

LEGAL PROTECTION FOR TRADITIONAL KNOWLEDGE OF SUMENEP KERIS

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Abstract

This research was conducted to conduct a study on keris as a souvenir in Sumenep Regency. The nickname of the city of Keris for Sumenep provides an attraction to conduct a study related to efforts to provide protection for Sumenep keris as part of traditional knowledge because of the way of making and characteristics of Sumenep keris that are different from other regions in Indonesia. This research contributes to the effort to provide a theoretical study of keris in Sumenep as part of communal intellectual property. Traditional knowledge as part of communal intellectual property needs to be recorded as a defensive protection, so this research needs to be carried out. Through a factual and legal approach, the Sumenep keris can meet the requirements as part of the Communal Intellectual Property (Communal IP) so that political will is a signal of efforts to be able to provide preservation, including the protection of the Sumenep keris as traditional knowledge that must be maintained in a descending manner by the community and the local government.

Keywords: *Keris Sumenep, Communal Intellectual Property, Traditional Knowledge*

Introduction

Indonesia has the largest area in ASEAN, reaching 1,905 square kilometers. This area makes the Indonesian state a paradise of various diversity.¹ One of them is the diversity of traditional weapons; each region in Indonesia certainly has

¹ Gede Indra Pramana and Tedi Erviantono, "Surviving in The Paradise: The State of Civil Society in Post New Order Bali," *Politik Indonesia: Indonesian Political Science Review* 7, no. 2 (September 2022): 228–42, <https://doi.org/10.15294/ipsr.v7i2.34445>.

conventional weapons with the characteristics of each area.² The diversity of traditional weapons is influenced by many factors, including geographical, cultural, habit, and customs factors in each region. Previously, traditional weapons played an important role in people's lives.³ People use conventional weapons as tools to protect themselves or fight, look for food (hunting), farming or farming, and so forth.⁴ However, traditional weapons are only used as a collection item or decoration, and a small portion is used for conventional processions in some areas.⁵

One of the traditional weapons already quite famous and the hallmark of the Indonesian state is the Keris.⁶ Keris is the result of metal forging art in daggers (pointed and sharp and sharp stabbing weapons on both sides), which developed in Southeast Asia, especially Indonesia.⁷ The existence of a keris adds value to the existence of cultural diversity in Indonesia. The complexity of manufacturing techniques, the uniqueness of the shape, the quality of materials, and other artistic touches add to the value of beauty and quality of the Keris. As explained above about the function of traditional weapons today, the Keris has also changed the function of firearms to fight into a decoration with economic value.⁸

² Mukhlis Mukhlis et al., "Regional Regulation Problems in the Field of Salt Industry Development Perspective of Farmers in Sampang Regency," *Trunojoyo Law Review* 6, no. 1 (February 2024): 78–95, <https://doi.org/10.21107/tlr.v6i1.23321>.

³ Endang Fatmawati, "Strategies to Grow a Proud Attitude towards Indonesian Cultural Diversity," *Linguistics and Culture Review* 5, no. S1 (September 2021): 810–20, <https://doi.org/10.21744/lingcure.v5nS1.1465>.

⁴ Yusmita Syarif and Ansori, "The Urgency of Establishing Regional Regulations on Thematic Tourism in Sumenep Regency," *Trunojoyo Law Review* 4, no. 2 (2022): 133–48, <https://doi.org/https://doi.org/10.21107/tlr.v4i2.18114>.

⁵ Shriya Singh Lilly, Rose Amirtham, "The Intangible Art of Toy Making Process and Its Impact on the House Forms of Kondapalli Village, Andhra Pradesh, India," *Indian Journal of Traditional Knowledge* 23, no. 5 (May 22, 2024), <https://doi.org/10.56042/ijtk.v23i5.11039>.

⁶ Puput Saputri and Basuki Teguh Yuwono, "The Creation of Raden Adjeng Kartini's Putut Dhapur Keris," *ARTISTIC: International Journal of Creation and Innovation* 3, no. 1 (September 2022): 89–114, <https://doi.org/10.33153/artistic.v3i1.4454>.

⁷ Yuliana Rakhmawati, Netty Dyah Kurniasari, and Ridho Marrotin Subastian, "Keris as Branding Destination Tourism: Indonesian Heritage Daggers from Madura," *Komunikator* 14, no. 1 (May 2022): 42–52, <https://doi.org/10.18196/jkm.12818>.

⁸ Zi Yan Duan et al., "Crafting a Place-Based Souvenir for Sustaining Cultural Heritage," *Heliyon* 9, no. 5 (2023): e15761, <https://doi.org/10.1016/j.heliyon.2023.e15761>.

