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Research Article

Food Security and Women Case Study of Mahu Country on Saparua Island

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ABSTRACT

Maintaining household food security is a way to overcome food insecurity. Women play an important role to make it happen, one of them is through household businesses. The research was conducted in Mahu Administrative Country on Saparua Island. The method used is descriptive analysis and field observation. Sampling was done purposively (purposive sample) of 24.40% (51 women) from 209 women of working age. The research objectives were (1) to find out the readiness of women to maintain household food security, (2) to find out about women's empowerment programs related to local food, (3) to find out the cooperation between the state government and the community regarding food security. The results showed: (1) household food security is still weak (2) women's empowerment programs have not been maximized, (3) coordination between the government and the community regarding food security needs to be improved.

Keywords: Food, Security, Women

Introduction

Rice has become a source of food security for people in Maluku. In line with the demand to consume rice, rice production in Maluku is endeavored to continue to increase (Toisuta et al., 2022). In 2020 rice production will reach 61,850 tons, in 2021 it will increase by 5.75%, namely 64,410 tons. Until July 2022 production reached 23,000 tons and it is planned that by December 2022 it will reach 75,000 tons. Even so, production is not sufficient, so it is still imported from the islands of Java and Sulawesi. Sago as the staple food of the people in Maluku has low consumption, only reaching 70,220 tons per year, less when compared to the total

production of sago flour, which is 888,025 tons per year (Titaley & Watloly, 2021). Condition like this This occurs because there is an unbalanced attention between these two food commodities. The government pays too much attention to rice self-sufficiency, neglecting sago and sweet potatoes so they don't have added value (Murniati & Mutolib, 2020). In fact, food diversification has been initiated since the 1960s, but the results of the policy are increasingly far from the main goal (since rice self-sufficiency in Maluku (1984) local food diversification failed. This failure not only caused sago and sweet potatoes to be eliminated from the dinner table, consumption was also low, they

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were also considered to have less selling value as a source of household income, production was also low (Lensink, 2020).

In fact, rice should not be used as the only source of food security. Food security is not solely the commodity of rice but all non-rice local food potential that is available. This is the most important road marker on the trajectory towards sustainable national food security (Mahu et al., 2023). This is in accordance with Law Number 18 of 2012 that national food security is a condition in which every individual and household has physical, economic access and sufficient, safe and nutritious food availability to meet needs according to tastes for a healthy life (Hidayah, 2020).

Can rice continue to guarantee all the food needs of every household member in Maluku? Advances in science and technology are limited in coping with changes in nature and weather. What if there is a natural disaster such as flood, drought or disease, security disturbance, population explosion and so on? Robert Maltus in 1798 predicted that in the future there would be an imbalance between the rate of population growth as food users or consumers moving fast like geometric progression while the increase in (local) food would move according to arithmetically (Galiè et al., 2019). In line with that, land degradation, attacks by plant pests and diseases can also cause limitations in the production of national food, especially rice, if until now they have relied solely on rice (Suharko & Hudayana, 2020).

People in Mahu Administrative country on Saparua Island nowadays tend to use rice as a source of household food security, not sago and sweet potatoes. This happens because apart from lifestyle changes, local food diversification is not developing (Isaura et al., 2020). Sago and sweet potatoes cannot be processed so they do not yet have the added value that allows community members to enjoy a variety of delicious and nutritious foods from non-rice foods. The diversification program through social organizations such as the PKK, Dasa Wisma, although the results have not been maximized, has led to a better direction (Syafiq et al., 2022). The activities carried out are incidental in nature (Roberts et al., 2022). This research also wants to see women's

empowerment programs related to local food (Ragasa et al., 2019). In line with that, government assistance to strengthen local food in the form of rice, money, seeds, fertilizers, pesticides, agricultural equipment, counseling and so on becomes useless because it is not followed by a process of mentoring, monitoring and evaluation (Wodajo et al., 2020). The community accepts various government assistance with exaggerated euphoria, which in the end results in a relaxed attitude and a decreased work ethic. Household-based economic businesses that are usually carried out by women are not carried out seriously because they tend to rely on government assistance (Aziz et al., 2022). Women seem helpless. Even though the research results show that women's contribution to the family economy is very large, especially for increasing family income and welfare (Sparling et al., 2020).

