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Strengthening Creative Economy through Communal Intellectual Property: Enriching Sustainable National Culture in Minority Ethnic Communities

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Abstract: This research explores strategies to develop a creative economy based on Communal Intellectual Property in ethnic minority communities, focusing on the Indian Tamil community in Medan. This urgency arises from the lack of systematic inventory and legal protection, which leads to cultural loss and limited economic opportunities. Using a mixed-method approach, quantitative analysis examines the relationship between cultural behaviour, ecotourism, digital literacy, and commercialization literacy in strengthening communal culture. Qualitative methods, including focus group discussions and interviews with the Tamil community, complement the analysis. Results indicate that Communal Intellectual Property inventory and bundling with national cultural intellectual property could strengthen cultural sustainability and contribute to Indonesia's creative economy. The study proposes a strategic model for integrating ethnic minority culture into the national framework of cultural enrichment and sustainable creative economy development.

Keywords: Communal Intellectual Property, Local Wisdom, Tamil Community, Cultural Sustainability, National Culture.

INTRODUCTION

Indigenous cultural heritage reflects social and cultural construction, embedding values that form collective identity linking past, present, and future (Coombe, 2009). In Indonesia, with its high ethnic diversity, customary communities function as complex normative frameworks, reflecting traditional values and social dynamics within an indigenous society (Siswoyo et al., 2025). Ownership of cultural heritage reflects dynamic social relations involving interactions between individuals, families, and communities across generations (Dewa Gede Edi Praditha & I Made Bagus Wibisana, 2024).

Economic development is positively associated with the strength of intellectual property protection within a country. In an era of deepening global economic integration, robust intellectual property systems play an increasingly vital role in stimulating national

economic progress. Innovation rooted in human creativity, knowledge, and technological advancement has become a central driver in addressing the evolving demands of contemporary society. (Sinaga, 2020) Communal Intellectual Property represents collective knowledge, local wisdom, cultural expressions, and traditions inherited across generations, and are inherently linked to their core cultural values (Dharmawan et al., 2023).

Communal Intellectual Property is a collectively owned asset that evolves and is embedded in community identity (Eichler et al., 2023). It originates from shared cultural heritage, which serves as a primary foundation and is closely linked to the community's social identity. The collective nature of this form of intellectual property illustrates the strong socio-cultural bonds and the embedded local wisdom that characterize a community. Therefore, legal protection is essential to safeguard continuity and enhance economic benefits (Pancratius Rio Mayrolla et al., 2023). . In the Indonesian legal framework, Government Regulation No. 56 of 2022 and Minister of Law and Human Rights Regulation No. 13 of 2017 (Article 1, paragraph 1) define Communal Intellectual Property as intellectual property held collectively by a community, encompassing Traditional Cultural Expressions, Traditional Knowledge, Genetic Resources, and potential Geographical Indications.

Indonesia is a multicultural state with diverse ethnic minorities whose cultural practices represent invaluable forms of Communal Intellectual Property. The protection and utilization of such heritage is increasingly acknowledged as a matter not only of cultural pride but also of economic strategy. Malaysia offers an instructive comparative example: through initiatives such as *Little India* in George Town (Abdullah, 2008), Kuala Lumpur (Zainudin et al., 2008), and Melaka (Farhanah et al., 2012), minority cultural heritage has been effectively mainstreamed and transformed into tourism-driven creative industries (Sudipta et al., 2009). This model demonstrates how minority identities, once considered peripheral, can be elevated into symbols of national multiculturalism and leveraged as economic assets in the global tourism market. Indonesia, however, has yet to fully optimize similar potentials, despite its greater cultural diversity. Cities like Medan, home to sizeable Tamil communities, stand as critical test cases for whether Indonesia can move beyond celebratory multicultural rhetoric toward actionable cultural-economic policy (Sahfutra, 2021).

The absence of systematic inventory and legal safeguards exposes minority cultures to multiple risks. These include cultural appropriation by external actors, distortion of traditions for commercial purposes, and economic underutilization of cultural assets (Siswoyo, 2024). While the enactment of Government Regulation No. 56 of 2022 on Communal Intellectual Property provides a promising legal framework, its operationalization remains weak. Most minority communities, including the Tamils of Medan, have limited awareness of Communal Intellectual Property as a legal instrument, let alone the institutional capacity to engage in inventory, registration, and commercialization processes (Simanjuntak et al., 2024). The regulation risks becoming formalistic unless supported by grassroots empowerment, participatory mechanisms, and integration with the creative economy.

Against this backdrop, the novelty of the present study lies in bridging cultural preservation with creative economy development through a socio-legal approach. The research departs from the assumption that culture is not merely an artifact of the past but a living, evolving asset that can be harnessed sustainably. By examining the interplay of cultural behaviour, ecotourism, digital literacy, and commercialization literacy, the study seeks to design a Communal Intellectual Property-based strategy that both protects cultural identity and generates economic value. Focusing on the Tamil community in Medan, this research addresses broader questions of how minority heritage can be incorporated into Indonesia's national project of cultural enrichment without falling into tokenism or commodification. The challenge is to demonstrate that protecting communal intellectual property is not only about safeguarding tradition but also about repositioning minority

communities as active stakeholders in the future of Indonesia’s creative economy. This research examines a Communal Intellectual Property-based strategy for strengthening communal culture through cultural behavior, ecotourism, digital literacy, and commercialization literacy within the framework of sustainable national cultural enrichment.

