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Legal Protection of Traditional Knowledge and Cultural Expression in Supporting Sustainable Development in North Sulawesi

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Abstract

This research aims to find out 1: How are local governments' regulations and policies for legal protection in protecting traditional knowledge and cultural expressions related to current economic rights? 2. How is the progressiveness of legal protection related to the sustainability of traditional knowledge in the future? 3. How is compensation for the use of traditional knowledge and cultural expressions for indigenous peoples as owners of intellectual property rights. The results of the study show that 1. The results of the study show that 1 the economic rights of Indigenous peoples related to traditional knowledge and cultural expressions have not been legally protected related to benefit sharing and royalties for their use and use by local governments and the private sector 2. The authority of indigenous peoples over the use of traditional knowledge management and cultural expressions for the preservation and sustainability of communal IPRs according to the principle of suitable development 3. Compensation for Indigenous peoples related to ownership rights to traditional knowledge and cultural expressions to improve the welfare of Indigenous peoples, associations, and regions in general. In conclusion, Legal protection for traditional knowledge and cultural expressions based on suitable development focuses on the following three aspects: 1. strengthening economic rights, 2. an affirmation of the authority of Indigenous peoples in IPRs, and 3. The level of compensation received by indigenous peoples for the use of IPRs in traditional knowledge and cultural expressions.

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1. Introduction

Traditional knowledge and cultural expressions that are the result of human creation in indigenous communities, both in the form of knowledge, arts and skills. Every community of human life (tribe, society, or nation) has its own culture that is different from the culture of other groups. As a result, the culture owned by this group of people forms characteristics and becomes a differentiator from other groups. So that cultural expressions can become the identity of the community of human life (Mansur et.al,2020). The wealth of indigenous communities must be preserved in accordance with the principle of Sustainable Development, namely sustainable for future generations. Many traditional rights which are wealth owned by indigenous communities, both material and immaterial, are works of creation of indigenous communities which require protection from the state (Nugroho,2017).

As for protection related to the utilization, royalties, development, maintenance, preservation, and maintenance that must have intervention from the government and the community that runs synergistically. Most of the Indonesian people live by holding on to cultural knowledge, in the form of their respective customary and communal values. Indigenous communities in Indonesia. Indigenous Community Groups in Indonesia have been divided by Cornelis Van Volenhoven, the legal community is divided into Patrilineal (fatherly) Matrilineal (motherly) and Parental (Father and Mother) communities (Nugroho, 2015). The cultural diversity is in the form of objects, performances, dances, and other cultural relics of historical value. Certainly, this cultural diversity is one of the valuable treasures for the Indonesian nation so it needs to be maintained and protected. The goal is to avoid unwanted things from happening, such as plagiarism, piracy, and other crimes. Implementation of the principles of sustainable development (sustainable development) across all sectors and activities.

The wealth of indigenous communities must be preserved according to the principles of sustainable development.sustainable developmentnamely development that meets the needs of the current generation without having to sacrifice the interests of future generations sustainably. Principle sustainable developmentaims to: Maintain the results achieved today so that they can be maintained and preserved for future generations. This study aims to identify, study and analyze the importance of protecting traditional knowledge and cultural expressions, the ideal concept of legal protection for victims of environmental crimes with a spiritual spirit.sustainable developmentin the future. In addition, the opening of the 1945 Constitution stipulates that the state's duty is to protect all Indonesian people and provide general welfare.

One form of intellectual work that is part of traditional culture is Traditional Knowledge or traditional culture expression. 6 Traditional cultural expressions contain several values such as economic values, spiritual values, and community values (Santoso et al,2014). The limitation of a cultural work that has a traditional nature and is owned by a traditional society as an intellectual work that also originates from the culture of the traditional society itself (Idriaty,2014).

When examined legally, there is a mechanism in protecting traditional cultural expressions, so that their existence will be able to survive and become a characteristic of the existence of certain traditional communities. In terms of nomenclature, the use of the term traditional cultural expressions appears in Law Number 28 of 2014 concerning Copyright. However, through the Law, it does not specifically mention what is meant by traditional cultural expressions, but only describes the scope of traditional cultural expressions in the explanation of Article 38 paragraph of Law

Number 28 of 2004 concerning Copyright. Where this provision then becomes the main norm in the protection of traditional cultural expressions in Indonesia. So traditional cultural expressions can be categorized as one form of traditional intellectual property (Husna,2021). The state's obligations in management and maintenance will beThe opposite of customary law is written positive law.

