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Discussion between Language and Culture Relationship: Evidence from Vietnam and Southeast Asian Country (Malaysia)

Assoc Prof. Dr. Le Thanh Ha*^{ID}

Thanh Hoa University of Culture, Sports and Tourism, Vietnam

Tel.: +84915201177; E-mail address: lethanhha@dvttdt.edu.vn

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Abstract

Cultural norms play a crucial role in individuals' ability to navigate and thrive within cultures, and the acquisition of language can exert a notable influence on these norms. The emphasis on contemporary studies and experienced policymakers is necessary in addressing this problem. Therefore, this article aims to examine the influence of second language acquisition on individuals' understanding of religious beliefs, social behavior, and cultural traditions and customs. Additionally, it explores how these factors contribute to the cultural diversity in Vietnam and other South Asian countries such as Malaysia. This paper examines the potential mediating influence of knowledge pertaining to religious beliefs, social behavior, traditions, and customs on the relationship between second language acquisition and cultural enrichment in the contexts of Vietnam and Malaysia. The primary data for this study was acquired through the use of survey questionnaires administered to students and teachers in second-language learning institutions located in Vietnam and Malaysia. The study additionally examines the relationships between factors using smart-PLS. The results indicate that the acquisition of a second language has a notable and statistically significant influence on individuals' understanding of religious beliefs, social conduct, and cultural practices in Vietnam. However, the impact of second language learning on knowledge of traditions and customs in Malaysia is deemed to be inconsequential. The findings also revealed that the understanding of religious beliefs, social behavior, and cultural traditions plays a significant mediating role in the relationship between second language learning and cultural richness in Vietnam. However, the understanding of traditions and customs does not have a significant mediating effect on the relationship between second language learning and cultural richness in Malaysia. The outcomes serve as a guiding framework for policymakers in formulating policies pertaining to the promotion of cultural enrichment through the implementation of efficient second language acquisition methods, as well as the cultivation of a comprehensive understanding of religious beliefs, social norms, and traditional practices.

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Keywords: Second language learning, knowledge of religious beliefs, knowledge of social behavior, knowledge of knowledge of traditions and customs, culture richness

Introduction

The study of a country's culture is widely regarded as one of the most effective methods for gaining a comprehensive understanding of that nation. The concept of "culture" encompasses the collective body of knowledge that is passed down through generations within a particular group. This knowledge is acquired

* Corresponding Author.

Email: lethanhha@dvttdt.edu.vn

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through both individual and collective endeavors, and includes various aspects such as knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, as well as material objects and possessions (Jordan et al., 2019). Understanding the language of a certain culture is widely regarded as one of the most effective methods to gain insights about a place. In order to gain comprehension and acquire knowledge, it is essential to possess a proficient command of the indigenous language of a certain country (Winskel & Bhatt, 2020). There exist several prominent languages globally, such as English, Arabic, German, French, and Russian. Individuals from many regions of the world engage in international travel for a multitude of purposes, including but not limited to education, business ventures, residential relocation, and tourism. A fundamental prerequisite for undertaking such travel is the acquisition of the host country's language by the traveler. When a person whose native language is Arabic relocates to a place where English is the predominant language, they will need to acquire proficiency in the latter language in order to facilitate their travel and communication. The relationship between culture and second language acquisition has been found to be substantial (Hyvönen et al., 2022). Culture is a multifaceted construct that encompasses various elements, such as behavior, religion, conventions, tradition, and rituals, all of which contribute to its overall richness (Vladimirovich, 2021). The present study endeavors to examine the cultural aspects of Vietnam and Malaysia within the framework of language acquisition.

The significance of culture is a prevailing inquiry in contemporary discourse. The utilization of specific terminology within a civilization has been observed to have a significant influence on its linguistic landscape, particularly in terms of promoting cultural values and practices (Alakrash et al., 2021). Individuals within a specific cultural group engage in interpersonal communication and establish social connections with one another by means of linguistic interaction. Language is employed by individuals to acknowledge and identify various cultures, which may encompass social cultures rooted in ideology or regional cultures influenced by geographical factors. Culture engenders a distinct linguistic system, characterized by nuances and variances in vocal inflection and collective nonverbal communication. The transmission of culture occurs through the medium of language, whereby language serves as a vessel that encapsulates and conveys cultural values, beliefs, and practices (Alakrash et al., 2021). The effective use of language and writing has played a pivotal role in the transmission and consolidation of a nation's cultural heritage. The process of acquiring language skills and cultural knowledge is closely intertwined, as language learning encompasses more than the acquisition of reading, writing, and verbal proficiency. It also entails comprehending the cultural perspectives and cognitive frameworks of individuals belonging to that particular culture (Jordan et al., 2019). Malaysia is recognized as a rapidly developing nation on a global scale. Islam is the predominant religion observed in the country. The cultural fabric of the nation is rooted in Islamic principles, traditions, social standards, and customary practices. The predominant linguistic medium utilized throughout the nation is the Malay language (Nasution, Amsari, & Lestari, 2020). Conversely, Buddhism stands as the predominant religion in Vietnam. The country's population is comprised of 55% of individuals who adhere to the Buddhist faith. The cultural aspects of the country are often juxtaposed with those of China. The primary objective of the present study was to investigate the cultures and languages of these two nations. English is the predominant language spoken in the country. While there exist other languages such as Chinese and French, English is the most widely spoken language (Trung & Van, 2020). The primary objective of the present study was to investigate the cultural aspects of Vietnam and Malaysia within the framework of educational settings.

