

THE SIGNIFICANCE OF RECORDING TRADITIONAL KNOWLEDGE IN LEGITIMIZING THE COMMUNAL INTELLECTUAL PROPERTY RIGHTS OF THE MAPPURONDO MAMASA INDIGENOUS PEOPLE

A IMPORTÂNCIA DE REGISTRAR O CONHECIMENTO TRADICIONAL NA LEGITIMIDADE DOS DIREITOS DE PROPRIEDADE INTELECTUAL COMUNITÁRIA DO POVO INDÍGENA MAPPURONDO MAMASA

Article received on: 11/18/2025

Article accepted on: 2/18/2026

Sunardi Purwanda*

*Faculty of Law, Institut Ilmu Sosial dan Bisnis Andi Sapada, Parepare, Indonesia
sunardipurwanda@amsir.ac.id

Muh. Akbar Fhad Syahril*

*Faculty of Law, Institut Ilmu Sosial dan Bisnis Andi Sapada, Parepare, Indonesia

Hamida Hasan**

**Faculty of Business, Institut Ilmu Sosial dan Bisnis Andi Sapada, Parepare, Indonesia

Bakhtiar Tijjang**

**Faculty of Business, Institut Ilmu Sosial dan Bisnis Andi Sapada, Parepare, Indonesia

Rudini Hasyim Rado***

***Faculty of Law, Universitas Musamus Merauke, Merauke, Indonesia

Egha Anugrah T.****

****Sampan Institute, Parepare, Indonesia

Muh. Uji Bin Sukur****

****Sampan Institute, Parepare, Indonesia

Alvin Alvin*

*Faculty of Law, Institut Ilmu Sosial dan Bisnis Andi Sapada, Parepare, Indonesia

Wiwin Wiwin*

*Faculty of Law, Institut Ilmu Sosial dan Bisnis Andi Sapada, Parepare, Indonesia

Nur Widia Purwanda**

**Faculty of Business, Institut Ilmu Sosial dan Bisnis Andi Sapada, Parepare, Indonesia

Ardiyanti Aris*

*Faculty of Law, Institut Ilmu Sosial dan Bisnis Andi Sapada, Parepare, Indonesia

The authors declare that there is no conflict of interest

Abstract

On the website of the Direktorat Jenderal (Dirjen) Kekayaan Intelektual Kementerian Hukum Republik Indonesia, Mamasa Regency only contributes one type of traditional knowledge to West Sulawesi Province. Does Mamasa really have little traditional knowledge, or perhaps there is a lot of knowledge but it has not been thoroughly discovered, which ultimately weakens the recording of knowledge? This study applies an ethnographic approach also

Resumo

No site da Direção Geral (Dirjen) de Propriedade Intelectual do Ministério da Justiça da República da Indonésia, o município de Mamasa contribui com apenas um tipo de conhecimento tradicional para a província de Sulawesi Ocidental. Será que Mamasa realmente tem pouco conhecimento tradicional, ou talvez haja muito conhecimento, mas ele ainda não foi totalmente descoberto, o que acaba enfraquecendo o registro do



using an interdisciplinary approach in law, commonly referred to as socio-legal research. The location of this study is in Penatangan Village, Buntu Malangka Subdistrict, Mamasa Regency, West Sulawesi Province. This article argues the importance of documenting traditional knowledge for indigenous peoples. Documentation enables preventive measures against the erasure of indigenous peoples' traditional knowledge, as well as recognition and the rights of indigenous peoples preservation, leading to the acknowledged ownership of their traditional knowledge. The documentation of traditional knowledge enables the Mappurondo Indigenous People in Mamasa to take three strategic steps which are coordinating and requesting collaborative support from the Mamasa Regency Government, involving researchers and other stakeholders while upholding the FPIC principle, and submitting the documentation results to the Dirjen Kekayaan Intelektual Kementerian Hukum Republik Indonesia.

