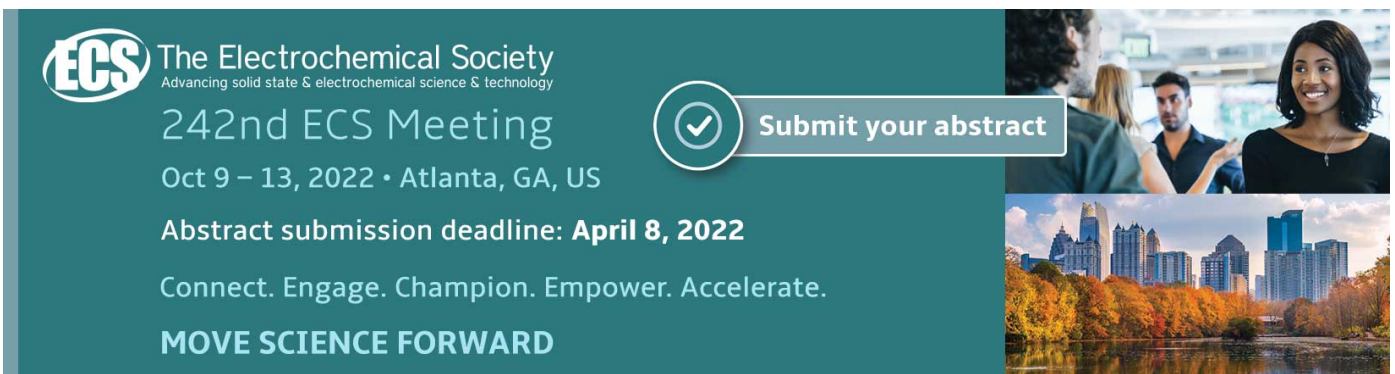


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# Knowledge, Attitudes and Practices of Youths Towards the Intangible Cultural Heritage Elements of Dusun Ethnic in Malaysian Environment

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**Abstract.** The continuity of the cultural heritage left by the previous generation is highly dependent on the new generation, especially the youth. Youth is a link to the legacy left behind. Therefore, this study aims to examine the extent of youths' knowledge, attitudes, and practices on the elements of the intangible cultural heritage of the Dusun ethnic group in Sabah, Malaysia. The research method used is quantitative with a survey research approach using a questionnaire instrument. The respondents consisted of 384 youths from the Dusun ethnic group aged 15 to 40 years. The data analysis methods used are descriptive and inferential analysis. The findings of the study showed that the level of knowledge of the intangible cultural heritage of the Dusun race among youths in Sabah for oral tradition (Moderate), lifestyle (High) and traditional dress (Moderate). Stages of oral tradition attitudes (High), lifestyle (High) and traditional clothing (High). Meanwhile, the level of practice of oral tradition (Moderate), lifestyle (Moderate) and traditional dress (Moderate). As for the analysis of differences, there is no significant difference for the variables of knowledge and practices of the intangible cultural heritage of the Dusun race between male and female youths. However, the attitude variables showed that there were significant differences between male and female youth. Pearson correlation analysis found a relationship between knowledge and attitude (Strong); knowledge with practice (Strong), and attitude with practice (Moderate). Implications from the study indicate that there are still variables that need improvement, especially in terms of knowledge. High knowledge is very important because it will affect the attitudes and practices of the youth.

## 1. Introduction

Intangible cultural heritage is one of the main components in the element of heritage. According to [1], cultural heritage is divided into three categories: tangible, intangible, and natural. Intangible cultural heritage is different from other cultural heritage because of its nature which cannot be seen with the naked eye and cannot be touched, but its existence can be felt. Among the examples of intangible cultural heritage are language, customs, lifestyle, music, art, dance, and others [2].

Elements of intangible cultural heritage were also brought in the World Heritage Convention, which took place in 1972. All intangible or intangible heritage elements had to be listed to be recognized as world heritage resources. In 2019, a total of 1121 cultural heritages were listed in the World Heritage List as a world heritage [3]. As one of the member countries, Malaysia has also sent some elements of cultural heritage to be recognized at the world level. This is because Malaysia has a rich source of cultural heritage that is born from the diversity of races, ethnicities, and sub-ethnic groups who live here, especially the intangible cultural heritage. There are three main races in Malaysia, namely Malays, Chinese, and Indians, which form a plural society and dozens of ethnic and sub-ethnic groups living in Peninsular Malaysia, Sabah and Sarawak. This society has formed a



diversity of lifestyles, customs, and dialects (languages) that are a source of intangible cultural heritage [4].