METHOD

This research uses a mixed-method approach. The quantitative analysis involves surveys of 100 Tamil respondents in Medan, measuring variables such as cultural behaviour, ecotourism, digital literacy, and commercialization literacy. Data were processed using SPSS and tested with Structural Equation Modelling (SEM-PLS) (Ghozali, I., & Latan, 2012).

Qualitative methods complement this through Focus Group Discussions (FGDs) and in-depth interviews conducted between July and September 2025. FGDs involved cultural leaders, youth representatives, and women’s groups. Topics included cultural preservation, digital adaptation, and commercialization of traditional knowledge. Similar to UNESCO’s approach to safeguarding intangible heritage(UNESCO, 1989), the study emphasises community Communal Intellectual Propertyation. This triangulation ensures empirical reliability and contextual validity, enabling a comprehensive model for Communal Intellectual Property-based creative economy development.

This study uses primary data collected through questionnaires. To assess the measurement indicators, a Likert scale is employed in order to capture variations in respondents’ perceptions. The analysis is conducted using quantitative statistical techniques, specifically the Partial Least Squares (PLS) approach. PLS is considered a robust analytical method due to its minimal reliance on strict statistical assumptions (Ghozali, I., & Latan, 2012). In this study, the data processing and analysis are carried out using SmartPLS software version 4.0.

Table 1. Operational Definition

Variables	Definition	Indicator	Size
Communal Intellectual Property Literacy (X)	Intellectual property that is collectively owned and possesses economic value, while simultaneously reflecting and preserving the moral, social, and cultural principles of the nation. (Indonesia, 2022)	1. Traditional Cultural Expressions, 2. Traditional Knowledge, 3. Geographical Indication Potential, 4. Genetic Resources, and 5. Indication of Origin.	Likert
Communal Intellectual Property Commercialization Literacy (Y)	The capacity of individuals or groups to identify, manage, and commercially utilize the collective intellectual assets belonging to a community. This form of literacy encompasses a comprehensive understanding of intellectual property regulations, registration mechanisms, as well as strategic approaches for effectively transforming these assets into economic value. (Adhi et al., 2021).	1. Recording of Communal Intellectual Property inventory, and 2. Fair and equitable benefit sharing.	Likert
Indigenous Communal Literacy (Z)	The ability of a local community to build collective empowerment through the acquisition and utilization of relevant information. This literacy extends from basic	1. Understanding culture and tradition: local wisdom and local genius, 2. Social structure, 3. Leadership and	Likert

Variables	Definition	Indicator	Size
	literacy competencies to technological skills that enable communities to manage natural resources more effectively and reinforce their bargaining capacity in external interactions.	4. PartiCommunal Intellectual Propertyation in communal life: cooperation and mutual aid, and 5. Communication and collaboration skills.	

RESULTS AND DISCUSSION

The measurement model analysis (Outer Model) aims to evaluate the construct of the variable under study, the validity (accuracy), and reliability (reliability) of a variable.

Evaluation of Measurement Model (*Outer Model*)

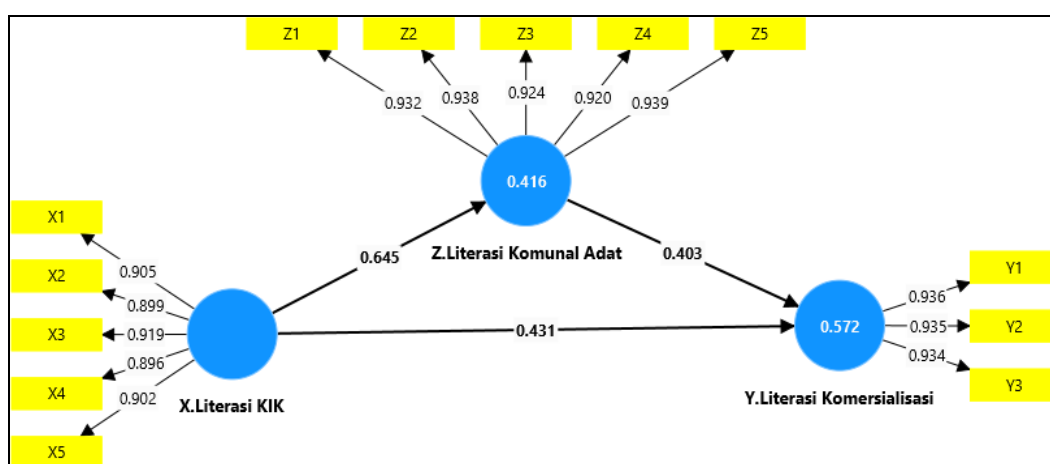


Figure 1. Results of the Measurement Model Evaluation (*Outer Model*)

Source: Smart PLS 4.0 Processed Data

The structural model is created by designing the relationships between latent variables. The results of construct validity and reliability testing are explained in the following outer model stage:

1. Convergent Validity Test

Indicators are valid when the loading factor exceeds 0.70 (Ghozali, I., & Latan, 2012).

Table 2. Convergent Validity Test Results

Indicator	Outer Loading Value	Average Variance Extracted (AVE)	Information
KIK Literacy			
X1.1	0.905	0.818	Valid
X1.2	0.899		Valid
X1.3	0.919		Valid
X1.4	0.896		Valid
X1.5	0.902		Valid
Commercialization literacy			
Y1	0.936	0.874	Valid
Y2	0.935		Valid
Y3	0.934		Valid

Indicator	Outer Loading Value	Average Variance Extracted (AVE)	Information
Indigenous Communal Literacy			
Z1	0.932	0.866	Valid
Z2	0.938		Valid
Z3	0.924		Valid
Z4	0.920		Valid
Z5	0.939		Valid

Source: Smart PLS 4.0 Processed Data

All indicators show outer loading values above 0.70 and AVE above 0.50. These findings suggest that the variables exhibit satisfactory discriminant validity. Consequently, all measurement items can be regarded as valid, as they fulfill the criteria for convergent validity and are suitable for further analysis.

