

## The Impact of the Trips Agreement in the Framework of Providing Industries Based on Traditional Cultural Expression



Ni Luh Nia Rosanti Merta<sup>1</sup>, Kholis Roisah<sup>2</sup>

<sup>1,2</sup> Diponegoro University Jl. Imam Bardjo, S.H. No 1-3 Pleburan, Semarang City, Indonesia

**ABSTRACT:** Indonesia, rich in EBT, has promising economic potential, especially related to the tourism and creative economy industries. Indonesia's original cultural wealth claimed to belong to other countries, amounts to 34 types of culture. This condition is undoubtedly detrimental to society. This study aims to analyze how the protection of industrial products based on traditional cultural expressions as part of Intellectual Property Rights after the entry into force of the TRIPS Agreement and to analyze how intellectual property rights law in Indonesia should be in order to protect traditional cultural expressions from claims by other countries. The research method used in this study is normative legal research that examines secondary data sources from literature studies in books, regulations, notes, and research results from previous studies. Efforts to protect traditional cultural expressions after the entry into force of the TRIPS Agreement with the inclusion of EBT in Law no. 28 of 2014 concerning Copyright. IPR law in Indonesia protects traditional arts from claims made by other countries by drafting adequate legislation, namely by issuing Law No. 5 of 2017 concerning the Advancement of Culture, which protects industrial products based on traditional cultural expressions to prevent claims and piracy from foreign parties.

**KEYWORDS:** TRIPs Agreement, Claim, Protection, Traditional Cultural Expressions, Industries.

### I. INTRODUCTION

Intellectual Property Rights (from now on referred to as IPR) are generally related to the protection of applications, information, and rights arising from the results of creative minds that give birth to works that have commercial value. IPR gives the right to economically enjoy the results of intellectual creativity created.<sup>1</sup> There is a need for recognition and appreciation (rewards) for one's creativity with a legal order called the Legal Regime of Intellectual Property Rights. This legal regime protects the works of inventors (inventors) or creators from other parties who illegally use or utilize their works for commercial or other interests. Legal protection aims to provide stimulation to produce inventions or works that are more innovative.<sup>2</sup> In addition, legal protection aims to protect the community so that they can enjoy their rights.

Efforts to protect IPR first occurred in 1883 with the birth of the Paris Convention for patent and design issues, after which it was followed by the birth of the Berne Convention in 1886 for copyright issues. The purpose of holding the two conventions is standardization, protection, and procedures for obtaining rights. In 1993, a meeting was held to discuss the General Agreement on Tariffs and Trade (GATT); one of the essential aspects of the GATT was establishing a new international standard for protecting IPR. GATT was signed on 15 April 1994 in Marrakech, Morocco. Indonesia is one of the countries that agreed to carry out the agreement marked by the promulgation of Law No. 7 of 1994 on the approval of the establishment of the World Trade Organization (from now on referred to as the WTO).<sup>3</sup>

The WTO, or the World Trade Organization, is an intergovernmental body that came into force on 1 January 1995. The formation of the WTO rearranged all the GATT agreement agreements into the WTO plus new issues that were not previously regulated, such as the TRIPs agreement (Intellectual Property Rights related to trade), services, and investment rules (TRIMs). The WTO agreement itself covers three significant issues that are regulated, namely:<sup>4</sup>

1. The general agreement on tariffs and goods (General Agreement on Tariffs and Trade/GATT) is on the liberalization of goods. It consists of several other agreements under it, such as agriculture, shipping inspection, anti-dumping regulations, textiles, and textile products.

<sup>1</sup> Lindsey, Tim, et. Al., 2005, *Intellectual Property Rights An Introduction*, Bandung, Alumni, p. 3.

<sup>2</sup> Kholis Roisah, 2015, *Legal Concepts of Intellectual Property Rights: History, Definition, and Philosophy of IPR Recognition from Time to Time*, Setara Press, p. 2.

<sup>3</sup> Rifky Mia Fauziah, 2012, *Brief History, Background and Development of Intellectual Property Rights in Indonesia*, <https://rifkymiafauziah.wordpress.com/2012/11/12/History-short-latar-back-dan-perkembangan-haki-di-indonesia/>, accessed on 11 June, 2023.

<sup>4</sup> Acehmarxist, 2008, Overview of the World Trade Organization (WTO), <https://acehmarxist.wordpress.com/2008/01/09/sekilas-about-organization-perdatangan-dunia-wto/>, accessed on 11 June, 2023.

