



## Protection of Traditional Knowledge of Indigenous Peoples Orientation to Harmonization of National and Local Law: Relevance of Minahasa and Sangihe Customary Law in North Sulawesi

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**Abstract:** The legal protection system has not been integrated with traditional knowledge of indigenous peoples between central and regional arrangements resulting in customary works being easily exploited for economic interests by certain parties by certain parties. With the enactment of regional autonomy, it should provide full authority in developing the potential of the region including traditional knowledge such as batik cloth. Traditional knowledge such as batik Bentean, local folk songs and dances, handicrafts, medicinal plants, medicinal herbs, and traditional medicine techniques have become the target of legal exploitation by foreign parties. National regulations that are not national regulations that are not specific and local regulations that are not clear and firm are weak points in the legal protection system in the legal protection system. The long-term objective of this research is to solve the problem of disharmony and synchronization of the legal protection system of traditional knowledge. traditional knowledge law protection system, the implementation of the research focused on several areas that experience serious problems in the protection of traditional knowledge protection in North Sulawesi, namely the parent Minahasa Regency related to the development of the Pottery industry and traditional houses, and batik Bentean, and Sangihe Regency in the field of coconut oil industry called coconut oil industry called Lana Bango. The research method used is legal research that examines and analyzes legal protection. In reality, the management of traditional knowledge is not maximized by the maximized by the local government in implementing local law. To maximize the productivity of traditional knowledge 'lana bango' and the clay pottery industry, legal protection must be maximized, clay pottery industry then legal protection must be maximized by the local government for the sustainability of traditional industries by prohibiting the exploitation of the private sector and other parties and the acceleration of the making of PERDA which is oriented to IPR in the utilization of traditional knowledge in the region.

**Keywords:** Local Law, Customary Law, Legal Protection, Minahasa Sangihe, Traditional Knowledge,

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## 1 Introduction

Traditional knowledge is a form of knowledge that is developed, maintained, and passed down from generation to generation in indigenous communities. Traditional knowledge includes first knowledge of craft and batik products, and knowledge of managing biological resources such as food and medicine. Second, traditional cultural expressions (folklore) that exist in society, including songs, stories, and legends, third, work methods, work ethic, traditional ceremonies and other community cultures. Traditional knowledge as the wealth of Indigenous communities should provide the greatest possible economic and welfare benefits for Indigenous communities following Article 33 paragraph 3 of the 1945 Constitution.

Traditional knowledge is an Intellectual Property Right (IPR) that communally belongs to indigenous peoples. On the other hand, Traditional knowledge is the wealth of Indonesian art and culture, which is one of the points that is highly considered by the constitution of the Republic of Indonesia. The basic principle of protecting artistic and cultural wealth is philosophically summarized in the formulation of Article 32 paragraph (1) of the 1945 Constitution of the Republic of Indonesia which states that "The state advances Indonesian national culture amidst world civilization by guaranteeing the freedom of society to maintain and develop its cultural values. The concept of a legal protection system in the IPR Law (Copyright, Patents, and Trademarks) has not specifically regulated the rights of indigenous peoples in traditional knowledge. This has caused a lot of exploration of the potential and rights of indigenous peoples' wealth by irresponsible parties both domestically and abroad. Illegal exploration is detrimental to society because there are no regulations regarding benefit sharing in the form of royalties for Indigenous peoples as the owners of authority. Local protection mechanisms to protect the economic potential of indigenous communities are very necessary to improve the welfare of local communities that have been marginalized (Manullang, 2021; Sondakh et al., 2024).

Traditional knowledge as a heritage of indigenous peoples is a very valuable thing throughout the world and as an exclusive intellectual property right, it needs to get the highest appreciation in the form of legal protection (Timothy Lindsey, 2002). According to Ridwandi, the protection of traditional knowledge has become a new legal problem because there is no domestic legal instrument that can provide optimal protection (Budi Agus Riswandi & M. Syamsudin, 2004).

Regulations on traditional knowledge have been carried out at the international and national levels but until now have not been able to achieve an optimal level of protection. Regulations on traditional knowledge in the form of (folklore) and cultural expressions have indeed been regulated in the Copyright Law but it turns out that there are still complex problems in the implementation related to harmonization and synchronization between national-level regulations, local-level regulations, as well as local customary regulations. Problems in the protection of traditional knowledge in the sample areas of the study, namely, Minahasa and Sangihe Regencies, Manado, and Tomohon City War dances and traditional ceremonies of North Sulawesi Province related to customary institutions, benefit shearing on the rights of indigenous peoples, culture, etc. *Local Sangihe Lana Bango* coconut oil, as a Regional Superior Product is an effort by the Sangihe Islands Regency Government to reactivate community culture.

