

# AN OVERVIEW OF STUDIES ON THE DISSEMINATION AND RECEPTION OF DREAM OF THE RED CHAMBER IN MALAYSIA

ZHENZHEN YANG

SCHOOL OF HUMANITIES, UNIVERSITI SAINS MALAYSIA, 11800 MINDEN, PENANG, MALAYSIA

ROSNIDAR BINTI AIN\*

SCHOOL OF HUMANITIES, UNIVERSITI SAINS MALAYSIA, 11800 MINDEN, PENANG, MALAYSIA

BO QUAN

ACADEMIC AFFAIRS OFFICE, HUNAN VOCATIONAL COLLEGE OF SCIENCE AND TECHNOLOGY, 41000  
CHANGSHA, CHINA

JIAJIA LIU

CHANGSHA CULTURAL AND CREATIVE ARTS VOCATIONAL COLLEGE FIELD PLANNING AND  
RURAL REVITALIZATION RESEARCH INSTITUTE, 41000 CHANGSHA, CHINA

---

## ABSTRACT

Chinese literature has played a significant role in shaping cultural identities and fostering literary exchange in multicultural societies, particularly in Southeast Asia. This paper explores the reception of one of China's greatest literary works, *The Dream of the Red Chamber*, within Malaysia's diverse cultural landscape. It examines how the novel is received, interpreted, and adapted, considering cultural identity, socio-economic status, and technological advancements. The study contributes to theoretical discussions on cultural mediation, identity negotiation, and literary transformation in multicultural contexts. Using a comprehensive literature review methodology, the study analyzes existing research on the dissemination of *The Dream of the Red Chamber* in Malaysia, identifying key themes, trends, and divergent perspectives in reception studies. The findings reveal the novel's multifaceted reception, emphasizing the influence of cultural identity, socio-economic factors, and technological progress in shaping readers' interpretations. The study highlights common themes and trends in reception, offering insights into the complexities of cultural exchange and literary transformation in multicultural societies. This review contributes to the existing literature on Chinese literary reception by providing an overview of the novel's dissemination and reception in Malaysia. By examining how cultural identity, socio-economic factors, and technology shape reception dynamics, the study offers valuable insights into the complexities of cultural exchange, identity negotiation, and literary transformation within diverse cultural contexts.

**Keywords:** Chinese literature, *The Dream of the Red Chamber*, Malaysia, Literary reception, Multiculturalism

---

## INTRODUCTION

The Chinese novel "*The Dream of the Red Chamber*," also known as "*The Story of the Stone*," is admired for its complex storyline, several protagonists, and deep study of human emotions. It is one of the Four Great Classical Novels of Chinese literature, along with "*Journey to the West*," "*Romance of the Three Kingdoms*," and "*Water Margin*." Qing author Cao Xueqin penned this in the 18th century. The narrative follows the affluent and important Beijing Jia family as an internal struggle, social degradation, and cultural changes caused their collapse during the Qing dynasty [1]. Love, fate, and transience are explored in "*The Dream of the Red Chamber*"'s intricate plot. The story follows Jia Baoyu, a young aristocrat who seeks intellectual truth amid the Jia estate's wealth and moral decline. Baoyu's eyes show his beloved cousin Lin Daiyu, the exquisite Jia family flower, and Xue Baochai, a woman of dignity and elegance [2]. In the story, love, envy, and dishonesty have fatal repercussions for the people and their families. "*The Dream of the Red Chamber*" is a fascinating story with great cultural and historical worth in Chinese literature. The story shows how Confucian ethics, Taoist philosophy, and Buddhist spirituality interact in 18th-century China. The small sculpture explores complex subjects like family, gender, and social order in Chinese society [3]. The novel's dramatic account of the Jia family's rise and collapse through societal turmoil provides unique insights into human nature and development. In addition, "*The Dream of the Red Chamber*" impacted generations of Chinese and worldwide authors, philosophers, and artists. The work has been transformed into plays, operas, movies, and TV. These masterpieces continuously astound audiences globally despite their fame and timeless

concepts. Its cultural importance and endurance are shown by academic studies and translations into numerous languages.

Cultural interchange, economic activity, and migrant movements between China and the Malay Archipelago have affected Chinese literature in Southeast Asia, notably Malaysia, for millennia [4]. Chinese literature has historically influenced Malaysian culture. Classical and current Chinese literature has influenced Malaysian culture and literature, especially among Chinese. Chinese immigrants' prose, theater, traditional poetry, and fiction affected literature. The novels amused and safeguarded diasporic language, culture, and identity [5]. Malaysia translated Chinese literary masterpieces such as "The Dream of the Red Chamber," "Journey to the West," and "Romance of the Three Kingdoms" to demonstrate their cultural significance and flexibility. Chinese literature inspired Malaysian visual, musical, dramatic, and other arts. The wonderful combination of traditional Chinese aesthetics and local customs and accent make Chinese opera popular among Malaysian Chinese [6]. Chinese instruments and performing arts enrich Malaysian culture and foster cross-cultural understanding. Chinese literature influences Malaysian literature, education, and culture. Chinese-Malaysian authors write on Malaysian society in their language and culture [7]. Filmmakers, playwrights, and artists in Malaysia regularly adapt and reinterpret ancient Chinese literature for modern audiences.