Keywords: Communal Rights. Intellectual Property. Traditional Knowledge. Indigenous Peoples.

conhecimento? Este estudo aplica uma abordagem etnográfica, utilizando também uma abordagem interdisciplinar no direito, comumente referida como pesquisa sociojurídica. A localização deste estudo é na aldeia de Penatangan, subdistrito de Buntu Malangka, região de Mamasa, província de Sulawesi Ocidental. Este artigo defende a importância de documentar o conhecimento tradicional para os povos indígenas. A documentação permite medidas preventivas contra o apagamento do conhecimento tradicional dos povos indígenas, bem como o reconhecimento e a preservação dos direitos dos povos indígenas, levando ao reconhecimento da propriedade do seu conhecimento tradicional. A documentação do conhecimento tradicional permite ao povo indígena Mappurondo em Mamasa tomar três medidas estratégicas, que são coordenar e solicitar apoio colaborativo do governo da Regência de Mamasa, envolvendo pesquisadores e outras partes interessadas, ao mesmo tempo em que defende o princípio do FPIC, e enviar os resultados da documentação ao Dirjen Kekayaan Intelektual Kementerian Hukum Republik Indonesia.

Palavras-chave: Direitos Comunitários. Propriedade Intelectual. Conhecimento Tradicional. Povos Indígenas.

1 INTRODUCTION

Indigenous peoples' populations contribute to around 25 percent of the world's land (Stewart *et al.*, 2021) and to the management of around 36 percent of the world's intact forests (Fa *et al.*, 2020). In Indonesia, an area of 28.2 million hectares is registered as indigenous land as of March 2024 (BRWA, 2024). This indigenous land is distributed within 17,380 of archipelagic islands (Badan Informasi Geospasial, 2024), inhabited by various ethnic groups with their own arts and cultures (Suparman, 2018).

This cultural richness is founded in West Sulawesi which has become its blessing. Despite being the youngest province on the island of Sulawesi (Ahmad, 2024), they have sufficient data on communal intellectual property. For example, in terms of Genetic Resources, the Balai Pengkajian Teknologi Pertanian (BPTP) West Sulawesi has registered 55 types of local plants to the Pusat Perlindungan Varietas Tanaman dan

Perizinan Pertanian (PVTTP). According to the Head of the Badan Standardisasi Instrumen Pertanian (BSIP) West Sulawesi, these types of plants can be cultivated and utilized to support food security (Rauf & Mursyid, 2022).

This information of abundance culture while covering communal intellectual property in the form of Genetic Resources, this has not included ethnic matters yet. In general, West Sulawesi has abundant ethnic wealth, as it is home to several ethnic groups such as the Mandar, Bugis, Toraja, Makassar, Kalumpang, Pattae, and Mamasa. (Awaluddin *et al.*, 2024). With so many ethnic groups, there is certainly an undiscovered wealth of traditional knowledge that needs to be observed.

However, the number of registrations of communal intellectual property rights related to traditional knowledge in West Sulawesi is still very low. According to the website of the Direktorat Jenderal (Dirjen) Kekayaan Intelektual Kementerian Hukum Republik Indonesia, there are only 7 registrations of communal intellectual property in the form of traditional knowledge. This number is far behind compared to other neighboring provinces' registered traditional knowledge, including Southeast Sulawesi (113), South Sulawesi (108 registrations), Central Sulawesi (32), North Sulawesi with (10), and Gorontalo with (9) (data as of September 2025, <https://kikomunal-indonesia.dgip.go.id/home>).

Among the ethnic groups in West Sulawesi, Mamasa contributed to only one type of traditional knowledge which is the Pampang musical instrument production (Benyamin *et al.*, 2022). This is certainly considered small when compared to other groups like Mandar, which has recorded six entries. From this fact, it can be seen whether Mamasa may have little traditional knowledge or perhaps there is a lot of knowledge that is not explored and discovered yet. Ultimately, such conditions could weaken the recording of knowledge.

This article describes the importance of recording traditional knowledge for indigenous peoples. The argument investigates further implications of recording traditional knowledge in preventing the extinction of indigenous peoples' traditional knowledge. Moreover, this research also explores its impact in recognizing and protecting of indigenous peoples' rights allowing them to have their ownership rights over traditional knowledge. Subsequently, the next step is to discover the viable steps that can be taken by local indigenous peoples to improve the recording and integration of communal

intellectual property data as part of efforts to protect their communal interests. This follow-up action is a response to the documentation of traditional knowledge in an indigenous people.