Keris is a traditional weapon scattered in several Southeast Asian regions, especially areas influenced by the Majapahit kingdom, such as Java, Madura, Nusa Tenggara, Sumatra, and the South Philippines (Mindanao).⁹ However, the Keris produced by each region certainly has its characteristics. One area of Keris distribution is in Madura, more precisely in Sumenep Regency.¹⁰ Sumenep Regency is a centre for making a keris, which still survives and maintains its sustainability. Sumenep Regency is recorded to have around 554 (five hundred and fifty -four) Empu. Because of this, on October 31, 2013, the Sumenep Regency was designated as a keris city, coinciding with the anniversary of the Sumenep Regency. Keris is one of the cultural objects of ancestral heritage cultural heritage with high artistic value. It is fitting for these cultural objects to be protected and preserved, especially for Sumenep Regency as a district with the nickname of the City of Keris.¹¹

One of the central regions of the most keris makers and producers in Sumenep Regency is Aeng Tong-Tong Village, Saronggi District, Sumenep Regency. Aeng Tong-Tong Village has many Keris Craftsmen (Empu) of various ages, from adolescents to adults. There are around 446 Empu, and some people of Aeng Tong-Tong chose to become genuine craftsmen. Thus, most of their income depends on keris crafts. As a village with the most keris artisans, cultural objects should be maintained, protected and preserved. One way to do this is to record it as communal intellectual property (hereinafter referred to as Communal IP)¹².

⁹ Halim Budi and Ryan Peterzon, "Hybrid Method and Similarity to Recognize Javanese Keris," *International Journal of Advanced Computer Science and Applications* 6, no. 9 (2015): 108-15, <https://doi.org/10.14569/ijacsa.2015.060914>.

¹⁰ Unggul Sudrajat et al., "The History of Keris Industry in Sumenep, Madura," *Jurnal Kebudayaan* 12, no. 2 (2017): 1-15.

¹¹ Lucas Marcellino et al., "Learning Media Innovation about Keris Cultural Heritage through Augmented Reality," in *7th International Conference on Sustainable Information Engineering and Technology 2022* (New York, NY, USA: ACM, 2022), 271-76, <https://doi.org/10.1145/3568231.3568275>.

¹² Noralia Usman Ibrahim, "Meranaw Traditional Weapons and Warfare and Their Relevance," *International Journal of Applied Sciences: Current and Future Research Trends (IJASCFRT)* 13, no. 1 (2022): 19-50.

Based on Article 1 number 1 Government Regulation No. 56 of 2022 (hereinafter referred to as GR No. 56 of 2022) stated

"Communal Intellectual Property is an intellectual property whose ownership is communal and has economic value by continuing to uphold the nation's moral, social and cultural values".

The recording of Communal IP protects, sustains, and develops intellectual and dialectal property.¹³ It was carried out as part of the efforts to maintain and preserve cultural objects of this ancestral heritage. By recording it as a Communal IP, the Sumenep Keris, an artistic object from the ancestors, can remain preserved.

Traditional knowledge is one of the instruments that can be used to record the Sumenep keris as a Communal IP. Traditional knowledge is an idea or idea that is hereditary. These ideas and ideas are only certain people who know; in this case, a sure thing needs to be protected to produce a Sumenep keris.¹⁴ Some things need to be done to produce Sumenep keris by having the characteristics of a keris from the Sumenep Regency. Knowledge of how to make a keris should be protected for sustainability in making the Keris. Aeng Tong-Tong Village Keris, or in general the designation the Sumenep Keris, based on the search results on the Directorate General of Intellectual Property General (DGIP), the Sumenep Keris is still recorded as a geographical indication potential (hereinafter referred to as GI) the presence of dispersing the protection of the Sumenep keris to strengthen the security of the Sumenep keris. The state is obliged to carry out an inventory by recording so that in the future, knowledge related to making keris can be more awake, protected, and preserved its existence. The state's obligation is contained in Article 3, paragraph (2) of GR No. 56 2022, which reads, "The state must inventory, maintain, and maintain Communal IP."¹⁵

¹³ Budi and Peterzon, "Hybrid Method and Similarity to Recognize Javanese Keris."

¹⁴ Saifull Dwi Rahmadhani, Noviana; Fajar, Moh. Ibnu; Abdullah, "Strategi Pemerintah Daerah Dalam Melestarikan Industri Keris DI Sumenep," 2024.

¹⁵ Yenny Eta Widyanti, "Perlindungan Hukum Keris Aeng Tong-Tong Sumenep Dalam Hukum Nasional Dan Konvensi Internasional," *NUANSA: Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam* 20, no. 1 (February 2023): 38–56, <https://doi.org/10.19105/nuansa.v20i1.7319>.