Studying Chinese literature's reception in multicultural Malaysia is essential for several reasons. Its goal is to conserve diasporic literature and culture. Academics may investigate how diverse environments create and accept Chinese literature and how intergenerational discussions and culture, language, and tradition are preserved [8]. Studying how diverse communities spread and absorb Chinese literature offers unique insights into cultural exchange, identity negotiation, and assimilation in different cultures. Translating and reinterpreting Chinese literary masterpieces in multicultural contexts changes them [9]. Cultures influence each other. By studying these behaviors, researchers can learn how different communities negotiate and build cultural identities. The reception and diffusion of Chinese literature across cultures is studied to promote intercultural understanding. Academics can promote intercultural understanding by studying how Chinese literature affects international readers. In multicultural societies, this promotes cultural preservation, diversity, and acceptance. The specific goals of this research are as follows:

1. To examine the distribution of "The Dream of the Red Chamber" in Malaysia, including historical translations, accessibility in Malaysian languages, and marketing efforts across digital, print, and educational media.
2. To analyze how audiences in Malaysia received "The Dream of the Red Chamber". This examination will include reader emotions, interpretations, and cultural changes to the text across cultures.
3. To analyze the factors influencing the reception of "The Dream of the Red Chamber" in Malaysia, including technical improvements, cultural identity, and socioeconomic status.
4. To examine the reception of "The Dream of the Red Chamber" and other Chinese literary works in Malaysia can reveal literary reception dynamics in heterogeneous communities, including shared themes, trends, and diverse perspectives.

The research improves literary reception and cultural exchange theory and practice. This work benefits from cultural mediation and reception theory. Reinterpreting Chinese classics like "The Dream of the Red Chamber," in multicultural Malaysia. This study reveals how literature shapes readers' cultures and viewpoints. Technological developments, cultural identity, and economical conditions are examined. This research examines how technology, translation, and adaptation increase international understanding and conversation, adding to cultural diversity and globalization perspectives. Malaysian perceptions of Chinese literature and its effects on cultural resilience, hybridization, and identity negotiation in mixed cultures are examined. Intended to enrich these presentations. It exposes the complex cultural transformation and interaction processes of globalization. The findings can help policymakers, educators, and cultural practitioners enhance intercultural communication, literary legacy, and cultural exchange in multicultural cultures. Teachers may promote cultural diversity and inclusion by exploring effective approaches to teaching and experiencing Chinese literary classics in multicultural classrooms. This research informs media producers, translators, and adaptors on inclusive, culturally sensitive literary adaptations. Changes should be popular and protect culture. This research also affects literary preservation, cross-cultural communication, and social cohesion and concord in different nations. This research suggests preserving and promoting literary history in diverse Malaysia. Successful, inclusive societies require cultural variety and tolerance. This research affects society outside of academics. The advice promotes cultural variety, inclusiveness, and understanding across civilizations.

## METHODOLOGY

A comprehensive academic literature search was conducted using databases and archives to study how Chinese literature was received and adopted in Malaysia, as shown in Figure 1. The inquiry tried to understand "The Dream of the Red Chamber" in Malaysia's specific context. JSTOR, ProQuest, PubMed, and Google Scholar were used to find scholarly articles, conference papers, and books in literature, cultural studies, and reception theory. Online library catalogs were added to search queries to discover related monographs and articles. Study aims and topic-determined keyword and search phrase selection.

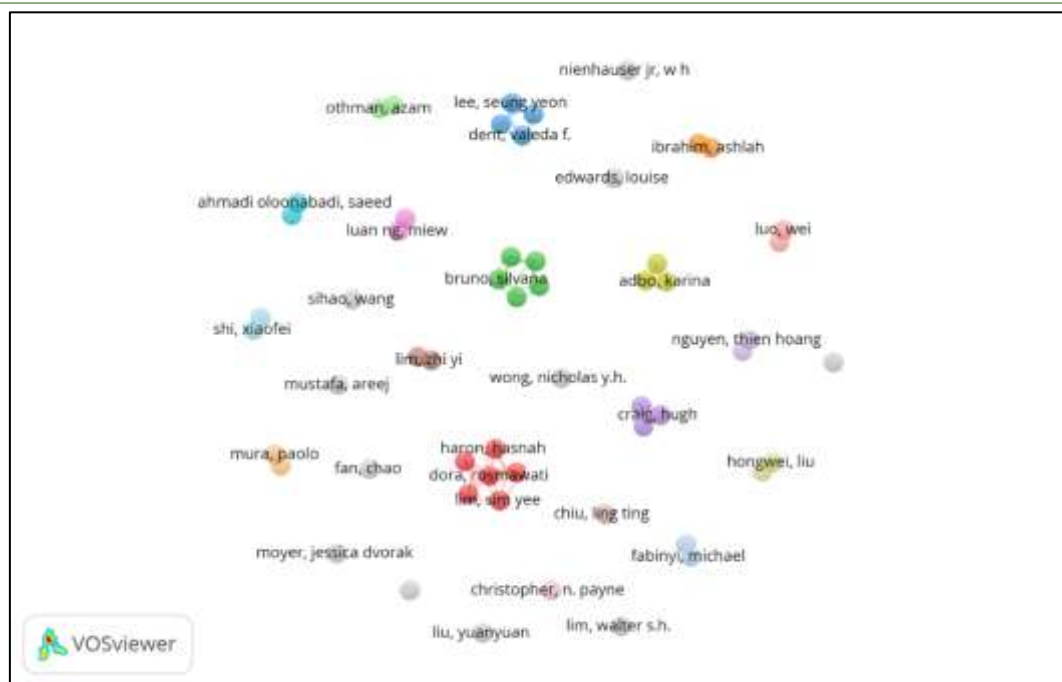


FIGURE 1 Top Authors

These are "The Dream of the Red Chamber," "reception theory," "Chinese literature," "Malaysia," "Chinese diaspora," "cultural adaptation," and "multiculturalism." AND, OR, and NOT were carefully employed to optimize search queries and identify relevant material. To comprehensively evaluate pertinent facts, we utilized "The Dream of the Red Chamber" and "Malaysia," "Chinese literature" and "reception," and "cultural adaptation" or "literary reception." PubMed searches employed controlled vocabulary and MeSH terms (Table 1 and Figure 2). To cover various views, conference papers, reports, and dissertations were searched alongside peer-reviewed academic sources. Current and past literature on the problem was assessed without publication date constraints.

