



Implementation of the Use and Protection of Traditional Knowledge for Sustainable Tourism Development

Abdul Atsar¹✉, Ida Surya², Zunnuraeni³, Saroj Jha⁴

^{1,2,3}Business of Law, Faculty of Law, Universitas Mataram

⁴Department of Commerce, St John College of Humanities and Sciences

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Abstract

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The purpose of this study is to examine the utilization of Traditional Knowledge for sustainable tourism development and to analyze the forms of protection of Traditional Knowledge owned by people in Central Lombok to enhance sustainable tourism development. This type of research is empirical normative legal research with statutory, conceptual and sociological approaches. Utilization of Traditional Knowledge for the development of sustainable tourism in Central Lombok Regency, namely by developing and developing Intellectual Property-based Tourism Villages, by applying the IP Tourism and Culture Tourism models, namely IP and culture-based tourism. The form of protection of Traditional Knowledge owned by the people of Central Lombok to enhance sustainable tourism development is by recording the communal intellectual property of the people of Central Lombok to the Directorate of Intellectual Property Rights, and publishing it.

✉ Address: Jl. Majapahit No.62, Gomong, Mataram, 83126
E-mail: abdulatsar@unram.ac.id

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A. Introduction

Indonesia is rich in traditional knowledge, especially the people of Lombok also have various kinds of traditional knowledge. Traditional knowledge is knowledge developed by indigenous people or intellectual work based on tradition. This knowledge includes methods of cultivating and processing plants, medicine, art, and food and drink recipes. Traditional knowledge is knowledge that includes traditions that are based on innovation, creation and practices that are initial forms and are used by indigenous communities. Traditional knowledge is passed down orally from generation to generation. This condition ultimately creates non-static traditional knowledge.

Traditional knowledge must be protected because it is a source of knowledge related to human life that can be commercialized. In addition, traditional knowledge that belongs to indigenous communities is very vulnerable to exploitation by other parties.

Traditional knowledge is an invaluable ancestral heritage. Traditional knowledge as the identity of indigenous peoples. As a form of appreciation and respect for ancestors.

There are several reasons for the need to develop protection for Traditional Knowledge, including considerations of justice, conservation, maintenance of culture and traditional practices, prevention of appropriation by parties who do not have the right to components of traditional knowledge and development of the use of traditional knowledge.¹

Providing legal protection for Traditional Knowledge is considered very important, because Indonesia as a developing country has abundant wealth of Traditional Knowledge. Indonesia has not been able to maximize the provision of legal protection for Traditional Knowledge and has not been maximal in concretizing its potential due to weak regulations, lack of knowledge and ability of the

¹ Muhammad Djumhana, *Perkembangan Doktrin dan Teori Perlindungan Hak*

Kekayaan Intelektual, Bandung; PT Citra Aditya Bakti, 2006, hlm. 56.

community to develop existing potential.²

*The case for protecting IP rights in TK at the international level has been further strengthened because of the increased attention paid to issues of cultural rights, social justice and misappropriation of culture in various international forums.*³

*The owner of TK, TCE or folklore can enjoy the usual rights granted by the copyright legislation, namely (1) exclusive economic rights, (2) moral rights (id est, the right of paternity or attribution and the right of integrity, and (3) remuneration rights, in case of exploitation of its knowledge by a third party.*⁴

The richness and diversity of traditional knowledge possessed by Indonesia has great potential to be

developed and utilized as an incentive for tourists to visit Indonesia. One of them is that the traditional knowledge of the Lombok people can also be used for tourism development on Lombok Island. Because slowly traditional knowledge and traditional cultural expressions will disappear in line with the erosion of traditional culture with the advancement of time and the marginalization of indigenous communities. This is due to a lack of awareness regarding the importance of intellectual work assets, and traditional knowledge is not properly documented.⁵

The government and stakeholders must think about tourism development that is based on sustainable use and protection of traditional knowledge owned by

² Muthia Septarina, Perlindungan Hukum Pengetahuan Tradisional Dalam Konsep Hukum Kekayaan Intelektual (*Legal Protection of Traditional Knowledge in the Concept of Intellectual Property Right*), Al'Adl, Volume VIII No. 2, Mei-Agustus 2016, hlm. 53