To determine the novelty of this study, this research compiled similar studies using a journal database search engine limited to Google Scholar. Although the search was limited, there was a lack of numbers within this scope. For example, several previous studies (Liu, 2003) (Ridwan, 2018) (Purwanda, Rado, *et al.*, 2024), This study only reviews the importance of protecting communal intellectual property of traditional knowledge agenda where it merely focuses in the issues of “biodiversity” and “traditional medicine,”. Such a limited discourse shows a lacking effort to integrate the recording of local traditional knowledge on the website of the Dirjen Kekayaan Intelektual Kementerian Hukum Republik Indonesia. Therefore, the novelty of this research is located in its encouragement to document communal intellectual property rights to traditional knowledge in general for the Mappurondo indigenous peoples' in Mamasa allowing it to be preserved and passed on to future generations. Furthermore, this research encourages the participation of indigenous peoples and local governments, as well as other stakeholders, to submit applications for the registration of communal intellectual property rights of traditional knowledge on the website of the Dirjen Kekayaan Intelektual Kementerian Hukum Republik Indonesia.

2 RESEARCH METHODS

The applied method in this study is ethnography. This research approach was developed initially by Spradley (1984), who emphasizes ways to discover the activities of various communities in organizing their culture in their minds and then using that culture in their lives (Windiani & Rahmawati, 2016). This focuses on a deep understanding of culture and society (specifically the indigenous people of Mappurondo in Mamasa), which generally involves direct observation and participation (Goetz & LeCompte, 1993) in the daily lives of the targeted community. The specific type of ethnographic approach used in this study is the “realist type. This is an objective view of a situation, usually written from a third-person perspective, objectively reporting information learned from participants in the field (Creswell, 2015). Ethnographers (a term

for researchers) recount their research and views through edited quotations without changing the meaning, and present their conclusions in the form of interpretations and cultural presentations (Windiani & Rahmawati, 2016).

In addition, a law interdisciplinary approach is also used in this study, commonly referred to as socio-legal research (Banakar & Travers, 2005). This refers to the studies of law using approaches from both legal and social sciences, concepts and theories based on an interdisciplinary approach or from various disciplines combined simultaneously. Such approaches are applied to examine legal phenomena—not isolated from the social, political, economic, and cultural contexts—in which the law exists (Purwanda & Wulandari, 2023). This type of research uses descriptive review as a perspective of relevant or appropriate related sciences in an integrated manner. Thus, this interdisciplinary research can be interpreted as research that uses approaches from various different disciplines (Suteki & Taufani, 2018). This approach is important in order to conduct an interdisciplinary review towards the importance of the communal intellectual property integrated data recording in the form of traditional knowledge that needs to be protected and recognized by the government.

In this study, the selected research location was Penatangan Village, Buntu Malangka District, Mamasa Regency, West Sulawesi Province. The Mamasa indigenous people covers an area of 3,005.88 km², which includes the settlement of the Mappurondo indigenous people. The research location will only cover the area limited to the village, taking information from the practices of the Mappurondo indigenous people living in that place. The coverage of the indigenous people actually also includes the Bambang District.

3 RESULTS AND DISCUSSION

In Government Regulation No. 56 of 2022 concerning Communal Intellectual Property, it is agreed that “traditional knowledge” is one type of communal intellectual property. As stated in Article 4 of the regulation, this is an addition to traditional cultural expressions, genetic resources, indications of origin, and potential geographical indications.

Traditional knowledge itself refers to the scope of ideas and concepts of traditional communities that are valuable. This is shaped as a result of their experiences of living and

ecological interactions, which develop continuously and regenerate. In the regulation, traditional knowledge includes: traditional methods or processes, technical skills, skills, learning, agricultural knowledge, technical knowledge, ecological knowledge, knowledge related to genetic resources, medicinal knowledge, traditional medicine and healing practices, economic systems, social organization systems, knowledge related to behavior regarding nature and the universe, and/or other forms of knowledge as they develop.

Meanwhile, according to Jared Diamond, traditional societies as subjects in this study include small communities that still live in ancient (traditional) ways and can provide valuable lessons for modern industrial societies. Diamond emphasizes that traditional societies offer alternative ways of life and solutions to universal human problems such as conflict, child rearing, and health maintenance, which cannot always be learned from modern industrial societies (Diamond, 2017).

However, it is necessary to distinguish the details within traditional societies terminology as defined by Diamond, between “indigenous peoples” and “local communities”. According to Martinez-Cobo (Lutz & Ledema, 2010) (Purwanda, Jabar, *et al.*, 2024), indigenous people are essentially those who have historical continuity with the pre-invasion and pre-colonial societies that developed in their territories, consider themselves distinct from other sectors of the current society in those territories, or part of them. They are formed in sectors of society that are not currently dominant and are determined to preserve, develop, and pass on to future generations. Their ancestral territories and ethnic identities as the basis of their continued existence as a people, in accordance with their own cultural patterns, social institutions, and legal systems (United Nations, n.d.). Meanwhile, the local communities term can refer to groups of people who have legal personality and collective legal rights, and these are considered communities in the strict sense. Such a criteria includes variations in size, identity, internal equality, and land use systems, with land rights distributed in different ways. Another alternative refers to groups of individuals with shared interests (but without collective rights) represented by non-governmental community-based organizations (Ainamomona, 2018).