TABLE 1 Keywords Search

Keyword
The Dream of the Red Chamber
Chinese Literature
Reception theory
Malaysia
Chinese diaspora
Cultural adaptation
Multiculturalism

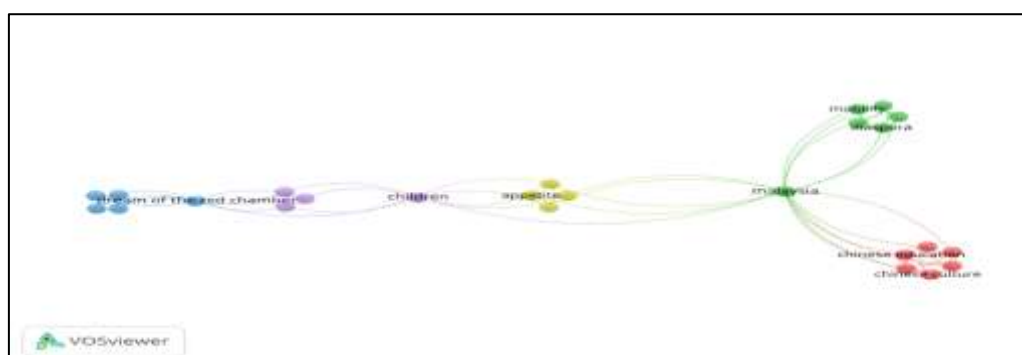


FIGURE 2 Keywords Search

#### Inclusion Criteria

By carefully defining inclusion criteria to guarantee that selected articles fulfilled study subject quality and relevance standards. Research articles from 2019–2024 were chosen to discuss Chinese literature in Malaysia. This time offers cutting-edge study on disciplinary trends. How Chinese literary treasures like "The Dream of the Red Chamber," were accepted and circulated in Malaysia was also studied. These

research studied how Malaysian cultures interpret and modify novels. They sought to illuminate cross-cultural communication and identity negotiation. The study used only scientific, peer-reviewed papers. This was crucial for evaluating sources' trustworthiness, accuracy, and academic rigor. Experts carefully check peer-reviewed publications to confirm study results (see Table 2).

#### Exclusion Criteria

Setting criteria to eliminate irrelevant or poor materials kept the investigation on track. Starting with the study on Chinese literature distribution in Malaysia, we excluded irrelevant studies. This criterion ensured that our sources would contribute significantly to our understanding of the issue and meet our research aims. Second, our analysis excluded popular and non-peer-reviewed media reports. Even if sources provide useful insights or opinions, they may not fulfill academic integrity and scientific openness criteria for research. The study used only peer-reviewed sources for data analysis and interpretation.

**TABLE 2 Inclusion and Exclusion Criteria**

Criteria	Inclusion	Exclusion
Publication Time Frame	Studies published from 2019 to 2024	Studies published outside the specified time frame
Focus	Studies focusing on the reception and dissemination of Chinese literary works in Malaysia, particularly "The Dream of the Red Chamber"	Studies not directly related to the reception or dissemination of Chinese literature in Malaysia.
Type of Publication	Peer-reviewed articles and academic publications	Non-peer-reviewed sources or popular media articles

#### Data Extraction and Analysis

Malaysians embrace and promote Chinese literature, such as "The Dream of the Red Chamber," according to the data extraction and analysis technique. Three methods were needed to explore the research situation fully. Every study that met inclusion requirements was thoroughly examined. Authors, years of publication, research methodology, major findings, and theoretical frameworks were collected after each study. Classifying data enabled additional analysis. Literary themes and patterns were found using thematic analysis. The purpose was to theme-categorize Malaysian Chinese literature reception and distribution statistics. Repeated issues included translation, cultural adaptation, reception dynamics, and identity negotiation. Multiple research findings and thoughts were combined using theme analysis to depict the topic matter cohesively. This strategy highlighted major literary trends, disputes, and agreement and disagreement. Integrating several academic views and approaches from the selected subject is also required for data synthesis.

## LITERATURE REVIEW

Scholars have long studied international literary transmission. The film "The Dream of the Red Chamber" depicts a complicated 18th-century Chinese-Malaysian cultural interaction. The book's complex literature network must be examined to understand this trip. One of China's Four Great Classical Novels, "The Dream of the Red Chamber" has a complex storyline, well-developed characters, and deep societal critique [10]. Readers across time and space have liked love, fate, and the fall of a legendary dynasty. More problematic is its reception in Malaysia, a country with a diverse cultural environment influenced by Malay, Chinese, Indian, and indigenous traditions. Understanding cultural interaction and integration in Malaysia requires understanding "The Dream of the Red Chamber"'s reception and diffusion [11]. Malaysia and China's historical ties and huge Chinese Malaysian community show the novel's cultural bridge-building potential. Non-Chinese Malaysians' acceptance of Chinese literature shows its cross-cultural relevance and universal themes. Foreign literature's influence on indigenous cultural identities is disputed at cultural exchanges. Critics say Chinese writing, notably "The Dream of the Red Chamber," may harm Malay culture and marginalize Malaysian literature [12]. Concerns exist that famous literary traditions may standardize cultural identities. Malaysian scholars underline the cross-cultural impact "The Dream of the Red Chamber". Reading several literary traditions deepens Malaysia's culture by fostering cross-cultural understanding and respect. They also believe dynamic exchanges and hybridizations from foreign literature enrich local cultures.

#### Historical context of Chinese literature in Malaysia

The history of Chinese literature in Malaysia must begin with understanding the complex cultural interactions and migratory patterns that shaped its spread (Table 3). Large numbers of Chinese immigrated to Malaysia in the 19th and 20th centuries. China's economic opportunities, political instability, and social upheavals drove emigration [13]. Thus, Malaysia and Borneo had wealthy Chinese communities. Authors like "The Dream of the Red Chamber." merchants, intellectuals, and artists moved. Malaysia's rich culture exchanged Chinese literature [14]. Chinese immigration blended Malay, Indian, and indigenous literature in Malaysia.