As a cultural object of ancestral heritage that has the potential to record Communal IP, in this case, traditional knowledge and knowledge in making Sumenep Keris have their differences in manufacturing. Making Sumenep Keris is carried out based on instructions or standards. This is done so that the characteristics of the Sumenep Keris itself are maintained and preserved. Recording as traditional knowledge is a form of preventive protection to avoid irresponsible parties.¹⁶ There are several previous studies related to this research. Among them, the first article from Rizkita Kurnia Sari, entitled "Legal Protection of Traditional Marok Knowledge as a Culture of Community in West Sumatra", this article discusses how Marosok culture can be protected through traditional knowledge.¹⁷

Second, Raden Muhammad Arvy Ilyasa's article "Legal Protection of Indonesian Traditional Knowledge of Biopiracy Practices in the Intellectual Property Rights Regime" discusses the dangers of biopiracy practices (exploitation) of natural resources and knowledge in the community.¹⁸ Third, an article from Unggul Sudrajat entitled "History of the Keris Industry in Sumenep, Madura", this article discusses the history of travel or the history of the keris industry in Sumenep.¹⁹ Fourth, an article from Moh. Ivan Nur Yasin with Sumarno, entitled "The Existence of the Keris Souvenir Industry in Aeng Tong-Tong, Seronggi District, Sumenep Regency in 1970-1987", this article discusses how the ups and downs of the Keris souvenir industry, especially in Aeng Tong-Tong Village.²⁰ Fifth, an article from Yenny Eta Widyanti entitled "Legal Protection of Keris Aeng Tong-Tong Sumenep in National Law and International Convention", this article contains an

¹⁶ Srividhya Ragavan, "Protection of Traditional Knowledge," *Minnesota Intellectual Property Review* 2, no. 1 (2001): 1–60, <https://doi.org/scholarship.law.tamu.edu/facscholar/373/>.

¹⁷ Rizkita Kurnia Sari, "Perlindungan Hukum Terhadap Pengetahuan Tradisional Marosok Sebagai Budaya Masyarakat Di Sumatera Barat," *Media Nusantara XVIII*, no. 1 (2021): 89–100.

¹⁸ Raden Muhammad and Arvy Ilyasa, "9544-30536-1-Sm," *Jurnal Gema Keadilan* 7, no. November (2020): 170–94.

¹⁹ Sudrajat et al., "The History of Keris Industry in Sumenep, Madura."

²⁰ M I N Yasin, "Eksistensi Industri Souvenir Keris Di Desa Aeng Tong-Tong Kecamatan Seronggi Kabupaten Sumenep Tahun 1970–1987," *Avatara* 9, no. 1 (2020): 40–55.

analysis of the legal protection of the Keris Aeng Tong-Tong Keris Legal Protection based on national and international law.²¹

Unlike the previous research and articles, this research focuses on analysing the potential protection of the Sumenep Keris as a traditional knowledge regime. This is done by reviewing and analysing the requirements and things that must be done to register the Keris Sumenep as a conventional knowledge regime. Based on the background above, this research is intended to find out the potential protection of traditional knowledge against the Sumenep Keris and the role of the Sumenep Regency Government In carrying out the protection and preservation of the Sumenep Keris.

Methods

The research method in this study uses empirical legal research methods. Empirical legal research is a legal research that analyses the application of law in reality to individuals, groups, communities, community legal institutions, organisations or legal institutions about the application or enactment of law.²² With an empirical legal research method, researchers make observations in the field, which will then be analyzed based on the results of data observations obtained in the field.²³ To make it easier to find and answer the legal issues raised, researchers use 2 (two) types of approaches. Among them are facts approaches (fact approach) and statute approaches (statute approach). The data used in this study includes primary data and secondary data. Primary data is obtained from respondents and informants at the study site. At the same time, secondary data includes primary and secondary legal materials; primary legal materials include authoritative legal

²¹ Yenny Eta Widyanti, "Perlindungan Hukum Keris Aeng Tong-Tong Sumenep Dalam Hukum Nasional Dan Konvensi Internasional."

²² Gareth Davies, "The Relationship between Empirical Legal Studies and Doctrinal Legal Research," *Erasmus Law Review* 13, no. 2 (September 2020): 3–12, <https://doi.org/10.5553/ELR.000141>.

²³ Victor Imanuel W. Nalle, "The Relevance of Socio-Legal Studies in Legal Science," *Mimbar Hukum - Fakultas Hukum Universitas Gadjah Mada* 27, no. 1 (February 2015): 179, <https://doi.org/10.22146/jmh.15905>.

materials, and sequencer legal materials include legal publications that are not official documents.²⁴

Discussion

The Concept of Intellectual Property

Intellectual Property consists of two syllables: wealth and intellectual. Based on the Big Indonesian Dictionary, wealth means wealth, while intellectuals have the meaning of thinking. Intellectual Property is wealth originating from the results of human thought poured into the form of copyright, which can be seen as intellectual products or intellectual works.²⁵ So, intellectual property is a treasure or wealth that comes from the fruit of the human mind. From the manifestation into the form of intellectual work, it will later give birth to the rights of intellectual property owners.²⁶ Intellectual property rights, abbreviated as "IPR", which are the rights that arise for the results of thought that produces a product or process that is useful for humans.²⁷ In essence, IPR is the right to enjoy economically the results of intellectual creativity.²⁸

IPR is born when a person can produce work that results from a person's ideas. The basic concept of IPR is that intellectual work created or produced by humans

²⁴ Morgan A. Gray et al., "Empirical Legal Analysis Simplified: Reducing Complexity through Automatic Identification and Evaluation of Legally Relevant Factors," *Philosophical Transactions of the Royal Society A: Mathematical, Physical and Engineering Sciences* 382, no. 2270 (April 2024), <https://doi.org/10.1098/rsta.2023.0155>.

