


Inventoring Traditional Rituals as Communal Intellectual Property and Potential Intangible Cultural Heritage in Magetan

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Abstract:

This study aims to improve legal understanding and awareness of the importance of protecting Communal Intellectual Property (KIK) for village government officials and community leaders in Magetan Regency, as well as updating the PPDK (Cultural Data Collection and Documentation) list of the potential of Intangible Cultural Heritage (WBTb) in the region. The background of this study is based on the still low public awareness and lack of commitment of local governments in supporting the preservation of cultural heritage as a legal, social, and economic resource, even though Indonesia has ratified the Convention for the Protection of Intangible Cultural Heritage in 2003 and has a national legal basis in the form of Law No. 28 of 2014 concerning Copyright and Law No. 5 of 2017 concerning the Advancement of Culture. The method used in this study is a juridical-empirical approach through community service activities, which include legal socialization, technical assistance for KIK recording, and compilation of recommendations for updating the PPDK list in 21 villages and sub-districts in Magetan Regency. The results of the study indicate a significant increase in legal understanding and community participation in the preservation of traditional rituals as part of communal intellectual assets. In addition, draft recommendations were prepared for updating the PPDK list and integrating cultural values into Magetan's tourism rebranding strategy for 2025–2026. One concrete example of the success of this activity is the selection of Sumberdodol Tourism Village, with its Wayang Bersih Desa ritual, as one of the ten best national Tourism Villages through the Brilian program. These findings confirm that increasing legal literacy regarding KIK can be a strategic instrument in strengthening legal protection policies for WBTb and developing a culture-based economy at the regional level.

Keywords: Communal Intellectual Property, Intangible Heritage, Traditional Rituals, Heritage, Culture

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Introduction

Traditional rituals are a cultural heritage in the form of a series of actions carried out based on certain rules (Mitanto and Nurcahyo 2012). Traditional rituals are part of Indonesia's cultural heritage which has been passed down from generation to generation.

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(Simamora et al 2024). Indonesia as a unitary state with an archipelagic geographical area consisting of 17,001 islands with 1,340 tribes spread from Sabang to Merauke has a cultural wealth that is no less important than its natural wealth (Mansyur et al 2023). The cultural heritage that has been owned by the community from generation to generation is rarely known by the local community as part of the collective intellectual property that can be recorded and managed by the state for the benefit of the community or group and all Indonesian people (Kusuma and Roisah 2022). Cultural heritage is actually able to increase Indonesia's reputation or good name as a country rich in artistic and cultural heritage (Indriani et al 2022).

Cultural heritage can originate from communal intellectual property that has been registered with the Directorate General of Intellectual Property (hereinafter referred to as DJKI). The example of the potential of Intangible Cultural Heritage whose potential has not been realized is the various traditional rituals that exist in various villages in the geographical area of Magetan Regency, especially the Sarangan Village area (Rakhmawati dan Nizar 2024). Magetan is one of the oldest cities in East Java Province, located at the foot of Mount Lawu. Long ago, before Indonesia's independence, the Magetan Regency area was actually a legacy of the Mataram Kingdom. (Primamona 2022). So it is not surprising that the local village communities in Magetan Regency still practice traditional rituals that are strongly influenced by certain beliefs inherited from the Mataram tradition.

Traditional rituals packaged in the form of festivals, religious rituals, and structured processions are part of the cultural heritage recognized by UNESCO and the Indonesian Government as a member of the UN which has also ratified TRIPS. Legal rules related to the protection of cultural heritage include Law Number 28 of 2014 concerning Copyright, Presidential Regulation Number 78 of 2007 concerning the Ratification of the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage of 2003 (hereinafter referred to as the UNESCO Convention 2003), Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 106 of 2013 concerning Indonesian Intangible Cultural Heritage as a form of commitment to protect tangible cultural heritage and intangible cultural heritage.

Based on data from the 11 traditional rituals at the 2021 PPDK of Magetan Regency, not one has been registered as Communal Intellectual Property, let alone submitted an application as Intangible Cultural Heritage. Based on the 2003 UNESCO

Convention, these traditional rituals have the potential to be classified as community customs, rites and celebrations in the traditional ceremony category, either because of the theme of the individual's life cycle, certain goals, certain locations, certain participants and times, certain taboos, the order of the ceremony and the completeness of the offerings. This community service activity aims to increase public education regarding the maintenance of traditional cultural expressions in the form of customary rituals as part of communal intellectual property and to encourage strategic steps by local governments to actively carry out inventories and maintenance of communal intellectual property as a prospect for Indonesia's intangible cultural heritage.