There is a substantial body of literature pertaining to language and culture; however, certain gaps persist within this literature. The current investigation aims to address these gaps, specifically focusing on the following aspects: 1) the examination of a model encompassing factors such as second language acquisition, familiarity with religious beliefs, understanding of social behavior, familiarity with traditions and customs, and cultural richness, particularly within the contexts of Vietnam and Malaysia. Notably, this model has not been tested in recent times 2) Sabiq et al. (2022) and Abdullaev (2021) examined the relationship between second language acquisition and religious beliefs across various countries and time periods. However, the present study expands upon this research by incorporating additional variables and utilizing a sample set 3) Kennedy et al. (2016) and Alavi, Dashtestani, and Mellati (2022) conducted research to explore the relationship between second language acquisition and understanding of social norms across various nations and time periods, however, the present study has also examined this issue, along with other variables, utilizing a sample set, 4) Imambayeva et al. (2023) and Abduramanova and Rasulmetova (2020) have investigated the relationship between second language acquisition and familiarity with cultural traditions and customs across various countries and time periods. In their respective studies, 5) Mo, Zhao, and Tang (2023) and Munandar and Newton (2021) examined the relationship between knowledge of religious beliefs and cultural richness across various nations and time periods. However, the present study aims to further explore this relationship by incorporating additional variables, 6) Lobo and Greenland (2017) and Arrak, Kaasa, and Varblane (2020) conducted research on the relationship between knowledge of social behavior and cultural richness in various nations and time periods. However, the present study aims to explore this nexus, along with other variables, using a new sample set. In their respective studies, 7) Wood (2019) and Yu and Pirnazarov (2020) examined the relationship between knowledge of traditions, customs, and cultural richness across various countries and time periods. However, the present study aims to further investigate this relationship, taking into account additional variables, specifically focusing on Vietnam and Malaysia, and

utilizing a new sample set. In previous studies, [Ferro and Serra \(2021\)](#), [Capriyanti \(2023\)](#) and [Bagga, Gera, and Haque \(2023\)](#) examined the mediating effects of knowledge of religious beliefs, social behavior, customs, and traditions in various relationships. However, the current investigation aims to further explore the mediating role of knowledge of religious beliefs, social behavior, customs and traditions, in addition to language and culture.

Literature Review

People from various regions across the globe engage in international migration, relocating from one nation to another for a multitude of purposes, including educational pursuits, entrepreneurial endeavors, and leisurely travel. Learning a second language for the purpose of travel is a prevalent challenge encountered by individuals. There exist multiple elements that influence the acquisition of a second language, and religious views constitute one such component. Academic research has posited a substantial correlation between religious beliefs and the acquisition of a second language. In the present study, [Sabiq et al. \(2022\)](#) investigated the potential relationship between language acquisition and geographical location in relation to individuals' beliefs. The study was conducted on the population of Indonesia. The study employed a sample size of 250 students for data collection. The data sample was obtained through the use of questionnaires. In order to facilitate analysis, the study employed the ANOVA analysis methodology. The findings derived from the analysis indicate a significant correlation between language acquisition and geographical location, specifically within the context of beliefs in Indonesia. In a similar vein, [Abdullaev \(2021\)](#) conducted research pertaining to the challenges encountered in the process of acquiring a second language. The study was conducted on the population of Uzbekistan. The participants engaged in a discussion regarding many elements that contribute to significant challenges encountered throughout the process of acquiring a second language. These aspects include interlanguage, fossilization, anxiety, socio-cultural influences, aptitude, motivation, and environmental factors. Therefore, drawing from the existing literature, the paper formulated the following hypothesis:

H1: *There is a nexus between second language learning and knowledge of religious beliefs.*

The behavior shown by people across different regions of the world exhibits significant variation. There exist multiple factors contributing to this phenomenon, including religious beliefs, environmental influences, and adherence to societal norms. This behavior significantly contributes to the acquisition of a second language. In the present study, [Kennedy et al. \(2016\)](#) investigated the potential relationship between a social robot's behavior and the process of language acquisition. The study was conducted on the population of Malaysia. The research employed a sample size of 67 youngsters. The collection of the sample data was facilitated through the utilization of questionnaires. In order to facilitate analysis, the study adopted an alternative strategy analysis. The findings derived from the investigation indicate a strong correlation between the presence of a social robot and its impact on behavior and language acquisition. In a similar vein, the study conducted by [Alavi, Dashtestani, and Mellati \(2022\)](#) examined the challenges, disruptions, and transformations encountered by individuals when they engage in second language acquisition during the Covid-19 pandemic. The study was conducted on the population of Iran. The study employed a sample size of 17 participants for data collection. The collection of sample data was accomplished by the administration of interviews with the selected group of learners. The study findings indicate that learners encounter several challenges during the process of acquiring a second language, with social behavior being identified as one of these obstacles. Therefore, drawing from the existing body of literature, the paper formulated the following hypothesis:

H2: *There is a nexus between second language learning and knowledge of social behavior.*

Language serves as a mirror of a society's cultural aspects, encompassing the physical surroundings, living conditions, social awareness, mentality, national identity, lifestyle, customs, ethics, values, attitudes, and overall perspective of its people. In the present study, [Imambayeva et al. \(2023\)](#) investigated the potential relationship between traditions, conventions, and the acquisition of a second language. The study was conducted on the population of Kazakhstan. The study's findings indicate that in a nation where the national language differs from the student's home country, several elements such as traditions and conventions significantly influence the acquisition of a second language. Customs and traditions are integral components of a given culture and hold significant importance in the process of acquiring a second language. [Abduramanova and Rasulmetova \(2020\)](#) conducted a study to investigate the potential relationship between culture, specifically in the form of traditions and practices, and second language acquisition. The study's findings indicate that in a place where the native language differs from that of the students' origin, cultural elements such as traditions and conventions significantly influence the process of acquiring a second language. Therefore, drawing from the existing literature, the paper formulated the following hypothesis:

