

# In Searching the Local Knowledge as Main Capital of Food Security: Ethnography Study of Daily Experience in Maintaining the Sustainability Strategy Based on Community Perspective

*Desintha D. Asriani*

*(Department of Sociology, Gadjah Mada University, Indonesia)*

**Abstract:** This study mainly focuses on the dynamic of community in developing the real meaning of what the local knowledge is. In order to find that meaning, the discussion of the local is closely associated with the context of food security. In Molo society, although known as one of the place with conflict of human resource the regular agenda regarding to maintain food security based on their real local knowledge has regularly developed. Here, the perspective of habitus is utilized to explain the dynamic of daily experiences in framing the value, point of view and belief, while the ecofeminism combined by local studies has contribution to employ the argumentation of embed between society and the nature or they call as their woman/mother/earth. Therefore, this study utilized qualitative method with ethnography approach, completed by daily notes, participant observation and self-narration as the way of data collecting. The concept of diversity then becomes the main result of this research. If the local knowledge is determined by the local term, local habit or local value, the local would disappear since it tend to create the generalization in the smaller community again. The local, for Molo's people means the recognition of the divers choices owned not only individual but also all creatures. In their belief of *salome* (*satu lobang rame-rame: one hole for all*), for instance explicitly shows that people cannot just plant one seed, instead all seeds have right to be planted even in one hole. In conclusion, to obtain the food security the compromise point is invested on the ability in sustaining the existence of those divers choices in all life aspects. That is the local.

**Key words:** food security, local knowledge, sustainability, Molo

## 1. Introduction

Recently, it is almost undeniable that term of local has grown as complicated matter. In the past, the expression of diversity could be one of the components of the local. Modernity, however brings new formulation in which it had placed all values as general. It starts from the imagination of development having central focus agenda of profit. Here, economic growth becomes the main purpose when huge number of population is assumed as critical condition, cannot wait. All people may need adequate supply of food, facilities and other basic necessities, while the resources are limited. It likes what has noted by Malthus that human uncertainty problem is

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Desintha Dwi Asriani, S.Sos, M.A., Department of Sociology, Gadjah Mada University; research areas/interests: gender, sexuality, local discourse. E-mail: [desintha.dda@gmail.com](mailto:desintha.dda@gmail.com).

the great gap between basic need and enough resources since population would grow at geometric rate while food supply would grow at arithmetic rate. Of these, a breakthrough is obviously needed and it arrives on the idea of modernity. Modernity, historically is the concept and term, developed in western countries which third countries likely adopt this model as main reference without deep consideration about local condition. Based on macro theory, development of third countries would have close relation with the situation of developing countries. At the beginning, modern development theory believed that what would happen to third countries was just a regularly repetition of social change, ever occurred in western countries. This then was namely as Eurocentric approach (Roxborough Ian). It principally comes from the great thoughts of Weber, Durkheim and also Talcott Parson capturing the social change in industry society. Each view tried to briefly depict the change of traditional society toward modern civilization. And this form of evolution may be copied by third countries purposely gain the same idea of productivity.

That concept of modernity unfortunately does not fully work in developing countries like Asia or Africa. The difference of culture, habit and norm is assumed as the source of problem. Several critics come to revise the approach of modernity regarding to the lack of local recognition. The agenda, having much attention in material calculation brings the improper idea with third countries people live. Togetherness, neighborhood, and spirituality that are more dominant to be considered as important things to sustain the happiness feeling could not be found in the modernity rules. Thus, the perspective of social evolution is refused since this symptom of ethnocentrism would be nothing contribution (Suwarsono Y. & S. O. Alvin, 1991). Moreover this theory also disregards the possibility of alternative approach of development in third countries. The concept of development in third countries may have various explanations when it is turned off from the generalization idea of modernity. In order to find the comprehensive accomplishment, definition of development should be revealed and embedded to the local situation. This argumentation then flows the birth of principal question about what the local is which development explanation is not only about commodities, technology or information highways. It is more about people, institution, knowledge and form of social organization (Sugandi Yulia, 2013).