In syncretic literary styles, Chinese literature was mixed with local concerns and languages to create new works. Malaysian religious literature, periodicals, journalism, and theater reflect Chinese literary traditions[11]. Malay and English translations enabled Chinese Malaysians to communicate. Theatre, or wayang, spread Chinese literature like "The Dream of the Red Chamber." These performances' music and costumes charmed audiences of many ethnicities, confirming Chinese literature's appeal in Malaysia[15]. In Malaysia, religious institutions supported and protected Chinese literature. Buddhism and Taoism had learning centres where people recited and studied old texts. Incorporating Chinese literature enriched Malaysian religious festivities. Malaysian tribes' use of Chinese literature indicates sociopolitical flexibility [16]. Nationalist movements, cultural changes, and technology altered Chinese writing during Malaysia's independence. Vernacular literature's colloquial language and simplified Chinese characters make learning literature easier. Chinese literature flourished when publishing democratization allowed young authors to explore many subjects and styles. Malaysian authors Lee Kok Liang, Li Yongping, and Chuah Guat Eng are noted for their creative Chinese-modern themes. Many obstacles have hindered Chinese literature in Malaysia [17]. Chinese literature, especially among younger generations, is threatened by linguistic obstacles, cultural assimilation, and socioeconomic injustice. Chinese language education has diminished while English has increased in schools, lowering Chinese language skills and cultural identity. Monetizing literature and digital media have transformed reading and viewing habits, endangering established literary genres[18]. Cultural groups, academic institutions, and grassroots bilingualism and cultural diversity initiatives in Malaysia are reviving Chinese literature despite obstacles.

**TABLE 3 Historical context of Chinese literature in Malaysia**

Aspect	Description
Migration Patterns	Significant waves of Chinese migration to Malaysia were driven by economic opportunities and political instability in China.
Cultural Exchanges	Encounters between Chinese migrants and indigenous Malay, Indian, and indigenous cultures led to the intermingling of literary traditions.
Introduction of Literary Works	Chinese migrants bring classical works such as "The Dream of the Red Chamber" to Malaysia.
Mediums of Dissemination	Chinese-language newspapers, theaters (wayang), religious institutions, and festivals serve as platforms for disseminating Chinese literature.
Evolution of Literary Traditions	Adaptation of Chinese literary motifs and themes to Malaysian contexts, resulting in syncretic forms of literature.
Modern Transformations	The emergence of vernacular literature, nationalist movements, and digital media reshape the landscape of Chinese literature in Malaysia.
Challenges and Preservation Efforts	Language policies, cultural assimilation, and socio-economic disparities pose challenges to the preservation and promotion of Chinese literature.
Contemporary Initiatives	Cultural organizations, educational institutions, and grassroots initiatives strive to revitalize Chinese literary traditions in Malaysia.

Previous studies on Chinese literature reception in Malaysia Scholarship on the complex interaction between literature and culture is needed to understand how Malaysians read and adapt Chinese literary masterpieces. The Malaysian adaptation of Chinese literary masterpieces, like "The Dream of the Red Chamber," has been thoroughly researched. The investigations reveal cultural interchange and identity formation. Much research has studied how Malaysians study Chinese literary classics [19]. Studies include cultural translation, identity negotiation, and intercultural aesthetics. These studies examined literature, history, and culture to determine how many civilizations gain literature. The adaptation and reception of "The Dream of the Red Chamber" have been widely discussed, notably in Malaysia [20]. This famous Chinese story has inspired countless literary, dramatic, and film versions worldwide. Academics have studied "The Dream of the Red Chamber"'s attractiveness and timeless themes in numerous cultural contexts. Moyer, (2020) and Van Tran and Nguyen, (2022) have studied "The Dream of the Red Chamber" and international literature. These studies examine how the novel has traveled globally and how it attracts readers from different cultures and promotes cross-cultural understanding. Researchers examined Malaysians' "The Dream of the Red Chamber" opinions. Lee Su Kim, Wong Phui Nam, and Tan Yeow Wooi investigated the the book's influence on Malaysian and Chinese literature and culture[21]. These works examine how Malaysian literary traditions reinterpreted "The Dream of the Red Chamber" to show the intricate relationship between Malaysian and Chinese cultures. Reader response theory, textual analysis, and reception history show that Malaysian readers respond to the novel's themes of love, fate, and social dynamics across languages and nations. Malaysian visual arts, drama, and opera scholars have examined "The Dream of the Red Chamber" [14]. Scholars say these versions remain faithful to the original while respecting Malaysian culture. This research helps Malaysians reconsider the book. Academic studies have likened "The Dream of the Red Chamber" to "Journey to the West" and "Romance of the Three Kingdoms." These studies demonstrate how Malaysia's literary scene has been strengthened by Chinese literature.



Malaysian scholars researched "The Dream of the Red Chamber" and adaptation, translation, and literary canon. Literary scholars and translators have analyzed the difficulties of translating "The Dream of the Red Chamber" into numerous languages and cultures. They focused on translators as cross-cultural mediators.

### THEORETICAL FRAMEWORKS

To explain cultural reception and adaptation, academics utilize theoretical frameworks. This shows them how multicultural Malaysians read Chinese classics. Literary and cultural reception theory explains how readers make sense of texts in different cultures (as illustrated in Table 4). Cultural adaptation theories explain complicated identities and cultural interchange. Cultural appropriation and literary differences are explained by these principles. The reader-response theory stresses literary involvement. [22] reception theory questions the idea that books have one meaning. Instead, it emphasizes literary interpretation. Reception theory states that readers' social origins, experiences, and viewpoints influence their reading. Reception, The Malaysian literature reception of Chinese literary masterpieces like "The Dream of the Red Chamber", may be explained by theory. Scholars might investigate reader responses, historical reception, and cultural context to understand Malaysian novel interpretations [23]. This method emphasizes literary analysis's flexibility and readers' responsibility. Cultural adaptation theories provide new literary translation and international adaptation methods. Cultural adaptation theories examine text adaptation through translation, hybridity, and transculturation. These ideas emphasize cultural interaction's transformative and innovative effects, challenging the adaptation originality-integrity dichotomy [24]. Cultural adaptation theories explain how multicultural Malaysia adapts Chinese classics to local sensibilities and identities. Malaysian "The Dream of the Red Chamber" versions are faithful and localized. Chinese-Malaysian cultural history is dynamic, as shown by language translation, problem recontextualization, and style modifications [25]. Culture adaptation theories stress cultural resistance and negotiation, helping diasporic or oppressed individuals create cultural identities and autonomy despite prevailing cultural forces. Malaysian Chinese writers, filmmakers, and artists have recovered and represented culture via "The Dream of the Red Chamber" adaptations. Chinese literature influenced Malaysian diversity.