## 2 Literature Review

Traditional knowledge of Lana bango processing has been known since 3,000 years ago in the oldest civilizations in the world, namely the Philippines and Sri Lanka. So it is certain that coconut trees come from tropical areas and their surroundings. A study states that coconut trees have a high absorption capacity for greenhouse gases and carbon emissions, so they are considered capable of cleaning greenhouse gas pollution in the air. These various benefits make coconut trees nicknamed the "*tree of life*". This plant produces coconuts which are a favorite of most people. Coconut trees are also known to have various uses and benefits, ranging from body health to beauty. Not only that, coconuts are also often used as food ingredients.

Since ancient times, in Minahasa Regency, it has been passed down in the form of traditional knowledge, namely making pottery and traditional houses. Likewise, the Sangihe Islands Regency has expertise in the form of traditional knowledge of coconut oil or cooking oil called Lana Bango. When the availability of cooking oil on the market increased, this activity was no longer a necessity other than the manufacturing

process was very traditional and passed down from generation to generation a tradition. The tradition that was passed down became life (living law) growing and developing together in the life of the community respected and obeyed. The 1945 Constitution Article 18 of the Amendment to the 1945 Constitution respects the existence of customary law of the community and customary law communities. Customary practices in society that grew into customary law continue to be maintained until now in the form of local wisdom (indigenous people). Local wisdom from the community order is a mixture of genealogical and territorial orders. Although customary law continues to experience pressures from modernization and globalization, the character of customary law in the form of local wisdom cannot be lost. Tradition and custom as local wisdom of the Indonesian nation is a characteristic of the original tradition and culture of Indonesia. That is why tradition or custom is a law that is inseparable from the life of Indonesian society. Tradition in life becomes a guideline for people's lives in organizing justice and welfare.

The existence of customary law and the rights of indigenous peoples have been constitutionally recognized in the 1945 Constitution Article 18 (Barend ter Haar, 2011). Customary law forms a customary law community, namely a human unity that is orderly, settled in a certain area, has rulers and has tangible or intangible wealth, where the members of each unit experience life in society as something natural according to the nature and none of the members have thoughts or tendencies to dissolve the bonds that have grown or leave in the sense of breaking away from the bonds forever (Nato Pura Hardjito, 1979). Indigenous peoples are intended as groups of people who have ancestral origins (hereditary) in a certain geographical area (Bushar Muhammad, 1983; Jemmy Sondakh, 2018). According to Nyoman Nurjana, their social, cultural, and economic conditions distinguish them from other communities in the country. The state recognizes and respects the customary law of community units and their traditional rights as long as they are still alive and following the development of society and the principles of the Unitary State of the Republic of Indonesia as regulated by law as emphasized in the 1945 Constitution, Article 18 b paragraph (2). Traditional knowledge that is passed down from generation to generation in the management of *lana banggo* is the identity of the Sangihe community (I Nyoman Nurjana, 2015; Widjaja, 2021; Sijabat & Tridewiyanti, 2022). The cultural identity and rights of traditional communities are respected following the development of the times and civilization, Article 28 paragraph (3) of the 1945 Constitution and MPR Decree No. XVII/MPR/1998 Attachment II of the Human Rights Charter emphasizes that "the cultural identity of traditional communities, including the right to customary land is protected, following the development of the times" and MPR Decree No. IX/2001, Article 5 letter (j) concerning agrarian reform and management of natural resources states "Recognizing and respecting the rights of customary law communities and the diversity of the nation's culture over agrarian and natural resources".