2. Methods

This research is a Normative Law research which is one type of research that is generally known in the study of legal science related to the protection of Pasini land as the rights of indigenous peoples. Normative Law research focuses on the study of legal principles related to the regulation of the recognition of the use of Pasini land as a right and the effectiveness of its legal protection.The types of data and legal materials used in this study are Primary Data in legal research, namely research conducted directly in the community, and Secondary Data in legal research, namely data obtained from the results of literature reviews or reviews of various literature or library materials related to the problem or research material which is often referred to as legal materials. related to the existence of Pasini Land Customary Rights.

The Data Analysis Technique in this study is by approaching Primary Data and Normative Legal Materials, so that in an effort to analyze data in addition to using primary data obtained in the field also uses legal materials by referring to legal norms outlined in laws and court decisions. The data and legal materials obtained, inventoried and identified then processed and analyzed qualitatively using deductive thinking logic.

3. Results and Discussions

A. *Protection of Economic Rights in Traditional Knowledge and Cultural Expression*

Traditional knowledge and cultural expression have special rights that must be protected, namely economic rights, exclusive rights and moral rights. This research specifically focuses on the protection of the economic rights of indigenous peoples related to the use of traditional knowledge and cultural expression.economic rights related to communal creative works must be given to indigenous peoples. . The specificity of copyright can be seen from two dimensions contained in copyright, namely economic rights and moral rights related to moral rights, Use of the creation is inherent in the creator even though copyright or related rights cannot be used without permission. This means that copyright as a property right has characteristics, one of which is droit de suit, which means that the copyright holder continues to follow in whose hands the copyright attached to the object is located, even though the principle of droit de suit itself is essentially a principle that provides protection or legal certainty in the use and utilization of traditional knowledge and cultural expression.

The regulation of IPR Law in principle provides protection for all innovations including in the utilization of traditional knowledge as an economic potential that must be protected. Communal intellectual property rights which are then given to creators for their creations also give birth to the doctrine of droit d'auteur or droit moraux which contains the right of droit de au respect de I'integrite, namely the creator's right to obtain material compensation if his creation is violated by others or if his creation is changed by others without the creator's permission. Here in principle the unauthorized

use of the results of cultural expression and traditional knowledge by anyone without permission is a violation.

The economic rights of indigenous peoples are internationally based on the provisions of the international convention ICESR (International Covenant on Economic, Social, and Cultural Rights). The formulation of the International Covenant on Economic, Social, and Cultural Rights (ICESCR), the formulation indicates that economic rights are positive rights that if violated will be prosecuted in court (Efendi,2007). Regarding economic rights as positive rights, it is often misinterpreted that the fulfillment of economic rights will be realized after or if a country has reached a certain level of economic development. In fact, what is meant by this formulation is to require all participating countries to realize economic rights regardless of the level of economic development and wealth of the country.

Table 1

No	Types of Rights	Protection
1	Property Ownership Rights Intellectual	Local Regulations, Contracts, Agreements
2	Permission for Use by Indigenous Peoples, Associations	The requirement to ask permission from indigenous communities regarding the use of IPR
3	Ha kata Benefit Sharing or Royalty	Percentage of Payments to indigenous communities for use and IPR
4	The amount of royalties is in the form of rights of indigenous peoples regarding the use of IPR	Cooperation agreements or contracts for the use of intellectual property rights by both the government and the private sector
5	Authority to file lawsuits in court regarding losses to indigenous peoples in IPR	Regulations regarding dispute resolution forums, both litigation and non-litigation, in accordance with applicable law.

Source: Legal Analysis

This means that the formulation in the covenant cannot be interpreted as giving countries the opportunity to postpone their efforts indefinitely to ensure the realization of the rights outlined in the covenant. The formulation actually requires countries to work as quickly and as optimally as possible in fulfilling economic, social, and cultural rights.

Indigenous peoples In the 1945 Constitution, namely Article 28I paragraph (4) explains "protection, advancement, enforcement, and fulfillment of human rights is the responsibility of the state, especially the government" on this basis there is the word fulfillment where the government is obliged to fulfill the economic, social, and cultural rights of its citizens. Likewise with what is explained in Law Number 39 of 1999 concerning Human Rights in articles 71 and 72 concerning the obligations and responsibilities of the government, in this article the fulfillment of economic, social, and cultural rights is also the obligation and responsibility of the government.