2. Reliability

A construct is reliable if composite reliability >0.6 and Cronbach’s alpha >0.7. The results of the composite reliability test can be seen in the following table:

Table 3. Outer Model

	Cronbach's alpha	Composite reliability (rho_a)	Composite reliability (rho_c)
X. KIK Literacy	0.944	0.946	0.957
Y. Commercialization Literacy	0.928	0.929	0.954
Z. Indigenous Communal Literacy	0.961	0.963	0.970

Source: Smart PLS 4.0 Processed Data

Based on table 3, the *Composite Reliability value of all variables has exceeded 0.6 and the Cronbach's Alpha value is above 0.7*, which means it has met the reliability assumption.

3. Discriminant Validity Test

To assess *discriminant validity*, the *heterotrait-monotrait ratio* (HTMT) was used with an accepted cutoff value of <0.9 (Hair, J. F., Hult, T., Ringle, C. M., & Sarstedt, 2022).

Table 4. Results of Discriminant Validity Test

	X. KIK Literacy	Y. Commercialization Literacy	Z. Indigenous Communal Literacy
X. KIK Literacy			
Y. Commercialization Literacy	0.735		
Z. Indigenous Communal Literacy	0.673	0.720	

Source: Smart PLS 4.0 Processed Data

Discriminant validity measurement using the *heterotrait-monotrait ratio* (HTMT) can be seen in the table above. All HTMT values are <0.9, meaning all variables are considered valid.

4. Fornell-larcker

The *Fornell-Larcker* criterion is defined as a measure that compares the square root of the AVE value with the relationship between latent variables. Therefore, the square root of each AVE construct must be greater than its correlation value with other constructs. The *Fornell-Larcker* criterion values are as follows:

Table 5. Fornell-larcker

	X. KIK Literacy	Y. Commercialization Literacy	Z. Indigenous Communal Literacy
X. KIK Literacy	0.904		
Y. Commercialization Literacy	0.691	0.935	
Z. Indigenous Communal Literacy	0.645	0.681	0.931

Source: Smart PLS 4.0 Processed Data

The *Fornell-Larcker* criterion test, the square root value of each AVE construct is greater than its correlation value with other constructs. This indicates that the requirements for discriminant validity have been met and are acceptable.

5. Cross Loading

Discriminant validity can also be determined based on the *Cross Loading value* , namely the loading score obtained on the same indicator block must be greater than the correlation value between latent variables. The *Cross Loading value* of this research hypothesis is shown as follows:

Table 6. Cross Loading.

	X. KIK Literacy	Y. Commercialization Literacy	Z. Indigenous Communal Literacy
X1	0.905	0.642	0.612
X2	0.899	0.644	0.641
X3	0.919	0.602	0.578
X4	0.896	0.584	0.526
X5	0.902	0.646	0.547
Y1	0.586	0.936	0.634
Y2	0.646	0.935	0.657
Y3	0.700	0.934	0.619
Z1	0.559	0.624	0.932
Z2	0.579	0.676	0.938
Z3	0.640	0.597	0.924
Z4	0.571	0.591	0.920
Z5	0.645	0.674	0.939

Source: Smart PLS 4.0 Processed Data

The cross-loading values show that each indicator loads higher on its construct. Therefore, this indicates that all indicators of all variables used in this study are declared valid.

Structural Model Evaluation (Inner Model Analysis)

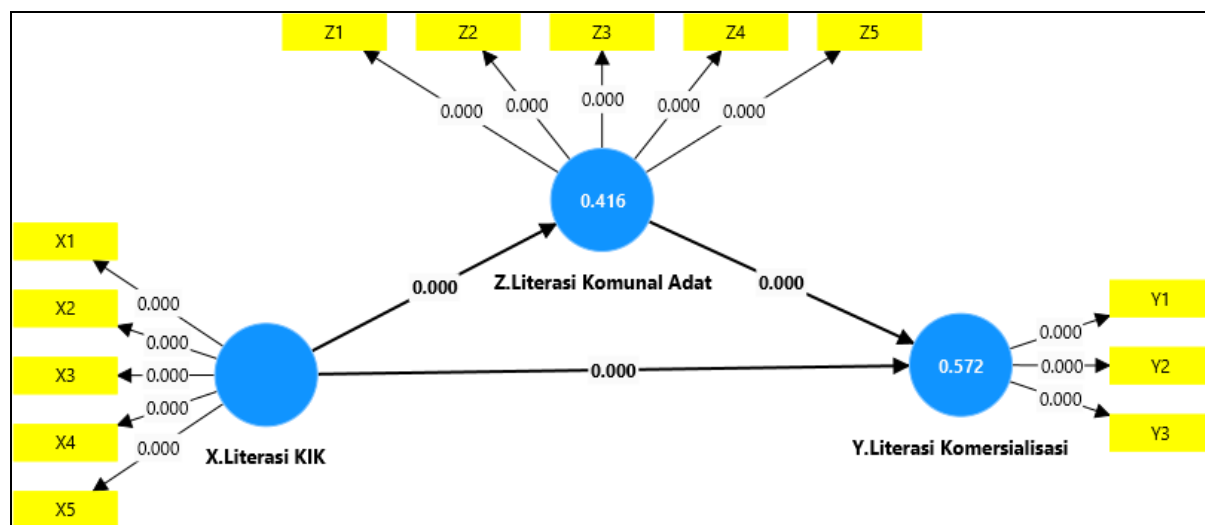


Figure 2. Results of Structural Model Evaluation (Inner Model Analysis).
Source: Smart PLS 4.0 Processed Data