In Indonesia, through the case of food security, contradiction between the local and modernity has become the critical issue as well. Modernity, having the logic of how to challenge fast economic growth gives the significant impact in agriculture area. Productivity is forced to be part of industry engineering. The nature process of planting, growing and harvesting has replaced by the modern ways. All new technology equipments, imported seeds are introduced due to slowly speed of old method, in term of productivity. Indonesia adopted and framed this in the program of *swasembada* (rice self-sufficiency). Main purpose of *swasembada* is to strengthen Indonesia position as the biggest rice exporter. The impact, besides the great dehumanization goes to the emergence of new culture of consumption. Rice becomes more popular to be eaten than other foodstuffs. *Swasembada* has endorsed the new construction about what should be firstly prepared in dining table. Likewise, rice appears as a prestigious food that welfare or poverty measurement is determined by the owning of this kind of food, while in the future government distributes rice for poor people as national charity.

In some places this trend got some success stories, even though in several regions such in east Indonesia, having different staple food got collapse. It met several problem rather than good opportunity because both of human resources and land quality did not have any experience to receive rice as main agriculture plant. Besides, throughout the history, monoculture system as development requisite was very odd to be realized. Mostly third country people strongly believe that biodiversity would perpetuate the sustainability of mode of production and consumption object. The sovereignty and security relies heavily on the utilization of resource with all its diversity.

Nevertheless, this style, for modern perspective is unfair claimed as primitive and old. It should be replaced by the existence of progressive technology in which it will significantly destroy the diversity itself (Shiva Vandana, 2005). Monoculture, although understood as the best way of production system also reduce the sense of togetherness and even equality. Agriculture becomes field of business that just own a straight relation between owner and worker, while it was a part of way to maintain local social value such as respect feeling for divers choice, sensitivity and sharing system.

In Molo East Nusa Tenggara Indonesia, this dynamic has been understood as complex problem. Poverty, inequality, and unfairness has became undeniable impact, internalized in all Molo people. Many children must be dropped out in early age due to poor parent. Some girls are forced to be migrant worker to help her family in fulfilling daily needs, while unemployment men are very easy to be found in this place. They get grave difficulties. In one side, historically they are closer to the agriculture works. On the other hand, however, modern agriculture requires the expensive ways. At the same time their life styles such as food consumption, the prestige and welfare has moved on to the logic of modern society. OaT, local organization in Molo, then has transformative thought that only returning back to the local could repair this condition. The local is required to be found again and popularized to the generation. It, of course is not a simple thing but is not an impossible way.

## **2. Social Construction of Foodstuff in Molo**

The case of this study is at District of North Molo. Local people, however would rather to call their place as just Molo meaning an upstream, source, or mother. This preference is caused by two things: this place is geographically at the east end of East Nusa Tenggara Indonesia where its fountain will flow all regions even until Timor Leste so that it symbolically likes mother who breastfeed her children; and historically, people believe that East Nusa Tenggara's ancestor firstly comes from this place even though this story is debatable in other residences. This is also the reason why the name of Molo is not started by prefix *Am* as other places such as Amanuban and Amanatun. As a note that, because of territory matter, Molo had to be divided into three region, namely Molo itself, Amanuban and Amanatun. Molo, however could be said as the centre of all places, thus it should embed a distinct among others. Later on, that knowledge about Molo has influenced society social behavior in defining the nature, relation and even spirituality.

East Nusa Tenggara, the large area consists of many residences, districts and even villages. As noted, district of North Molo belongs 13 villages and 47 hamlets. In human resources side, the data depicts that the number of its dwellers is 435.039, while the biggest proportion goes to people with productive age. The huge number of people today, however is not likely followed by their interest to cultivate the land. They feel much better to be an urban in the city as worker than become a member of subsistence culture. In spite of having the independency value, agriculture has been stigmatized as the work for poor people. Based on poverty line data, Molo is clearly categorized as poor area since South Central Timor is the poorest residence among others. Meanwhile, according to the foodstuff productivity, Molo has good mightiness as shown by Table 1.

Table 1 illustrates that the maize proportion is dominant in both South Central Timor and North Molo at 1110.752 and 4672 respectively. In South Central Timor, maize production is even almost one hundred times bigger than paddy production. Also in North Molo, maize seems more promising than others since its propotion goes to the highest. This trend could be stimulated by local government program to focus on maize productivity to replace the mindstream of rice. It aims at underline the innovation program of food security based on local

potency. It perhaps becomes an alternative as long as this product is massively harvested in this area. The reality, however program of local foodstuff would be similar with the program of rice sufficiency since it is risky to ignore the diversity, as well. The data (Table 1) shows, although maize is consistently the highest, other plants may have same chance to be developed as foodstuff, such as cassava or sweet potatoes. People plant various of plants, thus subsequently they would not receive life from just one food too.