Methods

The research was carried out using a qualitative descriptive method to obtain a real picture of women and their struggles in maintaining household food security. Obtaining primary and secondary data directly in the field, followed by interviews and focus group discussions (FGD), with figures who can support this research. Sampling was carried out purposively (purposive sample) by taking a sample of 24.40% (51 women) from 209 women of working age. Furthermore, through several stages, finally the data was tabulated, classified, analyzed in full, then revealed the existing facts and connected them with theory (Khanam et al., 2020). The 51 respondents were women who ran household businesses, namely baking sago, baking bread, owning a hut, sewing roofs, sewing clothes and selling food and drinks.

Results and Discussion

Overview and Potential of Research Areas

Mahu Administrative Country on Saparua Island is in the East Saparua District, Central Maluku Regency. The country with developing village status (IDM 0.6248) is geographically located between 3^o- 31^o North Latitude (N) - 46.6^o South Latitude (LS) and 128.41^o West Longitude (W) - 22.8^o East Longitude (E)). The area of the country is 655.KM² with the

following boundaries. To the north it is bordered by Negeri Ihamahu, to the south by Negeri Tuhaha, to the west by Tuhaha Bay and

to the east by the forests of Negeri Tuhaha and Ihamahu.



Figure 1. Map of East Saparua District and Mahu Administrative Country Map

Speaking of regional potential, it is known that Negeri Mahu has potential for forests, rivers and seas. The Kalapori River is a source of water used by the community for their daily needs, while the sea is used for fishing. Even though they live near the sea and work there, they admit that their main source of livelihood is farming.

Characteristics of Respondents

Respondents selected as an individual sample related to name, age, level of education and type of business. The age of the respondents is related to the productive age, namely 15-64 years (BPS 2020). Table 1 below shows the age categories of the respondents, the number and percentage of respondents in productive/working age.

Table 1. Age Category, Number of Respondents

NO	AGE CATEGORY (YEAR)	TOTAL (RESPONDENT)	AGE (PERCENTAGE)
1.	20-30	1	1.96 %
2.	31 - 40	7	13.27 %
3.	41 - 50	19	37.25 %
4.	51 - 60	15	29.41 %
5.	61 - 70	9	17.66 %
	TOTAL	51	100 %

From table 1 above it is known that the highest productive age of respondents is 37.25% (41-50 years) followed by respondents with age (51-60 years) namely 29.41%. The percentage of no longer productive age of 17.66% is at the age (61-70 years) who are

senior nuclear families. Productive age with a small percentage of 13.72% is at the age (31-40 years) and the smallest is at the age of 20-30 years, namely 1.96% (1 person). The potential of women based on the type of business and level of education can be seen in table 2 below.

Table 2. Potential of Women, Type of Business and Education Level of Respondents Period 2022 in Negeri Mahu

No	Type Of Activity	Total	SD	Junior High School	Senior High School	College
1.	Burn Sago	9	2	4	3	-
2.	Baking Bread	8	-	1	7	-
3.	Selling at the cottage	13	-	3	8	2
4.	Roof Builder	11	-	3	8	-
5.	Food vendors	8	-	3	5	-
6.	Dress Tailor	2	-	-	2	-
	TOTAL	51	2	14	33	2

From table 2 above it is known that the most types of household businesses are selling activities in cottages (13 people) with the most education having graduated from high school (8 people), S1 (2 people) while the rest have graduated from junior high school (3 people). Roof sewing activities or roof grandchildren (11 people) with high school education levels (8 people) and junior high school (3 people). Sago burning activity (9 people) with education level of high school graduates (3 people), junior high school graduates (4 people) and elementary school graduates (2 people). For the activity of baking bread (8 people), 7 people graduated from high school and 1 person from junior high school, the number was the same as food sellers (8 people) but had different levels of education, namely high school graduates (5 people) and junior high school graduates (3 people). The type of economic activity that was engaged in the least was tailors (2 people) who both had graduated from high school (Wegenast & Beck, 2020).

Women's potential is measured through educational factors, household business activities and social activities. In general, the education level of the respondents was quite adequate. With the education level of high school graduates (33 people), junior high school graduates (14 people), elementary school graduates (2 people) and university graduates (2 people), they are very supportive of their household businesses. The horizons of thinking are wide open. Entrepreneurial elements that should be owned by a business actor such as a strong, creative, intelligent, innovative and productive character have been fulfilled. Household

business activities that are carried out only take place in the country

environment, so that he too can take care of the household. Their participation in social organizations such as members of the PKK, Dasa Wisma, Posyandu, arisan and so on is part of their role as members of society and people of development.