The importance of economic rights being fulfilled and protected by society requires every country bound by this convention to fulfill it. To fulfill economic rights requires a concrete effort

through general policy. According to Prof. Mahfud MD (in his book constitution and law in controversial issues) there are four guiding principles for general policy, namely (Mahfud,2009):

1. General policy must maintain the integration or integrity of the nation both ideologically and territorially.
2. General policy must be based on efforts to build democracy (people's sovereignty) and nomocracy (rule of law) at the same time.
3. General policies must be based on efforts to build social justice for all Indonesian people.
4. General policy must be based on the principle of civilized religious tolerance.

Protection of the economic rights of the community focuses on the protection of capital goods which are the natural wealth of the community. Natural wealth, the comparison between industry and agriculture, and also the differences in state administration with its laws that directly determine the course of the economy. Respecting the economic rights of indigenous peoples including respect and recognition of royalties of traditional knowledge and cultural expressions, both their use and utilization and products. Traditional knowledge products such as traditional crafts, traditional pottery industry, traditional houses are widely spread in North Sulawesi, as well as cultural expressions such as the Maengket Dance, the Kabasaran War Dance, to traditional dances with new creations must receive legal protection. to community leaders and provide royalties as compensation for the use of the wealth of indigenous peoples. Reviewing economic problems requires data that is useful for development, in reviewing it can not only be seen from the economic aspect but also other aspects. The implementation of a good intellectual property rights system not only requires appropriate laws and regulations in the field of intellectual property rights, but also needs to be supported by optimal administration, law enforcement and socialization programs regarding intellectual property rights.

As an archipelagic country that has knowledge, tradition and culture and a tropical climate that produces various kinds of goods/products that have high economic potential, Indonesia should have a concept of legal protection for existing goods/products so that with the existing economic value it can realize prosperity for its people. Protection is intended so that Intellectual Property owners, whether individuals, groups or business entities, can exercise their rights or explore their wealth safely which in turn can create an economic climate from the results of their work and can also create an economic climate for the country so that it can provide benefits and prosperity for its people because of the protection. Providing protection.

B. Authority of Indigenous Communities and Preservation of Ipr

In order to survive and be sustainable for generations, the most important aspect that must be fixed is the issue of authority both internally and externally. Clarity of authority to sue both civilly and criminally for violations of indigenous peoples' intellectual property rights will make the traditional knowledge of indigenous peoples and cultural expressions survive and be sustainable. The rights of indigenous peoples must be protected legally in accordance with the former constitution of the Republic of Indonesia. The fourth paragraph of the Preamble to the 1945 Constitution (UUD 1945) formulates the objectives of the state as follows: "Then from that to form a Government of the State of Indonesia that protects all the Indonesian people and all of Indonesia's territory and to advance public welfare, educate the nation's life, and participate in implementing world order based on independence, eternal peace and social justice, which is then stated in the Articles of the 1945

Constitution, one aspect of which describes the welfare of a nation for its success in economic development. Article 33 of the 1945 Constitution states: [5]

1. The economy is structured as a joint venture based on the principle of family.
2. Branches of production that are important for the country and that affect the livelihood of many people are controlled by the state.
3. The earth and water and the natural resources contained therein are controlled by the state and used for the greatest prosperity of the people.
4. The national economy is organized based on economic democracy with the principles of justice, togetherness, efficiency, sustainability, environmental awareness, independence, and maintaining a balance between progress and national economic unity.

Protection is intended so that IPR owners, whether individuals, groups or business entities, can exercise their rights or explore their wealth safely, which in turn can create an economic climate from the results of their work and can also create an economic climate for the country so that it can provide benefits and welfare for its people because of the protection. In this case, the Government provides protection by participating in implementing it for the community, including agencies and universities throughout Indonesia that handle the field of IP. Based on the background above, the problem that will be described in this article is how the implementation.