Unique ethnicities and sub-ethnicities found in the Eastern Region of Malaysia, namely Sabah and Sarawak. In Sarawak, the most dominant ethnic group is Dayak, and in Sabah, it is Dusun. However, this study focuses on the Dusun ethnic group in Sabah only. The Dusun ethnic has a variety of unique cultural variations with its history of community formation. Behaviour that was initially seen as a culture or habit of a group of people in a locality eventually became symbolic of racial identification for that group. From generation to generation, this heritage is practised so that it remains a specific ethnic identity. The specific identity is eventually recognized as the absolute right of race or ethnicity [5].

However, since the world has shifted to this age of globalization, the intangible cultural heritage has been increasingly forgotten. The younger generation is increasingly unaware of their racial and ethnic identities [6]. They are more comfortable living a modern life without being bound by customs, taboos and so on. Looking at the situation, this article aims to examine the extent of knowledge, attitudes and practices of youths towards the intangible cultural heritage of the Dusun ethnic group in Sabah. Looking at the previous studies, the younger generation's knowledge regarding intangible cultural heritage is very low in this digital age [7]. Considering the efforts to preserve this intangible cultural heritage, Malaysia is still far behind China, Japan and Spain [8]. In previous studies, folklore themed on heroism, adventure, self-deception, self-defeating greed, profit-making wisdom, bullying of the weak and the origin of the village name were told orally by the older generation, especially grandmothers and mothers to grandchildren before bed or as entertainment while working in the garden [7] [8]. "Si Kodu-kodu dan Si Kaki-kaki", "Gong Si Kaki-kaki", "Si Pelanduk, Anjing dan Kucing Hutan", "Si Anak-anak, Si Ongkor-ongkor dan Si Kotombiag" and "Luntawasoi" are among examples of 'tangan' or folklore which is also referred to as 'susuyan gulu-gulu' among the people of Dusun Liwan [9]. All the themes highlighted in folklore show the cultural values of the Dusun, especially the Liwan sub-ethnic in the study. At the same time, intangible cultural heritage education involving 'tangan' is seen as a sustainable process of shaping the personality of the younger generation [10]. Studies related to traditional food by [11] show the effect of racial assimilation in Malaysia on the existence of a variety of food types. In general, traditional Malay food uses unique ingredients and cooking utensils from natural sources or obtained from the forest to make it an exciting yet delicious dish. This has also happened in the context of food preparation of traditional Dusun communities where the manufacture of 'linopot' (wrapped rice/nasi bungkus) uses kober leaves, wongihan, and some other types of plant leaves that can be found in the forest as wrappers. However, the transfer of traditional cooking knowledge to the younger generation is no longer active with time. The advent of technology such as electric rice cookers, gas stoves and so on has also led to the lack of knowledge of millennials and generation Z related to traditional cooking methods.

Moreover, according to [12], the Kadazandusun people believe in the existence of Bambarayon (the spirit of paddy) on crop yields, especially paddy. The construction of Kadazandusun and Dusun ethnic identity through paddy cultivation is also based on ritual practices before, during and after paddy cultivation. However, in the study [12], rituals with animistic elements are no longer practised nowadays; instead, they only function as purely symbolic elements. In the Kaamatan festival, the traditional rituals handled by Bobolian (shaman/bomoh) have been replaced by the ceremony of blessing rice seeds by priests or pastors. However, the Kaamatan festival after the paddy harvest is celebrated on 30 to 31 May every year. It can still bring together various aspects of the culture of this race in a unique way through paddy (rice), clothing, music, food, dance, exclusive crafts and so on.

In the context of language, there are about 40 Kadazandusun sub-ethnic groups namely Bonggi, Bundu, Dumpas, Gana, Garo, Idan, Kimaragang, Kolobuan, Lingkabau, Liwan, Lobu, Lotud, Mangkaak, Minokok, Rumanau, Tatana, Tangara, Tidong, Tindal, Tobilung, Tombonuo and several other sub-ethnicities not listed [13]. This sub-ethnic diversity results in the existence of many dialects the effect of pronunciation, vocabulary or grammar according to the respective sub-ethnicities, thus reducing the level of mutual understanding between speakers from different sub-ethnicities. Although the diversity of dialects is also unique in the value of the cultural heritage of a race, this also has a negative angle.

