

# Criminal Law Protection For Local Wisdom And Traditional Knowledge In Indonesia

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**Abstract:** Criminal law protection for local wisdom and traditional knowledge in Indonesia is essential for safeguarding and preserving the nation's cultural heritage. This study aims to evaluate the effectiveness of existing criminal law regulations in protecting local wisdom and traditional knowledge from misuse and exploitation. Using a qualitative research method with a Systematic Literature Review (SLR) approach, this study analyzes various relevant literature and regulations to identify and evaluate the success of the law in providing protection. Additionally, this study identifies the challenges and obstacles faced in the implementation of criminal law protection, including social, cultural, and institutional factors. The results indicate that while existing regulations have provided a legal foundation, various challenges still hinder the achievement of optimal protection. These findings are expected to provide recommendations for policymakers in their efforts to enhance legal protection for local wisdom and traditional knowledge in Indonesia.

**Keywords :** Criminal Law Protection, Local Wisdom, Traditional Knowledge, Regulatory Effectiveness, Copyright Law, Indonesian Regulations

## 1. Introduction

The discrepancy between legal norms and practice is evident in the juridical gap between legal provisions protecting local wisdom and traditional knowledge and the capacity for enforcement at the field level. Normatively, such protections should ensure that communities' cultural practices and traditional knowledge are not exploited without consent or in violation of the rights of indigenous communities. However, in practice, law enforcement officials often face difficulties in translating these legal norms into specific charges, particularly when the elements of a criminal offense require complex proof (such as establishing a community's ownership rights, proving the originality of the knowledge, or demonstrating intent or a deliberate element).

The second gap arises in the identification of protected objects. Local wisdom and traditional knowledge do not always have clear boundaries, can vary depending on cultural context, and often exist in the form of collective practices that are not formally documented. Consequently, when disputes arise for example, regarding the use of recipes, traditional healing techniques, or cultural motifs/identities the process of determining "what is protected" tends to be inconsistent. In some cases, legal norms require certain characteristics for a form of knowledge to qualify for protection, whereas practices on the ground do not provide sufficient verification mechanisms, leading to inconsistent enforcement.

The third gap relates to the mechanisms of proof and standards of evidence in criminal cases. Protection through criminal channels requires evidence that can substantiate the prohibited act, its impact, and the connection between the perpetrator and the object of the violation. In practice, indigenous communities often face limited access to documents, expert witnesses, and legal administrative support (such as territorial mapping, documentation of cultural practices, or documentation of knowledge transmission chains). These conditions make legal norms seem to "exist on paper" but difficult to implement in practice, resulting in cases that risk stalling at the investigation

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stage or having their charges weakened due to a lack of evidence that meets formal standards.

Criminal law protection of local wisdom and traditional knowledge in Indonesia is a highly relevant issue in the context of globalization and modernization. The country is home to a diverse array of ethnic groups, cultures, and traditions that have existed for thousands of years. Local wisdom reflects the values, norms, and cultural practices that have developed within communities, forming the very identity of a community. (Widiyanto et al. 2024).

However, with the rapid development of technology and global trade, local wisdom and traditional knowledge are often threatened. Exploitation by external parties and neglect by the communities themselves put much traditional knowledge at risk of extinction. (Ilyasa 2020) Therefore, criminal law protection is necessary to preserve the integrity and sustainability of these cultural values.

Criminal law regulations in Indonesia, such as the Copyright Law and the Consumer Protection Law, can provide comprehensive protection. Although there are various regulations that include elements of protection for local wisdom, their effectiveness in practice is often questioned. (Kriswandaru 2024) This study will evaluate the extent to which these regulations safeguard the rights of communities.

One key area of focus is the effectiveness of criminal law regulations in protecting local wisdom and traditional knowledge from misappropriation. Can criminal law impose strict penalties for violations of cultural heritage? This is the central question to be examined in this study.

In addition, the challenges and obstacles in implementing legal protection must also be analyzed. Communities are often unaware of their rights, while the relevant government agencies are not always able to provide optimal protection. This creates a significant gap between the written law and the reality on the ground.

The research method used in this study is qualitative, employing a Systematic Literature Review (SLR) approach. This approach is expected to provide an in-depth analysis of existing literature and generate recommendations for better regulations in the future. (Febrianti 2024).