Implementation as stated above can be seen from the legislative aspect or the aspect of legislation. This aspect prioritizes the implementation of laws and regulations carried out by the agency that is given the authority and task, namely the Directorate General of Intellectual Property to do it to the community, both citizens of the business community who are involved in the field of intellectual property rights, ordinary people who only market to meet their daily needs, and government officials. The goal is that the regulations that are set are known, understood, and implemented. This is related to fiction.

law that "everyone is considered to know the law". However, this legal fiction in practice does not correspond to the reality, considering that Indonesian society is multi-ethnic, where religion has a very strong influence on the practice of community life, coupled with the fact that some people are still far from the reach of information, including legal information. Without the implementation or socialization of a regulation to the community, it is possible that a regulation will only be known by the initiating sectoral institutional environment, while other sectors will never know. Legal awareness must be built by the community about the importance of IPR in the growth of the people's economy, but local governments such as the Department of Trade and Industry and the Department of UMKM must also play a role in providing legal awareness to the community so that they are willing to protect IPR in the region. In addition, it also involves law enforcement itself. The fundamental problem of implementation is not only knowing and understanding but how to build public awareness to register in order to protect their intellectual property that they have, which ultimately feels secure over their rights. Efforts to build public awareness are positive steps where legal arrangements, legal formation, and legal effectiveness truly run according to their functions in society. Customary law as a living law in indigenous Indonesian society has aspects as a legal system and can be distinguished from other legal systems. As a living law in society, it tends to have an important influence on the life of the nation and state. Therefore, in the formation of national

[5] *See Article 33 of the 1945 Constitution.*

legislation, customary law should indeed be considered. The diversity of customary law should not be an obstacle to the development of national law, because in this diversity there are actually basic concepts, principles and legal institutions that are relatively the same.

Article 28i paragraph (3) of the 1945 Constitution states: "The cultural identity and rights of traditional communities are respected in line with developments in the times and civilization. The existence of a culture of a community group is acknowledged, although it is not clear which community is meant. When this Article is connected with Article 18B paragraph (2), it can be concluded that what is meant by traditional community in Article 28i paragraph (3) is a customary law community with its traditional rights. "Everyone has the right to have these property rights and they may not be arbitrary, furthermore in Article 41 it is stated that: "The cultural identity of traditional communities, including customary rights, is protected in line with the development of the times." Tap XVII/ MPR/ 1998 on Human Rights has been translated into Law Number 39 of 1999 concerning Human Rights.

Article 5 paragraph (3) reads: "Everyone who is included in a vulnerable community group has the right to receive greater recognition and protection with regard to their uniqueness." Article 6 paragraph (1) reads: "In the context of enforcing Human Rights, differences and needs in customary law communities must be considered and protected by law, society and the Government." Article 6 paragraph (2) reads: "The cultural identity of customary law communities, including rights to customary land, is protected, in line with developments in the times."Local cultural and economic potentials that are usually cultivated by indigenous peoples such as their skills and understanding (traditional knowledges) of art, including dances, carvings, weaving, knowledge of plant maintenance and knowledge of medicinal plants are imitated by traders and industry.

In relation to border areas and the state's responsibility for protecting the people. Border areas are almost certainly always far from the reach of the central government, because they are located far from the country's capital and even the provincial capital. As the largest archipelagic countries, the rights of indigenous peoples who have traditionally inhabited the mining area must be protected. The state divides a community living in the area into communities whose members have different citizenships, for example, what is experienced by the Dayak people in Kalimantan (Kenyah, Iban?). related to the entry of foreign companies that carry out forest exploration and mining.

Table 2

No	Traditional Knowledge	Cultural Expression
1	Making traditional pottery or clay industry	The Maengket dance continues to be created in accordance with modern developments.
2	The creation of traditional Minahasan houses or stilt houses which are exported to other regions.	The Kabasaran war dance is a Minahasan tradition that continues to be popular, especially when used during religious ceremonies and so on.
3	Making lanabangok coconut oil, a Sanger Talaud tradition that has been carried out for generations.	The tradition of giving thanks continues to develop in the Minahasa and North Sulawesi cultures.

4	Making Minahasan traditional wooden furniture or tables and chairs.	The tradition of mapalus or mutual cooperation which is part of the culture in Minahasa and North Sulawesi
5	Traditional bamboo weaving for eating utensils and kitchen utensils is taught from generation to generation.	The tradition of making traditional clothes, weapons of war such as pedals, keris, shields is passed down from generation to generation.