**TABLE 4 Theoretical Framework**

<b>Theoretical Framework</b>	<b>Description</b>	<b>Application in Chinese Literature Reception in Malaysia</b>
Reception Theory	Emphasizes the active role of the reader in interpreting and appropriating literary texts. - Focuses on the diverse ways in which readers engage with and make sense of texts. - Acknowledges the influence of readers' socio-cultural backgrounds and perspectives.	Examines how Malaysian readers interpret and respond to Chinese literary classics like "The Dream of the Red Chamber." - Considers reception histories, reader responses, and cultural contexts to uncover diverse meanings attributed to the novel.
Cultural Adaptation Theories	Examines how texts are adapted and transformed across cultural boundaries. - Emphasizes processes of localization, appropriation, and intertextuality. - Highlights adaptation as a form of cultural negotiation and resistance.	Explores how "The Dream of the Red Chamber" is adapted to resonate with Malaysian cultural sensibilities and identities. - Considers linguistic translation, thematic recontextualization, and stylistic modification in adaptations of the novel. - Recognizes adaptations as acts of cultural reclamation and expression by Malaysian Chinese communities.

### RESULTS

Dissemination of "The Dream of the Red Chamber" in Malaysia

The book's translation history, Malaysian availability, print and online marketing, and media adaptations have hampered "The Dream of the Red Chamber" dissemination in Malaysia. The translation history shows efforts to make it intelligible to multilingual Malaysians. Adding Mandarin, Cantonese, Hokkien, and English translations from Malaysia has substantially improved the work. The printed and digital translations have been carefully adjusted to reflect the source material's language, culture, and regional sensibility. Cultural groups, publishers, and translators worked hard to introduce "The Dream of the Red Chamber" to Malaysia. The work is online, in print, and in instructional tools. Chinese media in Malaysia serialize chapters, articles, and disputes over the book, keeping it popular. Internet forums, social media, and e-books have also made the novel more accessible. Malaysians can pick from many book formats and translations in digital libraries and online stores. Malaysian universities mention "The Dream of the Red Chamber" in textbooks, anthologies, and study guides. Teaching the novel will preserve its cultural significance by

teaching future Malaysians its themes, characters, and narrative styles. Media popularized "The Dream of the Red Chamber" in Malaysia. Presenting people, places, and stories in TV, movies, radio dramas, and plays makes text more tangible. Malaysian fans love this show's 1987 Hong Kong TVB and 2010 Mainland China CCTV versions for their outstanding production quality and intriguing stories. These versions exposed the story to new and returning fans. Fan networks, discussion boards, and fan-generated material demonstrate how media adaptations affect text. Over nations and languages, "The Dream of the Red Chamber" has captivated all ages and backgrounds.

#### Reception of "The Dream of the Red Chamber" in Malaysia

Malaysia's particular environment makes "The Dream of the Red Chamber"'s numerous readings and reader reactions culturally valuable and appealing. The story's richness and many characters amaze readers and explore love, fate, and societal structures. Malaysian readers, especially Chinese ones, link the novel's themes of social hierarchy, fleeting interests, and familial relationships to their society. The local significance of "The Dream of the Red Chamber" is also shown by Malaysian audiences' cultural adaptations and reinterpretations. Malaysian culture and identity illuminate the novel's themes and characters in these adaptations. These include literature, drama, music, and visuals. Malaysian playwrights and writers have adapted "The Dream of the Red Chamber" using local accents, mythology, and rituals. This has created Malaysian-relevant hybrid interpretations. Beyond its intended audience, "The Dream of the Red Chamber" has inspired Malaysian literature, arts, and culture. This novel's themes, motifs, and storytelling methods have influenced Malaysian authors, artists, and thinkers to develop unique works that reflect current civilization. By exploring basic human emotions, the work has contributed to Malaysian cultural debate on societal change, personal identity, and belonging.

#### Reader Responses and Interpretations

Malaysian audiences lauded "The Dream of the Red Chamber" for its literary brilliance, vast subject matter, and deep investigation of the human mind. The work's honest portrayal of people and places and exploration of complicated human relationships and societal processes keep readers engaged. Malaysian readers relate to the novel's depiction of familial bonds, filial piety, and modernization vs tradition, mirroring Malaysian Chinese culture. Readers interpret "The Dream of the Red Chamber" differently based on culture and experience. Malaysian readers may compare the Jia family's dream world to their own family and society. Different generations and linguistic communities in Malaysia may see the novel differently, depending on gender, socioeconomic status, and culture.

#### Cultural Adaptations and Reinterpretations

Malaysians have reworked "The Dream of the Red Chamber" for local conditions. These literary, dramatic, musical, and visual arts adaptations provide Malaysians new insights into the novel's topics and characters. Malaysian authors recreated "The Dream of the Red Chamber" utilizing local history, mythology, and culture. The hybrid interpretations attempt to deeply connect Malaysian viewers. With fresh stage designs, choreography, and music, musicals and plays have adapted "The Dream of the Red Chamber". Malaysian theater and performing arts groups have adapted the novel into dance, opera, and stage productions that blend Chinese and Malaysian styles. The outcome is engaging theatrical experiences that transcend culture and draw audiences.