1. Multicollinearity Test

The Variance Inflation Factor (VIF) value is used to test the collinearity of the model. A VIF value higher than 5.00 indicates a collinearity problem, as a high VIF value can cause difficulties in interpreting the path coefficients. Conversely, a VIF value less than 5.00 indicates no collinearity problem (Hair, J. F., Hult, T., Ringle, C. M., & Sarstedt, 2017).

Table 7. Multicollinearity Test Results.

	VIF
X. KIK Literacy -> Y. Commercialization Literacy	1,711
X. KIK Literacy -> Z. Customary Communal Literacy	1,000
Z. Indigenous Communal Literacy -> Y. Commercialization Literacy	1,711

Source: Smart PLS 4.0 Processed Data

Based on the results of the multicollinearity test, the inner VIF value was below 5, indicating that there was no multicollinearity between the variables.

2. Direct Effect

Hypothesis testing is performed by examining the original sample estimates (O) to determine the direction of the relationship between variables, as well as the t-statistics (T) and p-values (P) to determine the level of significance of the relationship. An original sample value close to +1 indicates a positive relationship, while a value close to -1 indicates a negative relationship (Sarstedt et al., 2021). A t-statistics value of more than 1.96 or a p-value smaller than the significance level (<0.05) indicates that a relationship exists. The correlation between variables is significant. The results of the research hypothesis testing can be seen in the following table:

Table 8. Direct Effect.

	Original sample (O)	Standard deviation (STDEV)	T statistics ((O/STDEV)	P values
X. KIK Literacy -> Y.	0.431	0.098	4,395	0.000

Commercialization Literacy				
X. KIK Literacy -> Z. Customary Communal Literacy	0.645	0.065	9,975	0.000
Z. Indigenous Communal Literacy -> Y. Commercialization Literacy	0.403	0.097	4,170	0.000

Source: Smart PLS 4.0 Processed Data

Based on the table above, the relationship between research variables can be explained as follows:

- a. The first hypothesis (**H1**) is **accepted** , namely that KIK Literacy has a significant influence on Commercialization literacy with a path coefficient of 0.431 and a p-value of $0.000 < 0.05$. Each increase in KIK literacy will increase commercialization literacy. This means that the influence of KIK literacy on commercialization literacy is 43.1%.
- b. The second hypothesis (**H2**) is **accepted** , namely that KIK Literacy has a significant influence. to Indigenous Communal Literacy with a path coefficient of 0.645 and a p-value of $0.000 < 0.05$. Each increase in KIK Literacy will increase its Indigenous Communal Literacy. This means that the influence of KIK Literacy on Indigenous Communal Literacy is 64.5%.
- c. The third hypothesis (**H3**) is **accepted** , namely that customary communal literacy has a significant influence. to Commercialization literacy with a path coefficient of 0.403 and a p-value of $0.000 < 0.05$. Each increase in Indigenous Communal Literacy will also increase its Commercialization Literacy. This means that the influence of Indigenous Communal Literacy on Commercialization Literacy is 40.3%.

3. Indirect Effect

Table 9. Indirect Effect.

	Original sample (O)	Standard deviation (STDEV)	T statistics (O/STDEV)	P values
X. KIK Literacy -> Z. Customary Communal Literacy -> Y. Commercialization Literacy	0.260	0.070	3,704	0.000

Source: Smart PLS 4.0 Processed Data

The fourth hypothesis (**H4**) is **accepted** , namely that Customary Communal Literacy is able to mediate the influence of KIK Literacy on Commercialization Literacy with a *path coefficient* of 0.260 and a p-value of $0.000 < 0.05$. Therefore, it can be concluded that the magnitude of the influence of Customary Communal Literacy in mediating the relationship between KIK Literacy and Commercialization Literacy is 26.0%.

Evaluation of Model Quality and Suitability

1. R Square Value

There are three categories in the R-square value grouping. An R-square value of 0.75 is considered strong; an R-square value of 0.50 is considered moderate; and 0.25 is considered weak (Hair, J. F., Hult, T., Ringle, C. M., & Sarstedt, 2017). square value of the dependent variable obtained in this research model can be seen in the following table:

Table 10. R Square Value.

	R-square
Y. Commercialization Literacy	0.572

Z. Indigenous Communal Literacy	0.416
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Source: Smart PLS 4.0 Processed Data

Based on Table 10, the results of data processing using SmartPLS yield an R-square value of 0.572 for the Commercialization Literacy variable. This value indicates that the strength of KIK Literacy and Indigenous Communal Literacy in predicting Commercialization Literacy is 0.572, or 57.2%, within the moderate criteria. Meanwhile, the R-square value for the Indigenous Communal Literacy variable is 0.572. of 0.416. This value explains that the strength of KIK Literacy in predicting Indigenous Communal Literacy is 0.416 or 41.6% in the moderate criteria.

2. Q Square

In addition to the R-Square value, the Q-square value is also used to determine the goodness of fit of the model, where the higher the Q-Square value indicates that the structural model fits the data better (Hair, JF, Hult, T., Ringle, CM, & Sarstedt 2017). The Q- square test in this study can be seen in the following table:

Table 11. Q Square Values.