³ Harriet Deacon, Transboundary knowledge and regional cooperation in the protection of traditional knowledge in Kenya, *Journal of Intellectual Property Law & Practice*, 2017, Vol. 12, No. 3, hlm 228

⁴ Giovanna Carugno, How to Protect Traditional Folk Music? Some Reflections

upon Traditional Knowledge and Copyright Law, *Int J Semiot Law*, 02 Desember 2017, p.11

⁵ Abdul Atsar, Perlindungan Hukum Terhadap Pengetahuan dan Ekspresi Budaya Tradisional Untuk Meningkatkan Kesejahteraan Masyarakat Ditinjau dari Undang-Undang No. 5 Tahun 2017 Tentang Pemajuan Kebudayaan Dan Undang-Undang No. 28 Tahun 2014 Tentang Hak Cipta, *Jurnal Law Reform*, Volume 13, Nomor 2, Tahun 2017, hlm. 3

the Lombok people. Because the Lombok people's source of original regional income is very dependent on the tourism sector and the agricultural sector, apart from that Lombok also has various communal intellectual properties including various Traditional Cultural Expressions and Traditional Knowledge which have not been utilized and developed to support sustainable tourism, by forming an intellectual-based tourist village. (Tourism IP). Tourism industry players on the island of Lombok, especially in the Central Lombok Tourism Area, should make various efforts to improve the quality of the tourism industry on the island of Lombok, especially in the Central Lombok Regency area, by utilizing traditional knowledge to support sustainable tourism development. The problem in this research is how to use Traditional Knowledge for the development of sustainable tourism in Central Lombok Regency and forms of protecting Traditional Knowledge owned by the people of Central Lombok to

improve sustainable tourism development.

B. Method

The research approach used in this research is empirical juridical research, namely research using data in the field as the main data source, such as the results of interviews and observations. The statutory approach is used to understand the rules regarding intellectual property rights law, especially traditional knowledge. A conceptual approach is used to understand the concepts of intellectual property rights.

Meanwhile, the sociological approach is an approach or method in which the discussion of an object is based on the society in the discussion. In this research, secondary data sources were used, consisting of:

1. Primary legal materials, namely binding legal materials, consisting of legislation, jurisprudence and treaties. The primary legal material used in this research is national

legislation related to the object of this research.

2. Secondary legal materials, namely all legal materials that provide explanations of primary legal materials. Includes journals, reference books, the results of scientific work by scholars, the results of scientific research that reviews the legal issues being researched by including other social sciences. Secondary legal materials are mainly law books including legal theses and dissertations, explanations of laws and legal journals.⁶
3. Tertiary legal materials, namely all legal materials that provide instructions/explanations for primary and secondary legal materials. Includes material from internet media, dictionaries, articles in journals or newspapers.

To obtain data that is relevant to the problem being researched, associated with the qualitative type of legal research, the data collection technique begins with tracing statutory regulations and documents that are considered relevant to the main problem being researched, then continues with an assessment of the problem being studied.

The analysis technique in this research, the author uses a qualitative description method, namely data obtained from literature study, after which it is selected based on the problems seen with the applicable provisions, then concluded to obtain answers to the problems. This research is targeted at obtaining information on the use and protection of Traditional Knowledge for sustainable tourism development.

⁶ Suratman dan H. Phillips Dillah, *Metode Penelitian Hukum*, Bandung: Alfa Beta, 2012, hlm. 155.

C. Results and Discussion

Traditional Knowledge is all ideas and ideas in society, which contain local values as a result of real experience in interacting with the environment, developed continuously and passed on to the next generation (In the Explanation of Article 5 of Law No. 5 of 2017). In Article 1 number 3 of Permenkumham 13 of 2017, Traditional Knowledge is intellectual work in the field of knowledge and technology that contains elements of traditional heritage characteristics produced, developed and maintained by a particular community or society. To be protected, each traditional knowledge must have: 1) Value; 2) Potential to produce economic results; 3) Vulnerable to being owned and used by third parties. Traditional Knowledge in Indonesia includes:

- 1) Traditional farming knowledge used in agriculture and plantations, for example;