Methods

The method applied in this community service activity aims to strengthen the role of the State University of Surabaya (UNESA) in supporting the empowerment of villages through counseling related to Environmental Law. This activity is part of the Tri Dharma of Higher Education, specifically the Community Service aspect, which aims to establish a partnership with Magetan regency especially through Magetan Culture and Tourism Office.

The stages of implementing community service are adjusted to the classification of problems that occur in the community in 20 selected villages/sub-districts in Magetan Regency. First, there is a lack of legal awareness among village communities regarding communal intellectual property and cultural heritage. Second, an inventory of traditional rituals and traditions as Intangible Cultural Heritage that can be registered. Given the challenges faced by partners, the following methods are being used to implement community service: First stage is in-depth interview with Intellectual Property Division of the East Java Provincial Legal Office and representative of Magetan Culture and Tourism Office for mapping problems at the service location, second stage is legal counseling to community representatives in 20 villages in Magetan took place in the Sumberdodol Tourism Village regarding the importance of protecting Communal Intellectual Property and Intangible Cultural Heritage for their ancestral traditional rituals followed by establishing cooperation with the Magetan Arts Council and providing assistance to village representatives. Third stage, updating the draft proposal of traditional rituals list in Magetan that meet the requirements to be registered as communal IPR. This activity aims to raise awareness regarding the recording of

communal IPR inventory as a defensive protection measure to strengthen proof of ownership so as to avoid recognition or theft from other countries, supporting state sovereignty in the field of national arts and culture.

Result and Discussion

1. Socializing the Urgency of Traditional Rituals Inventory as Communal IPR in Magetan

This series of community service activities began with in-depth interviews with related agencies, namely the Magetan Regency Culture and Tourism Office and the Head of the Intellectual Property Division of the East Java Provincial Regional Office to obtain a mapping of priority problems according to the main theme, namely the protection of traditional rituals through a communal Intellectual Property recording mechanism.

Based on the results of an interview with a representative of the Magetan Regency Culture and Tourism Office on January 10, 2025, it was stated that the main obstacles faced were the ignorance of village communities, including employees of related government institutions, regarding the urgency of registering Communal Intellectual Property Rights (IP) for potential cultural heritage and the low public interest in non-natural tourism in Magetan Regency. There is also low legal insight in the field of Intellectual Property Rights (IPR) and Cultural Heritage, as well as awareness of cultural branding (local cultural image) (Siswoyo 2024), along with the low level of insight regarding traditional rituals that meet the classification as Intangible Cultural Heritage, both recorded and unrecorded (Riswan Zulkarnain 2025). For example, the nyekar ritual practiced by the PSHT Magetan Pencak Silat Community was listed as a traditional ritual in the 2021 Magetan Regency PPKD (Regional Traditional Heritage) even though it is not considered a traditional ritual within the context of Intangible Cultural Heritage. Therefore, it is necessary to re-examine the compliance of the PPKD list with the qualifications for traditional cultural expressions.

The priority issues for this community service activity are :

- 1) Low level of legal insight among the community regarding the importance of Communal Intellectual Property and Intangible Cultural Heritage in the category of customs, rites and celebrations as national arts and cultural assets.
- 2) Lack of organized inventory of traditional rituals typical of Magetan Regency
- 3) The non-registration of traditional rituals as Communal Intellectual Property and Potential Intangible Cultural Heritage

4) The unclear tourism potential of Magetan Regency.

Hence, the insight of the people of the related villages in Magetan along with their legal instruments regarding the categorization of IPR and Cultural Heritage, applicable legal sources, and their contribution to the benefits of increasing tourism in Magetan Regency from the traditional ritual performance sector needs to be improved. This is what has been successfully implemented in other regions in Indonesia, such as the Ngaben ritual in Bali Province (Puspa 2019). Ngaben has become a tourism attraction in the area even though the registration process is still ongoing (Wesna 2023). Meanwhile, other regions, such as Yogyakarta, have been more progressive, registering the traditional Tarapan ceremony at the Yogyakarta Palace, the Tawur Kasanga ceremony at Prambanan Temple, and the life cycle ceremony of the newborn baby rite as communal intellectual property (IP) in the traditional expression category in the DJKI database. The success of these other regions can inspire and motivate tourism development and the protection of communal intellectual property in Magetan. Magetan, for example, has a traditional village cleansing ritual that is integrated with the ritual of giving offerings to ancestors that has become a tourist icon at Sarangan Lake, namely Labuhan Sarangan or Larung Sesaji Sarangan. The Labuhan Sarangan procession begins with a procession of Tumpeng Gono Bahu from Sarangan Village to a stage at the edge of Sarangan Lake. After the recitation of prayers, the tumpeng sesaji is then floated around Sarangan Lake using a motorboat. After reaching the center of the lake, the tumpeng is sunk. The entire series of processional activities increases the number of tourists visiting Sarangan Lake during that period.