According to [14], most students today use standard language rather than their mother tongue. Mandarin and English are seen to have replaced Chinese dialects such as Cantonese, Hokkien and so on, while standard Malay began to take the place of other Malay dialects. In the case of Indian students, Tamil and English dominate the use of these language variations. Referring to the Expanded Graded Intergenerational Disruption Scale (EGIDS) constructed by [14] in his study, it found that only Iban, Kelantan dialects and Cantonese and Hokkien dialects are still widely spoken. At the same time, Kadazandusun, Punjabi and Baba Malay have been included in the category of endangered heritage languages. Meanwhile, Bahasa Wila (Lowland Semang) and Ple-Temer have become extinct.

Although Kadazandusun language, in particular, is taught in schools as an elective subject, the knowledge related to the oral tradition of this community, especially among the youth, is still very worrying. This is similar to the lack of knowledge and awareness of students about the variations of Malay dialects. As a result, most youths were changed or lost the use of the heritage language to Malay. Studies [14] also pointed out that although some youths can speak at least one language inherited from their parents or grandparents, any study can no longer deny the change of those languages towards the majority language. Meanwhile, a study [15] showed that the knowledge of Dusun language among Dusun students in Brunei is only at a weak to moderate level. [15], are also aware of the threat of extinction of the Dusun language in Brunei due to lack of use among the younger generation. The lack of research and sources of written reference materials, including reading materials, dictionaries and reference books related to Bahasa Dusun is also the cause of this heritage language being less popular than Malay and English.

In addition, [16] said the Dusun community is knowledgeable about the environment, ritual systems, ritual texts, traditional medicine, socio-economic changes, land and water rights issues, etc. The wisdom and views related to the environment, especially the existence of 'guards' in rivers, mountains, caves, 'banir' and rocks, have been taught to Kadazandusun people since childhood, indirectly fostering the attitude of nature conservation among the community [17]. The Kadazandusun community also believes the power of mantras can connect them with the mystical realm and help interact with supernatural powers to get help, so any problem involving supernatural and human elements requires a ritual solution with the recitation of mantras. However, nowadays, practices involving traditional rituals are no longer practised. The marginalization of the elements of intangible cultural heritage in the life of the Dusun community is a bad sign for the survival of the heritage. Therefore, knowledge, attitudes and positive practices among the youth will succeed in preserving cultural heritage in a locality. Among these three domains, knowledge is the fundamental determinant of the preservation of cultural heritage occurring negatively or positively.

## **2. Methodology and Study Area**

This study methodology is quantitative with a survey research approach. The research instrument used is a questionnaire distributed to *Bumiputera* (Dusun Ethnic) youths throughout Sabah.

### *2.1 Study Area*

This study was conducted in the state of Sabah. Sabah is the second largest state in Malaysia, with an area of 73,620 square kilometres with a total population of 3,904,400 people [18]. The number of districts in the state of Sabah is 25 (Figure 1).

### *2.2 Population and Study Samples*

This study used a sample size determination method by [19] with a sampling error of five percent equivalent to a reliability value of 95 percent. Dusun ethnic youths are included in the *Bumiputera* data category, which is 1,098,600 people, equivalent to 53.4 percent of the total (Malaysian Youth Development Research Institute, 2020). Thus, based on the sample size table by [19], the questionnaire should be distributed to a minimum of 384 Dusun youths in Sabah. The distribution of respondents by district can be referred to in table 1.