²⁵ Rachmad Abduh and Fajaruddin Fajaruddin, "Intellectual Property Rights Protection Function in Resolving Copyright Disputes," *International Journal Reglement & Society (IJRS)* 2, no. 3 (September 2021): 170–78, <https://doi.org/10.55357/ijrs.v2i3.154>.

²⁶ Karen Walsh et al., "Intellectual Property Rights and Access in Crisis," *IIC - International Review of Intellectual Property and Competition Law* 52, no. 4 (April 2021): 379–416, <https://doi.org/10.1007/s40319-021-01041-1>.

²⁷ Muwaffiq Jufri, *Hukum Dan Hak Asasi Manusia; Dasar Teori Dan Praktiknya* (Depok: Rajawali Pers, 2023).

²⁸ Taewoo Roh, Kangmun Lee, and Ji Yeon Yang, "How Do Intellectual Property Rights and Government Support Drive a Firm's Green Innovation? The Mediating Role of Open Innovation," *Journal of Cleaner Production* 317 (October 2021): 128422, <https://doi.org/10.1016/j.jclepro.2021.128422>.

requires time and cost sacrifice.²⁹ Only some people can produce intellectual works by making a product or object from the results of thought (intellectual work).³⁰ There are at least two exclusive rights that someone will own when giving birth to intellectual works, namely economic and moral rights. Economic rights are the right of the owner of intellectual work to get the financial benefits of his intellectual work.³¹ Moral rights are the right for the owner of intellectual property to be recognized as the owner of his intellectual property and to prevent it from being damaged or exploited without the owner's approval.³² The exclusive rights granted to the owner of the intellectual work were given as an award for their intellectual work.³³ IP ownership is broadly divided into two kinds, namely, IP is personal, and IP is communal. IP is personal, meaning that the owner or creator of IP has a full IPR of an intellectual work.³⁴ While IPR is communal, IPR is wholly owned by community groups or communal communities.

Concept of Communal Intellectual Property

Communal IP is an intellectual property with communal ownership. Its economic value still upholds the nation's moral, social, and cultural values.³⁵ The definition of Communal IP above shows that ownership in an IPR has a shared or

²⁹ Symeon Mandrinou, Weng Marc Lim, and Constance Sat Lin Liew, "De-internationalization through the Lens of Intellectual Property Rights," *Thunderbird International Business Review* 64, no. 1 (January 2022): 13–24, <https://doi.org/10.1002/tie.22240>.

³⁰ Carolina Castaldi et al., "Are Intellectual Property Rights Working for Society?," *Research Policy* 53, no. 2 (March 2024): 104936, <https://doi.org/10.1016/j.respol.2023.104936>.

³¹ Elli Kraizberg, "Non-Fungible Tokens: A Bubble or the End of an Era of Intellectual Property Rights," *Financial Innovation* 9, no. 1 (January 2023): 32, <https://doi.org/10.1186/s40854-022-00428-4>.

³² Marion Motari et al., "The Role of Intellectual Property Rights on Access to Medicines in the WHO African Region: 25 Years after the TRIPS Agreement," *BMC Public Health* 21, no. 1 (December 2021): 490, <https://doi.org/10.1186/s12889-021-10374-y>.

³³ Joynal Abdin et al., "Financing Constraints, Intellectual Property Rights Protection and Incremental Innovation: Evidence from Transition Economy Firms," *Technological Forecasting and Social Change* 198 (January 2024): 122982, <https://doi.org/10.1016/j.techfore.2023.122982>.

³⁴ Muhammad Syafi'i, "PERAN HAK KEKAYAAN INTELEKTUAL KOMUNAL DALAM PENGEMBANGAN EKSPRESI BUDAYA PACU JALUR DI PROVINSI RIAU," *JIPRO : Journal of Intellectual Property* 6, no. 1 (June 2023), <https://doi.org/10.20885/jipro.vol6.iss1.art4>.

³⁵ "Peraturan Pemerintah Nomor 56 Tahun 2022" (n.d.).

communal property. Ownership, legal protection, and defence from IP are carried out in the name of communal communities or shared.³⁶ The concept of communal ownership is carried out to divide the advantages of using a Communal IP relatively.³⁷ The idea of this Communal IP is different from conventional or modern IPR in general, which is individual; the concept of Communal IP is group ownership.³⁸

Communal ownership or the group occurs because the creation process from human intellectual property is not just leaving in the present, but still the creation process has been going on for a long time and often occurs from generation to generation in the scope of traditional society in Indonesia.³⁹ Thus, the IP should be protected, preserved, and guarded together to ensure the sustainability of the intellectual property object itself.⁴⁰ Communal IP is a traditional cultural heritage that needs to be preserved because culture is the identity of a group or society.⁴¹ The distribution of Communal IP itself is divided into several, including the expression of traditional culture, traditional advice, genetic resources, origin indications, and geographical indication potential.⁴²

³⁶ Eugenia Brandao Da Silva and Lin Asyiqoh, "The Idea of Legal Pluralism in Dispute Resolution of Village Head Election in Madura," *Journal of Indonesian Constitutional Law* 1, no. 1 (2024): 61–83, <https://doi.org/ejournal.pustakaparawali.com>.