Village cleansing ritual itself is a tradition passed down through generations in the culture of the community. (Miftahuddin dkk. 2024). In Java, village cleaning rituals have been carried out for centuries (Wulan 2024). The village clean ritual is specifically intended as a form of gratitude to Allah Almighty as a request for the safety and welfare of village residents for the coming year (Dewi 2018). The traditional village cleansing ritual is usually carried out once a year and the day of implementation is not determined arbitrarily, but there are certain days in the Javanese calendar which are sacred days for carrying out the village cleansing ritual.

Intangible cultural heritage can originate from Communal Intellectual Property including traditional cultural expressions within it that were previously registered as belonging to a particular society or community (Khofiyansa dkk. 2024). Traditional Cultural Expression is any form of creative expression, whether tangible or intangible, or

a combination of both, that demonstrates the existence of a traditional culture held communally and across generations. Communal Intellectual Property is Intellectual Property that is owned collectively or jointly by the community, not individually (Nendrawan dan Rastika 2021). Meanwhile, ownership of cultural heritage is in the name of the Indonesian Government which is jointly protected so that it can be passed on for the benefit of all future generations of Indonesia (Hakim 2018).

Therefore, an important step for the protection of hereditary culture in Magetan Regency related to this traditional ritual can be protected by Communal Intellectual Property Rights in the category of traditional cultural expressions first in the DJKI database according to the procedures in Government Regulation Number 56 of 2022 concerning Communal Intellectual Property to further guarantee legal protection as well as economic and branding value. Therefore, there is great hope that these traditional rituals can become a potential UNESCO-recognized Intangible Cultural Heritage of Indonesia in the future. Registration of this communal intellectual property must comply with UNESCO classifications to facilitate future development projections. Indonesia's obligation to support the inventory of Cultural Heritage throughout the archipelago is part of the implementation of Indonesia's ratification of the Convention for the Safeguarding of Intangible Cultural Heritage in 2003 (Fitri et al 2015).

This inventory activity, in addition to involving relevant government and village community components, should also involve lecturers from higher education institutions with related scientific backgrounds. Ultimately, it is also aimed at industrial interests, namely increasing the local tourism industry, especially in the Magetan Regency area. The purpose of recording this communal intellectual property inventory is a defensive protection measure to strengthen proof of ownership to avoid recognition or theft from other countries, support national sovereignty in the field of national arts and culture, and protect the interests of marginalized groups (Eichler 2021).

The Department of Culture and Tourism of Magetan Regency as a partner in community service activities participated in mapping the problems and solutions, namely mapping the list of ancestral traditional rituals inherited from generation to generation as communal intellectual property and potential Intangible Cultural Heritage, coordinating the relevant village communities according to the list of traditional rituals mentioned above, updating the inventory of the list of traditional rituals as potential Intangible Cultural Heritage in Magetan Regency according to the UNESCO classification and according to the material from the community service extension team.

The Magetan Regency Culture and Tourism Office also plays an important role in assisting the creation of descriptions by the relevant indigenous communities. For example, for Labuhan Sarangan or Larung Sesaji Sarangan historically held every Friday Pon month of Ruwah at Telaga Sarangan to honor the ancestral spirits namely Syekh Mufdhur (Kyai Pasir) and Nyai Ramping (Nyai Pasir), where in 1987 Larung Sesaji was still local without government intervention with a series of slaughtering of the kendhit goat, thanksgiving on Sarangan Island, night of tirakatan at Pundhen Kayuringin, procession and larung tumpeng "Gono Bahu". It was only in 2002 that the Magetan Government changed the name "Larung Sesaji" to "Gebyar Labuhan Sarangan" or Labuhan Sarangan.