#### Influence on Malaysian Literature, Arts, and Cultural Discourse

The novel "The Dream of the Red Chamber" influenced Malaysian literature, arts, and culture. The novel's exploration of grief, mortality, and love illuminates Malaysian identity, belonging, and societal transformation. Literary rules and narrative methods help Malaysian writers generate authentic books about Malaysian life. Artists and scholars utilize book themes. Due to its popularity, researchers, educators, and cultural critics in Malaysia use the book in identity, literature, and history discussions. The literary classic "The Dream of the Red Chamber" depicts Malaysian society's intricate interpersonal relationships, modernism and tradition, family and community. The visual, performing, and cinematic arts and literature are affected. It promotes innovative ideas and creative expressions that improve Malaysia's cultural heritage.

## DISCUSSION

An investigation of "The Dream of the Red Chamber"'s reception in Malaysia's multicultural context shows how economic, cultural, and technological factors affect readers' perceptions and modifications. Understanding these aspects is crucial to understanding the novel's reception and cultural impact in Malaysia. Culture shapes Malaysians' views of "The Dream of the Red Chamber". Chinese Malaysian viewers view the book as a literary and cultural homage. Malaysian Chinese readers admire the novel's depiction of impermanent dynasties, hierarchical civilizations, and fleeting ideals [26]. They see parallels between the Jia family's fiction and their lives. "The Dream of the Red Chamber" also responds to Malaysia's multiculturalism. Non-Chinese readers might use their culture to compare the work to universal human

experiences. Cultural identities determine how Malaysians view the play. Socioeconomic status affects "The Dream of the Red Chamber"'s cultural and literary reception in Malaysia. Based on location, money, schooling, and social position, readers can examine the e book [27]. Books, libraries, and cultural activities may also make the novel less complicated to study in towns than inside the usa (Table 5). Wealthy readers may also view the work differently based totally on their lifestyle reviews. Economic elements may additionally have an effect on media intake and adaption. Theater, film, and different cultural activities may be extra reachable to wealthy audiences. Malaysians view "The Dream of the Red Chamber" otherwise because of technical advances that have expanded literary and cultural sources. E-books, boards, and digital platforms make novels greater on hand [28]. Different organizations can now debate the object. Technology has made media versions of the book famous and converting reader sentiments. Internet streaming, TV, and movies have made the ebook available to non-literate Chinese. Technological advancement influences novel reception otherwise because of socioeconomic constraints on virtual assets.

**TABLE 5 Comparative Analysis of Findings**

Aspect	"The Dream of the Red Chamber"	Other Chinese Literary Works in Malaysia
Prominence in Malaysian Cultural Discourse	Holds a prominent place in the Chinese literary canon; admired for nuanced portrayal of interpersonal relationships and exploration of human emotions	Appreciated alongside other classics such as "Journey to the West," "Romance of the Three Kingdoms," and "Water Margin"; it resonates with shared cultural values and heritage.
Role of Translation and Adaptation	Translations and adaptations bridge linguistic and cultural barriers; make work accessible to Malaysian readers while infusing local nuances	Translation strategies and adaptation techniques vary; and reflect diverse approaches to mediating reception within Malaysian contexts
Impact of Media Adaptations	Television series, films, and stage productions shape cultural reception, bring works to wider audiences and influence reader perceptions.	Media adaptations vary in fidelity and creativity; contribute to the popularity and cultural resonance of literary classics.

Another similar topic is how media variations of traditional Chinese literature have an effect on Malaysian audiences (as shown in Table 6). Stage, radio, television, and cinema variations have altered these works' cultural reception (Table 6). We can see how extraordinary media have addressed the equal trouble, from revolutionary reimaginings for Malaysian audiences to actual retellings. Investigating how Malaysian audiences react to media versions of famous Chinese literary works may light up this difficulty.

**TABLE 6 Common Themes and Trends**

Theme	Common Themes and Trends
Role of Translation and Adaptation	Translation and adaptation mediate reception; bridge linguistic and cultural barriers.
Impact of Media Adaptations	Media adaptations shape cultural reception; influence reader perceptions and interpretations.
Influence of Socio-Cultural Factors	Socio-cultural factors shape reception dynamics; reflect changing tastes, preferences, and cultural identities.

Many factors influence Malaysian perceptions of Chinese literature and movements (Table 7). Reception studies investigate and comprehend work reception dynamics using various theoretical frameworks, approaches, and areas of interest. The cosmopolitan milieu, ethnic diversity, and colonial influence in Malaysia complicate the reception of Chinese literature. Furthermore, diaspora, globalization, and shifting migration and mobility patterns affect Malaysian reading of Chinese literature. Researching the historical reception of Chinese literature can reveal Malaysian readers' changing tastes, preferences, and cultural identities.

**TABLE 7 Divergent Perspectives**

Aspect	"The Dream of the Red Chamber"	Other Chinese Literary Works in Malaysia
Focus of Reception Studies	Focus on nuanced portrayal of interpersonal relationships and exploration of human emotions.	Studies examine themes of heroism, loyalty, and moral integrity; reflect shared cultural values and heritage.
Contextual Differences	The cultural and socio-political context of Malaysia adds complexity; characterized by multiculturalism, ethnic diversity, and colonial history.	Reception is influenced by broader socio-cultural factors; globalization, diaspora, and changing patterns of migration and mobility.