- 2) Traditional medical knowledge or traditional environmental health;
- 3) Knowledge of the use of traditional genetic resources;
- 4) Knowledge of traditional engineering problem solving;
- 5) Knowledge of traditional technology;
- 6) Tools and processes for making traditional herbal medicine;
- 7) Tools and processes for making angklung;
- 8) Tools and processes for making batik;
- 9) Tools and processes for making keris, tools and processes for extending buffalo horns without joints for poles supporting shadow puppets
- 10) and so on.⁷

According to Minister of Law and Human Rights Regulation 13 of 2017, traditional knowledge consists of: 1) technical skills (know how); 2) skills; 3) innovation; 4) concept; 5) learning; 6) agricultural knowledge; 7) technical knowledge; 8) ecological knowledge; 9) knowledge of medicine including related drugs and healing procedures, as well as

⁷ Syamsudin, Arif, "Antara Pelestarian dan Perlindungan Ekspresi Budaya Tradisional/Pengetahuan Tradisional dan Perlindungan Hak

Kekayaan Intelektual", www.dgip.go.id/ebhtml/hki/filecontent.php?fid=10169, (Agustus 2008): 67.

knowledge related to Genetic Resources; 10) community customs; 11) rite (magical); 12) celebrations; 16) traditional economic system; 17) social organization system; 18) knowledge and behavioral habits regarding nature and the universe, traditional medicine; and/or 19) skills in making traditional crafts, traditional food/drinks, traditional modes of transportation.

Sustainable tourism is the development of a travel concept that can have a long-term impact, both on the environment, social, cultural and economic for the present and future for local communities and tourists. Sustainable tourism development is intended so that there is no longer any development of tourist destinations that solely focuses on attracting as many visitors as possible, without taking into account the impacts caused.

The concept of sustainable tourism is an important factor in developing tourist destinations that prioritize the potential of the environment and local communities. Not only that,

sustainable tourism is also believed to be the key to mass tourism in the future.

The ultimate goal of sustainable tourism is to reduce the impact of tourism on local communities and the environment. This means making optimal use of resources to avoid overconsumption, helping nature conservation and making conscious efforts to respect local traditions and heritage, and contribute to their preservation. So, the main goal associated with sustainable tourism is to make the long-term future of tourism more viable and this is achieved through education and behavior change. Additionally, sustainable tourism aims to provide economic and social benefits to local communities, resulting in more mutually beneficial 'give and take' relationships.

The concept of sustainable tourism is important because while it can generate economic benefits for local areas and provide employment for those in the industry, it can also have negative consequences, including overuse of

resources, displacement of wildlife, and damage to local culture. , while contributing to greenhouse gas emissions. As tourism is expected to continue to grow in the coming years, current tourism habits will become unsustainable, as they will become more detrimental to the environment, local communities and the earth's natural resources. This makes sustainable tourism important for the long-term viability of the tourism industry as a whole.

Sustainable tourism is tourism that invites all parties, especially community members, to manage resources in a way that meets economic, social and aesthetic needs while ensuring the sustainability of local culture, natural habitats, biodiversity and other important support systems.

he development of the tourism sector is expected to maintain sustainability and the preservation of the environmental ecosystem while still paying attention to the socio-cultural conditions of the

local community, so that it is maintained and can also be enjoyed by future generations.

Sustainable tourism development is defined as a tourism development process that is oriented towards preserving the resources needed for future development. This definition of sustainable tourism development is also defined as "Form of tourism that is consistent with natural, social, and community values and which allows both host and guests to enjoy positive and useful interaction and shared experience."⁸

Utilization of Traditional Knowledge will produce financial benefits for the communities who produce Communal Intellectual Property products, for example for Sukarara Woven Fabric craftsmen. Empowerment of Traditional Knowledge combined with ecotourism can be developed in promoting and managing the economic potential of Intellectual Property products based on

⁸ I Ketut Suwena, *Format Pariwisata Masa Depan*, dalam "Pariwisata Berkelanjutan Dalam Pusaran Krisis Global". (Denpasar:

Penerbit Udayana University Press, 2010): 279.

Traditional Knowledge. The use of Traditional Knowledge-based products produced from cultural diversity and natural resources has been proven to be a catalyst not only for national branding, but also supports a country's economic independence.