After observing and mapping the indigenous territory in Mamasa, the village of Penatangan in Buntu Malangka District is selected as the location for collecting traditional knowledge data considering this location is home to the Mappurondo

indigenous people, a place of residence for some Mappurondo believers. These indigenous people are one of the oldest in Mamasa (Hidayat, 2023) and have been alienated due to past conflicts (Mawan, 2019). Moreover, this selection is based on the strong reasoning that the Mappurondo indigenous people are a unified indigenous people—not a local community—that continues to survive in a traditional manner where they are able to overcome all real and indirect threats to the group's survival.

The communal intellectual property of the Mappurondo indigenous people in Penatangan Village, Buntu Malangka District, is quite diverse despite, not all types can be documented. Even with traditional knowledge, the process of the research was requested by several indigenous people to not be recorded due to the element of spiritual belief involved. Therefore, this study is carried out carefully with their request by sorting out between what is allowed and not. This prohibition on recording includes audio, video, and written recordings. This compliance with local rules is part of committing and obeying the principle of Free, Prior, and Informed Consent (FPIC) that must be respected.

Oxfam, a non-governmental organization, states that FPIC is a principle dedicated to indigenous people and local communities as groups that must be provided with adequate information. This preliminary consent includes programs that will affect their land, without coercion or manipulation, and gives them the freedom whether to approve or reject the program before all programs are started (Mitchell *et al.*, 2019). Under this principle, researchers are no longer the sole owners of research data; rather, it becomes the shared property of the community.

During a meeting with several indigenous people in the area, there were certain practices that could not be documented. These included matters related to agricultural management, marriage and death, the local indigenous people's monotheistic beliefs, and matters directly related to these three areas. At the meeting, the research plan is proposed and offered to document several traditional knowledge processes, such as traditional medicine and medicinal plants, the manufacture of traditional tools, and household financial management. They agreed to this as long as it remained under certain terms and conditions by not touching on matters of religious belief. However, the boundaries of this agreement needed to be discussed to ensure they were reasonable in practice. Finally, the negotiation reached agreements that all informants needed to be informed in advance of the boundaries of what was and was not permissible in the data collection process.

Returning to the main issue, there was a discrepancy between the data inventory and the field research findings regarding Mamasa traditional Knowledge. There was only one type of traditional knowledge recorded in the communal intellectual property data where this contradicts the discovered five forms of traditional knowledge that could be documented in the field. These forms of knowledge include (a) the pillar of traditional houses; (b) the making of mats; (c) the making of wooden mortar; (d) medicinal plants and traditional medicine; (e) and financial management knowledge, all of which can be submitted for the improvement of communal intellectual property records in West Sulawesi Province.

Figure 1

The pillar of traditional houses.



Figure 2

The making of mats.



Figure 3

The making of wooden mortar.



Figure 4

Medicinal plants and traditional medicine.



Figure 5

Financial management knowledge.



First, regarding financial management knowledge, there is a local knowledge referring to housewives of the Mappurondo indigenous people in Penatangan practicing a subsistence economic model (Pariona, 2017). This pattern can be observed from their way of life, which focuses primarily on producing enough goods to meet their own basic needs, with some of the produce being traded, but not for earning profit. One informant, Silvia, said that vegetables from the garden are consumed by the family and some of the produce is sold at market prices. The same is true for Rita's family. They consume some of their agricultural produce themselves and sell some to pay for kitchen supplies, pesticides, and fertilizer. The rest of the income is saved in a piggy bank for needs such as medical treatment and children's education.

Second, regarding medicinal plants and traditional medicine, there is a local knowledge referring to traditional medicinal knowledge that is still believed or known to have properties that are still used today by the Mappurondo indigenous people in Penatangan. This traditional knowledge that is believed or known to have properties is a term for “traditional medicinal plants” (Septriani & Purmini, 2022). Some of the medicinal plants shown are plants that are cultivated in proximity with local communities. However, the concept is not cultivated in the same way as the Family Medicinal Plant concept (Pamungkas *et al.*, 2023).