Protection that maintains traditional knowledge will be successful by using existing legal mechanisms such as contracts, access restrictions, and Intellectual Property Rights (Barend ter Haar, 2011; Mofea, 2022; Giang & Huong, 2022). The emphasis on the word "tradition-based" is intended to refer to knowledge, art, design, name, symbol, creation, innovation, and cultural expression that is hereditary from generation to generation. According to Blakeney, traditional knowledge is more widely discussed in copyright, industrial property rights or patents that are communally owned by an Indigenous community (Nato Pura Hardjito, 1979; Parraga-Sánchez, 2023; Vinayanthi et al., 2020). This is understandable based on the definition made by WIPO (WIPO, 2008) and UNESCO Traditional knowledge is knowledge that develops in traditional communities in the form of music, dance, games, mythology, rituals, crafts, medicine, work ethic, customs, handicrafts, architecture, and other works of art. In principle, traditional knowledge is interpreted to include all traditional knowledge about the arts, customs, farming and raising animals, and plants used for healing (medical purposes) or food. Copyright Law No. 19 2002 Article 10 paragraph 1 states that the State holds copyright over prehistoric works and other national objects. According to Lindsey, Article 10 is still having difficulty in implementing it because it is related to the rights of indigenous peoples (Michael Blakeney, 2009; Kurniawan et al., 2022; Setiawan et al., 2022).

### 3 Research Methods

The research is descriptive qualitative with quantitative data grouping. The data to be used in this study comes from primary data and secondary data. Primary data was obtained by interview and questionnaire techniques to all targeted regional apparatuses, in addition to taking information and data directly to the Villages that have local Sangihe coconut oil production facilities. Empirical data uses primary data obtained

directly in the field from direct confirmation to competent Regional Apparatus apparatus where the function of this data is supporting data for normative legal materials. Field data collection was carried out by conducting direct interviews with Regional Apparatus and Village Apparatus as well as actors in the manufacture of Local Coconut Oil "Lana Bango" who are competent with the problem. The data collected was then analyzed using qualitative legal analysis methods.

Secondary data to be used in the form of various information and reports related to coconut plants and production obtained from related agencies. Secondary data on the amount of coconut production based on the period is needed to determine the estimated production of people's coconut oil obtained. This research is located in the Sangihe Regency Regional Government agency, especially in agencies that are directly related in the form of several Regional and Village (Village) apparatuses in the Sangihe Islands Regency, namely in the Regional Development, Research, and Development Agency (Bapelitbang), Regional Agriculture Service, Regional Industry and Trade Service, Legal Section of the Regional Secretariat, Economic Section of the Regional Secretariat, Kalekuba 1 Village, and Utaurano Village are all located in the Sangihe Islands Regency, where several of these Regional Apparatuses have Main Tasks and Institutional Functions that are significantly related to this Research.

## **4 Results and Discussion**

### **4.1 Local Government Policy in Protecting Traditional Knowledge**

The results of the study show that the Local Government has not implemented specific policies and steps to protect traditional knowledge that are only stated in local regulations. Local regulations that are micro-specific are very important because they are the authority of the Regency in the era of Regional Autonomy. For the protection of community rights. Local Government Policy, both Sangihe Regency, is very dependent on the decentralization of Local Government policies. Decentralization is constructed with the broadest possible autonomy given to the regions. To protect *Lana Bango* traditional knowledge. The purpose of granting the broadest possible autonomy is to provide freedom for local governments to regulate, manage and develop regions according to their economic potential.

Decentralization of Sangihe Regional Government policy in protecting traditional knowledge of Lana Bango is very important to implement because the Regional Government is the closest to the Lana Bango management community. According to Martani Huseini, there are three basic fundamental changes, namely changes in the authority to manage natural resources, changes in the authority to manage financial resources (taxes and levies), and changes in budget allocation from the centre to the regions (Juanda, 2001; Rahman & Bramantyo, 2020; Sembiring et al., 2022). These three changes in authority have direct implications for local regional microeconomic development (district). These indicators are (investment), employment opportunities, and local economic growth rate. Changes in regional macroeconomic policies occur as a result of the influence of changes in the pattern of regional government administration from centralization to decentralization.

Decentralization policy in the development of the traditional Lana Bango industry owned by the Sangihe people is the authority of the Regional Government following the right of autonomy, namely the granting of autonomy rights for regional governments to regulate and manage their households. By granting the widest possible autonomy to regions, it allows regional governments to develop all existing potentials including traditional industries. Concerning this, the authority of regional governments to implement decentralization policies in the economic sector by encouraging superior regional products. Huisman stated that the implementation of decentralization is intended to be implemented by the level of government closest to the community (Huisman, 1983). From the perspective of regional government administration, autonomy is given to increase the efficiency and effectiveness of regional government administration, especially in the implementation of development and services to the community. In decentralization, regional governments are required to realize the welfare of the community in the region because the regional government is closer to the centres of local community welfare and autonomy is the spearhead for realizing this welfare (Bagir Manan & Kuntana Magnar, 1997).