	Q ² predict
Y. Commercialization Literacy	0.468
Z. Indigenous Communal Literacy	0.404

Source: Smart PLS 4.0 Processed Data

Based on the table above, the results of the addition of the Q-Square values for the two endogenous variables (Commercialization Literacy, and Communal Literacy of Customs) is more than 0 By looking at this value, it can be concluded that this study has a good observation value because the Q square value is > 0 (zero). Thus, this research model is declared to meet the requirements of goodness (model fit).

3. F Square Value

An f-square value of 0.02 is considered small, 0.15 is considered medium, and 0.35 is considered large. Values less than 0.02 can be ignored or considered to have no effect (Sarstedt et al., 2017).

Table 12. F Square Value.

	f-square
X. KIK Literacy -> Y. Commercialization Literacy	0.253
X. KIK Literacy -> Z. Customary Communal Literacy	0.711
Z. Customary Communal Literacy -> Y. Commercialization Literacy	0.222

Source: Smart PLS 4.0 Processed Data

Based on the F-square value table above, there is a large effect size with the criteria of F-square > 0.35, namely the influence of KIK Literacy on Communal Customary Literacy. Furthermore, a medium effect size, namely between 0.15 - 0.35, is the influence of KIK Literacy on Commercialization Literacy and the influence of Communal Customary Literacy on Commercialization Literacy. Meanwhile, there is no effect that is ignored because it has an F-square value < 0.02.

The results of the SEM-PLS analysis demonstrate a coherent and legally relevant model that links communal intellectual property literacy (KIK literacy) with both customary communal literacy and commercialization literacy. From a juridical perspective, these

findings provide empirical support for the argument that the protection and utilization of communal intellectual property must be grounded not only in statutory regulations but also in the community's capacity to internalize and operationalize such knowledge.

1. Communal Intellectual Property Literacy as a Foundational Variable.

Model indicates that KIK literacy significantly influences commercialization literacy (43.1%) and customary communal literacy (64.5%). This means that the more individuals within a community understand the principles of communal intellectual property; such as ownership, benefit-sharing, and state recognition; the stronger their ability to both preserve customary practices and translate them into economic opportunities.

From a legal policy perspective, this suggests that regulation alone is insufficient. Government Regulation No. 56 of 2022 on Communal Intellectual Property provides a legal umbrella, but without community-level literacy, its implementation remains purely declarative. In other words, law without literacy produces formal protection but no substantive empowerment.

2. Customary Communal Literacy as a Mediating Variable

The model further shows that customary communal literacy mediates the relationship between KIK literacy and commercialization literacy (26.0%). This finding is critical: it demonstrates that the pathway from legal knowledge to economic utility (commercialization literacy) is not direct, but requires the recognition and strengthening of adat-based communal values.

In legal terms, this underscores the role of living law (*hukum yang hidup*) in Indonesia. The mere codification of communal rights into statutory law cannot directly foster creative economic activity unless it resonates with and is mediated by the community's existing socio-cultural norms. Thus, customary communal literacy acts as a normative filter, legitimizing commercialization efforts while maintaining cultural authenticity.

3. Commercialization Literacy as an Endogenous Variable

Commercialization literacy, which reflects the community's ability to transform cultural assets into marketable products or services, is predicted moderately by KIK literacy and customary communal literacy ($R^2 = 0.572$). This indicates that more than half of the community's capacity to commercialize cultural products is determined by how well they understand their communal rights and how deeply these are embedded in customary practice.

In legal-economic discourse, this provides empirical justification for integrating IP law with community-based development policies. Without adequate commercialization literacy, communal intellectual property risks remaining a symbolic recognition rather than a tangible contributor to the creative economy.

4. Model Fit and Legal Relevance

The model fit indicators (Q^2 values above 0, and f^2 effect sizes showing strong to moderate relationships) confirm that the framework is robust. Legally, this suggests that the operationalization of communal IP law can indeed be measured and justified empirically, bridging the gap between doctrinal aspirations and socio-economic outcomes.

