cultural Identity has a variance of 19.5 percent.

The estimated value of the variance, which was determined in the R square formula for predicting the variance among the variables, is obtained using the modified R square. The corrected R square in the table is 11.7 percent, indicating that the accurate value of the variance prediction is estimated. The standard deviation of the mean error of the variables used for

the research is known as the standard error of the estimated value. It has a numerical value of 5.298.

TABLE 4. ANOVA

Model	Sum of Squares	Df	Mean Square	F	Sig.
1 Regression	210.450	4	70.150	2.499	.078 ^b
Residual	870.293	31	28.074		
Total	1080.743	35			

a. Dependent Variable: Cultural Identity

b. Predictors: (Constant), Challenges and Issues, English Education, Attitudes and Responsibilities

An ANOVA table includes the sources of variance, such as regression, residual, and total. The term df refers to the degree of freedom associated with the n-1 variance. In this study, there are a total of 35 cases. The total degrees of freedom is shown as 31, derived by removing intercept from the model and reacting to the predictors. The significance value, in this case, is .078, which is higher than the alpha value of 0.05. The dependent variable Cultural Identity may be predicted by the independent variables Challenges and Issues, English Education, Attitudes, and Possibilities. ANOVA is commonly used to assess the model's overall significance.

TABLE 5. Coefficients

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.907	10.143		.089	.929
	English Education	-.015	.245	-.011	-.062	.951
	Attitudes and Possibilities	.948	.602	.319	1.576	.125
	Challenges and Issues	.493	.541	.181	.910	.370

a. Dependent Variable: Cultural Identity

The coefficients of regression analysis are shown in the table above as a constant in the model columns. This displays an intercept of the regression formula and is the expected value of an independent variable. The increase of 1 unit in English Education decreases the Cultural Identity by -.015, which indicates a negative impact of English Education on Cultural Identity. The increase of 1 unit in Attitudes and Possibilities increases the Cultural Identity by .948, which indicates a positive impact of Attitudes and Possibilities on Cultural Identity. The increase of 1 unit in Challenges and Issues increases the Cultural Identity by .493, which indicates a positive impact of Challenges and Issues on Cultural Identity.

V. DISCUSSION

The data indicate a positive association between Cultural Identity and the variables like English Education, Attitudes and Responsibilities, and Challenges. The correlation coefficient of .201 exists between the variables Cultural Identity and English Education. The correlation coefficient of .416 exists between the variables Cultural Identity and Attitudes and Possibilities. The correlation coefficient of .355 exists between the variables Cultural Identity and Challenges & Issues. A significant

positive impact of education and language proficiency contributed significantly to Malaysia's schools, colleges, and universities in research conducted previously. Cross-cultural adjustments and helps in facilitating the international students. Those institutes faced fewer challenges and issues that integrated cross-cultural adjustments (Mustaffa & Ilias, 2013).

The regression analysis of the present study portrayed a negative impact of English Education on the Cultural Identity of Malaysia. However, previous research declared that Malaysia is a very multicultural country. With it being populated by Malaysians, Chinese, and Indians, it is natural for classrooms to be filled with diverse students. Therefore, the teachers' attitude must be kind, considerate, and demonstrate tolerance towards students. This is achieved through their actions (Harris & Han, 2020). They should avoid mispronouncing their names, and at the same time, must have the knowledge to converse about the students' unique culture with them. This enables the student to be more confident in their identity and allows them to express themselves. A previous study stated that classrooms are an area of growth. A teacher facilitates that same growth by adhering to the responsibilities geared towards their students' cultural identity (Sanahuja et al., 2020).

English education harms the cultural identity of Malaysia. This is because students are very keen on learning in their language rather than learning in English Education. However, in the literature, it was found that culture and education are very closely related to each other. Different cultures incorporate different traditions, languages, festivals, and holidays. The schools of various cultures possess different teaching methods. Malaysian culture had different teaching methods. Incorporating these teaching methods with the English education system is impossible as per the questionnaire conducted from other ethnic groups (Aslan, 2019).

In the Malay Culture, it is evident from the results that the students could not adapt to the English teaching methods; instead, they preferred getting educated in the Malay language. A language barrier exists among the people living there. The new generation has parents who speak the native language. This creates the language barrier, and students find it difficult to perceive studies in the English language. Similarly, previous research found that seeking knowledge in English was a challenge in multicultural classes. This was due to the difference in culture with other students. Thus, a barrier was created that prevented them from fully benefiting from the education imparted to them. Furthermore, it also hindered their social development as this barrier sometimes prevented them from fostering friendships with other students, thereby leading to isolation (Li & Zizzi 2018).

The teaching methods utilised in the Malay culture are to keep the student body united under one standard banner and make the environment feel inclusive. The non-discriminatory and inclusive space creations allow the teacher to stand on an equalised platform to conduct the class. In the findings from the questionnaire, teachers were facing issues while teaching children with diverse cultures, and they understood better in the English language rather than in the native language. Furthermore, in the research previously, it was declared that

removing the language barrier enabled them to provide the same degree of attention and knowledge to each student in the multicultural classroom to prevent the adverse effects that would otherwise occur (Aragona-Young & Sawyer 2018).