According to Mardiasmo, granting authority to regions to develop regional potential is the answer to local problems of the Indonesian nation, in the form of threats of national disintegration, poverty and uneven

development. Second, regional autonomy is a strategic step for the Indonesian nation to welcome the era of economic globalization, by strengthening the basis of the regional economy (Mardiasmo, 2021; Bramantyo & Rahman, 2020). With the broadest possible autonomy, regional governments will be free to appreciate and develop the potential of natural resources and development resources owned by the region. The large amount of authority plus the support of natural resources will allow regions to optimize the acquisition of sources of income to improve community welfare. Thus, each region will try to optimize the utilization of natural resources, as well as various other economic potentials to strengthen competitive advantages.

#### 4.2 Development of Traditional Knowledge

The Lana banggo Traditional Industry from the research results has not been developed optimally by the Sangihe Regional Government. Indicators seen in the prospects for business and product development are very slow and so-so even though the Sangihe government already has regional autonomy. With broad authority, it will provide opportunities for regions to regulate and implement traditional industries with their initiatives following the interests of the local community. Even though the regional government is given the authority to manage traditional industries in the region, it does not mean that it is free from the control and objectives of the state nationally, therefore concerning the objectives of the state within the framework of the Unitary State of the Republic of Indonesia, investment activities must also implement decentralization in the context of a unitary state, not a federal one. That is why Law Number 32 of 2004 has provided clear limitations on regional authority in the field of investment only on the authority in the field of investment administration which is the obligatory business of the regional government.

From the economic side, the regional government should regulate and organize its *single-player* development of traditional industry, because the regional government is the one that is close to traditional industry as a production factor. In economic theory, the position of the region is very strong in organizing investment because the region has the advantage of being close to production factors, namely natural resources, land, and location. Control of production factors causes the decision to be produced to be in the hands of whoever owns the production factors (Paul R. Gregory & Robert C. Stuart, 2004). Implemented is the implementation of regional authority for the regional government in organizing investment because the regional government is closer to the community and knows the needs of the local community. Traditional Industry Development should be very dependent on regional policies. regarding regional authority in managing investment, especially related to non-renewable natural resources to create legal certainty. (Law Number 25 of 2007 Article 30) Ideally, the function of the government is focused on making national macro investment planning, mapping investment areas and supervising investment activities in the region, so that they remain following the criteria of externality, accountability and efficiency.

With the existence of regional autonomy following Law 23 of 2014, all social affairs in the Region become the authority of the Regional Government, this also includes handling the practice of standard care that has existed since long ago. The Regional Government must strive to reduce and eradicate standard care practices through policies issued by the Civil Registry Office, both the Minahasa Regency Government and the Manado City. In implementing the policy of handling standard care, the Minahasa Regency and Manado City governments submit it to the Industry and Trade Office of each Regency and City, in the development of the *lana banggo* industry and marketing both between regions and provinces. Involving business actors, SMEs and communities in the region to participate by the community guidelines to be known and understood. In discussing the principles of a government, we need to see various principles, main ideas, objectives, organizational structures, factors of strengths and weaknesses of the marketing system that continue to be studied and the process of forming a State. This is related to the ideology of a nation, philosophy of life and constitution that forms the system of government. is the meaning of principles in a special sense, in general, it can be said that the principles of government are stated in the guidelines and regulations, and if investigated to the highest level, Pancasila arrives (AL-Otaibi, 2021; Myranika, 2022).

The regional government is mainly trying to explain every policy that is issued from the Ministry and Provincial Government levels related to the development of the traditional Sangihe Lana Bango industry, the authority it has is supported by the planting and rejuvenation of coconuts down to the villages. It needs to be supported by the Sangihe Regional Budget in developing Lana Bango as a superior product of the

Sangihe region, which is the authority of the Sangihe Regional Government related to policy making in the development of Lana Bango production and marketing which will be implemented, it needs the support of the Sangihe Regency DPRD, all business actors and the community. Related to the handling and development of the management of traditional Sangihe Lana Bango coconut oil products, the regional government continues to do so following the general guidelines for fostering and resolving community problems. Therefore, according to Rasyidi, in general, the main tasks of the State government include seven service areas (Lily Rasidi, 2010; Riyanti, 2022; Dewi & Satriana, 2022):

- 1) Ensuring the security of the State from all possible attacks from outside, and ensuring that there is no rebellion from within that can overthrow the legitimate government or threaten the integrity of the State through violent means.
- 2) Maintaining order by preventing clashes between citizens, ensuring that any changes that occur in society can take place peacefully.
- 3) Ensuring that fair treatment is applied to every citizen without distinguishing any status that underlies their existence.
- 4) Providing services in areas that cannot be done by non-government, or that would be better if done by the government.
- 5) Making efforts to improve social welfare, helping the poor caring for the disabled, elderly and abandoned children and so on.