Some of the medicinal plants found include “*pussumane*” (a type of plant from the Asteraceae family with the scientific name *Emilia sonchifolia*), “*pussa-pussa*” (a type of *senduduk* plant, also known by its scientific name *Melastoma malabathricum*), “*kajurano*” (a type of plant with the scientific name *Ludwigia erecta*), and “*bosi-bosi*” (a type of *kirinyuh* plant, also known by its scientific name *Chromolaena odorata*). All four of these plants are believed or known to have properties that can heal burns, cuts, itching, stomach aches, colds, and fevers.

Other primary necessities, such as the pillar of traditional houses, mats, and wooden mortar, can also be found in the traditional practices of the Mappurondo indigenous people in Penatangan. All three of these practices are ecologically integrated with the indigenous forest. The whole raw materials used to make these three items are sourced from the forest. The pillar of traditional houses and wooden mortars, for example, uses a local wood called “*uru*” (scientific name *Magnolia tsiampacca* (L). Figlar & noot). This wood is quite familiar to the local community, including endemic plants in the mountainous regions of Sulawesi Island that can be found in the Enrekang (Safitri, 2022) and Toraja (Rahayu, 2017) areas of South Sulawesi Province to Mamasa (West Sulawesi). In addition to growing wild in the forest, some local residents also cultivate this type of tree. Not only is this wood easy to find, but the local community also believes that it is very strong and can be used as support beams for houses and material for mortars. In addition to this tree, there is another piece of traditional knowledge that uses materials directly from the forest, namely “*nase*” (a type of thorny *pandan* plant with the scientific name *Pandanus tectorius*). The local community uses this thorny *pandan* plant as the main raw material for making woven mats. The results of our field documentation conclude that Mamasa does have traditional knowledge, but it has not been fully explored where

this condition could put the recording of Mamasa's traditional knowledge in a risk of being extinct.

Recording is a process that involves collecting information and writing down detailed data that is archived for specific purposes, such as knowledge preservation (Purwanda, Rado, *et al.*, 2024), providing recognition and protection of rights (Purwanda, Jabar, *et al.*, 2024), as well as legitimacy over collective property rights (Purwanda *et al.*, 2025). The significance of recording in knowledge preservation is intended to ensure its sustainability. Recording traditional knowledge means preventing its extinction as the age of knowledge preservers increases. In addition, recording also expands the reach of knowledge, encourages the presence of knowledge diversity, shapes a common understanding of knowledge, and provides additional information that can be improved into tourism opportunities and potential superior goods as part of geographical indications.

Therefore, documenting traditional knowledge is of significance for cultural preservation by reducing the loss of knowledge as keepers age, promoting multicultural knowledge, supporting global understanding of ecological and health challenges, and facilitating education and research. It also serves as a vital tool for protecting the intellectual property rights and cultural sovereignty of traditional communities, empowering them to control and utilize their own information.

In addition to serving as a preservation tool, recording traditional knowledge can actually provide recognition and protection of communal intellectual property rights from the state. The Indonesian government has opened a channel with the aim of recognizing and protecting the traditional knowledge of indigenous people. This channel can be accessed by all indigenous groups through the website of the Directorate General of Intellectual Property of the Ministry of Law of the Republic of Indonesia (<https://kikomunal-indonesia.dgip.go.id/home>). Meanwhile, traditional knowledge that has been recognized and protected by the state will automatically become a collective right (Purwanda *et al.*, 2025) owned and controlled by indigenous peoples.

Traditional knowledge that is not recorded has the potential to cause losses in the future. The same applies to traditional knowledge that is only passed down through experience and oral tradition from generation to generation. The death of a knowledge keeper means the loss of knowledge through experience and oral tradition. Unpredictable

deaths can certainly prevent the transfer of knowledge, making it impossible to pass on. Traditional knowledge that is not passed down in its entirety will disrupt the sustainability and continuity of indigenous people.

The loss of conservation opportunities means that extinction will happen even faster. In addition to eliminating conservation opportunities, other losses may include the loss of recognition and protection of the collective rights of indigenous people, resulting in the absence of collective property rights, which could be detrimental in the future (Purwanda, 2022). This means that legal certainty is very useful where it cannot be claimed and recognized unilaterally by other (foreign) parties. Thus, archival documentation can become material wealth in the form of heritage that is inseparable from the daily practices of the Mappurondo indigenous people in Mamasa for generations to come.