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2. General agreement on trade in services (General Agreement on Trade in Services/GATS). In expanding service sector market access, each country draws up liberalization commitments and implementation schedules for how much external service suppliers can provide locally.
3. Trade-Related Aspects of Intellectual Property Rights/TRIPS. Legal protection for human intellectual works regulated in IPR, internationally regulated in Annex 1C in the Agreement on Trade-Related Aspects of Intellectual Property Rights, including Counterfeit Goods (TRIPS Agreement), which came into force in 1995.

Many countries participating in the TRIPS agreement show the international community's concern for protecting IPR. It impacts efforts to increase IPR protection at the international and national levels. Each member country is obliged to harmonize the existing regulations in the TRIPS Agreement, one of which is Indonesia. The IPR legislation in Indonesia after the TRIPS Agreement consists of Law No. 30 of 2000 concerning Trade Secrets, UU. No. 31 of 2000 concerning Industrial Design, Law no. 14 of 2001 concerning Patents, UU. No. 19 of 2002 concerning Copyright, which has now been changed to Law no. 28 of 2014 concerning Copyright, UU. No. 32 of 2000 concerning Layout Designs of Integrated Circuits and Law. No. 15 of 2001 concerning Brands.<sup>5</sup>

As an archipelagic country, Indonesia has a rich diversity of cultural arts. Ethnic, ethnic, and religious diversity is a national potential that must be protected. Art and cultural wealth are sources of intellectual works that Law must protect.<sup>6</sup> The wealth of cultural arts that is owned can be utilized in the field of trade and industry to improve the welfare of not only the creators but also the nation and state of Indonesia. One exciting and currently developing issue within the scope of IPR studies is the legal protection of intellectual property produced by indigenous peoples or traditional communities or traditional cultural expressions (from now on referred to as EBT) as one form of traditional intellectual property.

"Expressions of traditional culture are all forms of expression of works of art, whether in the form of objects or intangibles or a combination of both, which shows the existence of a traditional culture that is held communally and across generations, most of which are cultural heritage." The thing that distinguishes EBT from other intellectual works is that EBT is a form of intellectual work that grows and develops from and within society, which is then preserved for generations from one generation to the next.<sup>7</sup>

Indonesia, rich in EBT diversity, has promising economic potential, especially related to the tourism and creative economy industries. One example is the island of Bali, where the life activities of the Balinese people, who are still very thick with art, culture, and philosophical elements that have artistic value, are an aspect that is still very prominent in everyday life.<sup>8</sup> Along with the development of the times and social media; this activity has developed into a tourism industry which is helpful as a source of regional economic income and has made the island of Bali known throughout the world.

In the creative economy industry, EBT-based products such as batik, woodcarving, sculpture, silver, weaving, folk songs, and dances increase the country's foreign exchange. However, the development of modern technology, especially in telecommunications, can lead to inappropriate uses of existing EBT. Various forms of EBT commercialization occur even globally without the permission of the indigenous peoples who own it. This commercialization is also accompanied by various forms of improper alteration or modification of EBT.<sup>9</sup> In addition, the lack of knowledge possessed by the Indonesian people regarding the importance of Copyright has caused many cases related to claims of EBT by foreign parties rather than EBT which the State of Indonesia should own.

Arrangements regarding traditional cultural expressions are regulated in Law No. 28 of 2014 concerning Copyright regulated in Article 38, Article 39, and Article 40. Copyrights for these traditional cultural expressions are held and controlled by the state, and their use must also pay attention to the values that are life in the developer community and regulated by government regulations. So, it can be said that regulation of traditional cultural expressions is essential. Copyright law has not been able to provide maximum protection because no national data can show the total number of traditional cultures in Indonesia, causing claims by other countries over Indonesia's traditional culture.

Indonesia's original cultural wealth, which is claimed as belonging to other countries, amounts to 33 types of culture.<sup>10</sup> Some traditional cultures that are recognized by other countries as their culture include silver motifs, the Reog Ponorogo dance, the Rasa Sayange song, and the Pendet dance.