H3: *There is a nexus between second language learning and knowledge of traditions and customs.*

Religious beliefs are among the various aspects that influence the cultural dynamics of a certain society. Scholarly literature has posited that there exists a substantial connection between religion and culture. In the present study, [Munandar and Newton \(2021\)](#) conducted an investigation to examine the potential existence of a connection between areas in terms of belief systems and cultural practices. The study was conducted on the populace of Indonesia. The study employed a sample size of 300 students. The collection of the sample data was facilitated through the use of questionnaires. In order to facilitate analysis, the study utilized the thematic analysis approach. The findings derived from the analysis indicate a strong correlation between geographic locations and the manifestation of belief systems and cultural practices, with a specific focus on Indonesia. In a study conducted by [Mo, Zhao, and Tang \(2023\)](#), the researchers investigated the potential interconnectedness across regions in terms of belief systems and cultural practices. The study was conducted on the Chinese population. The research conducted was mostly focused on theoretical aspects. The study's findings indicate a significant correlation between regions and their respective belief systems and cultural practices, with a special focus on China. Therefore, drawing from the existing literature, the paper formulated the following hypothesis:

H4: *There is a nexus between knowledge of religious beliefs and cultural richness.*

The cultural wealth of a nation is influenced by a multitude of elements, including but not limited to customs, traditions, religious beliefs, and socioeconomic dynamics. Language has a key role in facilitating the exchange of culture. Scholarly literature has posited that there exists a noteworthy connection between social behavior and culture. In the present study, [Lobo and Greenland \(2017\)](#) examined the potential relationship between consumer behavior in the context of purchasing and cultural factors. The study was conducted on the population of Vietnam. The study employed a sample size of 682 individuals who were engaged in shopping activities. The data sample was obtained through the use of questionnaires. In order to facilitate analysis, the study employed the regression analysis methodology. The findings derived from the investigation indicate a strong correlation between consumer behavior in the context of purchasing and cultural factors. [Arrak, Kaasa, and Varblane \(2020\)](#) conducted a study to investigate the potential relationship between culture and entrepreneurial behavior. The study was conducted on the population of Germany. The study employed a sample size of 4019 entrepreneurs for analysis. The collection of the sample data was facilitated through the use of questionnaires. In order to facilitate analysis, the study utilized the multiple linear regression (MLR) analysis approach. The findings derived from the investigation indicate a strong correlation between culture and entrepreneurial behavior. Therefore, drawing from the existing literature, the paper formulated the following hypothesis:

H5: *There is a nexus between knowledge of social behavior and cultural richness.*

Every country across the globe possesses distinct customs and traditions that are intricately intertwined with its geographical surroundings, religious beliefs, and various other relevant variables. The existing body of literature suggests that traditions and practices are significant contributors to the cultural abundance of a given nation. In the present study, [Wong et al. \(2019\)](#) investigated the potential relationship between culture and entrepreneurial behavior. The study was conducted on the population of Germany. The research employed a sample size of 4019 individuals who identified as entrepreneurs. The collection of the sample data was facilitated through the use of questionnaires. In order to facilitate analysis, the study utilized the Multiple Linear Regression (MLR) analysis approach. The results derived from the investigation indicate a significant correlation between culture and entrepreneurial behavior. In a study conducted by [Yu and Pirnazarov \(2020\)](#), the researchers investigated the potential relationship between culture and traditions, and customs. The study was conducted on the demographic of the African Church. The results of the research indicate that the church, through its practices and traditions, plays a significant role in enhancing cultural richness. Therefore, drawing from the existing body of literature, the paper formulated the following hypothesis:

H6: *There is a nexus between knowledge of traditions and customs and cultural richness.*

The acquisition of a second language is a crucial aspect for individuals who relocate to nations where the language spoken differs from their native tongue. There are a multitude of factors that exert influence on individuals' acquisition of a second language, including cultural and environmental elements inside their respective countries. In this scenario, religious beliefs serve as influential variables that aid individuals in surmounting these challenges. According to the existing literature, it has been suggested that religious beliefs have the potential to function as mediators. In the present study, [Capriyanti \(2023\)](#) examined the potential mediating role of belief in the structure of religion in relation to religious consciousness. The study was conducted on the population of Indonesia. The study's findings suggest that religious belief has the potential to serve as a mediator. Therefore, drawing from the existing literature, the paper formulated the following hypothesis:

H7: *Knowledge of religious beliefs mediate the nexus between second language learning and culture richness.*

Understanding social behavior is a significant determinant for pupils everywhere. The role of behavior is crucial for students in attaining various objectives, such as acquiring proficiency in a second language. The

existing body of literature suggests that social behavior has a mediating role. In this particular study, [Ferro and Serra \(2021\)](#) examined the potential mediating role of social behavior in the association between climatic conditions and the spread of pandemic diseases. The study was conducted on the Chinese population. The results of this study suggest that social behavior plays a crucial role in mediating the relationship between climatic conditions and the spread of pandemic illnesses. Therefore, drawing from the existing literature, the paper formulated the following hypothesis:

H8: *Knowledge of social behavior mediates the nexus between second language learning and culture richness.*