From the description above, the local government policy in handling the standard of care is the same as general policies in the field of society, namely prioritizing the prevention of unrest arising from the community. The results of the interview showed that the government would respond to the practice of standard care complained about by the community if the practice had disturbed the community according to complaints from community leaders who felt disturbed by the practice of standard care. The birth of the government was initially to maintain a system of order in society so that the community could live a normal life. Along with the development of modern society which is marked by increasing needs, the role of the government then became to serve the community.

The function of the local government, in other words, is essentially a service to the community. The government does not serve itself, but to serve the community, creating conditions that allow each member to be able to develop their abilities and creativity to achieve mutual progress. Specifically for policies at the Village and Sub-district levels, in general, the Village Government according to the research interview always makes efforts to supervise and detect the practice of standard care and this practice generally occurs in lodgings and boarding houses. The efforts of the village government to prevent and deal with the practice of standard care early on are carried out by examining everyone who enters and leaves the boarding house.

Village and Sub-district government policies are supported by neighbourhood heads, religious figures and related parties related to moral and religious issues in the Village. Law Number 23 of 2014 has determined the authority of the Region which must be the basis and reference for the implementation of government and regional financial management. With regional autonomy, it will realize good local governance in the Utilization of taxes in the era of regional autonomy. According to Mahfud, as a channel for regional aspirations and participation; and for building efficiency and effectiveness of government. With regional autonomy, the Regional Government is given the freedom to create "local self-government" not "local state government". Independence is a must for a region to obtain financial resources in the era of regional autonomy.

### **4.3 Concept of Benefit Sharing Regulation**

The urgent matter that must be regulated immediately concerns benefit sharing related to the contribution of the results of the stilt house industry to village development, regional development is still unclear until now. Likewise, the role of local governments in protecting traditional industries related to marketing activities and business development. To create business independence for business actors in the pottery and traditional fields. The concept of economic independence is seen in Mohammad Hatta's idea regarding the need to immediately restructure the Indonesian economy to create the implementation of economic independence. The way to do this is to become an economy that prioritizes increasing people's purchasing

power and reviving people's productive forces based on collectivism. Meanwhile, regarding the balance between domestic and foreign production, Hatta emphasized that imports are only carried out if an item does not exist or has not been produced domestically. Imports are just a connecting line to run a larger national production.

Therefore, traditional industries must be regulated as well as possible to produce the necessities of life for the people. The concept of economic independence in the form of efforts to increase domestic production, Benefit shearing between Minahasa traditional industries related to the view of Life and giving life to others is a philosophy in Si Tou Timou Tumou Tou which is passed down from generation to generation in Minahasa culture. This is the pottery industry and traditional houses that survive in the Mapalus house culture because women have the awareness to live *tumou* and give life (Tumou Tou) which is useful for others, especially family, society and government. Direct and indirect driving factors are related to the desire of the community to advance or become Tou Tumou Tou. Including the Minahasa Regency and Tomohon City areas. With the regulation of Benefit shearing, empowerment will be realized. According to Law No. 20 of 2008 concerning the principles and objectives of empowerment, empowerment aims to improve the people's economy to increase income and community welfare and expand employment opportunities to alleviate the people's poverty problems.

The measure of economic empowerment is the increase in income and welfare. Sources of income or earnings always change depending on circumstances and the market. The success of the development of traditional industries provides value in being able to make other people or communities economically empowered to solve poverty problems. With the development of traditional industries, the family economy will increase and unemployment can be reduced (Sajogyo & Pudjiwati 2007; Hilmiafami & Dewi, 2024). Betelen, especially, still many who only rely on the agricultural sector. The family's economic situation is considered insufficient to meet the needs, making the family economy strong and resilient. With the development of traditional industries, the surrounding economy will live by small-scale trading to increase family income. Likewise, to prevent the tendency to go to the city by becoming construction workers. Regulations on profit sharing between traditional industries and village communities will disguise the Tumou Tou culture. Reviving Tumou Tou is an expression of the Minahasan people who mean living helplessly like a parasite that depends on the mercy of others. It is the independence that causes the absence of dependence on traditional industrial capital from anyone, from any party in Minahasa cultural life that is why women survive in Mapalus because Mapalus causes women to become very independent in their attitudes and work.