Legal Analysis Source (Survey Data)

Each indigenous community group has a different concept of pragmatic attitudes, one of which is because there are several ethnic groups in Indonesia that are spread to neighboring countries, it is very likely that they were once one group or one indigenous community unit that was then separated by state borders. This situation illustrates the evidence that cultural and social relations in Indonesia has different borders from the formal borders of the Unitary State of the Republic of Indonesia (NKRI). Borders were originally a spatial-geographic concept. It only becomes a social concept when the reference is to the society or community that inhabits or crosses the border area. From a spatial-geographic perspective, the border issue is resolved when the two countries that have the same border agree on the boundaries of their countries.

The problem of indigenous peoples in mining areas is the level of welfare. Those below the poverty line Indigenous peoples as owners of natural resources should live prosperously and prosperously by that potential. seen from a socio-cultural perspective because of the relationships between mining community members that have existed for generations before the existence of the State. Mining areas are also becoming more complex because they are areas of economic growth and development will increase rapidly.

Indigenous communities in mining areas must be protected by the State against various foreign exploitation. When talking about the state's obligations for the welfare of its people, until now many people in mining areas have not lived properly or are not prosperous, the meaning of not prosperous is measured by the lack of fulfillment of their basic needs which are still low, low levels of education, low access to health. There are always differences in the level of development of society from one region to another. Disparities in development between regions are a social reality which is the result of the bias of development which is always centered in urban areas, and on the island of Java. As a result of this "uneven development" bias, the outskirts, rural areas, islands outside Java and border areas are almost always in a neglected, underdeveloped state with very minimal infrastructure. The limitations of socio-economic facilities and infrastructure in border areas are followed by minimal investment activities, low optimization of natural resource utilization, low job creation, regional isolation, community dependence on social and economic services from neighboring countries (especially those close to neighboring countries with more advanced economies), high cost of living, and low quality of human resources.

The weak position of indigenous peoples in demanding their rights related to mining investment due to the submissive nature and submission of indigenous leaders to the regional and central governments/ It is feared that it can erode the sense of nationalism, to demand their rights that have been passed down from generation to generation as something that must be maintained when dealing with foreign investors. The support of the Government and Regional Governments towards indigenous peoples when negotiating with foreign investors is highly expected to strengthen the

existence of indigenous peoples. In negotiating with companies including foreign capital companies, legal protection for them is still lacking, especially with their conditions in rural areas that are trapped in poverty and low quality of life. It is the duty and responsibility of the state to protect indigenous peoples in this mining area. Real implementation can be seen in development programs by directing policies that support forms of protection for the community. Development of Culture based on Noble values and on respect, recognition, and enforcement of law and human rights. To achieve the target of improving the legal system and politics as outlined in the RPJM, the Establishment of the Law on communal intellectual property rights in Indonesia must prioritize the rights of indigenous peoples who have owned and controlled traditional knowledge resources and cultural expressions passed down from generation to generation.

Mining law must fulfill philosophical values that are based on a sense of justice and truth, sociological values that are in accordance with the cultural values that apply in society and legal values that are in accordance with the provisions of applicable laws and regulations, thus the establishment of legal materials (both new and in the context of replacing old products) and the establishment in general need to be supported by study and research activities on Legal protection for indigenous peoples in the region by conducting an inventory of the driving and inhibiting factors for the realization of legal protection for indigenous peoples in their customary law areas, the unity of indigenous law communities in a community area certainly maintains the surrounding environment with knowledge.

This investment idea has various problems, including how the existence of customary law communities in carrying out legal actions, how to regulate investment activities in forest areas, land and natural resources and what form of involvement of customary law communities in the investment. It is well recognized that land has its own provisions, as well as forests and natural resources for customary law communities in the certainty of legal standing status which has the dimension of legal certainty over the status in a customary area, as well as a sense of justice and benefit from a development policy in the economic sector between the regulations stated in the constitution in reality it is often found that customary law communities are often always placed in a weak position, even the phenomenon of being treated unfairly such as being imprisoned on the grounds of destroying forests and so on.

C. *Compensation for Indigenous Peoples for the Use of Traditional Knowledge and Cultural Expressions.*

Indigenous people as owners of communal IPR in the form of traditional knowledge and cultural expressions must receive compensation in the form of royalties. The results of the study indicate the unclear compensation and royalties for indigenous people in North Sulawesi for the use and utilization of indigenous people's IPR, both by the local government and the private sector. The unclear legal protection in the form of rewards for indigenous peoples throughout North Sulawesi is because there are no regional regulations and regional head regulations that specifically regulate this matter. Legal protection for the rights of indigenous peoples will be realized if elements of indigenous figures can be involved in the drafting of regional regulations on the use of traditional knowledge and cultural expressions.