The acquisition of a second language is often influenced by various factors, such as the socio-cultural context of the country, the availability of educational resources, and the attitudes and behaviors of language learners. In the present situation, the influence of factors such as the traditions and customs of the country is of significant importance. The existing body of literature suggests that conventions and traditions serve as mediators. In the present study, [Bagga, Gera, and Haque \(2023\)](#) conducted an investigation to examine the potential mediating role of culture, manifested through traditions and customs, in the relationship between transformational leadership and change management. The study was conducted on the population of India. The study's findings suggest that social behavior plays a crucial role in mediating the relationship between climatic conditions and the spread of pandemic illnesses. Therefore, drawing from the existing literature, the paper formulated the following hypothesis:

H9: *Knowledge of traditions and customs mediate the nexus between second language learning and cultural richness.*

Research Methods

This article examines the influence of second language acquisition on individuals' understanding of religious beliefs, social behaviour, and cultural traditions and customs. Additionally, it explores the potential mediating role of knowledge in religious beliefs, social behaviour, and cultural traditions and customs in the relationship between second language acquisition and cultural richness in Vietnam and Malaysia. The core data for this study was obtained through the use of survey questionnaires administered to students and teachers at second-language learning institutions in Vietnam and Malaysia. The variables in this study are operationalized using specific measurement items. For instance, second language learning is assessed using a set of five items derived from [Dang's \(2019\)](#) research. Knowledge of religious beliefs is measured using a scale consisting of six items adapted from the work of [Wong et al. \(2019\)](#). Similarly, knowledge of social behavior is assessed using a set of four items extracted from the study conducted by [Obrenovic et al. \(2020\)](#). Knowledge of traditions and customs is measured using a scale consisting of five items taken from the research of [Hoaihongthong and Kwiecien \(2022\)](#). Lastly, cultural richness is evaluated using a set of four items adapted from [Yu and Xu's \(2019\)](#) study.

The participants in the study were chosen to be students and teachers. The questionnaires were sent to the participants by a combination of in-person visits and electronic mail. In Vietnam, a total of 543 surveys were distributed, whereas in Malaysia, around 546 surveys were distributed. After a duration of one month, a total of 290 valid responses were obtained from participants in Vietnam, while 294 valid responses were collected from participants in Malaysia. The response rates for these legitimate responses are 53.41 percent and 53.85 percent, respectively. Additionally, the study examines the relationships between variables using smart-PLS. According to [Hair Jr, Howard, and Nitzl \(2020\)](#), the utilization of this tool involves the examination of primary data and the generation of optimal results through the application of intricate models and extensive datasets. Furthermore, the research employed a single independent variable referred to as second language learning (SLL). Additionally, the study incorporated three mediating variables, namely knowledge of religious beliefs (KRB), knowledge of social behavior (KSB), and knowledge of traditions and customs (KTC). Lastly, the study assessed the impact of these variables on the dependent variable, culture richness (CLR). The structures depicted in [Figure 1](#) are provided.

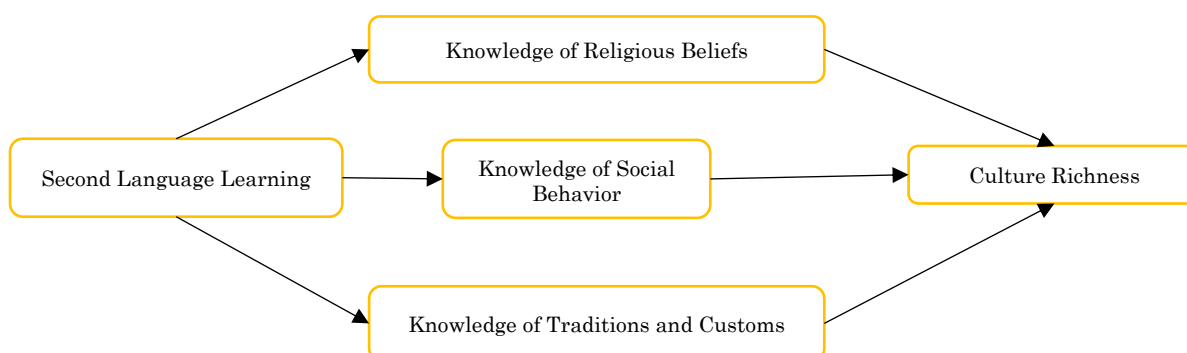


Figure 1: *Theoretical framework*

Research Findings

This study examines the convergent validity of the Vietnam data by employing Alpha and composite reliability (CR) measures, revealing that the obtained values exceed the threshold of 0.70. Furthermore, the assessment includes the utilization of average variance extracted (AVE) and factor loadings, whereby the observed values of outcomes surpass a threshold of 0.50. The aforementioned values demonstrated sound convergent validity. The results are presented in [Table 1](#).

Table 1: *Convergent validity (Vietnam)*

Constructs	Items	Loadings	Alpha	CR	AVE
Cultural Richness	CLR1	0.842	0.897	0.928	0.765
	CLR2	0.912			
	CLR3	0.882			
	CLR4	0.859			
Knowledge of Religious Beliefs	KRB1	0.905	0.878	0.908	0.626
	KRB2	0.853			
	KRB3	0.709			
	KRB4	0.660			
	KRB5	0.745			
	KRB6	0.845			
Knowledge of Social Behavior	KSB1	0.850	0.756	0.860	0.673
	KSB2	0.847			
	KSB4	0.760			
Knowledge of Traditions and Customs	KTC1	0.899	0.923	0.942	0.764
	KTC2	0.926			
	KTC3	0.895			
	KTC4	0.806			
	KTC5	0.839			
Second Language Learning	SLL1	0.791	0.798	0.868	0.621
	SLL2	0.807			
	SLL3	0.785			
	SLL4	0.785			
	SLL5	0.769			

This study examines the convergent validity of Malaysian data by utilizing Alpha and CR as measures. The obtained results indicate that the values exceed the threshold of 0.70. Furthermore, the assessment also includes the utilization of Average Variance Extracted (AVE), with factor loadings and exposed values of outcomes surpassing the threshold of 0.50. The observed values demonstrated sound convergent validity. The results are presented in [Table 2](#).