The case of Ketut Deni Aryasa, a silversmith from Bali who was accused of plagiarizing one of the motifs of a foreign-owned silver company, PT. Karya Tangan Indah (PT. KTI). The motives used by Deni Aryasa belong to the collective community in Bali, which has been around for a long time. He was accused of imitating and spreading the fleur or flower motif (a traditional Balinese

<sup>5</sup> OK. Saidin, 2004, *Legal Aspects of Intellectual Property Rights*, Jakarta, Raja Grafindo Persada, p. 210.

<sup>6</sup> Tamotsu Hozumi, 2006, *Asian Copyright Handbook: Indonesian Version of the Asian Copyright Handbook Jakarta*: Indonesian Publishers Association, p. 12.

<sup>7</sup> Amalia Karunia Putri, 2022, *Weaknesses of Copyright Law in Protecting Traditional Cultural Expressions*, "Dharmasiswa" FHUI Law Masters Program Journal Vol. 2 No.2 pp, 775-776.

<sup>8</sup> I Gede Pitana, et al, 1994, *Dynamics of Balinese Society and Culture*, BP, Denpasar, p. 121.

<sup>9</sup> Kholis Roisah, 2014, *Protection of Traditional Cultural Expressions in the Intellectual Property Legal System*, MMH Journal, Volume 43 No. 3, p. 373.

<sup>10</sup> Robi Darisandi, 2014, *33 Culture Claimed by Foreign Countries! Immediately Patent Various Indonesian Cultures*, <https://www.change.org/p/presiden-republik-indonesia-33-kebudayaan-diklaim-negara-asing-segera-patenkan-aneka-ragam-kebudayaan-indonesia>, accessed on June 7, 2023.

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motif found in almost all artistic ornaments in Bali). Ironically, this motif was patented by a foreign party at the Directorate of Copyright, Directorate General of Intellectual Property Rights of the Republic of Indonesia in 2006. In the decree of the Directorate General of Intellectual Property Rights, it was written that the creator of the fleur motif was Guy Rainier Gabriel Bedarida, a French citizen living in Bali. Meanwhile, the copyright holder is PT. KTI is owned by a Canadian businessman, John Hardy.<sup>11</sup>

The case for using the song 'Rasa Sayange' is that when singing the song, one can imagine how beautiful Ambon is in Maluku. No wonder almost all Indonesians were shocked when Malaysia suddenly made a song with the same rhythm as 'Rasa Sayange' as the "jingle" for tourism promotion for the neighboring country. Although the lyrics of the song are not the same, the Malaysian version of 'Rasa Sayange,' entitled 'Rasa Sayang Hey' has almost the exact notation and rhythm of the song 'Rasa Sayange,' which first appeared in Indonesia.<sup>12</sup>

Also, Malaysia claims the Reog Ponorogo dance as their cultural heritage. The case appeared on the Malaysian Ministry of Culture, Arts and Heritage website. A picture of the Dadak Merak Reog appears on the website, and " Malaysia " is in front of it." The Malaysian version of the Reog Ponorogo dance is called the Barongan dance, where the story presented in the Barongan dance is similar to the story in the Reog Ponorogo dance. Malaysia has also claimed ownership of the Pendet dance originating from Bali.

This condition is undoubtedly detrimental to society because the use of traditional cultural expressions can easily be claimed. Wealth based on traditional culture has a very high economic value. Protecting traditional cultural expressions will boost the Indonesian economy and improve people's welfare because of the complexity of this problem and the importance of protecting cultural assets, especially regarding traditional arts.

### **II. FORMULATION OF THE PROBLEM**

1. How is the protection of industrial products based on traditional cultural expressions as part of Intellectual Property Rights after the TRIPs come into force?
2. How is the Law on intellectual property rights in Indonesia in order to protect traditional cultural expressions from claims by other countries?

### **III. RESEARCH PURPOSES**

The purpose of this research is

1. To find out and analyze how the protection of industrial products based on traditional cultural expressions as part of Intellectual Property Rights after the entry into force of TRIPs
2. To find out and analyze how the protection of industrial products based on traditional cultural expressions as part of Intellectual Property Rights after the entry into force of TRIPs

### **IV. RESEARCH METHODS**

This article is a normative juridical research examining legal norms relating to protecting industrial products based on traditional cultural expressions. The approach used in this article is a statutory approach and a conceptual approach; this is because this article will examine laws, regulations, and concepts related to the object of research in this article. The data used to answer the formulation of the problem in this article is secondary data obtained through literature study in the form of books, regulations, notes, and research results from previous studies.