Acknowledging such importances of traditional knowledge documentation, to protect their interests in improving data recording and integration, it is imperative for Mappurondo Indigenous People in Mamasa to embark collaborative action, foremost with the governmental sector. To this extent, they should seek collaborative support from the Mamasa Regency Government. Coordination and collaborative support from the Mamasa Regency Government to the Mappurondo indigenous people is necessary because both parties will mutually benefit each other from such collaboration.

The government controls institutional mechanisms and situational functions. Such an authority has full access to regulations, policies, programs, services, supervision, control, and management in all areas of life (Purwanda, 2025). Audio-visual devices, cloud-based applications, or digital archives in the form of adequate digital technology devices that are easily accessible and can store large data files must be facilitated by the government. Situational functions in achieving social stability and welfare are also necessary for future actions, such as reconciliation functions. It is possible that when the recording is approved by the government through the Director General of Intellectual Property regarding the communal rights of an indigenous group, such ownership may cause losses or lawsuits by other parties or other indigenous groups. Therefore, the local government must be directly involved as a mediator and play a role in resolving differences in ownership of rights.

The next step is to ensure the involvement of researchers from universities that focus on traditional knowledge, while continuing to comply with the principle of FPIC. In addition to researchers, the Mappurondo Indigenous People also need to involve traditional leaders, cultural experts, and local practitioners in verifying all documentation results (Huntington, 2000). The reason for this involvement is to ensure that the data found and collected by researchers is accurate and authentic after being validated by the in-depth knowledge possessed by traditional leaders, cultural experts, and local practitioners. Then, after the data has been collected, the results of the recording are submitted to the Director General of Intellectual Property at the Ministry of Law of the Republic of Indonesia. Indeed, this final step requires the preparation of supporting documents for the submission in advance. The guidelines and standardization of the submission must be understood by the researchers and the Mappurondo Indigenous People who are submitting the application. In addition, the Mamasa Regency Government needs to be aware of the submission by being directly involved through written approval. The involvement of the Mamasa Regency Government is intended to demonstrate the state's responsibility to its citizens and to act as a mediator by playing a role in resolving conflicts over the collective property right.

4 CONCLUSIONS

In Penatangan Village, Mamasa, we found five forms of traditional knowledge that are permitted to be documented by the indigenous people. These include (a) the pillar of traditional houses; (b) the making of mats; (c) the making of wooden mortar; (d) medicinal plants and traditional medicine; (e) and financial management knowledge. Such knowledge can be encouraged to improve the recording of communal intellectual property. The recording of traditional knowledge enables cultural preservation, recognition and protection of rights, and automatically becomes the collective right of the local indigenous people, which can become material wealth in the form of a legacy that is inseparable from daily practices for the foreseeable future. Strategic steps need to be taken by the indigenous people in the area to protect their interests in their knowledge assets by coordinating and supporting collaboration with local government, researchers,

traditional leaders, cultural experts, and local practitioners who jointly submit applications for the recording of communal intellectual property.

ACKNOWLEDGEMENTS

To the Direktorat Penelitian dan Pengabdian Masyarakat (DPPM) Kementerian Pendidikan Tinggi, Sains dan Teknologi Republik Indonesia for providing funding for the 2025 Fundamental-Regular Research grant.

REFERENCES

- Ahmad, M. (2024). *Sejarah Sulawesi Barat, dari Pembentukan hingga Para Gubernur Pernah Menjabat*. Tribun Sulbar. <https://sulbar.tribunnews.com/2022/09/16/sejarah-sulawesi-barat-dari-pembentukan-hingga-para-gubernur-pernah-menjabat>
- Ainamomona. (2018). *Synthetic Biology on Indigenous Peoples in the Pacific*. Ainamomona. <https://www.kaainamomona.org/synbio>
- Awaluddin, M., Cangara, H., Unde, A. A., & Hasrullah, H. (2024). Model of Minority Ethnic Political Communication on Majority Ethnicity in the 2019 Local Election of Sulawesi Province. *JGP-IC SSRN, April 4*. <https://doi.org/10.2139/ssrn.5052861>
- Badan Informasi Geospasial. (2024). *Pulau Indonesia Bertambah Jadi 17.380, Mengapa Angkanya Berubah Setiap Tahun?* Badan Informasi Geospasial (BIG). <https://sipulau.big.go.id/news/11>
- Banakar, R., & Travers, M. (Eds.). (2005). *Theory and method in socio-legal research*. Hart Publishing.
- Benyamin, N., Ihsan, A., & Heriyati, Y. (2022). *PROSES PEMBUATAN ALAT MUSIK POMPANG PRODUKSI SANGGAR SENI WAI SAPALELEAN SEBAGAI MUSIK TRADISIONAL KABUPATEN MAMASA*. Repositori Karya Ilmiah UNM.
- BRWA. (2024). *BRWA Rilis Status Pengakuan Wilayah Adat di Indonesia Pada Hari Kebangkitan Masyarakat Adat Nusantara 2024*. ICCAs Indonesia - Indigenous and Community Conserved Areas. <https://www.iccas.or.id/news/read/559>
- Creswell, J. W. (2015). *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research*. Pearson.
- Diamond, J. (2017). *The World until Yesterday (Dunia Hingga Kemarin)*. Gramedia Pustaka Utama.