Table 2: *Convergent validity (Malaysia)*

Constructs	Items	Loadings	Alpha	CR	AVE
Cultural Richness	CLR1	0.763	0.756	0.791	0.588
	CLR2	0.619			
	CLR3	0.703			
	CLR4	0.703			
Knowledge of Religious Beliefs	KRB1	0.935	0.925	0.943	0.734
	KRB2	0.854			
	KRB3	0.726			
	KRB4	0.960			
	KRB5	0.748			
	KRB6	0.890			
Knowledge of Social Behavior	KSB1	0.950	0.936	0.959	0.887
	KSB2	0.929			
	KSB4	0.946			
Knowledge of Traditions and Customs	KTC1	0.876	0.925	0.943	0.770
	KTC2	0.928			
	KTC3	0.772			
	KTC4	0.872			
	KTC5	0.928			
Second Language Learning	SLL1	0.928	0.935	0.953	0.834
	SLL2	0.921			
	SLL3	0.902			
	SLL4	0.902			
	SLL5	0.903			

This study evaluates the discriminant validity of the Vietnam data by employing the Heterotrait Monotrait (HTMT) ratio. The findings reveal that the observed values are below the threshold of 0.90. The observed values demonstrated sound discriminant validity. The results are presented in Table 3.

Table 3: Discriminant validity (Vietnam)

	CLR	KRB	KSB	KTC	SLL
CLR					
KRB	0.668				
KSB	0.572	0.642			
KTC	0.808	0.535	0.499		
SLL	0.747	0.762	0.893	0.575	

This study examines the discriminant validity of data from Malaysia by utilizing the HTMT ratio. The findings indicate that the observed values are below the threshold of 0.90. The aforementioned values demonstrated sound discriminant validity. The results are presented in Table 4.

Table 4: Discriminant validity (Malaysia)

	CLR	KRB	KSB	KTC	SLL
CLR					
KRB	0.719				
KSB	0.730	0.638			
KTC	0.466	0.208	0.206		
SLL	0.520	0.233	0.232	0.111	

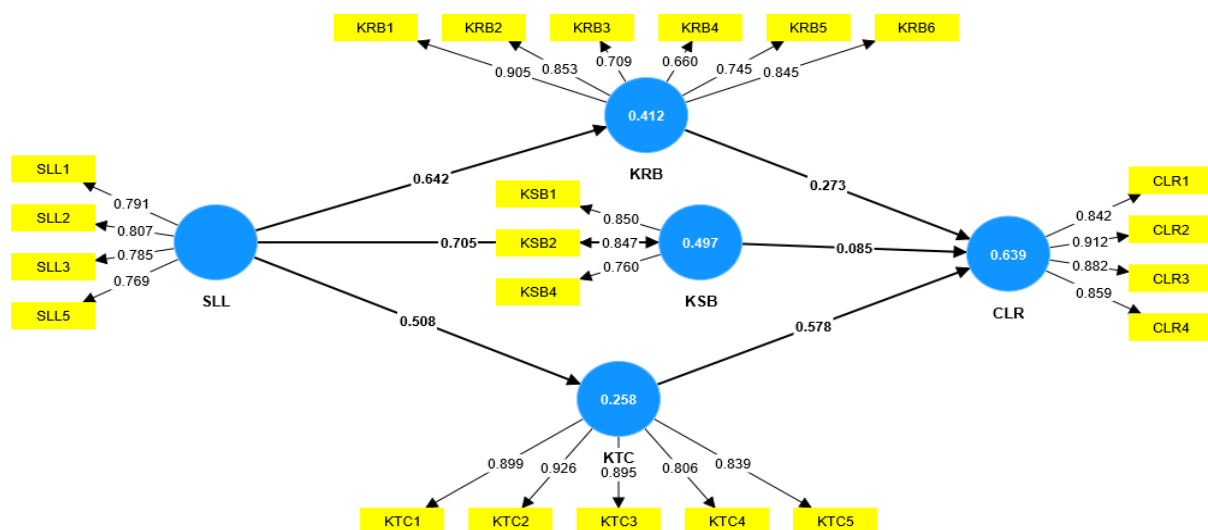


Figure 2: Measurement model assessment (Vietnam)