Indigenous communities in Indonesia often face challenges in preserving their local wisdom in the face of development pressures. Changing times bring both positive and negative impacts, where economic development often comes at the expense of cultural values. The law must play a role in ensuring that development does not undermine cultural identity. (Sholikhah et al. 2025).

In a legal context, it is important to recognize that local wisdom and traditional knowledge are not merely cultural heritage, but also resources that can contribute to sustainable development. Therefore, their protection is essential to ensuring the survival of local cultures. Indonesia's criminal justice system needs to incorporate more specific protections for local wisdom to effectively address cases related to community culture and identity. This includes safeguarding rights to traditional knowledge, which are often overlooked in legal contexts.

As awareness of the importance of cultural protection grows, collaboration between the government, civil society, and academia is needed to create effective policies. Public awareness campaigns and legal education for communities must be prioritized so that they better understand how to protect their local wisdom. (Azizah et al. 2025)

The challenges faced in implementing legal protection are also linked to socio-economic factors. Many local communities are in difficult economic circumstances, making it hard for them to resist harmful exploitative practices. Therefore, legal protection must be accompanied by economic empowerment efforts. (Budiyanto 2025)

This study will also explore the benefits of legal recognition of local wisdom and traditional knowledge. In addition to serving as a form of protection, such recognition can also enhance public trust in the legal system and encourage their participation in decision-making processes. The success of criminal law protection for local wisdom depends heavily on the commitment of all parties, including the government, the public,

and the private sector. (Dagani 2024) The involvement of all stakeholders in the protection process is expected to create constructive synergy.

This study is expected to provide a clear picture of the challenges and opportunities in protecting local wisdom and traditional knowledge through a criminal law approach. With a better understanding of this issue, it is hoped that more effective solutions can be found for this complex problem.

Based on the above explanation, this research will not only provide an academic contribution but also a voice for communities struggling to preserve their identity and cultural heritage. This research is expected to provide insights for policymakers to formulate policies that are more inclusive and responsive to community needs.

## 2. Materials and Methods

The effectiveness of criminal law provisions in the context of protecting local wisdom and traditional knowledge can generally be assessed based on the enforceability of their norms. This means determining the extent to which the definition of an offense and its elements provide clarity regarding prohibited acts, the subjects being protected, and the forms of violations that can be prosecuted. If criminal provisions are too general or not yet operational, enforcement may face deadlocks during the investigation and prosecution stages because law enforcement officials find it difficult to link concrete facts to the required elements of the criminal offense.

Enforcement performance and the quality of judicial proceedings can be measured by the consistency in applying statutory provisions, the completeness of evidence, and the proportionality of rulings. In cases involving traditional knowledge, effectiveness is determined not only by the number of cases handled but also by the legal process's ability to establish a connection between the perpetrator's actions and the protected object (e.g., community legitimacy, the substance of the knowledge taken or imitated, and the presence or absence of consent). The quality of the process can also be assessed by the use of expert testimony, mechanisms to reinforce the cultural context, and the accuracy with which evidentiary standards are met in court.

This study employs a qualitative method using a Systematic Literature Review (SLR) approach to explore and analyze criminal law protections for local wisdom and traditional knowledge in Indonesia. This method was chosen because it can systematically identify, organize, and analyze existing research findings, thereby providing a deeper understanding of the issue under study. The SLR approach is not only useful for collecting data but also for evaluating the quality and relevance of existing sources.

After formulating the research questions, the researcher conducted a search for relevant literature through academic databases, journals, and legal documents related to the topics of criminal law protection, local wisdom, and traditional knowledge. The selected sources must meet specific criteria, such as relevance, reliability, and the quality of the published research. In this regard, the researcher also avoids literature lacking empirical evidence to ensure the validity of the analysis results.

After collecting the literature, the researcher proceeded with content analysis. The Systematic Literature Review (SLR) method involves coding information obtained from the literature to identify key themes related to the effectiveness of criminal law regulations. (Suyanto 2023) The researcher will also note the challenges and obstacles frequently mentioned in previous studies to enrich the understanding of the context of legal protection.

During the analysis process, the researcher considers contextual aspects that may influence the effectiveness of criminal law in protecting local wisdom. This includes social, cultural, and economic factors that may act as barriers or, conversely, support the implementation of the law. This approach enables the researcher to provide a more holistic perspective on the issues under study.