**Tabel 1 Food Productivity in Residence of South Central Timor and District of North Molo in 2009 (Ton) (Office of Agriculture and Food Security in Residence of South Central Timor)**

Plant (Foodstuff To be)	South Central Timor	North Mollo
Paddy	12.430	
Maize	1110.752	4672
Cassava	45.524	1120
Sweet Potatoes	28.815	30
Peanuts	1.009	
Soybean	214	

“Beside planting maize, we also plant cassava, many kinds of vegetables, onion, garlic and so on. We harvested much so that we could sell much (Amahere, member of OaT).

Daily agriculture in North Molo, actually has realized the mechanism of food diversity, particularly in a remote area when people has a distance with modern market and all its logics. The origin dwellers plant those that could be harvested in the future to be eaten, while the rest will be sold later. The important point to be highlighted is that food production in Molo should not be merely focused on the highest one. Nonetheless, all products should be considered as positive possibilities unless people would always adopt the philosophy of monoculture that depends on only one thing, one decision, one power.

Recently, in term of social construction of foodstuff, Molo people at least are divided into two groups. Firstly, people who still believe with the concept of diversity as various as the nature character. The other tend to keep conducting the principal of modern consumption which rice always becomes the most favorite foodstuff. Each of them, of course has different logic about sufficiency and scarcity. For the first group, people will define rice as foodstuff, should be prepared everyday. They, although ever consumed corn or cassava in the past feel difficult to stop eating rice today. In fact, when they try to plant rice in their field, a poor harvest is precisely achieved. Ironically, in order to fulfil daily necessary, they will use limited money to buy rice. Thus, this kind of people do not mind to be categorized as poor group even though their field clearly provides corn or cassava to be eaten. They, rice farmer then accept government program giving minimum price of rice for poor people as charity.

Another construction goes to those who voluntarily keep receiving their nature land condition. What will be produced by their land is assumed as the proper source, in term of basic human needs of food. Here, people do not strictly classify food to the limited type. Monoculture is not famous since local culture always teaches them to conduct the diversity planting method in which it will be followed in the way of consumption. Hence, government program of rice for poor people does not really give significant influence. They would not feel as poor as what has been politically constructed by government. They are able to claim their own welfare due to various choices of food to be consumed.

### 3. The Local Knowledge of Molo

#### 3.1 Spirituality

Molo people have particular understanding about their engagement with the nature. All, living in the world means a representation of the body itself. They are close to the local term of *oekancaf* (water), *fatukanaf* (stone), *hatukanaf* (wood). They simply want to declare that forest means their hair, land is body, water is blood and stone is bond (Mariana, 2012). Each has the contribution to complete other existences and keeping them also means save whole aspects of human body itself. This belief may illustrate that people could not be separated from the land due to their strong relation in the process of life. Land is a source of life itself (Tauchid Ahmad, 2009). This contribution in sustaining human life is assumed as great help that should be paid with compatible meaning. People are not the powerful owner of land but instead, land is not a passive material could be easily placed as object. Dialectical relation between land and people then becomes the most suitable description here. In the ecofeminism perspective, land has become the house of spirituality for mostly culture, particularly in third country society. The discussion of land goes to not only about the material owning but also the spirit of life of culture and spirituality. Land is a manifesting symbol of all life continuity and land is a “home” in the fundamental understanding (Shiva Vandana, 2005, p. 116).

Therefore, they shall not act in land without any permission. All human in the world own the same right to be treated as subject. Regarding to keep balancing of human right and duty, Molo people always deeply believe that their land, in spite of having rational argumentation owns unworldly spirit. Those appear as integral values, will explain the role each other. Here, they often say that God symbolically stays on two dimensions, over the earth where people live and in heaven. Or they state with *Allah bumi*, *Allah Surga* (God of Earth, God of Heaven). God of Heaven is believed as their father living in the sky or the higher one. He has particular role in the end time later. Another one is God of earth who has equal power to maintain all cases happening in the earth. This second kind of God, as what becomes Molo people’s opinion is usually removed from modern society principle. Based on rationality, enlightenment, or even the culture itself God of modern society is likely represented as just a single substance. Different to Molo, world or nature is unstoppable continuity that would not arrive in the one estuary. Life is very dynamic that could not be given to one source. Thus, Molo people, besides going to church for praying to *Allah Surga* (God of Heaven), will always do prepare for giving the worship for *Allah Bumi* prior to all agriculture activity. Due to the fact that *Allah Bumi* (God of Earth) has valuable meaning since this *Allah* has a determinant role to decide about what will happen to the nature or who entitled person would receive the prosperity is:

“We, east people manifestly believe that who giving us food everyday is *Allah Bumi*. Thus, we need to appreciate *Allah Bumi*, has given us a lot of wealth. As thankful feeling, we routinely hold a worship to convey both of gratitude and wish. Killing a chicken through several steps usually becomes important part of this ritual (Amahere, member of Oat)”.