**Table1.**Number of Study Samples by District

No.	District	Number of Bumiputera Youth in Sabah (People)*	Number of Respondents (People)	Percentage (%)
1	Beaufort	27 300	10	2.48
2	Beluran dan Telupid	33 100	12	3.01
3	Keningau	68 700	24	6.25
4	Kinabatangan	17 000	6	1.55
5	Kota Belud	45 900	16	4.18
6	Kota Kinabalu	138 800	49	12.63
7	Kota Marudu	34 600	12	3.15
8	Kudat	39 000	14	3.55
9	Kunak	16 100	6	1.47
10	Kuala Penyu	9 600	3	0.87
11	Lahad Datu	65 000	22	5.92
12	Nabawan	15 200	5	1.38
13	Papar	55 700	19	5.07
14	Penampang	40 500	14	3.69
15	Pitas	20 400	7	1.86
16	Putatan	25 200	9	2.29
17	Ranau	47 300	17	4.31
18	Sandakan	109 300	38	9.95
19	Semporna	53 600	19	4.88
20	Sipitang	16 300	6	1.48
21	Tambunan	18 600	6	1.69
22	Tawau dan Kalabakan	109 800	38	10.00
23	Tenom	25 700	9	2.34
24	Tongod	15 000	5	1.37
25	Tuaran	50 900	18	4.63
Total		1 098 600	384	100

Source: [18], [20]

### 2.3 Study Instruments

A set of questionnaires was constructed and used to obtain data. The questionnaire is divided into four parts, namely Part A (Respondent Profile), Part B (Knowledge), Part C (Attitude) and Part D (Practice).

### 2.4 Data Analysis

Descriptive analysis was performed to obtain the values of frequency, percentage, mean and standard deviation. For data interpretation, mean score values were used as in table 2. Meanwhile, inferential analysis of t-test and Pearson correlation were used to compare different study sample groups and determine the relationship between variables.

**Table 2.** Mean Score Interpretation

Level of Application	Interpretation	
	Frequency	Mean Score
Low	Not Often	1.00 to 2.33
Moderate	Less Often	2.34 to 3.66
High	Often	3.67 to 5.00

### 3. Results and Discussion

#### 3.1. Respondent's Demographic

Respondents consisted of 384 participants, with 114 (37.5%) male youths and 240 (62.5%) female youths. The age range of respondents divided into four groups, namely 15 to 18 years old 76 (19.8%) people, 19 to 24 years old 108 (28.1%) people, 25 to 30 years old 96 (25%) people and 31 to 40 years old 104 (27.1%) people. The division of this age group was made based on the interpretation of the categories of early youth, middle youth, late youth and late youth or veteran youth by the Malaysian Youth Development Research Institution before the 2019 youth age limit amendment (Yusof et al., 2015). Looking at the education level, it was found that none of the respondents did not go to school. The respondents' level of education is SRP/PMR/PT3 representing 23 (6.0%) people. Meanwhile, respondents with Sijil Pelajaran Malaysia (SPM) academic qualification consisted of 143 (37.2%) people followed by diploma/STAM/STPM as many as 140 (36.5%) and degree/advanced degree 78 (20.3%) people (Table 3).

**Table 3.** Respondent Background

Category	Sub- category	No.	Percentage (%)
Gender	Male	144	37.5
	Female	240	62.5
Age	15 to 18 year	76	19.8
	19 to 24 year	108	28.1
	25 to 30 year	96	25.0
	31 to 40 year	104	27.1
Education Level	SRP/PMR/PT3	23	6.0
	SPM	143	37.2
	Diploma/ STAM/STPM	140	36.5
	Degree/Advanced Degree	78	20.3

#### 3.2 Level of Knowledge, Attitude and Practice

The knowledge of the intangible cultural heritage of the Dusun youths in Sabah is at a moderate to a high level. Oral traditions and traditional dress, in particular, are at a moderate level. Meanwhile, knowledge related to lifestyle is at a high level. The average mean found that 50 (13.0%) respondents have a low level of knowledge of oral tradition, 150 respondents equivalent to 39.1% at the moderate level and the remaining 184 (47.9%) of the sample have a high level of knowledge. The knowledge of the Dusun lifestyle among the youths was low (4.95%), moderate (35.7%), and high (59.4%), respectively, as shown in table 4. Meanwhile, a total of 41 (10.7%) people in the sample know Dusun traditional dress at a low level, followed by 179 (46.6%) people at a moderate level and 164 (42.7%) high level. These findings also support the study [17], primarily related to lifestyle knowledge and approach the findings of the study [15], especially for aspects of knowledge related to oral tradition, which at low to medium levels.