The flow of communal intellectual property inventory includes customary rituals, namely the first step at the community level, the second step of submitting the inventory to the DJKI, and the third step of submitting the inventory to the DJKI. In the first step, the things that must be done are: identifying and classifying traditional rituals by the Village and the Culture and Tourism Office of Magetan Regency, providing legal counseling and education on the importance of communal intellectual property, and inventorying and classifying documents. In the second step, the things that must be done are; preparation of documents by the custodian (consisting of a registration application form, a complete description of intellectual property with supporting data in the form of video links and process/technical documentation, as well as a written letter of support from the Regional Government/indigenous community/association), submission of documents to the East Java Provincial Legal Regional Office, administrative verification, recognition and strengthening of local cultural identity, technical verification, registration and publication, registration in the DJKI database and public announcements, management and certification, ending with the issuance of certificates and registration of communal intellectual property as the final result.

In preparation for the legal counseling and technical guidance activities, an updated list of potential traditional rituals has been obtained as a comparison to the 2021 PPDK for Magetan. The hearing process with the East Java Provincial Legal Regional Office was also carried out simultaneously with the correspondence process with The Madiun Regional Coordination Agency. The legal counseling and technical guidance activities were held on July 7, 2025, at the Sumberdodol Tourist Village in Magetan. The legal counseling and technical guidance activities were attended by representatives from 20 villages/indigenous communities and included the following resource persons:

- 1) Pahlevi Witantra, S.H., M.H.
Head of Intellectual Property Division, the East Java Provincial Legal Regional Office
- 2) Syamsul Hady, S.Sos, M.Si
The Head of Government Division in The Madiun Regional Coordination Agency
- 3) Lecturer team of the Faculty of Law, State University of Surabaya.

Based on the minutes of the activity and discussions between the resource persons and participants, it can be concluded from the 20 villages present at the recapitulation that the 2021 Magetan PPDK list containing 11 traditional rituals is no longer relevant to the reality on the ground. The status of the 20 villages varies, namely, the status of surviving without significant development and the status of developing. However, despite both survival and development status, not a single traditional ritual has been recorded with the Directorate General of Intellectual Property. This legal outreach and technical guidance activity revealed two priority issues that urgently require solutions from all parties involved in the triple helix approach: updating the inventory list of traditional rituals at the Magetan PPDK and promoting the ease of inventorying or recording traditional rituals.

2. Updating the Inventory of Traditional Rituals and implementing them into Magetan's Tourism Marketing Strategy

Following legal counseling and technical guidance, the next step is to draft a proposed update to Magetan's list of potential communal intellectual property (IP) in the form of traditional rituals to avoid any misunderstandings by the Magetan Regency Culture and Tourism Office regarding the future registration of one of the region's many potential assets. This is because only traditional rituals that fall under traditional cultural expressions can be registered. Not all traditional, religious, or worship rituals can be categorized as traditional cultural expressions. If a traditional ritual cannot be classified as a traditional cultural expression, it automatically cannot be submitted as an intangible cultural heritage to UNESCO. Alteration in traditional rituals, with their evolving and enduring status, are actually natural, as traditional rituals, passed down from generation to generation, will continually evolve into means of entertainment, economic development, education, and efforts to maintain local traditions. These changes reflect

the process of cultural adaptation over time. Traditional rituals are not only preserved but also modified and utilized to provide added value to society.

Based on Government Regulation Number 56 of 2022 concerning Communal Intellectual Property in conjunction with Minister of Law and Human Rights Regulation Number 13 of 2017 concerning Communal Intellectual Property Data, it is stated that EBT has the following characteristics:

- 1) The result of creativity, feeling and will of a community.
- 2) It is a creation, developed or maintained by a particular community.
- 3) Hereditary from one generation to the next.
- 4) In relation to the cultural and social identity of the indigenous community concerned.
- 5) Functions as a cultural identity (symbol or characteristic) and has cultural values that are recognized and respected by the community.

The scope of EBT in Article 7 of PP Number 56 of 2022 are :

- 1) Verbal Expression: chanting, songs, prayers, traditional art performances, stories, proverbs, and rituals.
- 2) Written: books, ancient manuscripts, scripts, symbols, and manuscripts.
- 3) Objects: traditional clothing, traditional musical instruments, traditional ceremonial instruments, traditional weapons, architecture, and natural heritage related to culture.
- 4) Movement: dance, choreography, pantomime, rituals, traditional ceremonies, and traditional games.