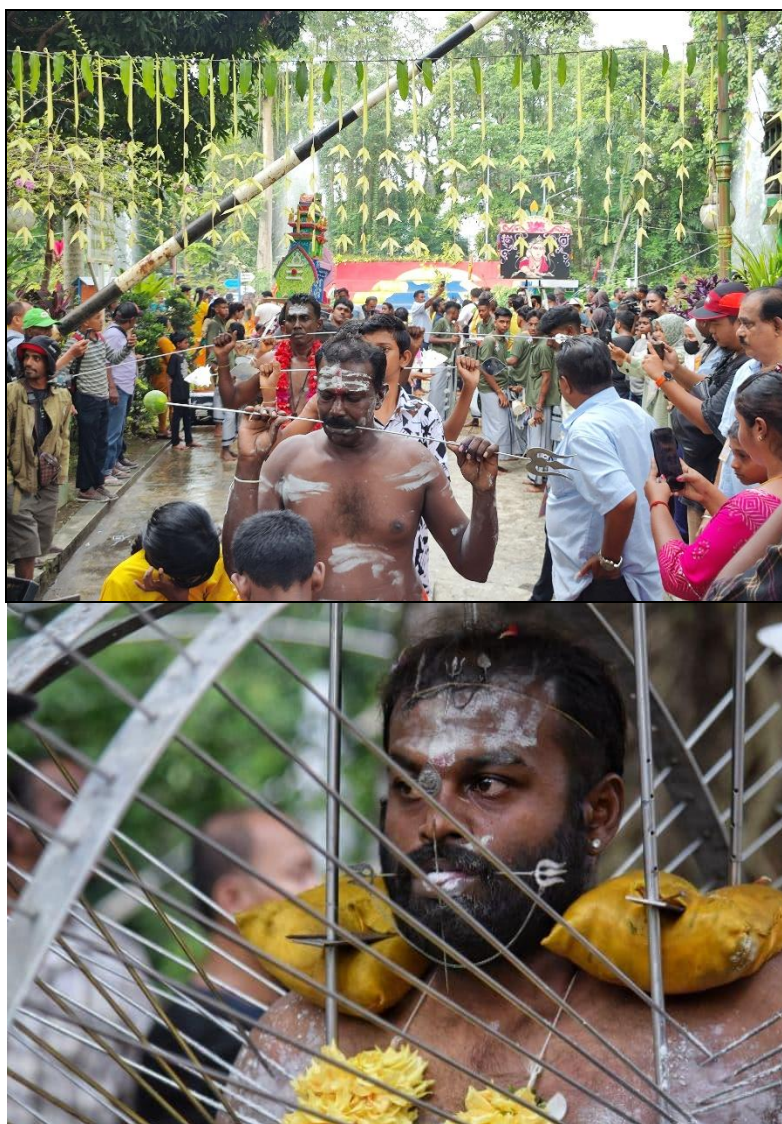
The Indian Tamil community in Medan, predominantly Hindu, represents one of the diaspora groups that has consistently preserved its ancestral cultural heritage across generations (Prayoga et al., 2021). Their communal cultural expressions—such as Bharatanatyam and Kathakali dance, *nagaswaram* and *tavil* music, Thaipusam rituals, distinctive Tamil cuisine, and Hindu temple architecture—are not only markers of collective identity but have also become integral to the local creative economy through

community-based tourism in Kampung Madras (Little India) (Kurniawan, 2020). The fundamental question that arises is how to ensure the sustainability and fair utilization of these cultural assets through appropriate legal mechanisms and policy strategies.



Picture 1. Bharatnatyam - a traditional dance of India

From a legal standpoint, the recognition of Hindu Tamil cultural practices in Medan as communal intellectual property is well grounded. Law No. 28 of 2014 on Copyright, particularly Article 38, stipulates that the state holds copyright over traditional cultural expressions and is responsible for their protection and inventory. This framework is operationalized through Minister of Law and Human Rights Regulation No. 13 of 2017 on Communal Intellectual Property Data, which provides administrative procedures for the registration of communal intellectual property into the national database. The regulatory foundation was further strengthened by Government Regulation No. 56 of 2022 on Communal Intellectual Property, which explicitly recognizes four categories of communal intellectual property: traditional knowledge, traditional cultural expressions, genetic resources, and geographical indications (Direktorat Jendral Kekayaan Intelektual dan Kementrian Hukum Ham RI, 2019). Within this framework, Hindu Tamil cultural assets in Medan-ranging from Thaipusam rituals and Bharatanatyam performances to culinary traditions-can be legally registered as traditional cultural expressions or traditional knowledge within Indonesia's communal IP database.



Picture 2. Thaipusam Festival 2025 in Medan

However, legal recognition alone is insufficient. To guarantee that Hindu Tamil culture is properly recorded and protected, concrete implementation strategies are required. At least three strategic steps may be developed as a *roadmap* for the registration and utilization of communal intellectual property by the Tamil community in Medan.

First, systematic inventory and documentation must be undertaken. The local government, through the Medan Cultural Office or the North Sumatra Provincial Government, can collaborate with universities and Tamil cultural organizations to document dance, music, rituals, cuisine, and temple architecture. This documentation serves as essential evidence for submitting registration to the KIK database managed by the Directorate General of Intellectual Property (DGIP).

Second, facilitation of formal registration must follow. Under Government Regulation No. 56 of 2022, both central and local governments are authorized to submit communal cultural assets for registration. The Medan city government could act as a facilitator in proposing Hindu Tamil culture to the DGIP. For instance, the Thaipusam festival may be registered as a traditional cultural expression, while certain distinctive Tamil culinary products could potentially be protected under geographical indication schemes.

Third, ethical utilization through cultural tourism must be ensured. Once recorded, the next step is to integrate these cultural assets into the creative economy while adhering to the

prinCommunal Intellectual Propertytypes of *community-based tourism*. This approach ensures that the Tamil community remains the primary actor, while the government and private sector function as enablers. The *Medan Street Festival Thaipusam*-which combines rituals, artistic performances, and Tamil cuisine in a public cultural event-exemplifies such an approach. Institutionalizing this festival as part of Medan's official tourism calendar could further strengthen its sustainability and visibility at the national and international levels.

Such a roadmap would generate threefold benefits. First, legal certainty, since Hindu Tamil culture in Medan would be formally recognized as part of Indonesia's communal intellectual property, preventing unauthorized appropriation or exploitation. Second, cultural sustainability, as registration encourages younger generations of Tamils to view their heritage as a valuable and protected resource. Third, economic benefit, by facilitating ethical commercialization through creative tourism while ensuring that profits flow back to the community as the rightful custodians.

Therefore, the registration of the Indian Tamil culture of Medan into the communal intellectual property database is not only legally feasible but also strategically vital to strengthening local creative tourism and Indonesia's broader cultural diplomacy. Practical challenges-such as insufficient documentation, limited legal awareness within the community, and the risk of excessive commercialization-can be addressed through a collaborative approach involving the community, government, academia, and private stakeholders.