Meanwhile, the level of youths' attitude towards the intangible cultural heritage of the Dusun for all three aspects of oral tradition, lifestyle and traditional dress is more consistent at a high level. The attitude of the youths towards the oral tradition is at a low level of 25 (6.5%) respondents; the moderate level represents 122 (31.8%) people and the high level of 237 people equivalent to 61.7%

percent. Compared to the high average of the level of youth attitudes towards the lifestyle of the Dusun, it was found that 11 (2.9%) people in the sample showed a low level of attitudes, 129 (33.6%) people at the moderate level followed by 244 (63.5%) people in the sample had a level high attitude. In addition, the level of the overall attitude of youths towards the aspect of traditional dress is low for a total of 19 (4.9%) respondents, moderate level represents a total of 137 (35.7%) samples, and the rest showed a high level of attitude of 228 respondents equivalent to 59.4 percent. Thus, the results of this analysis directly support the findings of the study [14] and [15], which asserted that respondents showed a positive attitude in efforts to preserve the cultural heritage of a race.

The attitude of the youth towards the intangible cultural heritage practices of the Dusun also showed consistent analysis results at a moderate level. Moderate levels were seen on the practice variables for all three aspects of oral tradition, lifestyle and traditional dress. This proves the truth of scientific opinion [14] that theory and practice are two different things. This situation can be further seen at the level of oral tradition practice of the respondents, which is low as many as 94 (24.5%) people, medium 155 (40.3%) and high 135 (35.2%) people. Next, a total of 41 (10.7%) respondents showed the lifestyle practices of the Dusun at the low level, followed by the majority of 196 (51%) people at the moderate level and high level represented by 147 (38.3%) people. Finally, practices related to traditional dress among youths for each low level were agreed by a total of 109 (28.4%) respondents, moderate level 181 (47.1%), and high level only represented a minority of 94 (24.5%) people. Thus, the conclusions [14] regarding the existence of theoretical and practical gaps in respondents' answers support this finding.

**Table 4.** Analysis of Knowledge, Attitude and Practices of the Cultural Heritage of Dusun Ethnic Among the Youth

Construct	Low Level		Moderate Level		High Level		Mean	SD	Average Level
	N	%	N	%	N	%			
Knowledge of Intangible Cultural Heritage of Dusun Ethnic									
• Oral Tradition	50	13.0	150	39.1	184	47.9	3.42	0.87	Moderate
• Lifestyle	19	4.9	137	35.7	228	59.4	3.71	0.69	High
• Traditional Dress	41	10.7	179	46.6	164	42.7	3.39	0.78	Moderate
Attitude of Intangible Cultural Heritage Dusun Ethnic									
• Oral Tradition	25	6.5	122	31.8	237	61.7	3.75	0.75	High
• Lifestyle	11	2.9	129	33.6	244	63.5	3.85	0.65	High
• Traditional Dress	19	4.9	137	35.7	228	59.4	3.81	0.82	High
Practices of Intangible Cultural Heritage Dusun Ethnic									
• Oral Tradition	94	24.5	155	40.3	135	35.2	3.10	0.82	Moderate
• Lifestyle	41	10.7	196	51	147	38.3	3.38	0.75	Moderate
• Traditional Dress	109	28.4	181	47.1	94	24.5	2.94	0.97	Moderate

### 3.3 Differences in Knowledge, Attitudes and Practices Based on Gender

The results of the T-test analysis found that there is no significant difference in the level of knowledge of the oral tradition of the Dusun between male and female youths in Sabah. Table 5 shows a summary of the T-test analysis of youth oral tradition knowledge based on gender. This situation also shows that the knowledge of male and female youths about the oral tradition of the Dusun in Sabah is at the same level. This similarity is influenced by two main factors: the efforts to expose youths to oral traditions, especially folklore (tangan-tangan) without elements of gender bias and efforts to preserve aspects of oral traditions through digital medium [7]. Dusun lifestyle knowledge also shows no significant difference in aspects of the level of lifestyle knowledge between male and female youths. The

similarity of the level of knowledge related to this lifestyle is in line with the study [22] that the children of the Kadazandusun are educated with various aspects of beliefs and taboos and various elements of traditional lifestyle childhood. This informal education has never happened by exaggerating one party alone. The level of knowledge of traditional dress between male and female youth also did not significantly differ. In principle, there are no specific studies to support this finding. However, referring to the aspect of traditional education in the study [22], male and female youths in Sabah, in general, are also provided with basic knowledge related to the traditional dress of the Dusun without exaggerating any party. Observations on the wearing of traditional Dusun clothing can be done for both sexes fairly, given that the study sample settled in a locality surrounded by the Dusun community. Not only that, but the complete dress of each sub-ethnic group in the Dusunik family is also often seen worn by the participants of Unduk Ngadau (Beauty Queen) during the Kaamatan Festival in May.