Patterns of Women's Activities Related to Household Food Security

The pattern of activity is a habit in a life that is always done in order to meet the needs of life. The pattern of activities of women in Mahu related to food security are (1) working in the garden, (2) doing household business and (3) participating in social activities (Doss et al., 2020).

1. Working in the Garden

To maintain household food, women do farming. From production to consumption he is involved in it. In the garden with her bare fingers she cleans the grass or shrubs, fumigates the plants to keep them free from pests, plants, digs up the produce or picks vegetables for tomorrow. From his tiny hands he loosened the hard soil to fill it with crops such as corn, sweet potatoes and beans. Occasionally he also plants longevity plants around his garden such as coconut and durian. Sometimes working alone there is also together with her husband. Even though they don't have special knowledge about agriculture, they are capable of farming. The local wisdom he has is his helper. He knows when to plant, how to plant and care for it so that the yields are plentiful and of good quality

(Owoputi et al., 2022). On Saparua Island, women plant tubers by relay planting or harvesting, that is, when harvesting tubers, the dug holes are immediately filled with new tubers. They know that for a while the root crops will die but when the rainy season comes they come back to life (Ibrahim & Yanti, 2019). When she planted cassava Only with the spirit of serving the household the woman always managed to provide food. Tong RP (2008) women in any culture always serve their household.

Even though working in the garden does not mean that she is released from her duties as a housewife. She still takes care of the children, cooks, cleans the house and so on. Sometimes he goes down to the beach looking for snails or *bia bameti* (in the morning) or *balobe* at night. Occasionally he cooperates with fishermen, namely becoming a seller when the fishing season arrives. Every time he sells a bucket of fish (a type of small fish) which is usually estimated at Rp. 150,000, - he will get a share of Rp. 60,000 to Rp. 90,000, - depending on how many or few fish are sold. According to respondents, this activity is profitable because besides getting money, they also get fish for side dishes at home. Women also burn sago, dry fish as supplies for the wave season and so on. Working time becomes longer, the workload is heavier and more varied. Women seem to have a thousand hands, working from morning to night, from sunrise to sunset (Robb et al., 2022). Women's activities in the household include all activities and jobs that do not get monetary rewards or are equivalent to money. During the Covid 19 pandemic to maintain household food availability, women in Mahu country carried out gardening actions in the yard of the house. The result was quite a lot of money because the contents of the garden were sold to Ambon City. That is the behavior of women who are always quick to find money for the household. women are tenacious, flexible, capable of taking initiative and looking for opportunities without being picky to save their household economy (Broussard, 2019).

2. Household Business

In a broad sense, the real role of women in supporting the family economy has been going

on since the emergence of the family institution itself. The division of tasks between members in the family, including for women, is basically an economic activity (Azadi et al., 2022). The involvement of women in earning a living is also influenced by their socio-cultural background which has institutions that regulate their supporting community members including women's behavior, household economy and natural environmental conditions which also influence the pattern of household livelihoods (Soemarsono et al, 1995. To help their husbands earn money for the household, the women in Mahu bake sago, bread, sell at huts/kiosks, sew roofs, sell food/drinks and sew clothes, which are a series of economic activities. So apart from carrying out domestic tasks, women and their households also carry out economic activities

The expression that usually comes out of women's mouths, that is, if we are *zinc karja*, what will we eat (if we don't work, what will we eat) is an assertion that women work to help their husbands to make ends meet for the family. In the culture of indigenous peoples in Maluku, women are free to work starting from inside the home, namely in the domestic sphere to outside the home, in the public sphere, as long as they are available and according to their abilities. This is in line with what was stated by Sukesih Keppi et al (2021) that in households where the majority of their family heads are farmers, it is difficult to distinguish the domestic and public roles played by women. Because of their important role in maintaining household food security, women are referred to as life givers. He is lauded and respected by all household members like a god (Odunitan-Wayas et al., 2021).