Technically, ritual will be closely associated with all agriculture activities. All ritual ceremonials are always started by praying together to church or to *Tuhan Allah* or *Allah Surga* (God of Heaven) and use the scripture. Afterwards, their head of custom will lead people to come to the ritual area to start the spiritual procession. Here, the balance becomes main consideration since they require an equal worship for all believed God. People who consistently present in every ritual represent individuals having local identities as their deep understanding of behavior of respectful and equality. Moreover this kind of relation also shows their internalization of what they

call as equality itself. Different to the logic of modernity, the recognition of subject is not only for man but also for woman. *Allah Bumi* could be assumed as the representation of woman, while *Allah Surga* means *Bapa* or Father. Father is responsible for protecting and Mother has role to ensure the wealth in life. It is similar with the understanding of *Goddest*, (God with woman face) that her existence aims to balance the concept of God that is always called as *He*. This belief, although occasionally assumed as uncommon had been adopted since Paleolithik time (Arivia Gadis, 2014). Nonetheless, it is not to explain that Molo is one of old society. The important thing to be underlined is that the local knowledge here still place man and woman as an equal subject having same right to be recognition, in term of role, power and access. It occurs in their everyday life when man and woman based on their capability each other works together with full of respect and appreciation.

In Molo, similar to other traditional agriculture rules, man will be responsible to the step of preparation, such as cultivating land, spreading the seeds and maintaining the growth. In contrast, woman has important role to save all harvested plants purposely to ensure that foodstuff is possible to be consumed until the next harvest. Here, women are powerful enough to determine how and when the component of food should be prepared. Men do not have any access to go to the barn unless their wife gives instruction or permission, in which it is not found in the modern agriculture today. By using the development of technology, modern agriculture just focused on the productivity and do not too deliberate social values, as mentioned before, the relation is limited to owner and worker. Unfortunately, this point of view likely appears within the perspective of patriarchy, which always positions woman as a object. Thus, modern agriculture goes to be same with other industry works completed by unequal gender relation which men becomes the leader and the subjectivity of woman, of being a worker is shifted to be object. Today, It then has extremely impact for woman poverty. All women abilities and works are threatened to be refused as part of productivity. Thus, how much times contributed to the work would not be said as work, even when they spend longer time to the field than man. Otherwise, they would be rather known as supplement due to the domestic rule of patriarchy society. Moreover, the owning of land becomes impossible for woman, while her role of source of prosperity also dramatically disappears (Shiva Vandana, 2005, p. 83).

This is the interesting one occurred in Molo. The high quality of their spirituality straightly drives social values should be implemented and maintained, at the same time. It then will surely determine degree of sustainability itself. Social and human security would exist for long time when the main component of creature itself is carefully conserved. People can live because of the existence of land and vice versa that land is possible to fulfill its duty to be more productive due to people role. This is such mutualism works that every party will give and help each other. Therefore, modernity could be said as fail project since separating agriculture to the culture and putting it in the logic of industry just gives the new complicated problem that is never met before. The power of modernity, industry, and technology just easily bring great of privatization, exploitation and domination. Lastly, agriculture and food production system is more than about the technically act — it is an effort to keep the sufficiency in a proper cycle. And spirituality becomes the key role to make all component stay and aware of each function.

### **3.2 Salome**

*Salome* means *satu lobang rame-rame* (one hole for all) which is a local term coming from East Nusa Tenggara. However, today this term is just found in several remote areas though some of them also have left this habit. Technically, *salome* is conducted by spreading several seeds such as corn, banana and peanut in one hole at once. All seed has same possibility to grow and to be harvested in the future.