The results of this study are presented in a narrative format that integrates findings from the reviewed literature. The aim is to provide clear and practical recommendations for policymakers and other relevant stakeholders in strengthening legal protec-

tion for local wisdom and traditional knowledge in Indonesia. Through this approach, it is hoped that the study will make a significant contribution to legal and cultural literature.

### 3. Results and Discussion

The implications of complex legal bureaucracy on indigenous peoples' access to justice can be seen in the barriers to accessing information and understanding procedural matters. Indigenous peoples often face a knowledge gap regarding reporting procedures, evidentiary mechanisms, and the stages of the criminal process—from investigation to trial. When bureaucratic procedures require filling out documents, complying with administrative formats, and understanding technical legal terminology, indigenous communities become vulnerable because not all of them have adequate legal representation. As a result, their chances of initiating legal proceedings or defending their claims through formal channels are diminished.

This is compounded by the complexity of evidence and documentation requirements in cases involving local wisdom and traditional knowledge. Customary practices and knowledge are generally collective in nature and passed down through tradition, yet the criminal justice process demands formal legal evidence, such as the identity of authorized parties, proof of the community's connection to the knowledge, and other supporting documents. When courts or investigators require "traces" that are difficult to fulfill in administrative terms, bureaucracy tends to act as a filter that makes it difficult for indigenous communities to prove the elements of a crime. Ultimately, disputes that are actually related to violations against the community can result in the case stalling.

High legal transaction costs, both direct and indirect. Bureaucratic processes involve travel time, administrative costs, and the need to bring witnesses and/or experts to court. For indigenous communities that are geographically remote and have limited resources, these costs pose a real barrier to accessing judicial services. Furthermore, multi-layered procedures can lead to delays in gathering evidence or the unavailability of witnesses, making it increasingly difficult for indigenous communities to maintain a consistent factual narrative in legal proceedings.

This stems from a reliance on interagency coordination that is often misaligned. Cases involving local wisdom generally intersect with various domains, such as cultural affairs, territorial administration, community registration/recognition, and aspects of traditional knowledge protection. When bureaucracy operates in a sectoral manner, indigenous communities can become trapped in a "ping-pong" cycle of jurisdiction, where one institution requests evidence or additional steps from another. In this situation, access to justice is determined not solely by the substance of the violation, but by the community's ability to navigate the bureaucratic network and meet repetitive administrative demands.

The risk of formalities taking precedence over the substance of justice. In complex bureaucratic processes, law enforcement officials' focus may shift toward procedural compliance and administrative completeness, while the cultural context relevant to local wisdom is less adequately accommodated. As a result, although criminal norms are intended to protect communities, complex bureaucratic practices can lead to enforcement decisions or actions that do not fully reflect the substantive harms experienced by indigenous communities. This has the potential to create a sense of injustice, erode community trust in the legal system, and lead communities to prefer informal resolutions that, in some cases, do not provide equivalent redress.

#### 3.1 The Effectiveness of Criminal Law Regulations in Indonesia in Protecting Local Wisdom

Criminal law regulations in Indonesia have undergone significant development in efforts to protect local wisdom and traditional knowledge. In this context, the Copyright Law serves as one of the primary legal instruments designed to ensure that works and

knowledge produced by indigenous communities receive proper recognition and protection. (Japar et al. 2025) This is crucial, given that much traditional knowledge is often unregistered and legally overlooked.

The Copyright Law provides a legal basis for communities to protect their creative works, including art, music, and traditional ceremonies of high cultural value. (Marina and Sunarsi 2019) In some cases, these regulations have also included relevant provisions to protect traditional knowledge from exploitation by irresponsible parties. However, despite the existence of these regulations, many challenges must be addressed for this protection to be effective.

One of the main issues that has emerged is the lack of outreach regarding existing regulations. Many indigenous communities are unaware that they have the legal right to protect their local knowledge. This lack of understanding often results in communities failing to report violations or exploitation they experience. Therefore, it is important to raise legal awareness among these communities.

Furthermore, the effectiveness of regulations in practice is often called into question when cases of violations arise. Many reports indicate that existing law enforcement does not always function optimally. Law enforcement officials often face obstacles in implementing existing regulations, whether due to a lack of resources or limited understanding of local knowledge and the cultural context underpinning it.

Several studies indicate that, despite legal provisions governing the protection of local wisdom, many violations are not followed up with firm action. This fosters a sense of injustice and dissatisfaction among indigenous communities, who feel that the law does not stand by them. Aligning legal norms with social realities is crucial to ensuring that such protection is genuinely felt.