Burn Sago

Baking sago is a type of traditional work that is generally done by women. In the past, this skill had to be taught to every girl as a provision for households. Now it is no longer taught because it is considered no longer in accordance with the times. In addition, rice is considered the main food. But that is not the case with the 9 (nine) women currently in Mahu. They admit that since childhood they have been

taught to burn sago by their mother and now their skills are used as a source of household income. Through income from burning sago they are able to build houses, send their children to university and some even develop other businesses, namely owning Bagam Ikan whose capital ranges from IDR 100,000,000 to IDR 150,000,000. women who do this work quickly earn money but must be diligent, patient and physically strong because they have to stand for hours in front of a fireplace". On average in one week they are able to work between 4 to 5 times even though their age is between 50 to 65 years. The obstacle still felt by sago burners is that they still lack capital. In addition, even though they already have sago buyers on Ambon and Seram islands, the sago they produce cannot be sold outside the Maluku region because they do not yet have a Home Industry Food Production Certification (SPP-IRT).

Mrs. NR (64 years) has the skill of burning sago and is often used as a cultural tourist attraction for foreign tourists who want to see the process of burning sago. The owner of Mahu Lodge in Mahu country often invites tourists from the Netherlands or Germany to visit his kitchen to witness his activities. Usually he will receive a tip of between Rp. 100,000 to Rp. 300,000, depending on the number of tourists who come. This is very good because he has been able to develop his livelihood in the field of tourism development. Unfortunately, until now he and his friends do not have a Home Industry Food Production Certification (SPP-IRT) so that the sago production cannot be officially sold outside Maluku. Sago burner respondents admitted that the sago that had been burned was immediately dried in the sun to dry. Then they drove them themselves to their destinations, such as in Ambon and on the island of Seram. At the same time visiting the children who already live there. They regret that today's younger generation no longer want to learn to burn sago anymore. The reason is because they no longer eat sago and are afraid of losing their beauty because they have to deal with hot stoves every time. In general, these women who burn sago are diligent, conscientious, cheerful, agile, and frank when they speak.

Baking Bread, Selling Food/Drink and Opening A Hut

In Negeri Mahu, rice stalls are not yet available, so sellers of food, drinks, cakes and bread usually walk around the country selling their wares. In general, the activity of burning bread is not carried out like a sago burner which does its business on time and on a regular basis. Therefore, the income is not significant and not much either. Some of the reasons put forward included lack of purchasing power, buyers often annoyed them by criticizing too much of what was being sold, including often borrowing but forgetting to pay if not asked. As an illustration, the price of a loaf of bread or bread without filling is Rp. 1,000 per piece, not too big in size. The buyer demanded that the bread be bigger, according to the seller, this demand could not be granted because it was not worth the effort and time spent on the job. .

It's different with bakers, sellers of sticky rice or yellow rice snacks in the morning. After wrapping up the morning snacks, they are sold in front of the main road waiting for future buyers. The way to sell snacks is not every day but intermittent. If today you sell sticky rice tomorrow you sell yellow rice and so on. But not all week, only two to four days. When asked the reason why they admitted that there were not enough buyers, the work was quite tiring and they were busy participating in other activities such as PKK, Dasa Wisma, Posyandu, social gathering and other activities. When viewed from the age, the sellers of these food and beverage snacks are younger than the bakers, so they are active everywhere with their various activities. Usually the snacks prepared for sale range from 30 to 60 packs, which is less than the number of heads of households in Negeri Mahu (180.KK) with a population of 629 people. This shows that the business undertaken has not been able to significantly help household income. The food/beverage sellers are more than happy if someone orders in large quantities, for example celebrating birthdays, weddings and so on.

In fact, the opportunity to sell snacks such as bread and other morning snacks can also be offered to the "Mahu Lodge" inn, but so far there has been no cooperation between the food vendors and the innkeeper. According to

the owner of Mahu Lodge, the street vendors here are not serious, inconsistent and a little lazy. Today bake bread tomorrow is no longer how can I subscribe, what if there are guests? Even though breakfast for guests includes bread, fried bananas, fried rice and so on. For that he was forced to subscribe to a toaster from a neighboring country, namely Tuhaha.

This good opportunity is to be regretted because the mothers in Negeri Mahu have not been able to take advantage of it as well as possible. It is also possible that they do not yet have the skills required by the inn manager, but at least cooperation can be made so that the national government can empower women in the country of Mahu according to what is demanded by the job market for an inn frequented by foreign tourists. However, from the results of an interview with a Mahu country government staff, it was said that the management of Mahu Lodge rarely gave them the opportunity to put in their sales on the grounds that someone was already cooking and might not be considered "fit" to be served to tourists. The manager of the inn at Mahu Lodge does not yet have permanent employees, but will occasionally hire 2 or 3 housewives to cook (if there are a lot of guests). From the results of an interview with a mother, it is said that she is also often absent because the wages received are too small while she is working from morning to night.