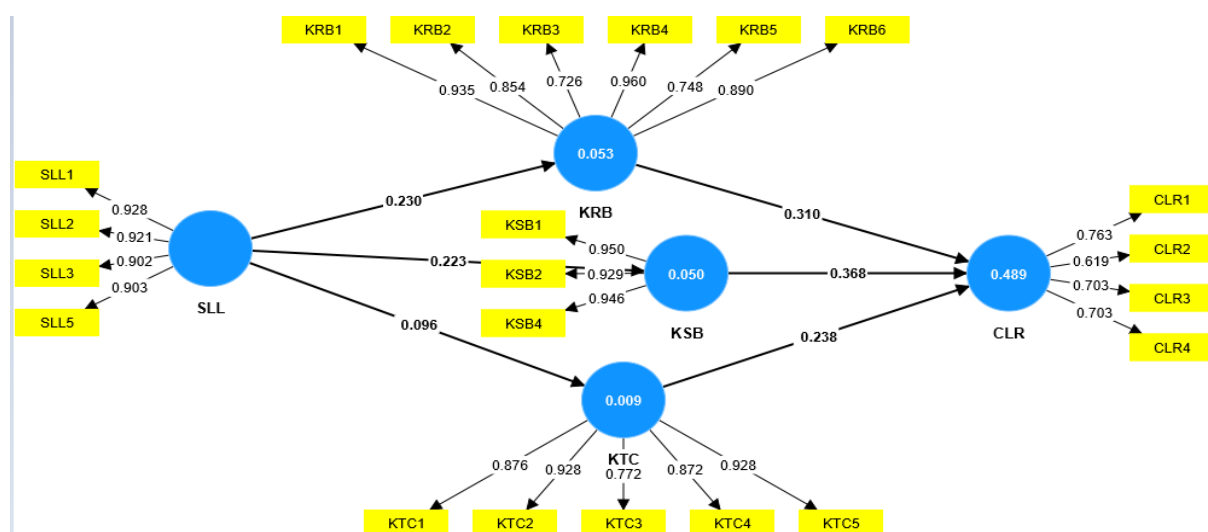


Figure 3: Measurement model assessment (Malaysia)

The findings indicate that the acquisition of a second language has a notable and meaningful influence on individuals' understanding of religious beliefs, social conduct, and cultural practices in Vietnam. These results support the acceptance of hypotheses H1, H2, and H3. Furthermore, the findings of the study indicate a positive correlation between knowledge of religious beliefs, social behavior, and traditions and customs, and the level of cultural richness in Vietnam. These results support the acceptance of hypotheses H4, H5, and H6. The aforementioned relationships are presented in Table 5.

Table 5: Direct path analysis (Vietnam)

Relationships	Beta	Standard deviation	T statistics	P values
KRB -> CLR	0.273	0.047	5.863	0.000
KSB -> CLR	0.085	0.039	2.209	0.028
KTC -> CLR	0.578	0.040	14.603	0.000
SLL -> KRB	0.642	0.035	18.139	0.000
SLL -> KSB	0.705	0.035	20.213	0.000
SLL -> KTC	0.508	0.044	11.543	0.000

These results indicate that the acquisition of a second language has a notable and statistically significant influence on individuals' understanding of religious beliefs and social behavior in Malaysia, hence supporting hypotheses H1 and H2. Furthermore, the findings of this study indicate a positive correlation between knowledge of religious beliefs, social behavior, traditions, and customs, and cultural richness in Malaysia. This supports the acceptance of hypotheses H4, H5, and H6. The aforementioned relationships are presented in Table 6.

Table 6: Direct path analysis (Malaysia)

Relationships	Beta	Standard deviation	T statistics	P values
KRB -> CLR	0.310	0.054	5.754	0.000
KSB -> CLR	0.368	0.061	6.013	0.000
KTC -> CLR	0.238	0.053	4.500	0.000
SLL -> KRB	0.230	0.057	4.052	0.000
SLL -> KSB	0.223	0.056	4.010	0.000
SLL -> KTC	0.096	0.065	1.476	0.141

The results also revealed that there is a substantial mediating role of knowledge pertaining to religious beliefs, social behavior, traditions, and customs in the relationship between second language learning and cultural richness in Vietnam. These findings provide support for the acceptance of hypotheses H7, H8, and H9. The aforementioned relationships are presented in Table 7.

Table 7: Indirect path analysis (Vietnam)

Relationships	Beta	Standard deviation	T statistics	P values
SLL -> KTC -> CLR	0.294	0.033	8.802	0.000
SLL -> KRB -> CLR	0.176	0.033	5.298	0.000
SLL -> KSB -> CLR	0.060	0.028	2.133	0.033

The findings of the study indicate that there is a significant relationship between knowledge of religious beliefs and social behavior and second language learning and culture richness in Malaysia. This supports the acceptance of hypotheses H7 and H8. However, the study found that knowledge of traditions and customs does not have a significant mediating effect on second language learning and culture richness in Malaysia, leading to the rejection of hypothesis H9. The aforementioned associations are presented in Table 8.

Table 8: Indirect path analysis (Malaysia)

Relationships	Beta	Standard deviation	T statistics	P values
SLL -> KTC -> CLR	0.023	0.019	1.234	0.218
SLL -> KRB -> CLR	0.071	0.023	3.082	0.002
SLL -> KSB -> CLR	0.082	0.030	2.770	0.006