Examining "The Dream of the Red Chamber"'s reception in Malaysia's multicultural setting illustrates how economic, cultural, and technical issues influence readers' opinions. Understanding these characteristics is key to understanding the novel's reception and cultural influence in Malaysia. Culture influences Malaysians' "The Dream of the Red Chamber" perspectives. Chinese Malaysians saw the book as a cultural and literary tribute [29]. Malaysian Chinese readers admire the novel's depiction of impermanent dynasties, hierarchical civilizations, and fleeting ideals. They see parallels between the Jia family's fiction and their lives. "The Dream of the Red Chamber" also responds to Malaysia's multiculturalism. Non-Chinese readers might use their culture to compare the work to universal human experiences. Cultural identities determine how Malaysians view the play. Socioeconomic status affects "The Dream of the Red Chamber"'s cultural and literary reception in Malaysia [7]. Based on area, money, education, and social position, readers can read the book. Books, libraries, and cultural activities may make the novel easier to read in cities than in the country. Wealthy readers may view the work differently based on their life experiences. Economic factors may affect media intake and adaption. Theater, film, and other cultural activities may be more accessible to rich audiences. Malaysians view "The Dream of the Red Chamber" differently due to technical advances that have increased literary and cultural resources [30]. E-books, forums, and digital platforms make novels more accessible. Different groups can now debate the article. Technology has made media versions of the book popular and changed reader sentiments. Internet streaming, TV, and movies have made the book accessible to non-literate Chinese. Technological advancement affects novel reception differently due to socioeconomic constraints on digital resources.

## CONCLUSION

Malaysian multiculturalism, identity creation, and literary growth are shown in "The Dream of the Red Chamber"'s reception and adaptation. Reception studies, translations, media adaptations, and reader involvement show Malaysian readers understand and change the work. The study shows that "The Dream of the Red Chamber" is vital to Malaysian culture since it appeals to all ages and ethnicities. Languages and nations discuss love, fate, and society. This lets readers evaluate life and thoughts. The work expertly weaves familial relationships, societal structures, and the transience of worldly desires into a magnificent tapestry of human emotions that evoke strong reader responses. This research also stressed the importance of technological development, translation, and adaption for "The Dream of the Red Chamber" in Malaysia. Language-cultural communication involves interpreters, intermediaries, and adaptors. Their contributions preserve local elements while making art accessible to a large audience. Technology helps readers understand, analyze, and relate to the book's topics and characters. Technological advancement, cultural identity, and socioeconomic inequality affect "The Dream of the Red Chamber" in Malaysia. Social class, culture, and personal experience shape Malaysian readers' reactions to the work. These factors assist scholars in understanding cultural exchange, identity navigation, and literary transformation across cultures.

## LIMITATIONS AND FUTURE DIRECTION

### Limitations

This study has limitations despite its significance. Please note that the research only analyzed "The Dream of the Red Chamber" in Malaysia. One literary work in a specific cultural milieu was the focus. This technique allowed for a deep study of reception dynamics, although it may not have fully captured Malaysia's complex literary reception, which includes several texts and cultural elements. Further research can broaden the listed literary works and examine their reception in Malaysian culture. Mainly on secondary sources and literature, the study may have been limited in breadth and depth. Despite efforts to include scholarly publications, books, and internet archives, gaps may remain. Surveys, interviews, and focus groups may help future researchers understand readers' responses and perceptions. The study ignored audience reception and media influence and concentrated on textual analysis and reception history. Textual analysis enhances "The Dream of the Red Chamber," yet it may not capture reader feelings and perceptions. Future research may include qualitative interviews, quantitative surveys, and media content analysis to understand reader involvement and reaction.

### Future Direction

Based on the study's findings and limitations, more research may be advised. Examine Malaysians' views on other Chinese literature to conclude. This may involve examining how various cultures read, interpret, and modify literature. Scholars may better comprehend Malaysian literature reading and contribute to cross-cultural literary interchange by studying more literary works. Emerging media technologies may affect Malaysian Chinese literature in future studies. Social media, online networks, and digital platforms allow buyers to acquire previously unavailable literary and cultural products. How digital technology influences reader engagement, interpretation, and adaptation can teach researchers about literary reception in the digital age. Malaysian literary history and cultural interchange may benefit from this research. Multidisciplinary research on Malaysia's literature, culture, and society is needed. Anthropology, sociology, and cultural

studies can examine how social, political, and economic forces shape literary works and cultural identities, values, and beliefs. This multidisciplinary approach may illuminate Malaysian Chinese literature's complicated links. This enhances knowledge of literary dynamics across civilizations. Future study should compare reception studies to understand how Malaysia's varied cultures consume Chinese literature. Scholars can compare reader responses and adjustments across racial, language, and geographical boundaries. This method shows cultural interchange and identity negotiation in distinct societies. Comparative studies may reveal how cultural mediation, adaptation, and translation affect literary reception across cultures. This can illuminate Malaysian and other cross-cultural literature interactions.

**FUNDINGS:** This research was supported by the Key Project of Hunan Provincial Social Science Fund: Cultural Study of the Lianshui River Basin (Project No. 22WTB06).

**CONFLICT OF INTEREST:** The authors declare that there is no conflict of interest regarding the publication of this paper.

**AUTHOR CONTRIBUTIONS:** Zhenzhen Yang conducted the literature review and wrote the initial draft of the manuscript. Rosnidar Binti Ain supervised the research, provided critical revisions, and served as the corresponding author. Bo Quan contributed to data collection and contextual analysis. Jiajia Liu assisted in manuscript editing and formatting. All authors have read and approved the final version of the manuscript.

**ETHICS APPROVAL:** This study is based on a review of existing literature and does not involve any human participants or animal subjects. Therefore, ethical approval was not required.

**DATA AVAILABILITY:** No new data were created or analyzed in this study. Data sharing is not applicable to this article.

#### ABBREVIATIONS

- PRC – People's Republic of China
- TV – Television
- AR – Augmented Reality
- EFL – English as a Foreign Language
- JSTOR – Journal Storage (digital library)
- MeSH – Medical Subject Headings
- ICT – Information and Communication Technology

#### AI ACKNOWLEDGMENT

The authors acknowledge the use of Quillbot and Grammarly for paraphrasing, grammar checking, and sentence structuring. These tools were used to enhance language clarity and readability without altering the originality or intellectual contribution of the manuscript. While the authors acknowledge the usage of AI, they maintain that they are the sole authors of this article and take full responsibility for the content therein, as outlined in COPE recommendations.