³⁷ Robiatul Adawiyah and Rumawi, "Pengaturan Hak Kekayaan Intelektual Dalam Masyarakat Komunal Di Indonesia," *Repertorium* 10, no. 1 (2021): 1–16, <https://doi.org/10.28946/rpt.v10i1.672>.

³⁸ Fathoni Fathoni, "Paradigma Hukum Berkeadilan Dalam Hak Kekayaan Intelektual Komunal," *JURNAL CITA HUKUM* 2, no. 2 (December 2014), <https://doi.org/10.15408/jch.v1i2.1469>.

³⁹ Purnama Hadi Kusuma and Kholis Roisah, "Perlindungan Ekspresi Budaya Tradisional Dan Indikasi Geografis: Suatu Kekayaan Intelektual Dengan Kepemilikan Komunal," *Jurnal Pembangunan Hukum Indonesia* 4, no. 1 (January 2022): 107–20, <https://doi.org/10.14710/jphi.v4i1.107-120>.

⁴⁰ Ainun Najib et al., "Regulation on Freedom of Expression on Social Media in Indonesia and Malaysia," *Journal of Indonesian Constitutional Law* 1, no. 1 (2024): 46–60, <https://doi.org/https://ejournal.pustakaparawali.com/index.php/jicl/article>.

⁴¹ Diah Imaningrum Susanti, "Eksplorasi Perlindungan Kekayaan Intelektual Komunal Berbasis Hak Asasi Manusia," *Media Iuris* 5, no. 3 (2022): 401–28, <https://doi.org/10.20473/mi.v5i3.40174>.

⁴² Dian Nurfitri, "Perlindungan Kekayaan Intelektual Komunal Pasca Terbitnya Peraturan Pemerintah Nomor 56 Tahun 2022 Tentang Kekayaan Intelektual Komunal," *Jurnal De Lege Ferenda Trisakti* 1, no. 2 (September 2023): 53–61, <https://doi.org/10.25105/ferenda.v1i2.18276>.

The Potential of Sumenep's Keris Legal Protection as Traditional Knowledge

Keris Sumenep is one of the cultural wealth owned by Sumenep Regency. The beauty and uniqueness of the form of a Sumenep keris becomes a precious thing for the Sumenep Regency. This Sumenep Keris has existed since the Sumenep Kingdom and is still active. Keris has grown and developed since the reign of Prince Joko Tole, namely in the XIV century. At the manufacturing stage, patience is certainly needed to produce a keris that has a high artistic value.

A Sumenep Keris and supporting furniture on a keris, each Keris -producing region, certainly have different characteristics. The forms of prestige, dhapur keris, warangka (sheath), and upstream in the Sumenep keris have different characteristics. The difference is adapted to the knowledge possessed by the masters in each manufacturing area that makes a keris. In the prestige of the Sumenep Keris, based on information obtained from Mr. Empu Sanamo, it is explained that the prestige of the Sumenep keris is the characteristic, namely Nyegrak or arising, the prestige is rough or large, and the iron is smooth. The characteristics of the Keris are adjusted to the description of the character of the Sumenep people. The picture is of the character of Sumenep people who are persistent, sturdy stance but have a soft heart. In addition, the Keris produced by Sumenep keris master's usually consist of three types: keris heirloom, dagger code, and dagger.⁴³

Making a keris with a meaning as outlined in a keris is undoubtedly challenging. Only certain people can find out in the process of creating a keris. This is, of course, so that the existence of the Sumenep keris is not necessarily taken or recalled being utilized by an irresponsible party, known as the Misappropriation. Misappropriation is an action of piracy, theft, or use of information against the law.⁴⁴ This action is detrimental to others, especially to the owner of knowledge, which in

⁴³ Inge Dwisvimiari, "Konsep Kekayaan Intelektual Komunal Atas Ekspresi Budaya Tradisional Seren Taun Kasepuhan Cisungsang Kabupaten Lebak," *Ajudikasi : Jurnal Ilmu Hukum* 6, no. 1 (June 2022): 53-72, <https://doi.org/10.30656/ajudikasi.v6i1.4694>.

⁴⁴ Susanti, "Eksplorasi Perlindungan Kekayaan Intelektual Komunal Berbasis Hak Asasi Manusia."

this case is owned by the people of Sumenep Regency, especially the village of Aeng Tong-Tong, the central craftsman of the Keris. The knowledge of making Sumenep Keris, as mentioned above, has been owned by the people of Sumenep Regency since the time of the Sumenep Kingdom. Ownership of knowledge that may now have been inherited from the previous generation can be called traditional knowledge.