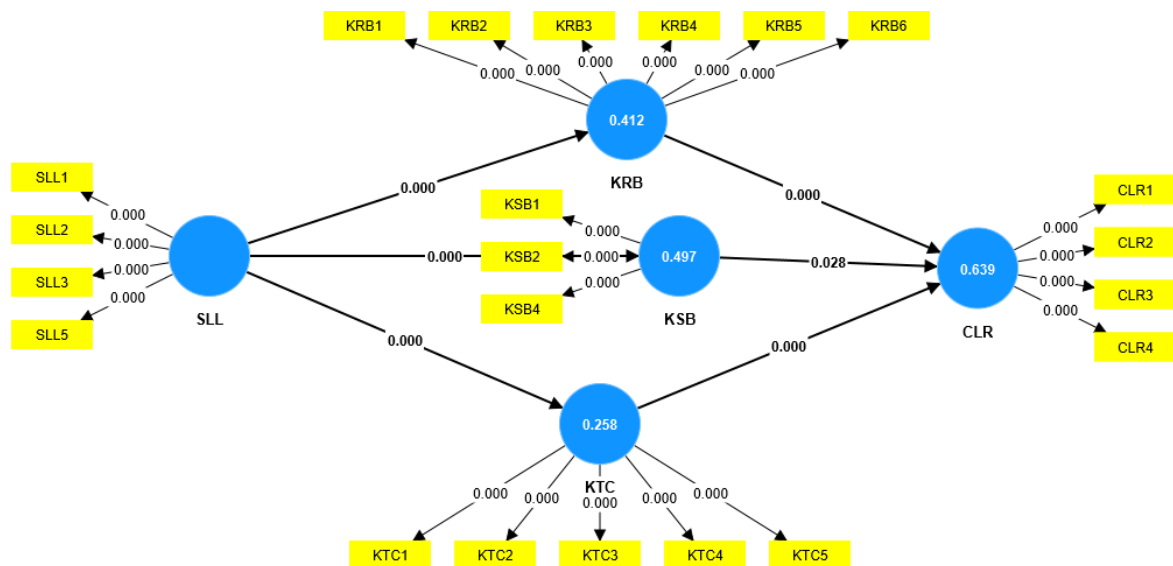


Figure 4: Structural model assessment (Vietnam)

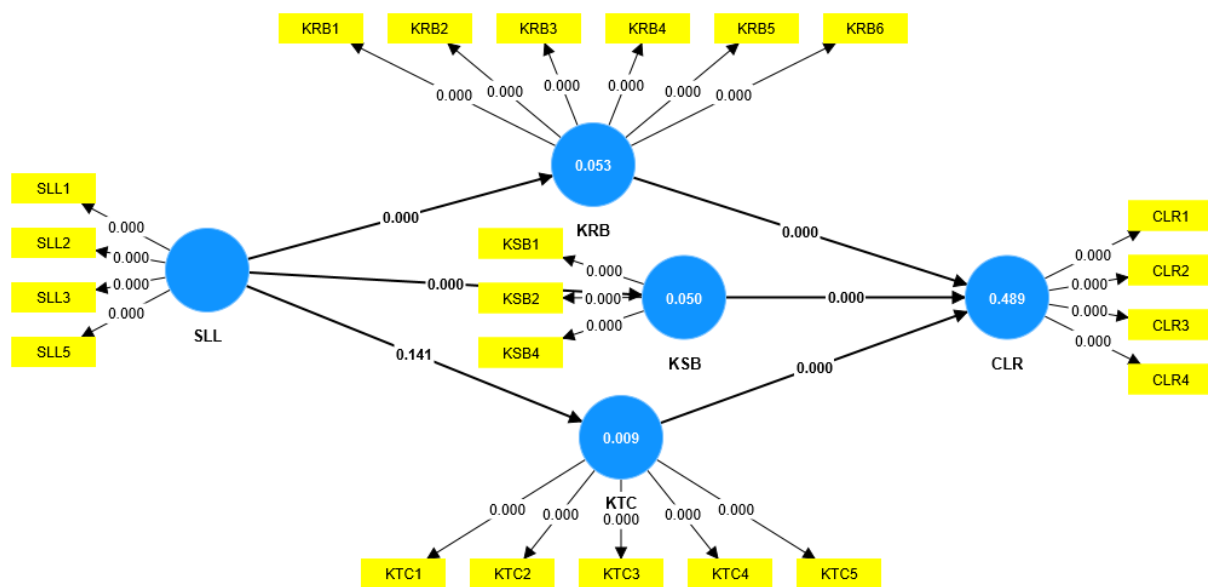


Figure 5: Structural model assessment (Malaysia)

Discussions

The acquisition of a new language has a favorable influence on an individual's religious beliefs. The idea was also supported by Zein et al. (2020). According to the proponents, the acquisition of a new or additional language facilitates both access to and comprehension of the source language. Numerous religious texts, like the Torah, Quran, and Bible, are composed in diverse languages, and the process of translating these texts may not fully capture their profound essence. Acquiring a comprehensive understanding of these holy texts can be facilitated through the study of their native language. The acquisition of several languages can also foster effective communication across diverse cultural and religious contexts, so promoting values such as tolerance, interfaith dialogue, and respect for a wide range of religious beliefs. Furthermore, it promotes the active participation of individuals in meaningful dialogues with individuals of diverse religious backgrounds, thereby fostering an environment of harmony and mutual comprehension

Teng and Zhang (2020) provided more support for the concept that second language acquisition has a beneficial influence on one's understanding of social behavior. According to their perspective, acquiring proficiency in a foreign language allows individuals to actively participate in many societies and immerse themselves in various cultural contexts. People possess the capacity to gain profound understanding and comprehension of the cultural practises, principles, and rituals of diverse nations originating from varying backgrounds. This not only enhances the depth of comprehension but also augments cultural awareness. The acquisition of a new language enhances individuals' linguistic skills and concurrently elevates their self-

assurance when engaging with a diverse range of individuals. Being bilingual or multilingual can result in a diverse range of information and perspectives.

Tursunovich (2022) provided more support for the concept that second language acquisition has a favorable impact on the preservation and transmission of traditions and customs. According to their assertions, the acquisition of a second language has the potential to facilitate individuals' immersion in cultures distinct from their own. This phenomenon has the potential to provide a deeper understanding of the cultural practices, rituals, social expectations, and belief systems prevalent within many societies. The individuals engaged in an examination of cultural allusions, which are regarded as the distinctive characteristics of a particular language, in order to cultivate a comprehension of the traditions and customs associated with the country or region. Bilingual individuals gain exposure to traditions and conventions through observations and direct experiences as they engage in conversations.