The development of tourism based on traditional knowledge provides a real picture that local communities can develop tourism that has a long-lasting impact in the Lombok area, by utilizing the conditions of communal intellectual property in the form of cultural diversity and traditional knowledge that they possess. The development of tourism based on traditional knowledge can bring very significant changes to the development of tourism itself and the preservation of local community culture. The example of tourism development in Sade Village is clear evidence.

The development of sustainable tourism based on traditional knowledge is not only found in terms of cultural preservation but also in terms of natural preservation. One of them

is Bonjeruk Village, which is a village that has natural beauty and cultural diversity. One of the tourist destinations in Bonjeruk Village, Central Lombok is: Bonjeruk Deep (Big River), expanses of rice fields, Kebon Bambu (Traditional Bamboo Market), Bonjeruk Rebo Market, Raden Nuno Umas Ancient Mosque, Bonjeruk Ancient House of Aristocrats, Sasak Wayang , Traditional Gendang Beleq Music, and Traditional Gong Gamelan Music.

Tabel 1. Traditional Knowledge in Lombok

No	Types of Traditional Knowledge	Name of Art
1	Traditions and oral expressions	<ul style="list-style-type: none"> - Sasak Lombok Bereqe Traditions - Pasha Traditions - Traditions bekayaq pataq pare - Sasak Song Traditions Culture - Merariq Wedding Traditions

		<ul style="list-style-type: none"> - Paosan (historical story) - Lelakak (rhyme) - Kayak (sung rhyme) - Hikayat (Malay singing) - Hikayat (Malay poetry) 			<ul style="list-style-type: none"> - Oncer - Bala Anjani - Peresean - Beriuk Tinjal - Kayak sundongan - Komendirud at - Rudat bongek (ketoprak humor) - Cupak Gerantang - Traditional games - Belanjakan - Traditional folk games and sports
2	Performing Arts	<ul style="list-style-type: none"> - Sasak leather puppets - peresean - Gendang Belek - Rebane Reong - Murdah Rebane - Pemasakan beleq gamelan - Gendangbeleq - Kamput - Cilokak - Kecimol - Genggong - Laughter - Barong Tengkok - Klentang - Gule Gending - Tandang Mendek - Gandrung - Joged - Telek - Rudat - Zikir Zaman 	3	Community customs, rites and celebrations	<ul style="list-style-type: none"> - Tembang - Traditions nyiwakan - Mantra-mantra - Lontar - Wetu Telu - Bau Nyale
			4	Knowledge and behavioral habits regarding nature and the universe	<ul style="list-style-type: none"> - Traditional Sasak medicine and medicine sourced from the Lontar Manuscript
			5	Traditional craft skills	<ul style="list-style-type: none"> - Tenun with various motifs - Carvings (plant & animal motifs)

		<ul style="list-style-type: none"> - Sombok - Sangkok - StatueLum - bung - Alang - Sambi - Bale Tani - Bale Balak - Bale Jajar
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Agus Sadjono defines traditional knowledge as the knowledge of a community, society or ethnicity and is passed down from generation to generation and will always develop according to changes.⁹

A form of protection for traditional knowledge can be through the copyright regime. Because to be protected by copyright, 3 conditions must be met, namely; Characteristic of originality, creativity and fixation. Fixation is the realization of an idea into a creation. Without the realization of an idea into a real form, it will not receive copyright protection.¹⁰

The background of the island of Lombok which is rich in culture and traditional knowledge makes it even more important to protect it so that it is not claimed by other regions or other islands or even by other countries.

One form of traditional knowledge of the Lombok people includes traditional Sasak medicine and medicine which comes from the Usada Lontar Manuscript. The texts in Usada palm leaf manuscripts are written in Sasak, ancient Javanese, Balinese, or a mixture of these three languages (Kawi language). The form of the treatment text was then transliterated into Sasak language with Latin letters. Furthermore, the contents of the transliterated text are classified based on the drugs/medicinal ingredients used to cure diseases and treatment techniques.¹¹

The knowledge of the traditional Sasak people regarding

⁹ Agus Sardjono, *Hak Kekayaan Intelektual & Pengetahuan Traditionsonal*, (Bandung: PT. Alumni, 2010): 1