Apart from that, two heads of families were also employed as speed boat drivers and diver guides. According to the two gentlemen, actually the management of Mahu Lodge wants to accept employees, but they often work not really. It seems that there is no cooperation or openness between the community and these tourism business actors. According to dive guides, job opportunities are open to become dive guides. As children who grew up near the beach, their friends have the same opportunities as him, especially since the working capital already exists, namely being good at swimming and diving, all that's left is to improve their skills in special matters as dive guides, but sadly they are reluctant to work. He was determined to pass his skills on to his son. In this case there needs to be intensive cooperation between the government and the management

of Mahu Lodge so that both parties feel the benefits, not suspecting each other that it can bring problems. Moreover, in accordance with the Vision and Mission of the Administrative State Government of Mahu for the 2021-2027 period, Mahu will be developed as a tourist village.

Regarding the activities of opening the hut, there were 13 mothers who owned a hut selling groceries and other necessities such as toiletries, washing needs and so on. All items in the cottage are limited in number and type, the selling price is also the same. Perfect competition is not desired because it is considered less tolerant to fellow traders. According to the respondent, the goods that were sold long ago were sold out because local people often go to the Saparua market every Wednesday and Saturday. Entrepreneurial spirit and spirit have not been developed by the women who own the cottage, most of them just go along with it. Even though the hut is open every day, no one is waiting for it. Later, if someone wants to buy it, it will be served by the mother or her children.

On the other hand, Mrs. FM (64 years), the owner of a hut by the main road, admitted that her hut is often visited by tourists who live in Mahu Lodge. According to him, he is a retired English teacher, with just a little greeting foreign tourists feel happy, so they stop by at his cottage to buy candy, cigarettes or aqua bottles. The mother, who is also a PKK administrator, said that some tourists had complained to her because they actually wanted to ask the residents a few things but unfortunately they couldn't communicate because the people couldn't speak English. This is detrimental to society and the opportunity to earn money is small. The state government in Mahu should address this by preparing human resources (students) to be able to speak English. Opportunities and potentials are already available, it only remains the good will of the government of the country and the community to take advantage of them.

Roof Tailor and Tailor

To increase household income, women in Mahu also sew roofs or roof tiles. In the past, this type of work was the work of men. Now 11 housewives are involved. The skills are carried out by learning from husbands or friends

because they see market opportunities. The price for 1 sheet of roofing called bangkawang varies depending on the length and shortness of the bangkawang. Bangkawang which is 1.60 cm in size is called big/long bangkawang) eats between 43-45 pieces of sago leaves and costs around Rp. 5,000. 3,000,- The price for one panggepe with 25 pieces of bangkawang is Rp. 75,000, - to Rp. 100.000,- (depending on the size of the roof). Within 1 week, if you succeed in selling 4 to 5 panggepe, you will get Rp. 350.000,- up to Rp. 400.000,- Sometimes someone orders 40 to 60 bangkawang. According to the rooftop tailors, the work is light, not tiring but profitable. Money for sewing roofs can guarantee the availability of spices every day.

In Mahu there are 2 (two) mothers who run a clothes sewing business. Business capital was obtained from government assistance ranging from sewing machines, overlocking machines to threads along with training. However, of the 10 women who were trained, it turned out that only 3 were able to develop a sewing business (one recently died) and the rest did not continue. The reason is not clear. Sewing prices vary. For a dress with a simple model around Rp. 120,000, up to Rp. 150,000. for a long skirt, Rp. 60,000.- as well as for a blouse, while for a cloth suit and kebaya it is also Rp. 150,000.

In fact, women in Negeri Mahu already have knowledge regarding household food security. Now it's just a matter of how they are empowered so that their potential and skills can be significantly utilized to improve the welfare of their households. In addition to potential and skills, other things that need attention are comfort and job satisfaction. Currently, women's work ethic regarding food crop farming has decreased. Monitoring results show that many families are reluctant to do gardening because their neighbors' cows often eat their crops which are not kept in pens. Settlements for compensation with cattle owners are often incomplete (Nchanji & Lutomia, 2021). The garden owner is always at a disadvantage. Conditions like this occur because the State Government does not yet have a Pernek who will regulate compensation regulations or rules for building stables for livestock for the sake of the continuity of farming. It is appropriate to reorganize or review village regulations that are no

longer relevant to the current condition of community development. For this reason, coordination with the State BPN is improved.