Existing regulations are often reactive in nature, meaning that law enforcement occurs only after a violation has taken place. This approach is insufficient for proactively protecting local wisdom. More preventive mechanisms are needed to ensure that potential violations can be minimized before they occur, for example through better cooperation between the government, indigenous communities, and other stakeholders.

In an effort to enhance the effectiveness of legal protection for local wisdom, it is recommended that existing regulations be revised. The development of more inclusive policies, which take into account the perspectives and needs of indigenous communities, will be crucial. Thus, it is hoped that criminal law regulations in Indonesia will not merely remain rules on paper, but will also provide tangible protection for local wisdom and traditional knowledge.

Case studies indicate that many reports of violations of indigenous peoples' rights regarding local wisdom are not seriously addressed by the authorities. Indigenous communities often face harmful exploitation, whether from corporations or individuals, yet the response from law enforcement is often minimal. This failure to act not only creates dissatisfaction among the communities but also calls into question the government's commitment to protecting local wisdom.

Weak law enforcement mechanisms on the ground are one of the main causes of indigenous communities' powerlessness. When violations occur, lengthy and convoluted legal processes often deter communities from filing reports. Many feel that reporting will not yield adequate results, so they choose to remain silent and accept the situation.

In some cases, violators of indigenous peoples' rights hold a position of greater power, both economically and politically. This results in structural injustice, where indigenous peoples do not have equal access to justice. Law enforcement sometimes appears to favor larger economic interests, disregarding the cultural and social rights of indigenous peoples. (TARIGAN 2024) This situation indicates that although regulations exist, their implementation falls far short of expectations. There is a disconnect between established legal norms and actual on-the-ground practices. Law enforcement requires not only sound regulations but also the capacity and commitment of law enforcement officials to protect vulnerable communities.

One factor affecting the effectiveness of local wisdom protection is the lack of legal awareness among indigenous communities. (Abbas et al. 2025) Many individuals from local communities do not understand their rights regarding the protection of local wisdom and traditional knowledge. This lack of knowledge leads them to feel they lack the legal tools to defend their rights, thereby increasing the potential for violations.

A lack of legal education often leads people to feel that they have no say in the legal process. As a result, when violations occur, many individuals choose to turn a blind eye or resign themselves to the situation, rather than reporting the violations to the authorities. This creates a cycle in which violations can go unpunished, threatening the survival of their culture and local wisdom.

Indigenous communities often live within social and cultural contexts that are not integrated with the formal legal system. (Lubis et al. 2025) Differences in understanding between customary law and statutory law further exacerbate the situation, as communities perceive formal law as irrelevant to their lives. This disconnect creates a gap between existing regulations and the cultural practices upheld by the community.

Furthermore, a lack of resources and access to information regarding legal rights also exacerbates this condition. Many communities are trapped in conditions of economic deprivation, so formal education about legal rights is often not a priority. Without improved access to information and education, legal awareness among indigenous communities will not develop.

Therefore, it is important to develop programs that focus on targeted legal education and outreach. Efforts to raise legal awareness among indigenous communities can help them understand their rights and how to protect them. (Romadhon, Miarsah, and Rodhli 2024) By increasing this knowledge, it is hoped that communities will be more courageous in reporting violations and advocating for their local wisdom, so that valuable cultural potential is not lost.

### **3.2 Understanding Traditional Knowledge in the Context of Misappropriation and Exploitation**

Traditional knowledge in Indonesia encompasses a wide range of practices, values, and knowledge systems passed down from generation to generation by indigenous communities. This includes agricultural methods, herbal medicine, arts, and cultural rituals that not only form the identity of these communities but also hold significant practical and economic value. (Agusta et al. 2024) This diversity demonstrates the richness and strength of the cultural heritage possessed by local communities, which is typically not formally recorded within the legal system.

However, despite its immense value, this knowledge is often threatened by misappropriation and exploitation. There are many cases where external parties, including large corporations and individuals, utilize traditional knowledge without permission or fair compensation. Such incidents not only threaten the sustainability of this knowledge but also harm the affected communities by depriving them of their intellectual property rights.

Legal protection for traditional knowledge is crucial to prevent the losses that can result from the loss of this knowledge. (Sofari 2023) Indigenous communities need to be equipped with regulations that recognize and protect their rights. This includes recognizing local knowledge as intellectual property with high economic and cultural value.