In addition, the analysis of the data in table 5 also shows that there are significant differences for aspects of the level of attitudes towards the oral traditions of male and female youth. This situation proves a difference in attitudes towards the intangible cultural heritage of the Dusun people, namely the oral tradition between male and female respondents. However, no specific study comments on the differences in attitudes towards the oral tradition of the Dusun based on the gender of the respondents. Studies [15] that studied aspects of language for example did not use T-test analysis in their research. However, these differences generally support the findings of a study [23] that emphasized the dominant role of women in the preservation of intangible cultural heritage in Korea. Thus, it can be said that in the context of the Dusun community, the same situation also occurs, giving rise to different attitudes towards oral traditions based on the gender of the youth. At the same time, there are significant differences between male and female youth. This condition stems from the level of activity of only one gender of the respondents in cultural activities as expressed by [23]. In fact, in most cases, the female group shows more positive attitudes towards aspects of the Dusun lifestyle, especially for aspects of traditional food as emphasized in [11].

Next, there is a significant difference in the level of attitude towards the traditional dress of the Dusun between male and female youths. These differences support the findings of a study [23] that emphasized the vital role of women in preserving intangible cultural heritage. This coincides with the opinion [24] that modern humans are very interested in cultural heritage and want to experience past memories, thus creating many tourist spots. The closest examples in the context of this study are Monsopiad Cultural Village, Koisaan Cultural Village and so on. The staff in any cultural village usually wear complete traditional dress while showing various aspects of the people's cultural heritage in the state. This situation can attract female youths to visit these locations and give more exposure to this group, especially in clothing compared to male youths.

Finally, the analysis of intangible cultural heritage practices of the Dusun tribes is based on the gender of the respondents. In general, there was no significant difference in the level of oral tradition practice between male and female youth. Similarities in aspects of oral tradition practice based on gender occur following the study's findings [14] that the theory of knowledge does not always go hand in hand with implementing the practice. A male and female youth can only have extensive knowledge of cultural heritage but choose not to practice it due to various factors such as being against religion and so on. In addition, the sub-construct of lifestyle practices also showed that there was no significant difference in the level of lifestyle practices of the Dusun between male and female youths. This is because the intangible cultural heritage practices of the Dusun people, especially the lifestyle, is often considered irrelevant among the youth regardless of gender. For example, the practices before, during and after farming are widely seen as contrary to the norms of modern life as well as inconsistent with religious teachings. Finally, the sub-construct of the level of traditional dress practice of the Dusun in Sabah also shows no significant difference between male and female youths. In the sub-domain of the intangible cultural heritage of traditional dress, male and female youths have the same level of practice as both gender groups do not indeed wear this traditional dress anymore on ordinary days nor in any festivals.



**Table 5.** Differences in Knowledge, Attitudes and Practices of Dusun Cultural Heritage Based on the Gender of Respondents

Aspects of Difference	Gender	N	Mean	SD	t-Value	Sig. P
Knowledge of oral tradition	Male	144	3.46	0.918	0.743	0.458
	Female	240	3.39	0.843	0.727	
Knowledge of lifestyle	Male	144	3.63	0.776	1.842	0.081
	Female	240	3.76	0.631	1.750	
Knowledge of traditional dress	Male	144	3.40	0.875	0.177	0.866
	Female	240	3.39	0.729	0.169	
Attitudes towards oral tradition	Male	144	3.65	0.820	2.011	0.045
	Female	240	3.81	0.705	1.937	
Attitudes towards lifestyle	Male	144	3.74	0.701	2.462	0.014
	Female	240	3.91	0.614	2.381	
Attitudes towards traditional dress	Male	144	3.62	0.823	3.522	0.000
	Female	240	3.93	0.812	3.509	
The practice of oral tradition	Male	144	3.16	1.015	0.857	0.392
	Female	240	3.07	0.950	0.843	
The practice of lifestyle	Male	144	3.40	0.786	0.431	0.666
	Female	240	3.36	0.729	0.423	
The practice of traditional dress	Male	144	2.98	0.990	0.619	0.536
	Female	240	2.91	0.972	0.616	