The integration of minority cultural assets into the broader national narrative of Indonesia finds a compelling case study in Medan City, where the communal intellectual property of the Tamil Indian community catalyzes a collaborative cultural ecosystem. This discussion examines the "bundling" of communal intellectual property: a strategic synthesis of traditional cultural expressions from both minority and majority ethnic groups as a model for sustainable national culture and creative economy strengthening. In Medan, the Tamil community's communal intellectual property, which encompasses complex rituals (such as *Paal Kudam* and *kavadi*), religious ceremonies, and distinct culinary heritage, does not exist in isolation. Rather, it interacts with the cultural heritage of majority groups, such as the Melayu and Batak, creating a pluralistic identity that defines the city's social fabric.

The realization of this bundling is most evident in public cultural events like the Deepavali celebration and the Thaipusam festival. Traditionally viewed as exclusive religious rites, these events have been transformed into inclusive cultural platforms through the facilitation of the Medan City Government. By designating areas like "Kampung Madras" as cultural hubs, the government has institutionalized the recognition of minority communal intellectual property, providing a space where intercultural interactions occur organically. This government-led support is not merely symbolic; it reflects a socio-legal shift toward acknowledging communal intellectual property as a vital component of national heritage. The transformation of these festivals into public spectacles invites the majority communities to participate not as outsiders, but as stakeholders in a shared urban culture. This interaction fosters a "collaborative cultural ecosystem" where the vibrancy of Tamil artistic performances and music is enhanced by the logistical and creative contributions of the wider Medan population, thereby strengthening multicultural social cohesion.

Indonesia is recognized as a Mega Cultural Biodiversity Country, possessing substantial potential in the field of Intellectual Property (IP) derived from the nation's rich traditions, cultural heritage, and natural resources distributed across its diverse regions (Muhibuddin, 2022). The significant potential of Intellectual Property also contributes to shaping Indonesia's nation branding, which in turn has the capacity to enhance the country's global competitiveness. The creative economy, which is fundamentally driven by ideas, innovation, and creativity, relies heavily on the stock of knowledge embedded within human

resources as the principal factor of production (Amelia Anggriany Siswoyo et al., 2023). Within this framework, the Intellectual Property ecosystem operates as a cyclical economic mechanism consisting of three interrelated elements: Creation, which serves as the driving force of Intellectual Property; Protection, functioning as the regulatory and legal safeguard that sustains the system; and Utilization, which acts as the operational engine responsible for the commercialization and dissemination of IP-based products. This cyclical IP ecosystem continues to operate in a sustainable manner and contributes to economic growth, particularly in the development of ecotourism based on Communal Intellectual Property.

From a cultural economy perspective, these bundled cultural expressions serve as potent engines for the creative economy. The interaction between Tamil minority and Indonesian majority expressions generates significant economic opportunities within the creative sectors. Cultural tourism, for instance, is revitalized as Deepavali and Thaipusam attract domestic and international visitors, who engage with unique culinary businesses (e.g., traditional Indian spices and fusion street food) and traditional crafts (e.g., ritual attire and ornaments). This economic synergy demonstrates that the recognition of communal intellectual property can lead to improved economic welfare for local communities. By leveraging these assets, MSMEs can tap into a niche market that values authenticity and cultural depth, transforming traditional knowledge into sustainable livelihoods.



Picture 3. Deepavali 2025 and Thaipusam 2026 Celebrations in Kampung Madras, Medan, Showcasing the Communal Intellectual Property of the Tamil Indian Community with Support from the Medan City Government

Furthermore, the socio-legal recognition of Tamil communal intellectual property contributes to the enrichment of Indonesia’s national culture by validating the country’s *Bhinneka Tunggal Ika* (Unity in Diversity) philosophy. When minority cultural heritage is protected and utilized within a national framework, it safeguards against cultural erasure and promotes a sense of belonging. The preservation of these minority traditions, supported by

government policy and economic incentives, ensures that they remain living, evolving practices rather than static museum pieces. In conclusion, the Medan model illustrates that the strategic bundling of communal intellectual property is essential for fostering an inclusive national identity, strengthening social bonds in multicultural settings, and driving the creative economy toward a more sustainable and equitable future.

Within the framework of *Bhinneka Tunggal Ika* (Unity in Diversity), such recognition underscores that diaspora cultural heritage is not an external element but an integral part of Indonesia's cultural mosaic, fully deserving of protection and empowerment. With the support of legal instruments such as the Copyright Law (2014), Ministerial Regulation No. 13/2017, and Government Regulation No. 56/2022, the Hindu Tamil community in Medan could become a model of how diaspora communal intellectual property may be legally safeguarded and sustainably integrated into Indonesia's creative economy.

The cultural heritage of the Indian Tamil community in Medan holds remarkable potential to strengthen Indonesia's creative economy. Performing arts, culinary traditions, attire, and communal rituals can be transformed into high-value cultural products without diminishing their spiritual meaning or authenticity. Ethical commodification is possible through the development of cultural tourism packages, culinary festivals, and heritage tours centered on temples and Tamil neighborhoods. Legal protection through the framework of Communal Intellectual Property becomes essential to ensure that this heritage is not only economically valuable but also safeguarded from external exploitation. Such protection may take the form of registering traditional cultural expressions or even geographical indications, particularly for Tamil culinary specialties with distinct cultural and regional identity.