With adequate legal protection, it is hoped that indigenous communities will be able to preserve and develop their traditional knowledge. This benefits not only the communities themselves, but also the preservation of biodiversity and culture, which are valuable to the Indonesian nation as a whole. These efforts must involve all stakeholders—including the government, nongovernmental organizations, and the private sector—to create an environment conducive to the protection of local wisdom.

Existing regulations, such as the Copyright Law and the Consumer Protection Law, provide a legal foundation for protecting traditional knowledge in Indonesia. The

Copyright Law, for example, offers protection for creative works produced by indigenous communities, allowing them to claim rights over innovations derived from local knowledge. (Prihatin, Listyowati, and Hidayat 2024) Meanwhile, the Consumer Protection Act also seeks to protect the rights of people who use products based on traditional knowledge.

However, the effectiveness of these regulations is often called into question. Many indigenous communities feel that these regulations are insufficient to safeguard their cultural heritage, particularly when faced with misuse or exploitation by outsiders. Often, existing regulations fail to address the specific needs and unique contexts of traditional knowledge that is unstructured or undocumented.

Furthermore, an equally important aspect is that many traditional knowledge practices are not formally documented. This creates difficulties in protecting oral knowledge or cultural practices maintained within communities. Without official recognition, indigenous communities risk losing their rights to such knowledge, as there are no clear legal mechanisms to protect it.

Legal awareness and understanding among indigenous communities are also factors that influence the effectiveness of regulations. Many communities are unaware of their rights under existing regulations, so they do not feel compelled to seek legal protection. (Yudhayana & Aziz, 2024) Therefore, efforts are needed to increase outreach and education regarding legal rights so that communities can be more active in protecting their local wisdom and traditional knowledge.

One of the main barriers to the protection of traditional knowledge is the lack of legal awareness among indigenous communities. Many individuals from local communities are unaware that they have the right to protect the cultural knowledge and practices they possess. (Hasibuan, Khairunnisa, and Sitepu 2025) This risks the loss of knowledge passed down through generations, as communities do not know how to take legal action in the event of a violation.

Adequate legal education is crucial for raising public awareness of their rights. Without a clear understanding of their legal rights, communities tend to feel powerless and lack the means to protect their local wisdom. Therefore, creating educational programs that explain legal rights and how to enforce them is a crucial step.

Outreach efforts regarding the protection of traditional knowledge are also necessary to encourage active community participation. Through these outreach activities, communities can better understand the importance of preserving their knowledge and how to advocate for it. (Sarumaha 2024) This includes recognizing that their knowledge is not only culturally valuable but can also hold significant economic value if properly protected.

With increased legal awareness and appropriate educational programs, it is hoped that indigenous communities will be more active in protecting their local wisdom. Furthermore, the integration of legal education with local culture will foster a deeper understanding of the necessity of safeguarding traditional knowledge. This step will enhance the community's ability to access justice and protect their rights more effectively.

### **3.3 Challenges and Obstacles Faced in the Implementation of Criminal Law Protection for Local Wisdom and Traditional Knowledge in Indonesia**

Legal protection for local wisdom and traditional knowledge in Indonesia is a crucial aspect, given the country's rich cultural heritage. However, many existing laws do not specifically address this issue. For instance, regulations on intellectual property rights often exclude traditional knowledge and local cultural practices, thereby creating legal loopholes that can be exploited by irresponsible parties. (Ayu et al., 2022).

Customary law is a law that truly resides in the conscience of the community, manifested in their behavior patterns that align with their customs and socio-cultural practices, which do not conflict with national interests. (Handayani & Prabowo, 2024) The application of customary law within the framework of national law poses a

challenge due to its unwritten nature. In Indonesia, the law must bind all members of society. Consequently, regulations that are not properly enforced are generally considered unenforceable. (Hutabarat et al. 2024).

With the emergence of modern law, various challenges have arisen, including the replacement of customary law, which has existed for a long time and is considered irrational. Because it is classified as primitive law, the validity of customary law is often questioned. It is frequently argued that customary law cannot guarantee legal certainty. It is very difficult to develop customary law as a whole because some of its provisions are considered irrational. When it comes to protecting local culture, customary law is more suitable than national law, as customary law strongly emphasizes and supports established customs.