\*Significant at  $p < 0.05$  level

### 3.4 The Relationship of Knowledge and Attitude Towards Practice

The results of Pearson correlation analysis between the knowledge of the intangible cultural heritage of the Dusun with the attitude of youth towards the cultural heritage is strong where the value of  $r$  is equal to 0.706. This situation indicates a positive relationship that represents a directly proportional relationship with the strong relationship between the two variables. At the same time, the value of  $p = .000$  while  $p < 0.01$ . This means that there is a significant relationship between the knowledge and attitudes of the intangible cultural heritage of the Dusun among the youth but at very weak strength. The strong relationship between the domain of knowledge and attitude is strong is because these two aspects are still in the theoretical phase up to the process if referring to the statement [14] [13]. Usually, in both phases, the gap between theory and implementation is not yet clearly visible. Table 6 shows the results of the Pearson correlation analysis.

Meanwhile, the relationship between the knowledge of the intangible cultural heritage of the Dusun with the practice of cultural heritage among the youth is equivalent to  $r = 0.779$ . This value indicates a positive relationship directly proportional to the strength of the strong relationship between the knowledge and practice of aspects of the intangible cultural heritage of the Dusun among youths from the background of the race in Sabah. In addition, there was a significant relationship ( $p = .000$  and  $p < 0.01$ ) between the knowledge and practices of youths on the intangible cultural heritage of the Dusun at very weak strength. This finding indirectly rejects the opinion [25] that students do not understand the value of originality and the uniqueness of cultural heritage. However, [14] in his study also explained that individuals who live in a locality with most speakers of a heritage language tend to use the language in daily interaction. This applies in the relationship between knowledge and practice. The Dusun is not an ethnic minority in Sabah to create an environment that can encourage youths to practice knowledge in daily life.

Pearson's correlation analysis for the relationship between attitudes towards the intangible cultural heritage of the Dusun race with cultural heritage practices among youths is moderate at  $r = 0.633$ . Thus, there is a positive relationship on the moderate strength between the attitudes and practices of the youth in Sabah towards aspects of the intangible cultural heritage of the Dusun. A significant relationship ( $p = .000$  and  $p < 0.01$ ) between the attitude domain with the intangible cultural heritage practices of the Dusun race among the youth in Sabah exists at a very weak strength level. In

the context of this study, the positive attitude of the youths towards the intangible cultural heritage of the Dusun is not necessarily able to be displayed in the form of practice very perfectly. In fact, [15] also pointed out that the high level of agreement expressed by the respondents to consider the use of Kadazandusun Language in daily life is a positive attitude but does not mean it will be implemented.

**Table 6.** The Relationship Between Knowledge Construct and Attitude with Intangible Cultural Heritage Practice of Dusun Among Youth in Sabah.

Variable	Attitude		Practice	
	r	p	r	p
Knowledge	0.706**	.000	0.779**	.000
Attitude			0.633**	.000

\*\*Significant to  $p < 0.01$  level (2-tailed)

#### 4. Conclusion

In conclusion, the level of knowledge, attitudes and practices of the youth towards the intangible cultural heritage of the Dusun are at medium and high levels. Furthermore, the results of the analysis also showed no significant differences between genders on aspects of knowledge and practices, but there were significant differences between males and females on aspects of attitudes. Moreover, the relationship between knowledge and attitude is strong, as is the relationship between knowledge and practices. In comparison, the relationship between attitudes and practices is only moderate. With the results of this study, we can see the actual situation of the survival of intangible cultural heritage among the youth of Dusun ethnic in Malaysia. The level of knowledge, attitudes and practices among the youths towards the intangible cultural heritage of the Dusun ethnic needs to be further enhanced so that this element continues to be sustainable in the face of globalization. Strengthening the level of knowledge is very important because it will affect the attitudes and practices of youth. In addition, youths who have good knowledge, attitudes and practices towards intangible cultural heritage have a strong identity and know their origins. This value is significant for the development of first-class human capital to the country in general.

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