The urgency of classifying and inventorying these traditional rituals is to legally protect Indonesia's cultural heritage, recognize and strengthen local cultural identity, and increase the economic value and competitiveness of tourism. Registration of Communal Intellectual Property Rights (IP) involves two stages: initial coordination within the

relevant community and submission to the Directorate General of Intellectual Property Rights (DJKI).

During the initial coordination phase within the relevant communities, the relevant local government plays a role in providing technical assistance and guidance. In the context of Magetan, a team of lecturers from the Faculty of Law, State University of Surabaya, assisted in providing legal counseling and technical guidance to representatives from 20 villages. This led to the conclusion that not all of the lists in the 2021 and 2022 versions of the PPDK for traditional rituals in Magetan Regency were truly conformed to the correct classification of traditional cultural expressions, and therefore were automatically not accepted for registration by the DJKI. The following is a list of Magetan traditional rituals according to the 2021 PPDK:

Table 1. List of Village Names and Traditional Rituals in Magetan as of 2021

No.	Village / Indigenous Community Name	Name of Traditional Ritual
1.	Sarangan Village	Labuhan Sarangan
2.	Genilangit Village	Galungan
3.	Purwodadi Village	Festival Benteng Kadipaten
4.	Simbatan Village	Festival Dewi Sri
5.	Durenan Village	Upacara Adat Raden Ronggo Galih
6.	Gor Ki Mageti	Suran Agung
7.	a.n. PSHT Magetan	Suroan dan Nyekar
8.	a.n. Kabupaten Magetan	Kirab Nayaka Praja
9.	a.n. Kabupaten Magetan	Bersih Desa
10.	a.n. PSCP Kab. Magetan	Suran dan Pengesahan (PSCP)

11. a.a. Kabupaten Magetan

Festival Ledug

Table 2. General Data on Cultural Advancement Objects in Magetan Regency as of 2021

No.	Types of Cultural Advancement Objects	Data
1.	Manuscript	15
2.	Verbal or oral tradition	241
3.	Traditional ritual	11
4.	Rite	24
5.	Traditional knowledge	33
6.	Traditional technology	38
7.	Art	32
8.	Language	1
9.	Folk games	11
10.	Traditional sport	4
11.	Cultural heritage	279
Total Amount		689

Referring to the still inaccurate PPDK data above, the proposed of next PPDK list update is in accordance with the classification of traditional cultural expressions based on Government Regulation Number 56 of 2022 concerning Communal Intellectual

Property in conjunction with Minister of Law and Human Rights Regulation Number 13 of 2027 as follows :

No.	Ritual name	Village / Indigenous Community Name	Condition
1.	Traditional Wuku Galungan ceremony	Genilangit	Survive
2.	The Nayaka Praja Parade and Andum Berkah Bolu Rahayu		Thrive
3.	Simbatan Village Cleanup (Dewi Sri)	Simbatan	Survive
4.	Sungkeman Leluhur Eyang Raden Ronggo Galih	Sidorejo	Survive
5.	Ledhug Sura	Kabupaten Magetan	Thrive
6.	Labuhan Sarangan	Sarangan	Thrive
7.	Dam Mermo village cleansing ritual	Lembeyan	Survive
8.	Sampung village cleansing ritual	Sampung	Thrive
9.	Kepuhrejo village cleansing ritual	Kepuhrejo	Survive
10.	Gulun village cleansing ritual	Gulun	Thrive
11.	Pragak village cleansing ritual	Pragak	Survive
12.	Kepolorejo village cleansing ritual	Kepolorejo	Survive
13.	Dukuh village cleansing ritual	Dukuh	Survive

14.	Tambakrejo village cleansing ritual	Tambakrejo	Survive
15.	Mondosiyo tradition	Desa Ngancar	Survive
16.	Dawuhan Ngiliran tradition	Dawuhan	Survive
17.	Dawuhan Warujanggan tradition	Dawuhan	Survive
18.	Petik Tebu Manten tradition	Rejosari	Survive
19.	Rice Planting Tradition in Lambeyan Wetan Village	Lambeyan Wetan	Survive

The traditional Wuku Galungan ceremony in Genilangit, Magetan is an annual ritual in Wonomulyo Hamlet, which is held every seven months to commemorate the anniversary of Ki Hajar Wonokoso, the founder of the hamlet, not a celebration of the victory of goodness like Galungan in Bali. This event, featuring a tumpeng (rice cone) procession and traditional Tongling music, symbolizes tolerance, as people of various religious beliefs participate in unity. Traditional rituals sometimes blend with celebrations or festivals. For example, in Ledhug Suro Magetan, the ritual is combined with the Ledhug Suro festival week. Ledhug Suro is a traditional ritual, while the Ledhug Suro Festival is a copyrighted performance and grants performing rights to performers. Performing arts use the human body as a medium to create statements related to class, race, gender, society, and political issues. Performing arts is a combination of visual and performing arts created to be performed before an audience to communicate the message of the art to the public. The continuous blowing of the Lesung Suro and Bedug Muharam, or Ledhug for short, combined with the sound of gongs and various other musical instruments, creates a unique traditional music.