### **V. DISCUSSION**

#### **1. Protection of industrial products based on traditional cultural expressions as part of Intellectual Property Rights after the entry into force of TRIPs**

Indonesia as an archipelagic country is rich in ethnic diversity, ethnicity, religion and diversity of traditional cultural arts created by indigenous peoples as social identities that contain values that develop in society.<sup>13</sup> Which as a whole is a national potential that must be protected. The wealth of cultural art that is owned is a traditional artwork that has long lived in a society which is considered an asset with economic value that has the potential to increase capabilities in the field of trade and industry as a national identity that improves not only the welfare of its creators but also the state, so it is necessary to obtain legal protection

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<sup>11</sup> Kompas.Com, 2008, Balinese artisans are even accused of plagiarizing,

[https://nasional.kompas.com/read/2008/09/12/14474846/weleh\\_perajin\\_bali\\_malah\\_dituding\\_menjiplak](https://nasional.kompas.com/read/2008/09/12/14474846/weleh_perajin_bali_malah_dituding_menjiplak), accessed on 5 June 2023.

<sup>12</sup> ANTARA News, 2007, <https://www.antaranews.com/berita/81722/rasa-sayange-antara-indonesia-dan-malaysia>, accessed on June 8, 2023.

<sup>13</sup> Abdul Atsar, 2017, *Legal Protection of Traditional Cultural Knowledge and Expression to Improve Community Welfare In terms of Law no. 5 of 2017 concerning the Advancement of Culture and Law no. 5 of 2014 concerning Copyright*, Journal of Law Reform Vol. 13 No. 2, p. 288.

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considering the importance of EBT for the State of Indonesia as a guide to national identity. In EBT, there are traditional community rights that need to get legal protection for their work.

Traditional cultural expressions are regulated in both international Law and national Law. The international community protects traditional cultural expressions as part of IPR. However, there are difficulties in protecting traditional cultural expressions related to ownership because EBT is community-oriented, not individual property.<sup>14</sup> So, the problem of EBT protection that arises always has to be specifically resolved.

*The Berne Convention for the Protection of Literary and Artistic Works* (Berne Convention 1967) regulates copyright principles unknown to the author. It regulates the ownership of anonymous copyrighted works (Anonymous Works). Article 15, paragraph 4 of the Berne Convention regulates provisions related to anonymous works, which state "that countries party to the Berne convention should appoint competent authorities based on national provisions to protect published works whose creators are unknown to represent the interests of the authors and protect the rights -creator's rights. Furthermore, the state is obliged to deposit the work at the Directorate General of WIPO".<sup>15</sup> The Berne Convention regulates that convention member countries recognize all copyrighted works whose creators are unknown as owners of the work by appointing the competent authority in a country to manage and report the work in the form of traditional cultural expressions to the WIPO Directorate General. Thus, the ownership of copyrighted works in the form of EBT is exclusively owned by the country that reports an EBT to General WIPO as a representative of the interests of the creator who makes the work in the form of cultural expression.<sup>16</sup>

In line with international developments in protecting EBT, the Bern Convention and Trade-Related Aspects Of Intellectual Property Rights (TRIPs Agreement) have been ratified by Indonesia, so it must apply the regulated principles in its legal system. So that after the entry into force of the TRIPs Agreement, Indonesia must implement these principles into legal provisions relating to the protection of copyrighted works whose owners are unknown.<sup>17</sup> Indonesia regulates efforts to protect EBT into the copyright regime by regulating EBT protection in Law Number 19 of 2002 concerning Copyright and then amendments were made to Law Number 28 of 2014 concerning Copyright.

After the amendments were made, the protection of EBT as part of IPR in Indonesia is regulated in the formulation of Law Number 28 of 2014 concerning Copyright in Article 38 paragraph (1), paragraph (2), paragraph (3), paragraph (4) which regulates EBT, namely with the following contents (1) "the State holds the copyright on traditional cultural expressions," (2) "The State is obliged to inventory, guard and maintain traditional cultural expressions as referred to in paragraph (1)", (3) "use traditional cultural expressions referred to in paragraph (1) must pay attention to the values that live in the carrier community", (4) "further provisions regarding copyrights held by the State for traditional cultural expressions as referred to in paragraph (1) are regulated by regulations government".

In addition to Article 38, Article 39 and Article 40 Copyright Law also regulates EBT where the provisions of Article 39, which in principle recognize that past creations which are the relics of our ancestors and other works without such names are in the public domain category because the protection period for such works has been ended.