This view is based on the philosophy of the Minahasa people, namely Si Tou Timou Tumou Tou, which means humans live to make other humans able to live. Mapalus culture is communal but can shape every individual, both men and especially women to be able to actualize themselves, be independent and advance in various fields. For women, in this case, Mapalus culture provides space to train and accustom themselves not only to work but to be able and brave to innovate, be creative have opinions and even be able to become agents of change in each of their groups which can even have an impact on society.

The concept of Mapalus culture makes people able to be independent and even try to help or revive fellow women in Minahasa. The philosophy of the Minahasa people Si Tou Timou Tumou Tou which underlies the mindset and character of the Minahasa people including women in the Mapalus work culture raises awareness of tou, themselves, namely there is the same space where men and especially women, have the same role and opportunity to be able to advance themselves, can play a role and innovate and contribute to every activity in the family and society. This is very visible when the Mapalus culture is still so strong, especially among women, by the people of Southeast Minahasa.

The independence of traditional industry can be seen from the management pattern and the pattern of independent business and helping others to be independent is the basis of Mapalus home thinking. The Reciprocal System is a form of independence and equality for women to be able to replace their husbands. Traditional industry business actors must have the awareness to empower themselves by maintaining business stability. This is what was developed by liberal feminist theory in Europe and America which emphasizes how women empower themselves individually and families are considered obstacles.

Independence is supported by the Minahasa culture which has long been about the most important progress of society related to the level of economic welfare of the community. With the development of traditional industry, it will have an impact on improving the family economy, families are seen as having begun to be established in the economy and not living below the poverty line.

The empowerment of traditional industry in dealing with various problems in society does not only occur in normal situations but also occurs in special situations such as poverty. In situations of poverty, women's powerlessness causes women to occupy the position of having the least access to food, health, education, training and opportunities for employment and other needs. With the existence of clear legal protection in the aspect of the independence of traditional industry in capital and management to work and carry out various activities to improve the capabilities and potential of the North Sulawesi regional government, it has placed industry and business actors as active working partners of men as stated in Regional Regulation Number 2 of 2021 concerning the RPJMD Medium-Term Development Plan. The North Sulawesi Regional Medium-Term Development Plan for 2021 - 2026 explains that actors are active partners for men in overcoming various social, economic and political problems and also influence the quality of human resource development for the next generation.

With Benefit, shearing will realize the economic independence of Indigenous peoples. Independence is also seen concerning overcoming open unemployment which shows that even though working as farmers but trying not to become openly unemployed. Legal protection and development of small traditional industries because advancing economic activities will give rise to small businesses to increase family income. Economic activities in business and others such as selling cakes, cigarettes and so on. Another aspect is also an innovation to increase family income such as selling cakes, ready-made food, and catering which is easily affordable, especially for residents around the house. The impact of the growth of traditional industry for family growth is to open space for people to sell such as stalls for necessities needed at all times by the community. This is correlated. The government's efforts to increase the use of domestic production through legislation were evident when the government formed Law Number 5 of 1984 concerning Industry. This law states that one of the goals of Indonesian industrial development is to increase foreign exchange earnings through increasing exports of national production results, in addition to saving foreign exchange through prioritizing the use of domestic production results to reduce dependence on foreign countries.

## 5 Conclusion

The lack of integration of the protection of traditional knowledge of the Sangir and Minahasa island communities between national and local regulations has caused the utilization of *economic exclusion rights* to be unclear for Indigenous communities in both regions. The impact of this is that the utilization of traditional knowledge in the traditional Lana Bango and clay pottery industries is not optimal. This situation provides benefits for indigenous communities in Sangihe and Minahasa in improving the welfare of indigenous communities. Traditional knowledge is a regional potential, from an economic perspective, the local government should regulate and organize its *single player* for the development of traditional industries because the local government is close to indigenous communities who have intellectual property as a factor of production. In reality, the management of traditional knowledge is not optimal by the local government in implementing local laws. For the productivity of traditional knowledge '*lana bango*' and the clay pottery industry to increase, legal protection must be maximized by the local government to ensure the sustainability of traditional industries by prohibiting the exploitation of private parties and other parties and accelerating the creation of regional regulations that are oriented towards IPR in the utilization of traditional knowledge in the region.

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