#### REFERENCES

1. Zhao, E.Y. The known ending: narrative closure and reading experience in *Dream of the Red Chamber*. *Int. Commun. Chin. Cult.* 2023; 10:171–179.
2. Fan, C. Research on relationships of characters in the *Dream of the Red Chamber* based on co-word analysis. *ICIC Express Lett. Part B: Appl.* 2020; 11:1–8.
3. Zhu, H.; Lei, L.; Craig, H. Prose, verse and authorship in *Dream of the Red Chamber*: A stylometric analysis. *J. Quant. Linguist.* 2021; 28:289–305.
4. Moyano, J.; Pili, A.; Nieto-Julián, J.E.; Della Torre, S.; Bruno, S. Semantic interoperability for cultural heritage conservation: Workflow from ontologies to a tool for managing and sharing data. *J. Build. Eng.* 2023; 80:107965.
5. Liu, Y. Visual representation of calligraphy in Chinese movie poster titles. *Asia-Pac. J. Conver. Res. Interchange* 2023; 9:349–361.
6. Qiu, Y.; Luo, W. Investigation of the effect of flipped listening instruction on the listening performance and listening anxiety of Chinese EFL students. *Front. Psychol.* 2022; 13.
7. Shi, X.; Wang, L. Wasted innocence: Children and childhood in Cao Xueqin's *Dream of the Red Chamber*. *Int. Res. Child. Lit.* 2021; 14:199–212.
8. Hongwei, L.; Supinda. Effect of meta-cognitive listening teaching instruction and awareness on Chinese high school students. *Educ. Adm. Theory Pract.* 2022; 28:51–59.
9. Nienhauser, W.H. Jr. Qu Yuan and company: A note on translating the *Chuci*. *Chin. Lit. Essays Artic. Rev.* 2022; 44:245–258.

10. Moyer, J.D. The ethos of expansion in *Dreaming Again of the Red Chamber*. In: *Woman Rules Within*. Brill; p. 161–199.
11. Christodoulakis, N.; Carulla, C.V.; Adbo, K. Perezhivanie and its application within early childhood science education research. *Educ. Sci.* 2021; 11.
12. Mura, P.; Yuen, K.L. “Turning rebellion into money” – An ethnography on Malaysian punk mobilities and tourism. *Tour. Manag.* 2019; 71:226–233.
13. Song, A.Y.; Fabinyi, M. China’s 21st century maritime silk road: Challenges and opportunities to coastal livelihoods in ASEAN countries. *Mar. Policy* 2022; 136:104923.
14. Lim, W.S.H. China, Malaysia, and millennial diasporic identity in Tash Aw’s *The Face and Five Star Billionaire*. *J. Postcolon. Writ.* 2021; 57:593–606.
15. Mustafa, A. Perception of American English allophonic variant // by Arabic speakers in an EFL context. *3L Lang. Linguist. Lit.* 2019; 25:127–142.
16. Ng, M.L.; Lee, Y.B. Chinese cultural preservation, identity and community: Examining the roles of *Sin Chew Daily* in bridging Chinese education, cultural and religious rights of the Chinese community in Malaysia. *Pertanika J. Soc. Sci. Humanit.* 2020; 28.
17. Zakaria, M.F.; Ibrahim, A. Chinese civilization in Malaysia: History and contribution. *J. Soc. Sci. Humanit.* 2021; 5:1–6.
18. Lim, Z.Y.; Ng, M.H. A comparative study of Chinese language curricula for lower secondary education in China and Malaysia. *Muallim J. Soc. Sci. Humanit.* 2021; :31–47.
19. Wang, S. Citation of Han Fu in Shijing exegetical works. *J. Chin. Humanit.* 2022; 8:116–142.
20. Zhu, H.; Lei, L.; Craig, H. Prose, verse and authorship in *Dream of the Red Chamber*: A stylometric analysis. *J. Quant. Linguist.* 2021; 28:289–305.
21. Shi, X.; Wang, L. Wasted innocence: Children and childhood in Cao Xueqin’s *Dream of the Red Chamber*. *Int. Res. Child. Lit.* 2021; 14:199–212.
22. Noguerón-Liu, S. Expanding the knowledge base in literacy instruction and assessment: Biliteracy and translanguaging perspectives from families, communities, and classrooms. *Read. Res. Q.* 2020; 55:S307–S318.
23. Wong, N.Y.H. Li Zishu’s hidden transcripts of post-1970s Malaysia: Literature and religion in Land of Floating Customs. *Wasafiri* 2023; 38:67–76.
24. Goodman, G.; Dent, V.F.; Tuman, D.; Lee, S.Y. Drawings from a play-based intervention: Windows to the soul of rural Ugandan preschool children’s artistic development. *Arts Psychother.* 2022; 77.
25. Payne, C.N. Situationality in tropical Malaysia: A literary sense of place in Ng Kim-chew’s fiction. In: *Ecocriticism and Chinese Literature*. Routledge; 2022. p. 194–206.
26. Chiu, L.T. A new page of literati painting from Singapore and Malaysia: A study of Chen Wen Hsi and Chung Chen Sun. *Translocal Chin. East Asian Perspect.* 2021; 15:93–130.
27. Othman, A.; Ruslan, N. Intercultural communication experiences among students and teachers: Implication to in-service teacher professional development. *J. Multicult. Educ.* 2020; 14:223–238.
28. Ahmadi Oloonabadi, S.; Baran, P. Augmented reality participatory platform: A novel digital participatory planning tool to engage under-resourced communities in improving neighbourhood walkability. *Cities* 2023; 141:104441.
29. Moyer, J.D. The ethos of expansion in *Dreaming Again of the Red Chamber*. In: *Woman Rules Within*. Brill; 2020. p. 161–199.
30. Edwards, L. Aestheticizing masculinity in Hongloulou: Clothing, dress, and decoration. In: *Dream of the Red Chamber*. Routledge; 2022. p. 29–44.