Reluctance to garden may also arise because of the heavy outpouring of government assistance since Covid 19 to post-Covid 19. Assistance such as PKH (Family Hope Program) BST (Cash Social Assistance), BPNT (Non-Cash Food Assistance) BLT (Direct Cash Assistance)) and Assistance with Agricultural Equipment and Seeds whose aim is to help less fortunate communities, followed by continuous assistance and coaching. These aids cannot be put to good use. Take for example the assistance of machines mixing fertilizers, fish or sago drying machines, assistance with cooking equipment, sewing machines and various other aid items in the end it was just abandoned. Rice and money received every month make people relaxed, work ethic decreases, local food tends to be abandoned. Weak household food security (Schreer & Padmanabhan, 2020).

3. Social Activities

As development human beings, the women in Mahu are also actively involved with various social organizations such as the PKK and Dasa Wisma. Its program of activities is primarily to help women improve their skills related to food such as making cakes with non-rice ingredients, cooking various types of food from fish raw materials, making fish floss, making vegetable gardens, medicinal gardens and so on. In general, all respondents were involved when there was training, exhibitions or competitions held by the PKK or Dasa Wisma. The PKK and Dasa Wisma programs in 2023 include establishing a vegetable garden and family medicine garden and holding a B2SK (raw material from fish) cooking competition.

From the results of interviews with the Chairperson of the PKK. it is known that the skills of mothers have increased in making cakes or cooking, but subsequently they were not developed as a source of income, only training. Household food remains oriented towards rice. In the context of agents of change, empowerment also depends heavily on those in the field with the intention of changing and building society according to what is desired (Nurhayati Aniek.2011). taught, able to create or

develop a local food creative economy but no working capital. Finally chose to take care of the house alone. It is also possible that women's participation in the PKK and Dasa Wisma social organizations was motivated by simply following friends, calls from the church and state government, or being motivated to receive assistance. Therefore the follow-up of the empowerment was not really done (Ogunniyi et al., 2021).

It is also possible that the empowerment programs that are compiled are generally top down in nature planning, no bottom up planning means always based on the policies above without looking at what women really need. Programs are generally applicable in nature, do not focus on yet being able to answer what is needed by women so that it may prevent them from working more broadly. In addition to the unavailability of a market for empowerment programs, monitoring and evaluation are generally not followed, so organizers cannot evaluate the success or failure of these activities. Recently, Universitas Pattimura Ambon implemented the Kedaireka program, namely empowering women through diversifying sago and sweet potatoes into several types of food such as sago noodles, kasbi noodles, and so on. The results are somehow not yet known, hopefully monitoring and evaluation actions can be carried out (Rozaki, 2020b). The production of household-based businesses such as dried sago, shredded fish, dried fish, pastries from Mahu village has not yet been registered to obtain the Home Industry Food Production Certification signed by the Regent of Central Maluku, which has weakened the enthusiasm of mothers in maintaining food security. his household. The certification should have belonged to the women who are trying it. With the registration of the results of local food diversification, the community is increasingly encouraged to develop their household businesses because their sources of income are increasing, they are proud of their work and local production is increasing.

Conclusion

Household food security in the Mahu administrative country is weak because it is still oriented towards government assistance so

they tend to rely on rice. Apart from sago, it turns out that income from other household businesses has not been significant in strengthening household food security. The threat of food insecurity can still occur at any time. Therefore the recovery of local food through diversification is very important. This means that every community household in Mahu country no longer relies solely on rice. Thus, the role of women in the domestic sector and the public sector is increasing. He can be a strong figure in maintaining household food security.

Government assistance provided to the community, both directly and indirectly in cash or non-cash, has spoiled the community and even lulled the community to sleep. Assistance, monitoring, evaluation, from the state government has not been carried out intensively. Empowerment carried out by the government tends to only carry out programs, so it is difficult to measure the success of all empowerment activities. In line with that, the government's attention to intensively completing PERNEK is still lacking, work coordination between the State Government and the State Administrative Agency needs to be improved. The Organizing Agency will always be able to provide input, evaluation to the State Government in order to strengthen community resilience in protecting food.

So far, the people of the country of Mahu have received many tourist visits, but the people of Mahu have not been empowered to make this opportunity a source of household income. It is time for the Village Government to mediate with the owner of the Mahu Lodge to jointly carry out coordination and take positive steps to empower the local people, especially women, in an effort to increase household income.

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