By looking at the condition of the existence of the Sumenep Keris, which is still maintained, the Sumenep Keris has its value in the keris industry. The Sumenep Keris' characteristics could increase economic conditions in Sumenep Regency. The potential of this Sumenep keris should be able to be protected as part of the protection of traditional knowledge. So that later, the Sumenep keris will continue to develop and maintain its sustainability.

Traditional knowledge consists of two essential words: word knowledge and traditional words. Knowledge means all known things that do not come from expression.⁴⁵ At the same time, tradition means everything that comes from indigenous peoples.⁴⁶ Some of them use conventional knowledge terminology, namely local knowledge (local knowledge), original knowledge (indigenous knowledge), and finally traditional knowledge (traditional knowledge).⁴⁷

Traditional knowledge is knowledge that comes from indigenous peoples, has a dynamic nature and is also developed and obtained by indigenous peoples based on experience.⁴⁸ The scope of traditional knowledge includes intellectual works sourced from ideas, ideas and discoveries that can later become an identity for a

⁴⁵ Authors and Rizkita Kurnia Sari, "Perlindungan Hukum Terhadap Pengetahuan Tradisional Marosok Sebagai Budaya Masyarakat Di Sumatera Barat," *Media Nusantara* 18, no. 1 (2021), <https://doi.org/https://doi.org/10.30999/medinus.v18i1.1237>.

⁴⁶ Miqdad Abdullah Siddiq, "Dilema Komersialisasi Pengetahuan Tradisional Dalam Sistem Hukum Indonesia: Antara Perlindungan Dan Pembagian Manfaat," *Jurnal Hukum & Pembangunan* 48, no. 1 (2018): 164, <https://doi.org/10.21143/.vol48.no1.1600>.

⁴⁷ Irfan Ardiansyah, "Perlindungan Hukum Hak Kekayaan Intelektual Terhadap Budaya Tradisional Di Indonesia," *Jurnal Trias Politika* 6, no. 1 (2022): 123–29, <https://doi.org/10.33373/jtp.v6i1.3894>.

⁴⁸ Kemenkumham, "Kekayaan Intelektual Komunal," in *Inovasi Unggulan Manual Book KIK* (Jakarta: Direktorat Jenderal Kekayaan Intelektual, 2022), 29.

group of people.⁴⁹ This happens because conventional knowledge supports life for Indigenous people, so the creation of traditional knowledge is not oriented towards profit but toward shared or group use.⁵⁰

Traditional knowledge becomes a work with traditional characteristics maintained, maintained and developed by a community group.⁵¹ Guarding and maintenance are essential because traditional knowledge is a form of innovation, creation, and cultural expression that is hereditary.⁵² It takes legal protection against conventional knowledge possessed by a community group. It is intended that traditional knowledge can be guaranteed in terms of development and protection of ownership claims and product use by irresponsible parties.⁵³ In addition, the protection of traditional knowledge is carried out for several reasons other than those mentioned above. Among them are the potential for economic benefits from the use of conventional knowledge, justice in trade, and protection of community rights.⁵⁴

The protection of traditional knowledge in Indonesia itself has no optimal binding rules. However, in general, World Intellectual Property Organization (WIPO) states two protection models, namely ⁵⁵ : 1) Protection that prevents ; 2) Positive protection, i.e. the positive protection model is intended to maximize

⁴⁹ Karlina Sofyarto, "Perlindungan Hukum Hak Kekayaan Intelektual Atas Pengetahuan Tradisional Terhadap Perolehan Manfaat Ekonomi," *Kanun Jurnal Ilmu Hukum* 20, no. 1 (2018): 149–62, <https://doi.org/10.24815/kanun.v20i1.9832>.

⁵⁰ Made Aditya Pramana Putra, "Batik Tulis Lasem: Perlindungan Berbasis Inventarisasi Kekayaan Intelektual Komunal," *KERTHA WICAKSANA* 18, no. 2 (August 2024): 1–8, <https://doi.org/10.22225/kw.18.2.2024.1-8>.

⁵¹ Nurul Fitriani and Adi Sulistiyono, "Perlindungan Hukum Kekayaan Intelektual Komunal Terhadap Obat Tradisional Jamu Sebagai Pengetahuan Tradisional," *Aliansi: Jurnal Hukum, Pendidikan Dan Sosial Humaniora* 1, no. 3 (May 2024): 253–79, <https://doi.org/10.62383/aliansi.v1i3.226>.

⁵² Sofyarto, "Perlindungan Hukum Hak Kekayaan Intelektual Atas Pengetahuan Tradisional Terhadap Perolehan Manfaat Ekonomi."

⁵³ Ardiansyah, "Perlindungan Hukum Hak Kekayaan Intelektual Terhadap Budaya Tradisional Di Indonesia."