- Fa, J. E., Watson, J. E., Leiper, I., Potapov, P., Evans, T. D., Burgess, N. D., Molnár, Z., Fernández-Llamazares, Á., Duncan, T., Wang, S., Austin, B. J., Jonas, H., Robinson, C. J., Malmer, P., Zander, K. K., Jackson, M. V., Ellis, E., Brondizio, E. S., & Garnett, S. T. (2020). Importance of Indigenous Peoples' lands for the conservation of Intact Forest Landscapes. *Front Ecol Environ*, 18(3), 135–140. <https://doi.org/10.1002/fee.2148>
- Goetz, J. P., & LeCompte, M. D. (1993). *Ethnography and Qualitative Design in Educational Research (2nd ed.)*. Academic Press.
- Hidayat, F. (2023). Eksistensi Paondo sebagai Model Pengajaran bagi Penghayat Ada' Mappurondo di Desa Ranteberang, Kabupaten Mamasa. *Pusaka Jurnal Khazanah Keagamaan*, 11(2), 245–260. <https://doi.org/10.31969/pusaka.v11i2.1224>
- Huntington, H. P. (2000). Using traditional ecological knowledge in science: methods and applications. *Ecological Applications*, 10(5), 1270–1274. <https://doi.org/10.2307/2641282>
- Liu, Y. (2003). IPR Protection for New Traditional Knowledge: With a Case Study of Traditional Chinese Medicine. *Eur Intellect Prop Rev.*, 25, 194–199. https://ipmall.law.unh.edu/sites/default/files/hosted_resources/Hennessey_Content/IPRProtection.pdf
- Lutz, E., & Ledema, N. (2010). *Addressing Indigenous Rights at the United Nations. Cultural Survival*. <https://www.culturalsurvival.org/publications/cultural-survival-quarterly/addressing-indigenous-rights-united-nations>
- Mawan, A. (2019). *Cerita Para Penganut Mapurondo di Rantetarima*. Mongabay. <https://mongabay.co.id/2019/12/04/cerita-para-penganut-mapurondo-di-rantetarima/>
- Mitchell, T., Arseneau, C., Thomas, D., & Smith, P. (2019). Towards an indigenous-informed relational approach to free, prior, and informed consent (FPIC). *International Indigenous Policy Journal*, 10(4), 1–28. <https://doi.org/10.18584/iipj.2019.10.4.8372>
- Pamungkas, W. A., Mekiuw, Y., & Yusuf, M. A. (2023). Sosialisasi dan Pelatihan Pemanfaatan Lahan Pekarangan untuk Tanaman Obat Keluarga (TOGA) di Kampung Kweel Kabupaten Merauke. *Jurnal Pengabdian Kepada Masyarakat Digital*, 2(1), 20–30. <https://garuda.kemdikbud.go.id/documents/detail/3383931>
- Pariona, A. (2017). *What Is A Subsistence Economy?* World Atlas. <https://www.worldatlas.com/articles/what-is-a-subsistence-economy.html>
- Purwanda, S. (2022). Hilangnya Hak Eksklusif Tanaman Rempah Asli Indonesia. *Pangadereng: Jurnal Hasil Penelitian Ilmu Sosial Dan Humaniora*, 8(1), 137–152. <https://doi.org/10.36869/pjhpish.v8i1.235>
- Purwanda, S. (2025). Legal Impact of the Division of Mandatory Government Affairs to the Society. *Pancasila and Law Review*, 5(2), 135–150. <https://doi.org/10.25041/plr.v5i2.4021>