The practice in North Sulawesi so far has been that traditional figures have not been involved in the drafting and signing of agreements involving the use of their traditional rights. Weak access for

indigenous peoples to control the use of intellectual property because the traditional council does not function for that purpose.The potential of intellectual property resources needs to be arranged from a legal perspective because the potential is very promising for the future, indigenous peoples and their descendants, but why are the areas that have traditional IPR resources areas that are entangled in social and structural poverty? The problem is not only poverty and backwardness but also the factor of the lack of maximizing IPR management as a potential for regional original income. The potential of IPR resources is not considered in terms of use and utilization.The position of the government and regional governments tends to focus more on political and routine matters, with the pretext of advancing the country's economy and ignoring people's rights. And only used as an object to increase state foreign exchange and Regional Original Income (PAD).

Table 3
Compensation

No	Types of Compensation	Compensation Process
1	Indigenous Peoples' Rights Royalty	Payment of compensation, fines, unauthorized use of indigenous peoples' intellectual property rights.
2	Benefit sharing is related to the sharing of profits from the use of indigenous peoples' intellectual property rights.	In agreements or contracts with indigenous communities, profit sharing has been determined.
3	Compensation designated for violations by the indigenous peoples' assembly.	Determination of compensation by the compensation implementation panel is supervised by the authorities.
4	Compensation in the form of restoration for damage to goods as customary community rights.	Recovery takes the form of repairs, restoration and arrangement of damaged items at the location.
5	Direct payments to associations associated with violations of traditional knowledge and cultural expression rights.	The judicial process to determine the amount of damages and compensation for violations of indigenous peoples' rights.

Legal Analyst Source (Field Data)

The root of the conflict began with the takeover of land that did not respect the interests and rights of indigenous peoples. In addition, the conflict was also triggered by land compensation to the implementation of Community Social Responsibility which led to an escalation of open conflict starting from demonstrations, and so on InternationallyIndigenous peoples' rights have been regulated and recognized by the International Labor Organization (ILO). In 1957 and 1989, this special United Nations agency succeeded in ratifying the convention on the protection and recognition of the rights of indigenous peoples. The validity of the ILO convention depends on whether the convention is ratified by UN member states or not.

In addition, in the 1980s, the UN Permanent Forum for Indigenous Issues was formed within the UN, which examines issues related to the rights of indigenous peoples.Traditional cultural expressions as cultural heritage of indigenous peoples are not utilized for commercial purposes for the economic interests of indigenous peoples but are used together by the community as a way of life because they contain sacred values. However, with the influence of globalization in Indonesia, traditional knowledge products and cultural expressions have become highly valuable works that attract foreign tourists visiting Indonesia. If there is no legal protection, they can be taken and exploited and utilized by certain parties with the aim of gaining profit. Indigenous peoples do not receive any contribution from the utilization of traditional knowledge and traditional cultural expressions. Cultural expressions and traditional knowledge as a result of local wisdom and original cultural values for Indonesian society are legally protected in the Copyright Law Number 28 of 2014 concerning Copyright. This can be seen in Article 38 of the 2014 UUHC, which regulates: 1. Copyright on traditional cultural expressions is held by the State. 2.The State is obliged to inventory, maintain, and preserve traditional cultural expressions.

4. Conclusion

1. Economic rights related to the use and utilization of traditional knowledge and cultural expressions must be strictly regulated in regional regulations so that there is no unauthorized use, unauthorized use, use against the rights of indigenous peoples. Economic rights must be respected by anyone, both government and private, when using indigenous peoples' IPR without permission in an unlawful manner must be dealt with firmly.
2. For the sustainability of traditional knowledge and cultural expressions from generation to generation, the authority of indigenous peoples as owners must be strictly regulated. The authority here includes the authority to take action, sue and prosecute anyone who abuses the indigenous peoples' IPR without permission, either from the government or the private sector. This authority is important so that everyone complies with the IPR attached to traditional knowledge and cultural expressions belonging to indigenous peoples in North Sulawesi.
3. Compensation and royalties must be given to indigenous peoples for the fair use of traditional knowledge and cultural expressions. This is to prevent abuse without rights, without permission, against rights and not contributing to the rights of indigenous peoples.

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