⁵⁴ Rahmadany Rahmadany and Yusriana Yusriana, "Perlindungan Hukum Terhadap Pengetahuan Tradisional Sebagai Hak Kekayaan Intelektual," *Juripol* 5, no. 2 (2022): 160–69, <https://doi.org/10.33395/juripol.v5i2.11707>.

⁵⁵ Sofyarto, "Perlindungan Hukum Hak Kekayaan Intelektual Atas Pengetahuan Tradisional Terhadap Perolehan Manfaat Ekonomi."

related IPR rules that may intersect traditional knowledge or can also be the formation of new rules.

Efforts to protect (defensively) can also be carried out by conducting inventory by recording and integrating Communal IP data. As for the attempt to do the recording, it can only be done or given to the interested parties, namely as a representative of the communal community.⁵⁶ The state can be a guardian when a communal IP is unknown to its owner.⁵⁷ Integrating the data in question is done by coordinating with the Minister in the Communal IP system. Regarding recording traditional knowledge, first, it complements the administrative requirements stated in Article 17, paragraph (1) of Government Regulation 56 of 2022 concerning Communal Intellectual Property. The administrative requirements include the application form for recording, descriptions, supporting data (photographs, documentation, etc.), and written statements for supporting protection, preservation, development and utilization signed by the local government.⁵⁸

This defensive effort is expected to provide a little protection during a dispute. Especially when there is a claim of Communal IP or, in this case, traditional knowledge, it can be used as evidence that there has been data on Communal IP recording. For this reason, collaboration and elaboration are needed between local governments and custodians or communities when conducting an inventory of Communal IP.

⁵⁶ Djulaeka, *Konsep Perlindungan Hak Kekayaan Intelektual : Perspektif Kajian Filosofis HAKI Kolektif-Komunal*, 1st ed. (Malang: Malang : Setara Press, 2014, 2014). 87.

⁵⁷ Nugraha Pandu Winata et al., "Perlindungan Terhadap Pengetahuan Tradisional Makanan Khas 'Gulai Ikan Mungkus' Sebagai Kekayaan Intelektual Komunal Kabupaten Kaur," *Jurnal Ilmiah Kutei* 22, no. 2 (November 2023): 157–70, <https://doi.org/10.33369/jkutei.v22i2.31291>.

⁵⁸ Rista Veria Dewi and Djulaeka Djulaeka, "The Legal Protection of Consumers for Acquisition PDAM Clean Water Service (The Case Study Of PDAM Surabaya City)," *Trunojoyo Law Review* 2, no. 2 (January 2021): 98–117, <https://doi.org/10.21107/tlr.v2i2.9498>.

The Role of Local Government and Society in Preserving and Protecting the Sumenep Keris

Traditional knowledge is an idea and idea that lives in society, resulting from experience in the environment, developed and inherited by the next generation.⁵⁹ The creation process originates from direct and communal or communal experience, making traditional knowledge an identity for a community group. The creation of ideas, ideas, and other discoveries by community groups are things that have economic value. There are two scopes of traditional knowledge management today: preservation of its existence and economic use through the development of conventional knowledge.⁶⁰ The government's role as a traditional knowledge guard is needed to maintain the sustainability of conventional knowledge itself. This needs to be done because another country is carrying out a biopiracy case, one of Indonesia's traditional knowledge. This incident is certainly very detrimental to the owner of conventional knowledge.

The state is essential in protecting, maintaining, and developing Communal IP. The role is contained in Article 2 of Government Regulation 56 of 2022 concerning Communal IP, which says that the state must maintain Communal IP. In addition, the Constitution of the Republic of Indonesia has also mandated to be able to promote national culture, the mandate found in Article 32 paragraph (1) of the 1945 Constitution of the Republic of Indonesia. As a continuation of Article 32 paragraph (1) of 1945, the government to issue of the Law Number 5 of 2017 concerning the Progress of Culture.

If you look at the two legal instruments of the implementing rules of the Indonesian constitution above, can looks like it supports and strives to protect cultural wealth. The government is quite severe in maintaining and preserving Indonesia's cultural wealth. Law No. 5 of 2017 is a form of protection of the nation's

⁵⁹ Peraturan Pemerintah (PP), "PERATURAN PEMERINTAH REPUBLIK INDONESIA NOMOR 56 TAHUN 2022 TENTANG KEKAYAAN INTELEKTUAL KOMUNAL," 2022.