- Purwanda, S., & Wulandari, A. S. R. (2023). Socio-Legal Studies: Methodical Implications of Legal Development in Indonesia. *Al 'Adl*, 16(2), 152–163. <https://doi.org/10.31332/aladl.v16i2.6129>
- Purwanda, S., Dewi, M. N. K., & Miqat, N. (2025). The Right to Reading Materials. *Arena Hukum*, 18(1), 53–72. <https://doi.org/10.21776/ub.arenahukum2025.01801.3>
- Purwanda, S., Jabar, N. A. B. A., Rado, R. H., & Miqat, N. (2024). The Fate of Indigenous Peoples' Rights Recognition After the Enactment of the National Criminal Code. *IJCLS (Indonesian Journal of Criminal Law Studies)*, 9(2), 357–388. <https://doi.org/10.15294/ijcls.v9i2.50321>
- Purwanda, S., Rado, R. H., Susanti, D. S., Zainuddin, A., & Syahril, M. A. F. (2024). LEGAL PROTECTION OF YEI PEOPLE'S KNOWLEDGE OF LOCAL MEDICINES AND MEDICINAL PLANTS FROM EXTINCTION. *Masalah-Masalah Hukum*, 53(3), 245–256. <https://doi.org/10.14710/mmh.53.3.2024.245-256>
- Rahayu, W. (2017). *Tongkonan: Mahakarya Arsitektur Tradisional Suku Toraja*. Badan Pengembangan dan Pembinaan Bahasa.
- Rauf, A., & Mursyid. (2022). *Potensi Sumber Daya Genetik Sulbar Sangat Menjanjikan*. Sulbar Online. <https://sulbaronline.com/potensi-sumber-daya-genetik-sulbar-sangat-menjanjikan/>
- Ridwan, A. M. (2018). Perlindungan Pengetahuan Tradisional terkait dengan Keanekaragaman Hayati di Indonesia. *Pemuliaan Hukum*, 1(1), 97–124. <https://doi.org/10.30999/jph.v1i1.936>
- Safitri, I. (2022). *Karakteristik Anatomi Kayu Uru (Magnolia Tsiampacca (L). Figlar & Noot) Yang Berasal Dari Kabupaten Enrekang, Sulawesi Selatan*. Universitas Tadulako.
- Septriani, S., & Purmini, P. (2022). Meningkatkan Imunitas Keluarga melalui Penanaman Toga (Tanaman Obat Keluarga). *Journal of Community Empowerment*, 1(3), 218–230. <https://ejournal.unib.ac.id/kreativasi/index>
- Stewart, J., Gosling, J., Corrigan, C., Jonas, H. C., Zanjani, L. V., & Rubis, J. (2021). *A global spatial analysis. Territories of Life*. https://report.territoriesoflife.org/global-analysis/#pll_switcher
- Suparman, E. (2018). Perlindungan Hukum Kekayaan Intelektual Masyarakat Tradisional. *Jurnal Pengabdian Kepada Masyarakat*, 2(7), 556–559. <https://jurnal.unpad.ac.id/pkm/article/view/20287>
- Suteki, & Taufani, G. (2018). *Metodologi Penelitian Hukum (Filsafat, Teori, dan Praktik)*. Rajawali Pers.
- United Nations. (n.d.). *Indigenous Peoples at the United Nations*. Department of Economic and Social Affairs. <https://social.desa.un.org/issues/indigenous-peoples/indigenous-peoples-at-the-united-nations>

Windiani, W., & Rahmawati, F. N. (2016). Menggunakan Metode Etnografi dalam Penelitian Sosial. *DIMENSI-Journal of Sociology*, 9(2), 87–92. <https://doi.org/10.21107/djs.v9i2.3747>

Authors' Contribution

All authors contributed equally to the development of this article.

Data availability

All datasets relevant to this study's findings are fully available within the article.

How to cite this article (APA)

Purwanda, S., Syahril, M. A. F., Hasan, H., Tijjang, B., Rado, R. H., T., E. A., ... Aris, A. (2026). THE SIGNIFICANCE OF RECORDING TRADITIONAL KNOWLEDGE IN LEGITIMIZING THE COMMUNAL INTELLECTUAL PROPERTY RIGHTS OF THE MAPPURONDO MAMASA INDIGENOUS PEOPLE. *Veredas Do Direito*, 23(5), e235282. <https://doi.org/10.18623/rvd.v23.5282>