¹⁰ Rayes Senoper S Turnip, *Pentingnya Perlindungan Terhadap Pengetahuan Traditionsonal dan Ekspresi Budaya Dalam Negara Yang Kaya Akan Budaya*,

Jurnal Program Magister Hukum Fakultas Hukum Universitas Indonesia Volume 1 Nomor 4 (Desember 2021): 207

¹¹ M. Yamin, dkk., *Pengobatan dan Obat Traditionsonal Suku Sasak di Lombok*, *Jurnal Biologi Tropis*, Vol.18 No.1 (Januari-Juni 2018): 5.

medicine has been passed down from generation to generation from their ancestors and/or from Lombok lontar manuscripts which are hundreds of years old. Most of the manuscripts have been damaged, only a few are still stored in the Mataram State Museum and the community. Apart from that, Bereqe culture is a culture that exists in Indonesia, especially on Lombok Island, West Nusa Tenggara. The Sasak Lombok Bereqe tradition is one of the Sasak tribe's customs when a child is about to be circumcised. Bereqe itself is a form of thanksgiving event before a child is circumcised, in which there is a procession using traditional equipment, such as *andang-andang* (offerings), *dulang* (a place for various types of food), *bubus* (incantation water), grilled meat intended for children who will be circumcised, so that he remains strong and enthusiastic before being circumcised. There are other processions such as the

beating of the *beleq* drum to fill the *bereqe* procession, the reading of poetry or songs by the *pedande*, as well as the sprinkling of *bubus* or incantation water on the child who will be circumcised and on everyone who takes part in the *bereqe* procession. The purpose of carrying out the *Bereqe* procession is as an expression of gratitude to God Almighty for carrying out the *gawe* for the circumcision of the child concerned. Then as a form of cultural preservation. Because for the people of Lombok, if they don't carry out their customs, they are considered to be betraying their ancestral heritage and they will suffer the curse of *manuh* (*kualat*).¹²

The *Pasha* tradition is a tradition that is often carried out by residents of East Praya District in the villages of *Semoyang*, *Bilelando*, *Ganti*, *Sengkerang*, *Landah*, *Mujur*, *Sukearaja*, and *Kidang*. This is commonly practiced by society for married

¹² Lalu Kamarudin dan Usman Jayadi, *Budaya Bereqe Sasak Lombok Sebagai Upaya Melestarikan Nilai Religius dan Jati Diri Masyarakat Montong Baan*

Kecamatan Sikur Lombok Timur, Berajah Journal, (Volume 1 Nomor 1 Tahun 2021): 47

couples who experience difficulties in having children or offspring.

This Pasha tradition is a tradition that does not cost a lot of money and the implementation process is easy because it is enough to provide 1 egg, 1 sheet of rolled betel leaf or lekes. 1 sheet of betel leaf that is still intact, kepeng perforated or ancient coins that have a hole in the middle but because this money is quite difficult to find. Currently, these conditions can be replaced with current coins such as 1000 or 500 rupiah denominations. The function of the conditions that have been set above is that those who carry out this tradition do not know at all why this tradition is being carried out. The provision of these conditions is a substitute for the ignorance of the baby's parents who will carry out the pasah tradition.¹³

The nyiwakan tradition, which is often practiced by people in Lingsar District, is as a means of notification that the niyawakan

remembrance event will soon begin. nyiwakan is a symbol of love and respect for the deceased. The death alms ceremony or what is commonly referred to as melampak.¹⁴ Bekayaq pataq pare tradition. This tradition is carried out as an expression of gratitude from the Sasak people for the blessings or gifts given by God in the form of abundant agricultural products, increased welfare of residents, village safety and peaceful life. This tradition is also an effort to ward off various problems that hinder the implementation of this tradition. This tradition includes procedures for cultivating rice plants, including physical and mental cleansing of humans and the environment of the Sasak community in Jero Waru, East Lombok, accompanied by group prayers in accordance with traditional procedures, presenting Dewi Sri in an art performance which tells the story that human

¹³ Zainudin Mansyur, Kearifan Sosial Masyarakat Sasak Lombok Dalam

Traditions Lokal, (Mataram: Sanabil, 2019): 39

¹⁴ *Ibid.*, hlm. 45

life depends on the life of Dewi Sri who gives welfare of mankind¹⁵

Tembang Sasak traditional culture, this culture is one of the many cultures in Lombok which is stored in the form of ancient manuscripts. These manuscripts are written on palm leaves with the ha na ca ra ka script, which in Lombok is also known as the jejawan script. The language used is the Kawi language, classified as Middle Javanese and Old Javanese, in addition to the Sasak language texts. Tembang is a song read by someone to tell a story or history written on palm leaves.