As east people, we have local system of planting, namely *salome*. It consists of kind plants of banana, corn and peanut. Thus, source of carbohydrate comes from corn and then protein could be from peanut. In monoculture system, this way is surely disappear in which people will be difficult to find source of protein.” (Silvi, activist from NGO in East Nusa Tenggara)

The important thing from this statement is that local term of *salome* could be more meaningful than modern agriculture with its logic of monoculture. Monoculture, as noted just gives one possibility such as a homogeneity as centered seed. Green revolution, for instance has driven all agriculture practice to just support the industry productivity. In Indonesia, it was shown by the program of rice self-sufficiency when all farmers, whatever their social background were suggested to plant rice and its seeds and it would be centered given by governance. Subsequently, people could only harvest rice as business material, yet they did not own their truly source of food sufficiency anymore. *Salome*, as a local actually has a value of balance. People may need a protein to complete the existence of carbohydrate, thus it should be initiated as early as what would be done by *salome* method. Here, Shiva ever noted that global agriculture spoiled a bonding of food chain, which was a main principal of subsistence value. Thus, the harvest do show a little part of market interest only and do not represent agriculture result as a whole (Shiva Vandana, 1997, p. 163).

*Salome*, moreover aims to use a diversity as principal in sustaining the security since the main problem of food security goes to its diversity. When people consistently aware of the diversity of consumption necessary, they will sustain the method of production, as well. They can easily fulfill the need of carbohydrate and protein, at once due to the various products harvested brought by *salome* method. Having the system of monoculture, farmers precisely get poor and in fact, the project of development is not better than their previous local understanding. Monoculture also damages the quality of land itself. Land has been familiar with the system of such *salome* will be broken if shifted to the monoculture method, even just in short time. It is since monoculture must use the hybrid seed, hard technology and excessive fertilizer.

“Today, it is difficult to plant local seed. The land has been damage since we often use seed coming from government. Meanwhile, the hybrid seeds also need urea fertilizer that in fact, it destroy the quality of land. Yes, we cannot do anything now, except we plant these hybrid even though it is not profitable for us, the poor farmer.” (Tunfeu Farmer)

Regarding to this, Molo people try to popularize again this method since they believe that their previous wealth obviously comes from this method. They, although prefer to initiate to plant *shorgum* (local food) as carbohydrate food than rice underline that return back the local as sustainability requirement should not focus on *shorgum* and other local seed or food. Nonetheless, the security and then sustainability is certainly how to recognize the diversity as diverse as the human necessary itself.

“We are talking about diversity and not discussing about the commodity. As an example, the natural resources would be broken if the human could not maintain it. Thus, it is same that it is not about shorghum, corn and soon but it is about the diversity itself.” (Silvi, activist from NGO in East Nusa Tenggara)

### **3.3 The Choice**

The awareness of Molo community for their closeness to the nature brings them to an understanding of the importance in putting the option on the sustainable caring process. Based on their experience to the various dynamics on the food, it delivers a self-reflection that the actual basic knowledge is on the respect of the option itself. Modern agricultural system that carries the myths of development as well as imagination about the acceleration of

development has shown the massive failure. Nothing happened; nothing has changed except the disadvantage because it has internalized a less appropriate belief. The desire to be modern and advanced community forces them to be further less-developed instead. The flexibility in expressing the freedom and the diversity are instantly taken by the development processes which only legalize one choice, monoculture, environmental degradation, and domination. They no longer have the joy and relief when spreading any seeds in the same hole. They become foreigner in their own land, land that gives birth and allows the life grows because they must always feel worried if the harvest fails, the harvest cannot give money to buy what they are selling, which is rice.

At the same time, because the agriculture is one of the cultures of modernity, industrialization and top down development practice slowly erodes the entire human identity as the creature bound by norms and values instead. They also lose their human ability to see the difference in another human being. Everything unconsciously as if must always be associated with something single, same and general. Some activities that are not parts of the public conversation will be regarded as heretical, ancient and even poor. In Molo, it is strongly felt; some people who have a dream of modernity consider that what is happening in the locality is a setback. In fact, in the perspective of *salome*, the ability to retain wisdom, maintain the diversity is a victory over civilization.