The possession of knowledge regarding religious beliefs has a beneficial influence on the cultural richness of Malaysia and Vietnam. The hypothesis was also supported by Rezaei, Jafari-Sadeghi, and Bresciani (2020). According to their perspective, religious belief assumes a pivotal role in shaping cultural rites, customs, and practices. Understanding these beliefs plays a crucial role in the preservation and transmission of significant cultural elements, encompassing cultural expressions, regional narratives, and the art of storytelling. Religious doctrines emphasize interdependence and cohesion among individuals. This particular component has the potential to foster collaboration among individuals and facilitate worldwide connections, so enabling collective engagement with shared concerns and ultimately contributing to a culturally enriched global society. The possession of knowledge on social behavior has a favorable influence on the cultural diversity observed in Vietnam and Malaysia. The notion was also supported by Wang et al. (2019). Social behaviour encompasses the customary practises, norms, and values that regulate interpersonal interactions within a particular cultural context, as per their assertion. The manifestation of social behaviour facilitates individuals in comprehending cultural disparities through the cultivation of empathy and sensitivity. This results in the reduction of conflicts, ethnocentrism, and misunderstandings.

The awareness and acceptance of traditions and customs have a beneficial effect on the cultural diversity of Vietnam and Malaysia. Ergashev and Farxodjonova (2020) provided additional support for this hypothesis. As per their assertions, the acquisition of cultural and traditional knowledge plays a pivotal role in safeguarding cultural or communal heritage. This body of knowledge encompasses several aspects such as customs, rituals, arts, and other related domains. By adhering to and appreciating these customs, society is able to effectively preserve historical significance. The acquisition of knowledge pertaining to diverse cultures fosters comprehension and cultural acceptance by motivating individuals to engage with the distinctions that render each nation or society distinctive. The understanding of religious beliefs serves as a constructive intermediary factor in the relationship between second language acquisition and cultural enrichment. The theory was also supported by Altinay et al. (2021). According to their assertion, a comprehensive understanding of religious beliefs contributes to a deeper comprehension of the cultural legacy of a certain community. This facilitates their comprehension of the societal, moral, and ethical underpinnings that form the foundation of cultural values and practices. The acquisition of knowledge regarding religious beliefs fosters an appreciation for and acceptance of cultural variety, as learners get an understanding of other belief systems, hence cultivating tolerance towards varied customs and practices.

The understanding of social behavior serves as a beneficial intermediary factor in the relationship between second language acquisition and cultural enrichment. Hosseini et al. (2020) have also provided empirical evidence in favour of this idea. According to their assertions, individuals who possess a keen interest in acquiring proficiency in a foreign language not only gain exposure to a novel linguistic system but also actively participate in the cultural milieu within which the language is employed. Language is intricately interconnected with the process of acquiring knowledge and the customs and traditions of a particular society, encompassing various modes of communication, societal conventions, and distinctive cultural subtleties. The understanding and appreciation of traditions and customs serve as a beneficial intermediary factor in the relationship between second language acquisition and cultural diversity. Rodríguez-Izquierdo, Falcón, and Permisán (2020) conducted a study on the topic in question. Additionally, this idea was also substantiated. According to its proponents, individuals undertake the process of acquiring a second language with the primary objective of enhancing their ability to effectively communicate with native speakers of said language. This linguistic medium facilitates the acquisition of vocabulary, grammar, and pronunciation pertaining to a particular language. Individuals actively engage with the cultural aspects linked to a particular language, encompassing customs, rituals, social norms, and traditions.

Implications

This paper provides an analysis of the interconnections between culture and language. Previous research has explored the significance of acquiring a second language, while this paper aims to offer a more comprehensive examination of the interconnections between second language acquisition, familiarity with

religious beliefs, understanding of social behavior, knowledge of traditions and customs, and cultural enrichment. This article suggests that the acquisition of a second language not only provides individuals with exposure to various cultures but also fosters the development of empathy and tolerance towards other cultures. The distinctiveness of each culture is significant, as acquiring knowledge about the habits and beliefs of a different location can foster the establishment of robust intercountry relationships. The outcomes serve as a guiding framework for policymakers in formulating policies pertaining to the cultivation of cultural diversity through the implementation of efficient second language acquisition strategies, as well as the acquisition of comprehensive knowledge regarding religious beliefs, social conduct, and traditional practices. This article posits that familiarity with religious beliefs, social behavior and traditions, and customs serves as an intermediary factor between acquiring a second language and experiencing cultural abundance, hence fostering harmony among individuals.

Limitations

Despite making a valuable contribution to the existing body of knowledge, this study is not without its limits. This study has examined the correlation between second language acquisition and individuals' understanding of religious beliefs, social behavior, and cultural customs. In further studies, scholars may explore the immediate effects on cognitive enhancements, educational benefits, and professional prospects. Furthermore, this essay has employed an understanding of religious ideologies, societal conduct and traditions, as well as cultural norms, to serve as a mediator between a secondary language and the abundance of cultural diversity. In forthcoming times, the use of social and cultural aspects, with language preservation, may serve as a mediator in fostering a symbiotic relationship between a second language and the preservation of cultural richness. Furthermore, the present study has been carried out in developing nations, specifically Vietnam and Malaysia, hence potentially limiting its generalizability to developed countries. In further studies, scholars may explore these variables inside industrialized nations.

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