The ratification of international agreements such as the Berne Convention and the TRIPs Agreement has the background to the protection of intellectual property rights regulated into the legal system in Indonesia and recognizes that traditional cultural expressions are protected objects within the legal framework of intellectual property which is pursued in the form of copyright provisions.<sup>18</sup> Because these traditional works of art, in addition to having artistic and aesthetic values, also have economic value and what is often not known is that they contain copyrights that Law protects. The state must maintain and protect it from interference by other parties. In order to protect EBT, the Government can prevent monopoly or commercialization as well as destructive actions without the permission of the Republic of Indonesia as the Copyright Holder.

Legal protection is essential to protect legal subjects through applicable laws and regulations by imposing sanctions. Because the Law itself aims to protect and protect, legal protection is essential and must be realized in the form of legal certainty. Providing legal protection for traditional cultural expressions is very important because they have uniqueness and economic value so that they can support economic development and provide support for these communities in preserving their traditions.<sup>19</sup>

The protection in question is all efforts to protect EBT against use carried out without rights and violates decency. Protection of EBT as part of traditional knowledge is essential, at least for three reasons, namely (1) the potential for economic benefits resulting from the use of traditional knowledge, (2) justice in the world trade system, and (3) the need to protect the rights of local communities.<sup>20</sup>

<sup>14</sup> Reh Beru Perangin-angin et al., 2020, *Protection of Traditional Knowledge as a Constitutional Right in Indonesia*, Journal of the Constitution, Vol. 17, No. 1, p. 184-185.

<sup>15</sup> Kholis Roisah, 2014, *Op.Cit.*, p. 374.

<sup>16</sup> Purnama Hadi Kusuma, Kholis Roisah, 2022, *Protection of Traditional Cultural Expressions and Geographical Indications: An Intellectual Reality With Communal Ownership*, Indonesian Journal of Legal Development, Vol. 4, No.1, p. 111.

<sup>17</sup> *Ibid.*

<sup>18</sup> *Ibid.*, p. 112.

<sup>19</sup> Abdul Atsar, *Op.Cit.*, p. 292.

<sup>20</sup> Agus Sardjono, 2006, *Intellectual Property Rights and Traditional Knowledge*, Bandung, Alimni, p. 2-3.



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Apart from statutory means, documentation is also essential in protecting traditional knowledge. Two things can be done to provide legal protection for traditional cultural expressions.<sup>21</sup>

- 1) "For the short-term protection with an inventory system or documentation of existing traditional knowledge, this provides an informative function and can also be used as a function of legal evidence. Documentation can be done using photographs, writing, or special notes made by the government";
- 2) "For the short-term protection with an inventory system or documentation of existing traditional knowledge, this provides an informative function and can also be used as a function of legal evidence. Documentation can be done using photographs, writing, or Special notes made by the government";

### 2. Intellectual property rights law in Indonesia in order to protect traditional cultural expressions from claims by other countries

The importance of protecting traditional cultural expressions is due to the rise in claims against Indonesian traditional culture, which is claimed to be owned by foreign countries. Traditional culture in Indonesia has enormous potential in the field of economic industry so that it can support economic development. Having a sizeable economic value has caused foreign parties to repeatedly claim or take advantage of EBT owned by Indonesia without permits/acknowledging that traditional culture in Indonesia belongs to their country. The impact of other countries' claims on Indonesian traditional culture is detrimental to national interests because other countries are taking over more and more of Indonesian culture. In contrast, Indonesian people do not benefit from the intellectual works of this cultural heritage.

As an intellectual work, works of art and traditional culture must receive protection for their intellectual property rights. The state, as the highest authority, and the local government, as the state's representative in protecting and regulating EBT, can prevent the use of commercialization or monopoly by foreign parties without permission from the state as the copyright holder. This provision is intended to avoid the actions of foreign parties who claim ownership of Indonesian culture that can damage the value of the culture and use it commercially without the permission of the EBT owner.<sup>22</sup> Efforts to protect the ownership of traditional cultural expressions, especially from claims and commercial use from other countries, in Indonesia are efforts to establish laws and regulations governing traditional cultural expressions.