“If in our area, we are indeed lack of food, that’s the problem. We as the community or the eastern people have a less favorable weather because it’s often followed by cyclone. Although the community are lack of food here, but we still can survive. We try to do various ways for that. We cultivate the land, plant “talas”, yams, peanut and onion. So principally what we plant there can guarantee our life, as long as we can live. We can do that. We plant together in one garden. There are yams, corns and bananas,” (Yavet Banoet, dweller of Molo)

Therefore, based on the *salome* philosophy, Molo community has the understanding that the value of wisdom will be sustainable by itself. In another understanding, this condition which will deliver the human’s life in a high degree of security. Human will utilize the ability to choose based on the cultural social context. They will plant what is suitable to the land and the nature. The respect on the choice is to let such practices to be valid. To meet the need and the adequacy of food, everyone does not have to plant the same crop. They are entitled to choose in accordance with what is also agreed by the nature they lived. At this time the food will be obtained easily without having to pass through various burdens of productivity demand.

Molo community is very aware about this matter so that in a region called Nausus they always hold a food festival to always remind ourselves that the sovereignty is the fruit of the ability to respect the life choices. At this festival, the various tribes would exchange food as a form of celebration of diversity. This event ultimately wants to show that the way of surviving between one society and another is very likely different and that is what should be used as a starting point in creating and maintaining human security

### **3.4 OaT**

OaT or Organization of A Taimamus (OaT), is an organization formed by the local community in Molo. This organization initially used as the base of movement when they try to ward off evil of mine in Nausus, the stone believed as the resting place of their ancestors. OaT membership is actually open to the entire community of Molo or those who have a common understanding to maintain locality of Molo. However, the initiation of the formation of OaT is done by some certain people although they also come from Molo. Thus Oat can be regarded as the form of accumulation of consciousness as well as a desire of some Molo people to rescue the potential of the region and its people.



In 2014, finally the notarial deed was made, in order that this organization is legal. However, it does not arrange the basic and household budget, statuses and so on. It's because it just want to be admitted in the eyes of the law. So this organization has had the secretariat until now. We do not determine who will be the leader in this organization, the most important is the mine should go out. The mining activity must stop. Finally we continue to struggle until 2007. In 2007, this company has started to stop, then I think to start to re-build this organization. I think to make the activity again, because the company has been defeated and this organization has been able to be run again. After successfully driving the company out, it means that we must do the conservation. It is how to organize the community to re-plant. I must re-organize the people." (Aleta Baun, Coordinator of Oat)

OaT, at the end, continues to be one of the identities of Molo. They conduct the inventory of some local potential and start to put it as discourse to the community. In agricultural ritual, for example the public are re-invited to return to the culture that was once the shade as well as provide the welfare. As what is known, most people of Molo basically is the same as other people that all this time they tend to follow the government's logic about the industrialization and monoculture farming system. Some of them even have to leave the local belief and culture due to the imagination of welfare acceleration which is always constructed. However, unfortunately, the poverty and environmental damage are the matters that they received. Then, the ritual moment is often used by Oat to remind that their locality has been the source of the welfare itself. They, though not too easy, must re-build the wisdoms that have been passed down by ancestors such as local food, food diversity and values of equality to the nature.

Collective strength built through the OaT can also have an impact on the development of the network so that the ideas of food security which requires synergy with other parties can be realized. In the perspective of Bourdieu (Ritzer George, 2004), this is the part of the development of social capital to reach a better defenseless condition. Molo community, in addition to seek a collective consciousness that is within their own community, they are also able to achieve a degree of sustainability structurally. Other parties such as NGOs, Local Government, related Agencies, even Central Government can be the partner to share a variety of helpful knowledge and strategies needed. So far, OaT has worked with JATAM (Mining Network) to assist local residents to conduct the organizational training and capacity building. This training is essential to guard Oat in order to continue to be the strong organization in seeking the food sovereignty for Molo communities.

The best achievement ever achieved by OAT was the elected Mama Aleta, the organization coordinator as the recipient of the Goldman (Tempo.co, 2013). This award is the gift from the president of the United States for the people having the achievements in social works. Figure of Aleta Baun is considered successful as a leader who makes OaT as the representative from the local community with a variety of human struggles, including in it is about food security.

#### **4. Sustainability and Food Security**

Sustainability becomes a matter in term of food security since it aims to ensure food supply will not be for limited generation, only. However, sustainability may difficult as well to meet the fix definition. Literally, it could be said as positive condition enjoyed for a long time. The question here is how to measure so that the condition could be utilized throughout times. One metaphor to characterize sustainable development is to see it as an economy in which people can live off the interest generated by capital stock without invading the capital itself (Wilderer P. A. & E. D. Schroeder, 2005). Economic achievement here is recognized as the way to answer the

human need, yet if development just focuses on economic accomplishment, it would stimulate a disaster. People would be risky to be a man of exploitation due to target demand.