In the traditions and rituals carried out by the Lombok indigenous people, songs are the most important part of several rituals. One of the rituals that requires the chanting of this song is the Sorong Serah Aji Kerame event, one of the rituals carried out during weddings in Lombok. Menembang or other words also often called Memaos/Bepaosan are

carried out by two people, the one who reads the lontar or penembang is called Pemace and the other one who translates or interprets is called Pujangga, these two people are the most important part of tembang or bepaosan in the Lombok traditional community. If there are other parties who want to join in during the lontar reading or nembang event, they are called Supporters or in common language often called backing vocals. At a certain event or ritual, a paosan (a kind of stage) is created in a place specifically for pemaos (experts in reading by singing) and poets (literary experts who can translate and interpret the contents of the texts read by the pemaos.

Merariq Marriage Traditions, in Merariq there are 2 versions, namely Merariq or elopement, namely a marriage that occurs by running away the girl without the knowledge of the girl's parents because it is the final decision taken by the prospective groom if

¹⁵ Emy Handayani,dkk., *Traditions Bekayaq Pataq Pare Pada Masyarakat Sasak Terhadap Perubahan Perilaku Masyarakat Adat Dalam Pendekatan*

Antropologi Hukum, Laporan Penelitian, (Semarang: FH UNDIP, 2021),16-17.

he does not get the blessing of the prospective bride's parents. . The second is with parental approval and continuing to do Merariq because it is customary.¹⁶

The Sasak tribe in Lombok, West Nusa Tenggara has its own characteristics, although not all of them perform the Wetu Telu prayer as if it is a diversity that enriches multicultural in local wisdom. Regardless of who is right and wrong in practicing a religion, the Sasak people in Lombok have something unique in their local wisdom, namely the Wetu Telu Prayer, or praying three times a day.

Traditional games are a development of traditional community games and are a crystallization of the cultural results of the community that owns them. Traditional games can be developed into traditional sports. Traditional sports are a vehicle and means for socializing and interacting among members of society in their free time. In this

context, traditional sports have a function, namely maintaining body fitness as well as being a place for socializing and a means of entertainment. Lombok has a rich and diverse traditional sports culture, including sports and shopping. Traditional sports are effective and have the potential to improve the community's economy, if developed and managed well.

Sukarara Tourism Village in Central Lombok Regency has to package traditional sports into educational tour package material. This is not only able to move the economic wheels of the local community but also succeeds in moving the social and cultural sectors of the community. Apart from that, traditional sports are also able to mobilize revival energy by revitalizing and advancing society.

Traditional sports are national assets that are strategic enough to be used as capital for developing economic, social and cultural potential. Not only at the local level,

¹⁶ Annisa Rizky Amalia, Traditions Perkawinan Merariq Suku Sasak di Lombok: Studi Kasus Integrasi Agama

Dengan Budaya Masyarakat Traditionsional, Jakarta: Universitas Islam Negeri Syarif Hidayatullah, 2017, hlm. 39

it is even worthy of national pride. The richness of traditional sports that once existed and were widely played by the wider community has now been largely forgotten. Therefore, there is a need to save traditional Indonesian sports on a massive scale so that the richness of our traditional sports can be recognized and inherited by future generations.

Folk games and traditional sports are able to teach noble values such as cooperation or mutual cooperation, mutual respect, fair play, discipline, respect and courtesy, responsibility, tolerance and independence. Apart from that, it can also foster a sense of national belonging and a spirit of nationalism, increase the speed of thinking, train the spirit of competition, train children's courage, imagination and creativity.