The legal instrument that protects EBT is currently under the auspices of the copyright regime with the inclusion of EBT in Law No. 28 of 2014 concerning Copyright because Copyright is a branch of Intellectual Property Rights that incorporates EBT into the realms of art, literature, and science.<sup>23</sup> Even though EBT has been regulated in the Law, copyright law is still experiencing problems in its implementation, this shows that the legal protection for the intellectual property of traditional communities has not been maximized. Thus, foreign countries often exploit the potential that the State of Indonesia should wholly own. The alternative made by the government relates to the idea of protection that can be given to the rights of local community members in Indonesia by establishing laws and regulations.

Forming laws and regulations is one tool that can be used to protect citizens' rights from claims of ownership of traditional culture that are often carried out by other countries. The government pays great attention to this regime. Efforts to protect traditional cultural expressions can be made by publicizing the culture. Through Law No. 5 of 2017 concerning the Advancement of Culture, the Government of Indonesia has attempted to protect traditional cultural expressions by creating a separate wealth database, which will later be disseminated on the internet and social media so that everyone knows that traditional culture originates from Indonesia. So that This can prevent the commercial use and claims of traditional culture by foreigners.<sup>24</sup>

Law No. 5 of 2017 concerning the Advancement of Culture protects industrial products based on traditional cultural expressions such as arts, customs, folk games, and sports. Article 5 of the Law regulates that protection is carried out using an inventory of objects to promote culture through an integrated cultural data collection system, Article 22 regulates security, Article 24 regulates Maintenance, Article 26 regulates Rescue, Article 28 regulates publication, and Article 30 regulates development.

Inventory activity. Maintaining and maintaining is very closely related to the protection of EBT, especially after seeing the fact that there have been many claims to the original culture belonging to the Indonesian nation, some of them have invited protests.<sup>25</sup>

Protected traditional cultural expressions can, of course, increase welfare and potentially increase economic benefits for the community as its creators and the nation and state. In addition, this protection aims to protect the original culture of the Indonesian nation from commercial use and claims/recognition by other countries.

<sup>21</sup> Ahmad Ubbe, 2009, *Report of the Legal Study Team Concerning the Protection of Regional Cultural Law*, BPHN Depkumham: Jakarta, p. 9.

<sup>22</sup> Abdul Atsar, *Op.Cit.*, p. 293.

<sup>23</sup> Arif Lutviansori, 2010, *Copyright and Folk Protection in Indonesia*, Yogyakarta, Graha Ilmu, p. 99.

<sup>24</sup> Abdul Atsar, *Op.Cit.*, p., 294.

<sup>25</sup> Zulkifli Makkawaru, 2019, *Legal Protection of Traditional Cultural Expressions*, Sukabumi, Farhan Pustaka, p., 11.

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## VI. CONCLUSION

Indonesia has ratified the TRIPS Agreement. So, after the entry into force of the TRIPS Agreement, Indonesia must implement these principles into its legal provisions. Indonesia regulates protection efforts related to industrial products based on traditional cultural expressions into the copyright regime by regulating EBT protection in Law Number 19 of 2002 concerning Copyright, which was then amended to become Law Number 28 of 2014 concerning Copyright. Because these traditional works of art, besides having artistic and aesthetic value, also have economic value, it is often not known that they contain copyrights that the Law protects. The protection in question is all forms of efforts to protect EBT against claims from foreign parties, use of commercialization, and destructive actions carried out without rights and violating decency without the permission of the Republic of Indonesia as the Copyright Holder. Apart from statutory means, EBT protection is also carried out through documentation. Two things can be done to provide EBT protection: for the short term, regulate protection with an inventory system or documentation of existing EBT, and for the medium and long term, namely by issuing special laws and regulations to protect EBT.

Efforts to protect traditional cultural expressions, especially from claims by other countries, in Indonesia itself, efforts are made to form laws and regulations. Forming laws and regulations is one tool that can be used to protect citizens' rights from claims of ownership of traditional culture that are often carried out by other countries. The legal instrument that protects EBT is currently under the auspices of the copyright regime with the inclusion of EBT in Law No. 28 of 2014 concerning Copyright because Copyright is a branch of intellectual property rights that includes EBT in the realm of art, literature, and science. In addition, efforts to protect traditional cultural expressions can be carried out by publishing these cultures. Through Law No. 5 of 2017 concerning the Advancement of Culture, the Indonesian government has endeavored to protect EBT, which is carried out using an inventory of objects to advance culture through an integrated cultural data collection system, security, maintenance, rescue, publication, and development.

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