Thus, it needs an alternative method having more attention to the process than the last result or we call it as path to sustainability (Wilderer P. A. & E. D. Schroeder, 2005, p. 32). This alternative development is also very beneficiary to fill the absent of local consideration brought by previous idea of development. In this context, Molo could be the one having awareness to initiate this kind of sustainability. At least, when sustainability should be obtained by several requirements, Molo community already tried to consistently realize it. As mentioned (Wilderer P. A. & E. D. Schroeder, pp. 32–33), sustainability will be done through the several commitments such as a increasing of resource productivity, acknowledgment of the limit of substitution between natural and artificial capital, focus on the resilience of anthropogenic ecosystems, and incorporation of social and cultural values in man's relationship to the environment and nature. The point is that sustainability would be completed owned when all aspects of life are treated equally so that all generations have fair right to access the virtue of resources.

In Molo, an effort to improve the productivity based on those considerations has been well initiated through OaT. This organization, though comes as recent clearly represents the real values that becomes and fits to the characteristic of Molo's life. They start to introduce the local knowledge by proofing the owning of divers of plant. This diversity also becomes the reason to improve their resource productivity in which it is very different with the matter of monoculture system. It is denoted as an important discourse that is not only conducted in agriculture method but also internalizing as identity and daily behavior. As what becomes the meaning of *salome*, people, here agree that the recognition of that diversity means a proper attempt to grow the various things needed to fulfill all life necessary. Moreover, *salome* enables to be a reference to develop alternative approach in reducing the possibility of limited resources and other vulnerabilities. Lastly, the local values existing in Molo is increasingly meaningful because it is fully preserved by the high spirituality. Several believed rituals could remain all people to always happily stay in the principal of local itself.

Regarding to the analysis above, the realization of food security that is a part of human security as well will meet its relevance. By having the strong value of local, people are easier to define their life with the most suitable way. It is in accordance with the perspective of food security explaining that utilization, affordability and power of access should be attached. Those requirements here also should not be known as general understanding. People with different culture, habit and geographical situations may have contrasting opinion to define what power of access is and how to determine whether they are affordable enough to utilize the resource. Thus, the deeply understanding and awareness of the local is very important since according to Ife (Ife Jim & Frank Tesoriero, p. 526), recent community development processes should deal with the particular context and it cannot be understood as an universal meaning.

## **5. Conclusion**

The understanding of local, finally becomes very relevant in effort of developing a human security. Up to this point, the idea of modernity had ended the possibility of thought of diversity. The main principals of agriculture were forced to internalize the myths of monoculture, yet in fact it did not meet the significant change, in term of prosperity. Society was placed in a distance with the local, the source of their creativity as human. Meanwhile, the diversity may growth multiple alternative of solution, could be utilized for various life problem as well. Furthermore, the awareness of diversity also stimulate the deep feeling of appreciation, the spirit of collectiveness

and the willingness to share each other. In the context of natural balancing, the local knowledge of diversity may fit with the interest of natural process of life and life preserve. Hence, it is very important to include the natural and environment interest consideration. It contributes to reveal the exploitation acts ever been forced before. As we know that modern development generalizing in almost all regions has increasingly arisen the greedy, in which it precisely ignores the other human rights. For some cases, the impact of this condition goes to not only the natural damage but also social conflict base on natural resources seizure.

Concerning to an effort to recognize and appreciate life choices, Molo's people at least have shown that growing up the local as an alternative ways is obviously important to be owned. Based on history facts, they ever been survive in sufficient input since they keep holding their local. By maintaining the ritual, great harvests are successfully gained. It, of course does not understood as magical phenomena and far away from the rational explanation. Those rituals, however, are significant to be a cultural control and drives people to be fairer to the nature, to all aspects of creatures. When they places a nature as an equal element, they will not treat a nature exploitatively. Besides, the matter of diversity, shown by *salome* is also inserted as important note which sustainability in forming human security may starts from the awareness of diversity.

Once again, *salome* can be said as a critical message saying that the local recognition means a great appreciation for the possibility of diversity. It is then realized as the way to eliminate the shortage, the conflict, and finally the insecurity itself. Thus, the basic strength to sustain the human security could be gained by returning back to the local, to the diversity.

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