Following a series of outreach and technical guidance activities, one of Magetan Regency's communal intellectual assets, a traditional cultural expression, specifically a traditional ritual, has been elevated to intangible cultural heritage status. The Labuhan Sarangan tradition, held in Jakarta in October 2025 by the Ministry of Culture, was recognized as an intangible cultural heritage. In addition, Sumberdodol Village, Magetan Regency, as the location for the implementation of socialization and technical guidance

activities, has successfully integrated communal intellectual property, especially various traditional cultural expressions, into local tourism strategies. After a series of socialization and technical guidance activities by a lecturer team from the Faculty of Law State University of Surabaya, Sumberdodol Tourism Village has also been successfully registered as one of the top 10 best national tourist villages according to BRILIAN. It is hoped that the integration of communal intellectual property as part of this local tourism strategy can also be followed by other regions in Indonesia after the success achieved by the Magetan regional government.

Conclusion

The socialization and technical guidance programs conducted in Sumberdodol Village, Magetan Regency, reflect a significant turning point in efforts to strengthen the legal foundation and community participation in the protection of Indonesia's communal intellectual property. The initiative, which engaged representatives from various traditional rituals across Magetan, was more than a procedural exercise in registering local cultural practices; it was a transformative educational effort designed to cultivate a shared legal consciousness regarding the intrinsic and strategic value of communal culture as part of the nation's intellectual heritage. This awareness-building effort is essential, given that traditional rituals and cultural expressions are not merely symbolic remnants of the past but represent vital living traditions that carry legal, social, and economic implications within the contemporary framework of cultural governance and intellectual property protection. By raising awareness at the village and sub-district levels, the initiative bridges the conceptual gap between cultural preservation and legal protection, positioning communal intellectual property as a vital pillar in sustaining Indonesia's cultural diversity and national identity on the global stage.

Furthermore, this activity underscores the broader vision of integrating communal intellectual property into a systematic and forward-looking inventory that aligns with Indonesia's obligations under the Convention for the Safeguarding of the Intangible Cultural Heritage (2003). The ongoing inventory process not only enhances local cultural documentation but also functions as an essential preliminary step toward potential registration with UNESCO. Through this legal and administrative framework, Indonesia reaffirms its commitment to protecting cultural expressions as collective rights that belong to the community, distinct from individual ownership patterns found in

conventional intellectual property regimes. In this regard, the involvement of local government and cultural agencies becomes pivotal, ensuring that legal recognition translates into tangible preservation, promotion, and development efforts at the regional level.

The significance of this initiative can already be seen in one of Magetan's traditional rituals, which has been successfully proposed and approved as part of Indonesia's official list of Intangible Cultural Heritage in the 2025 Determination Session of the Ministry of Culture. This result demonstrates how community empowerment through legal socialization can generate real policy outcomes and international recognition. It also provides a replicable model for other regions, emphasizing that legal literacy and structured documentation are inseparable from sustainable heritage conservation. The inclusion of ritual practices such as Wayangan Bersih Desa in Sumberdodol within national and potentially global registers not only solidifies their cultural legitimacy but also enhances their economic and tourism potential, reinforcing the idea that heritage protection and local development must move in tandem.

Looking forward, the sustainability of communal intellectual property initiatives will depend on maintaining consistent coordination between central and regional stakeholders, fostering legal awareness, and linking heritage preservation efforts with broader tourism and creative economy strategies. This integrated approach will not only ensure the endurance of Indonesia's intangible cultural assets but will also position cultural richness as a key instrument in national branding, diplomacy, and economic resilience. In conclusion, the experience from Magetan illustrates that safeguarding communal intellectual property is not merely a cultural obligation but a forward-looking legal and developmental strategy that strengthens Indonesia's identity, promotes inclusivity, and contributes to the sustainable advancement of cultural policy within both national and international contexts.

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