⁶⁰ Djulaeka, "Konsep Benefit Sharing Sebagai Upaya Perlindungan Dan Pemanfaatan Tradisional Knowledge Di Indonesia," 2013, 44.

identity, while Government Regulation of Communal IP is a form of keeping a potential Communal IP to provide economic benefits. The cultural wealth of the Indonesian nation is not easy to exploit, and the use of its economy by parties who are not responsible.⁶¹

Keris is a cultural object of ancestral heritage owned by the Indonesian people and one of the keris-making areas, Sumenep Regency. As a form of implementation of the Law No. 5 of 2017, the Sumenep Regency Government has rules regarding the protection of cultural objects owned by the Sumenep Regency.⁶² Based on the results of the interview on October 2, 2023, with Ms Minsana Purwaningrum as the civil service cultural guidance in Sumenep Regency, that the Sumenep Regency Government has a Regional Regulation as a form of implementing rules from the Law No. 5 of 2017, namely Sumenep Regional Regulation No. 18 of 2018 concerning the Preservation of Arts and Culture. The regulation was present as a form of responsibility of the Sumenep Regency Government in seeking cultural preservation in the Sumenep Regency.⁶³

In addition to Regional Regulation No. 18 of 2018, an interview with Ms Minsana Purwaningrum, I also mentioned that the Sumenep Regency Government was making a regulation specifically for protecting and preserving the Sumenep Keris itself, namely through the draft regulation on Keris's protection, development and utilization. This is undoubtedly a very positive step for Sumenep Regency in striving to preserve, develop, and use the Sumenep Keris. The draft regulation was made to make efforts to protect the development and utilization of the Sumenep Keris. Still, it would later become more concentrated on objects that had the potential to improve the economy of the Sumenep Regency. Other efforts that have

⁶¹ I Gede Mahatma Yogiswara Winatha et al., "Analisis Kepastian Hukum Pengetahuan Tradisional Dan Ekspresi Budaya Tradisional Sebagai Bagian Hak Kekayaan Intelektual," *Jurnal Ilmiah Raad Kertha* 6, no. 1 (February 2023): 34-48, <https://doi.org/10.47532/jirk.v6i1.824>.

⁶² Yunita Maya Putri, "Advokasi Hukum Hak-Hak Kekayaan Intelektual Bagi Seniman Tari Di Asosiasi Seni Nuwo Koneng," *Journal of Social Sciences and Technology for Community Service (JSSTCS)* 2, no. 2 (September 2021): 89, <https://doi.org/10.33365/jsstcs.v2i2.1360>.

⁶³ Syarif and Ansori, "The Urgency of Establishing Regional Regulations on Thematic Tourism in Sumenep Regency."

been previously implemented or are still being implemented, namely the Sumenep Regency Government, included holding a keris exhibition event to introduce the Sumenep Keris to the public who are still living with the Keris.

To strive for the preservation and development of a culture,⁶⁴ the participation of the community itself is also needed. Community support is vital to jointly realize the objectives of the Sumenep Regency Government, especially the people of Aeng Tong-Tong Village, the central village of Keris. In Sumenep Regional Regulation No. 18 of 2018, it has also been mentioned that the community is obliged to appreciate and participate in efforts to preserve and develop culture.⁶⁵ This is needed so that the preservation and development of culture can run well and be enjoyed together, especially by the community and the Sumenep Regency Government.

The form of community support for preserving and developing the Sumenep keris is holding a keris Jamaican procession. Based on the results of an interview with Mr. Empu Sanamo, he said that every month, Suro in Aeng Tong-Tong Village held a Jamasan Keris procession. Jamaican Keris is a keris cleansing ceremony. The Jamasan Keris procession is a form of collaboration between the people of Aeng Tong-Tong Village and the Sumenep Regency Government, which is part of the preservation and development of the Sumenep Keris. Thus, efforts to realize the goals of preserving, developing, and facilitating cultural objects of the ancestors' cultural heritage can run as expected.⁶⁶

Conclusion

Intellectual Property is wealth that comes from the fruit of the human mind contained in a work. This wealth certainly gives birth to the name of the right to

⁶⁴ Sugiyanto and Farhan Kamil, "Authority of the Bunder Village Government in Improving the Quality of Village Education," *Trunojoyo Law Review* 4, no. 114–122 (2022), <https://doi.org/https://doi.org/10.21107/tr.v4i2.18118>.

⁶⁵ Peraturan Daerah Kabupaten Sumenep, "Peraturan Daerah Kabupaten Sumenep Nomor 18 Tahun 2018," 2018.

⁶⁶ Nur Aisyah Thalib, Nabilah Farah Dibah, and Budi Agus Riswandi, "Unveiling the Vital Role of Trade Secrets in Sustaining Culinary Businesses for MSMEs," *Journal of Judicial Review* 26, no. 1 (June 2024): 177–92, <https://doi.org/10.37253/jjr.v26i1.9179>.

intellectual wealth. Communal IP rights are part of intellectual property rights. The difference lies in the ownership of the intellectual work itself. In communal IP, ownership of intellectual property is communal. One form of part of communal IP is traditional knowledge, namely knowledge where all ideas and ideas of knowledge come from the results of the experience of community, which are then developed and inherited from one generation to another. Based on the research results and search for data under study, Keris Sumenep has the potential to be recorded in the traditional knowledge regime. The reason is the Sumenep Keris, which has characteristics different from other keris. In addition, the knowledge of making the Sumenep keris has existed since the Sumenep Kingdom was established, developed, and inherited.

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