Traditional games also play an important role in building the people's economy. The benefits are being able to grow local creative industries, increase local tourism, encourage the development of

small and medium businesses, and increase economic activity at the village level. However, it cannot be denied that Indonesian people's current interest in traditional games is decreasing. This is due to modernization and urbanization, due to external cultural influences, changes in lifestyle, resulting in changes in values and preferences.

Traditional games lack promotion and education. Therefore, efforts need to be made by local governments to continue to preserve it. Some efforts that the Regional Government can make are collecting data on games in Central Lombok and outreach to schools, creating play corners at tourist attractions, collaborating with the Department of Education and the University of Mataram to carry out workshops and games workshops, creating Traditional Cultural and Sports Festivals, and so forth. Traditional sports games have the potential to be used as a medium for developing tourism, the creative economy, community social culture, education, and developing young athletes from an early age.

Lombok is rich in unique and specific woven fabrics that need to be registered and protected. Therefore, the regional government must encourage the community to care about communal intellectual property such as Traditional Knowledge in Central Lombok. The government must develop IP Tourism, namely tourism based on Communal Intellectual Property (KI), so that Lombok can become a buffer for tourism like Bali. Bali was used as a pilot project because it is one of the ten most popular tourist destinations in 2022 according to Trip Advisor. The regional government must create a Certificate of Communal Intellectual Property (KIK) registration for Traditional Knowledge, such as Sasak Woven cloth motifs and Arts owned by the people of Central Lombok. Intellectual property registration certificate as a form of legal protection for the results of intellectual activities, creativity, creation and innovation of the people of Central Lombok.

Lombok has very unique culinary delights and could become

gastro tourism potential if packaged more effectively. Apart from that, Lombok also has the potential for Intellectual Property and ecotourism through natural tourism destinations, religious and cultural tourism. One of the potentials for traditional knowledge-based ecotourism in Central Lombok is the "Bau Nyale" Charm Festival which is located in Central Lombok Regency. Where the area not only produces woven fabrics whose intellectual property is protected through copyright, but the local community together with the local government has turned the location into a tourist attraction that offers traditional cultural carnival spectacles. The potential for unique and exotic cultural riches can be one of the competitive advantages of Central Lombok Regency in advancing tourism-based Intellectual Property. Apart from that, Central Lombok can also be used as a base for "Cultural Tourism", because the wealth of Traditional Knowledge and culture of the people of Central Lombok is diverse and unique or has distinctive characteristics, so it

can be used as a support for sustainable tourism development. Sustainable tourism is tourism that invites all parties, especially community members, to manage resources in a way that meets economic, social and aesthetic needs while ensuring the sustainability of local culture, natural habitats, biodiversity and other important support systems.

IP and Tourism activities are closely related between Traditional Knowledge as part of intellectual property (KI) and tourism, namely including IP in the development of tourism products. Therefore, tourism stakeholders must understand the commercial value of the Traditional Knowledge that the community produces, creates or innovates to attract tourists. To maximize the development of tourism destinations, MSMEs and other stakeholders need to understand Traditional Knowledge and then integrate it into business strategies, so that Traditional Knowledge can continue to exist and tourism development will also be oriented towards the next generation. The progress of tourism

does not forget the noble values of our ancestors and the environment still remains beautiful and sustainable. Tourism does not damage the environment and erode the culture of local communities so that future generations can also enjoy the preservation of nature and learn about the culture of their ancestors.

D. Conclusion

The utilization and protection of Traditional Knowledge for the development of sustainable tourism, carried out by the Central Lombok Regency regional government in collaboration with Mataram University College, is by developing and building Tourism Villages and Preneur Villages, developing agrotourism and ecotourism in Central Lombok Regency.

A form of legal protection for the Traditional Knowledge owned by the people of Central Lombok can be done by registering the Communal intellectual property of the Central Lombok people with the Directorate of Intellectual Property Rights, publishing

intellectual works based on the traditional knowledge of the people of Central Lombok by promoting and performing at both national and international levels as a form of publication so that the copyright for traditional knowledge can be protected by copyright. Publication and promotion of Traditional Knowledge is needed to support sustainable tourism, because tourism invites all parties, especially community members, to manage resources in a way that meets economic, social and aesthetic needs while ensuring the sustainability of local culture, natural habitats, biodiversity, and other important support systems.

article. Effectiveness and clarity are the key.

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