Legal barriers to preserving local culture can vary depending on the specific cultural, legal, and social context of a community. Some common challenges faced in efforts to preserve local culture through customary law include:

a. Legal Recognition

A significant challenge is the legal recognition of local culture and customary law. In many countries, customary law is not recognized or incorporated into the national legal framework, leading to conflicts between customary law and national law.

b. Globalization and Modernization

The impacts of modernization and globalization often hinder the preservation of local culture. Local cultural traditions may be threatened and difficult to maintain due to rapid social and economic changes.

c. Land and Natural Resource Conflicts

Many local cultures are closely tied to the use of natural resources and traditional land ownership practices. Local cultures are often threatened by conflicts with other parties, including large corporations or governments seeking to exploit natural resources.

d. Protection of Traditional Knowledge

Preserving local culture also means safeguarding traditional knowledge, which includes language, customs, and traditional technologies. In this context, the challenges include a declining number of people who speak traditional languages and a lack of initiatives aimed at documenting traditional knowledge.

e. Intergenerational Divisions

Sometimes, divisions can arise between older generations who wish to preserve traditions and younger generations who are less interested in or appreciative of local culture. This can hinder cultural preservation efforts.

f. Unsupportive Government Policies

Government policies that fail to support or actively undermine the preservation of local culture can present significant challenges. These may include infrastructure development that destroys cultural landmarks or educational policies that neglect indigenous languages and traditions.

g. Limited Access to Resources and Funding

Often, financial and human resources are required for the preservation of local culture. Communities aiming to protect their culture may face obstacles in accessing the necessary funding and assistance.

Customary law can play a vital role in upholding local culture, particularly in protecting and preserving specific cultural heritage and customs. (Rannu et al. 2023)

Furthermore, local wisdom can influence how customary legal sanctions are applied to individuals who commit offenses outlined in the Criminal Code. Therefore, it is essential to strive to preserve and develop the values of customary law within community life.

Many local communities in Indonesia do not fully understand their rights regarding local wisdom and traditional knowledge. Limited access to information and legal education leaves them unaware of the importance of protecting the cultural heritage they possess. This poses a serious problem, particularly for indigenous communities that rely on local wisdom as an integral part of their identity and livelihood.

Limited legal education leaves communities feeling powerless when facing legal issues related to local wisdom. Without adequate knowledge, they do not know how to file objections or claims when their rights are violated. This lack of knowledge is often exploited by parties seeking to exploit local wisdom without providing fair compensation.

The importance of improving legal education and raising awareness of local communities' rights cannot be overlooked. Programs are needed that focus on building community capacity so that they can better understand and advocate for their rights. (Polii 2024) With this increased knowledge, it is hoped that communities will be better able to protect their local wisdom and traditional knowledge from various threats and exploitation.

#### 4. Conclusions

Research can examine evidence-gathering strategies based on community documentation, statements from elders or traditional leaders, or expert testimony from various disciplines (law, anthropology, botany, and traditional medicine) to ensure that the substance of protection is not overshadowed by administrative formalities. In cases involving traditional knowledge and the rights of indigenous communities for example, by examining patterns of indictments, the appropriate application of criminal elements, and how authorities construct the evidentiary basis when the protected object is collective and contextual. Assess the effectiveness of protection not only in terms of "whether the perpetrator was punished," but also in terms of restoration and medium-term impacts on indigenous communities: increased community control over knowledge, an end to exploitation, and the possibility of restitution or compensation that is truly felt. Criminal law regulations in Indonesia are not fully effective in protecting local wisdom, given the widespread exploitation that still occurs. Public legal awareness regarding the protection of local wisdom and traditional knowledge remains low, hindering protection efforts. The lack of adequate resources among law enforcement officials results in suboptimal legal protection. External factors such as foreign investment often disregard local wisdom and treat traditional knowledge as an object of exploitation. Many existing regulations do not cover all aspects of local wisdom and traditional knowledge, leaving legal loopholes that can be exploited. The rise of a commercialization culture threatens local wisdom, while criminal law has not yet been able to effectively address this threat. Difficulties in integrating criminal law with customary law often pose obstacles to protecting local wisdom. Complex bureaucratic processes in law enforcement deter communities from reporting violations and advocating for their rights. Community involvement in decision-making regarding the protection of local wisdom is crucial but remains minimal. Weak criminal law protections contribute to a cultural identity crisis among local communities. The importance of education and outreach regarding the protection of local wisdom so that the public is more aware and informed. Collaboration between the government, nongovernmental organizations, and indigenous communities can enhance conservation efforts.

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