At the heart of this cultural landscape lies Kampung Madras (also known as Kampung Keling or Little India Medan), which serves both as a spiritual center and a commercial hub. This district is home to Hindu temples, saree shops, Indian eateries, religious ornaments, and a vibrant cycle of cultural activities. Major festivals such as Thaipusam, Deepavali, Thai Pongal, and Pangguni Maha Pujai are celebrated in Kampung Madras, turning the area into a living cultural stage. These events create opportunities for cultural tourism, attracting both domestic and international visitors eager to witness the uniqueness of Tamil Hindu rituals, temple architecture, traditional cuisine, and festive atmosphere.

From the perspective of creative economy, the Thaipusam Medan Street Festival stands as a concrete example of how religious rituals can be transformed into a creative tourism event through collaboration between the city government and the Tamil community. This festival integrates culinary stalls featuring Indian Tamil delicacies, traditional music and dance performances, cultural showcases, and broad community Communal Intellectual Propertyation. Such initiatives align with the Communal Intellectual Property of *creative tourism theory*, which emphasize co-creation, authenticity, and active Communal Intellectual Propertyation rather than passive cultural consumption. Conceptualized creative tourism as tourism “which offers visitors the opportunity to develop their creative potential through active Communal Intellectual Propertyation in learning experiences characteristic of the destination.” Later developments in the field highlight how communities play an active role in shaping experiences that simultaneously preserve cultural integrity and generate economic benefits.

In this context, the Tamil Hindu community in Medan exemplifies the application of creative tourism theory. The staging of Thaipusam and related rituals does not merely “perform” culture for outsiders; it invites visitors into meaningful encounters with living traditions. Such Communal Intellectual Propertyation enhances cultural appreciation while ensuring that the community retains control over how its heritage is represented and shared. This is consistent with assertion that creative tourism contributes to cultural sustainability by empowering local actors as both hosts and co-creators of experiences.

The existence and protection of Tamil Hindu communal intellectual property in Medan generate a dual impact: strengthening the community's cultural resilience while simultaneously contributing to national cultural development. Within the framework of *Bhinneka Tunggal Ika* (Unity in Diversity), the cultural diversity sustained by minority communities such as the Tamils becomes an inseparable part of Indonesia's cultural mosaic. When managed sustainably, Tamil heritage has the potential to enrich Indonesia's global cultural diplomacy and reinforce an inclusive national identity.

The application of *social identity theory* further explains why the Tamil Hindu community in Medan steadfastly preserves its rituals. These practices are not merely religious observances but also symbolic performances that reaffirm and transmit Tamil Hindu identity amidst a predominantly non-Tamil society. From a policy perspective, both the North Sumatra Provincial Government and the Medan City Government recognize that minority cultures can serve as strategic assets for cultural tourism development. By embedding Tamil festivals and cultural expressions into official tourism planning and promotion, local authorities acknowledge the economic and cultural value of minority heritage.

In this sense, the communal intellectual property of the Indian Tamil community in Medan demonstrates how ritual practices and cultural expressions, when legally protected and ethically utilized, can become engines of creative tourism and sustainable cultural economy. The integration of Communal Intellectual Property protection with creative tourism frameworks therefore provides not only cultural continuity but also the legal and economic security necessary for long-term sustainability.

CONCLUSION

Communal intellectual property literacy plays an important role in improving indigenous communal literacy and communal intellectual property commercialization literacy, with important indirect effects through indigenous communal literacy. This suggests that increased awareness and understanding of communal intellectual property can lead to better communal intellectual property commercialization outcomes, with adat communal literacy acting as a key mediator. Communal intellectual property literacy is an important prerequisite in efforts to commercialize communal intellectual assets. By understanding the economic value of their intellectual property, indigenous peoples can take more strategic steps to capitalize on the commercial potential of these assets. Increasing indigenous communal literacy in the context of communal intellectual property has a dual effect. On the one hand, it encourages indigenous peoples to better value and preserve their cultural heritage. On the other hand, it also opens up opportunities for indigenous peoples to commercially utilize their intellectual property. This study concludes that:

1. Communal Intellectual Property Literacy significantly influences both Commercialization Literacy and Customary Communal Literacy. This demonstrates that knowledge of communal intellectual property is a foundational variable that shapes the ability of communities to safeguard cultural heritage while simultaneously unlocking creative economic potential.
2. Customary Communal Literacy significantly affects Commercialization Literacy. The results emphasize that cultural traditions and community norms remain a crucial mediating factor that ensures economic activities are rooted in authenticity rather than exploitation.
3. Customary Communal Literacy mediates the relationship between Communal Intellectual Property Literacy and Commercialization Literacy. This mediation highlights that legal awareness alone is insufficient unless embedded in communal structures that legitimize and guide commercialization processes.

4. The research model demonstrates validity, reliability, and moderate predictive power, which supports the application of Communal Intellectual Property-based strategies for the sustainable development of the creative economy.

This study highlights that the integration of Communal Intellectual Property literacy with commercialization practices should be approached strategically rather than normatively. The findings emphasize that strengthening literacy alone is insufficient without aligning it with institutional support, market access, and culturally sensitive commercialization models. Therefore, the contribution of this research lies not only in confirming the role of literacy as a determinant factor but also in demonstrating how its interaction with mediating variables creates a more adaptive framework for empowering indigenous communities. This nuanced understanding reduces redundancy in interpretation and provides clearer direction for both policy formulation and future research development.

Accordingly, the development of a creative economy among ethnic minorities through the framework of communal intellectual property should be viewed as a dual strategy: one that not only contributes to economic welfare but also ensures the preservation and continuity of Indonesia's national cultural heritage.

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