A previous study resulted in a lack of familiarity with Malaysian English that made the students understand and perceive English in the deviated form. This had greatly influenced students, and the majority of these students had been communicating ineffectively along with the Malaysians (Khojastehrad & Sattarova, 2015). The same in an adverse manner as depicted in the present study through the conduction of analysis on the responses generated from the questionnaire. The students could not adopt Malaysia's teaching and education system due to the ethnicity found among the student groups. Thus, these students were facing issues while understanding the education or knowledge provided to them in English.

A similar study also indicated that school principals of Malaysia were finding difficulties in using the computer. They spent hours on weekends understanding how to use computer applications for administrative purposes. The concept of teaching in Malaysian schools was different from the international system that utilises the English education system differentiating the teaching methods (Arokiasamy et al., 2015). Scholars of the past article believed that teachers could only provide tolerance and consideration if they were knowledgeable about different cultures and communities. The teachers working in a multicultural environment must tolerate the multicultural students. The culture's identity is referred to as the identification of belonging to a particular society (Walter, 2018).

This is an integral part of a child's self-perception. Moreover, the present study also administered the variant ethnic groups and closely affiliated their religion, ethnicity, and beliefs to Malaysian culture. Similarly, a study reviewed that the teacher's responsibility lies in empowering the child's identity through encouragement and care (Park et al., 2019). Malaysian culture is prevalent in adhering to the English language in their teaching methods, especially in multicultural classrooms, and the resentment of speaking English was identified in some of the local areas of Malaysia. The teachers should consider factors that should be considered, especially when offering presents to young students, are the teaching practices, traditions, and tolerance of diverse cultures (Kim et al., 2010).

The local festivities must be respected, such as Indian festivals, that are different from Harvest Festivals, and also the Islamic festival known as Eid is celebrated in Malaysia. It is the teachers' responsibility to make sure each student feels included when celebrating any festival. The only way this can be achieved is through a caring and nurturing attitude displayed by the teacher (Ishmuradova & Ishmuradova, 2019). The same can be said for learning environments outside Malaysia. With foreign travel that has become common and online learning that has increased in frequency due to the Covid-19 pandemic, there are rarely any cases where classrooms comprise students belonging to a distinct culture. That is why it is imperative to facilitate this multicultural environment by embracing the responsibilities and attitudes required.

VI. CONCLUSION

To conclude, this research seeks to understand further the impact of attitude, responsibilities, challenges, and issues of English education on Malaysian cultural identity when teachers conduct a successful English lesson online. Currently, in the age of pandemic, the struggles teachers face in the online lesson is often overlooked incredibly in multicultural classes in terms of the Malaysian cultural identity. Hence, this article aims to redirect the attention back to this critical issue to ensure a better learning experience for students, specifically investigating the English education field. As a result, the two main research objectives of the research are: (1) To examine the attitude and responsibilities that impact the English Education on Malaysian cultural identity encountered by teachers when conducting a successful English lesson online, (2) To analyse the challenges and issues that impact the English Education on Malaysian cultural identity encountered by teachers when conducting a successful English lesson online.

The research structure is mainly through the involvement of four main independent variables and their relation to one dependent variable, the impact of English education on Malaysian cultural identity. It discusses from the perspective of how it is encountered by teachers when conducting a successful English lesson online. Quantitative research design is used in this research as the research incorporates questionnaires and discusses the results using statistical data. Samples are collected through snowball sampling, which involves distributing the questionnaire to 10 primary and secondary school teachers, and these ten teachers then share it around. The total number of participants gathered were 35, and they are of various genders, ethnicities, and ages, and each has a different number of years of teaching experience.

The instrument used in this research is adapted and modified from the Multicultural Teaching Competency Scale (MTCS) by Spaniermen et al. (2011). It was then made into an online questionnaire on a google form. It was divided into two main sections, namely sections A & B. The first section (section A) focuses on gathering the participants' demographic information, specifically the participants' gender, ethnicity, age group, and years of teaching experience. Section B is divided into parts A and B that focus on answering this research's two research objectives.

In terms of data collection, the data was collected through an online survey on google form, which was shared via WhatsApp group. The survey was answered anonymously in order to protect the confidentiality and privacy of the participants. Also, since the survey is conducted online, there is no face-to-face interaction; hence, participants' identities were not revealed, reducing the risk of social desirability bias. In the category of data analysis, the data were analysed using Statistical Package for Social Sciences (SPSS) Version 23, and descriptive statistics (mean, standard deviation, percentages, and frequency), regression analysis and ANOVA were used.

The research findings show a positive correlation between the variable English Education, Attitudes and Responsibilities, and Challenges. Hence, it can be concluded that there is a positive impact of the independent variables on the dependent variable. However, based on the regression analysis, there

seems to be a negative impact of English education on the cultural identity of Malaysia. It was noted that this is not in line with the previous research that mentioned Malaysia as a multicultural country

In conclusion, the independent variables of attitude, responsibilities, challenges, and issues impact the English education on Malaysian cultural identity, from teachers' perspective when they conducted a successful English lesson online. Hence, when teachers conduct online English lessons in a multicultural class, the teacher should consider the essential elements that would, directly and indirectly, affect the classroom ecosystem.

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