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Capacity of Local Food Institutions in Realizing Sustainable Food Security

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Abstract: This research was conducted in Fenalisela Sub-District, Buru Regency, to analyze the capacity of local food institutions in coastal and mountain communities in realizing food security. The capacity of local food institutions in this study was analyzed based on the sociological and ecological characteristics of the communities through a qualitative research approach conducted during May-July 2020. The results show that there are differences in the institutions capacity of local food that both communities have in realizing the sustainability of food security. The capacity of coastal community institutions is relatively stronger than the capacity of mountain community institutions in realizing sustainable food security. Differences in local food institutional capacity are influenced by the sociological and ecological characteristics of the community. Judging by the sociological aspect, the factor that causes the difference in capacity is because the process of evolution of coastal community institutions has been supported by three pillars of the institution namely regulative, normative, cultural-cognitive. While co-evolution institutional mountain society tends to be supported only by two pillars, namely regulative and normative pillars. Meanwhile, the cultural-cognitive pillars are less developed in the process of institutional development of mountain communities.

Keywords: Coastal Community, Food Security, Institutions Capacity, Local Institutions, Livelihood, Mountain Community

1. INTRODUCTION

Food is the most important basic human need. Its fulfillment becomes part of each individual's human rights (Suryana, 2014). In Indonesia, the fulfillment of food needs for all people is a moral, social, and legal obligation, including the human rights of every Indonesian. The Food Law mandates that the government and the community realize food security for all Indonesians. The Food Security Council (2015) revealed that although national food security in 2015-2020 showed better conditions at the national level, at the household level, the food security conditions of some communities are still weak (Badan Ketahanan Pangan, 2015).

This condition is evidenced by a large number of food-prone populations and toddlers suffering from malnutrition. In 2014 the number of people consuming less than 90% of the recommended consumption amounted to 52.3 million people and 15.4 million people were considered very

vulnerable because the consumption rate was less than 70%. Meanwhile, the number of toddlers suffering from malnutrition in 2012 totalled 5.02 million people and increased to 5.12 million in 2015. The number of poor and flood-prone people is expected to increase in recent years which has implications for the increase in the prices of necessities (Kementrian Kesehatan RI, 2015).

The problems faced in trying to realize food security have a broad and diverse dimension (Purwaningsih, 2008). Food security issues can be reviewed from social, economic, cultural, political and ecological dimensions. If food security is seen as a system, then food security problems can be reviewed from subsystems of supplies, sub-distribution systems and sub-consumption systems. Also, food security issues can be reviewed from aspects of management that are related to the effectiveness of the implementation of planning functions, implementation, supervision, control and coordination of various policies and programs (Mujiyadi, 2012). Given the wide dimensions of the problems faced in trying to realize food security, this research is focused on the dynamics of food institutions empowerment at the community and village level.

Efforts to understand the condition of food security in a society, require adequate information and knowledge about institutions related to food security in that community (Rachmat et al., 2016). In general, the problem encountered in the local institution's aspect is the low capacity of the institution in responding to changes coming from within and (especially) from outside the community. This condition left the institution unable to thrive and even suffer destruction (Mayrowani & Ashari, 2016). The underlying assumption of this question is that each community has relatively different and diverse conditions and character of social systems and ecological systems. The social and ecological conditions and characters that exist in a community can be identified by mapping the conditions of livelihood assets in that community. The differences in social and ecological characteristics found in coastal and mountain farming communities are expected to affect food security conditions and the shape and institutions character that grows and develops in both communities (Hallatu et al., 2019).

Food security conditions in a region have multidimensional properties, determined by various ecological, social, economic, and cultural factors of society [9]. In the case of developing countries, the cause of the onset of food insecurity in a community is due to a lack of adequate food institutions (“Revital. Kelembagaan Untuk Percepatan Pembang. Sekt. Pertan. Dalam Oton. Drh.,” 2017). This condition ultimately has implications for the need for a deep understanding of the institution's role of community food in realizing food security in the countryside.

Referring to the entire description above, it is considered necessary to examine more deeply the institution's dynamics in communities with diverse social, cultural, economic, political, and ecological characteristics to realize the food security of rural communities. Related to this study, the authors will conduct a case study on the institution's dynamics of the farmer community in realizing food security in Wamlana Village and Waireman Village, Fenalisela Sub-District, Buru Regency, Maluku Province.

The author considers that both locations are highly relevant to be case study sites, especially since the two villages have different characteristics both socially, culturally, economically, ecologically, and politically. Wamlana village is a reflection of the coastal communities in Buru Regency where the livelihoods of the population depend not only on agricultural resources but also on marine resources. Waereman Village, meanwhile, is more reflective of the mountainous communities that rely on their lives in the agricultural and plantation sectors. With these characteristic differences, it is

expected to be obtained more diverse, specific, and unique information about the institution's dynamics of the community to realize food security in the countryside. Ultimately the subject of this study is "how the institutions capacity of coastal and mountain communities' food in realizing sustainable food security based on the diversity of sociological and ecological aspects".

2. LITERATURE REVIEW

Community institutions are defined as a set of all norms of all levels that revolve around basic needs in people's lives (Davidson & Goldberg, 2019). Based on that definition, the basic function of institutions existence is to regulate and meet the needs of the Community (Bin Tahir & Umanailo, 2019; Fraering & Minor, 2013). There are four institutional functions, namely; (1) to meet basic human needs, (2) guide community members how to behave and behave in the face of problems especially in meeting the needs of the community, (3) maintain the integrity of the community, with the guidelines received together then the unity in the community can be maintained, and (4) give the community a grip on social control (Tiwari & Joshi, 2015).

Institutions are other than classified based on the diversity of people's needs, namely covering the public sector, participatory sector, and the private sector. Public sector institutions at the local level include local administration and government with bureaucracy and political organizations as a form of the state organization. Participatory sector institutions include institutions that are grown and resurrected by the community voluntarily, such as non-governmental institutions (NGOs). While the private sector includes private institutions that are oriented towards efforts to make a profit with it in the areas of services, trade, and industry (Swanson et al., 2015).

Nasdian (Campbell et al., 2014; Umanailo, 2019) further examined "the study of sub-district strengthening from the institutions perspective", which in examining aspects of institutions change Obscenity, Nasdian combines Carney and Gedajlevic "institutions and organization co-evolution" theory framework (Sine & David, 2003)[16] with Scott's (Mohr & White, 2008) approach to the three pillars of institutions and organizational support. Where is the basis of consideration the use of the theoretical framework and approach is to remember that the social and cultural structure of Indonesian society is compound and diverse? See also in Table 1.

Tabel 1. Three Pillars of Institutions

Principal Dimensions	Regulative	Normative	Cultural-Cognitive
Basis of order	Regulative rules	Binding expectations	Constitutive schema
Basis of order	Regulative rules	Binding expectations	Constitutive schema
Mechanisms	Coercive	Normative	Mimetic
Logic	Instrumentality	Appropriateness	Orthodoxy
Indicator	Rules	Certification	Common beliefs
	Laws	Accreditation	Shared logic of actions
	Sanctions		Ishomorfism
Affect	Fear	Shame/honor	Certainty/Confusion
	Guilt/Innocence		
Basis of	Legally	Morally	Comprehensible

legitimacy	sanctioned	governed	Recognizable Culturally supported

Source: Scoot, W. Richard (2008)

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Some of the findings of the Nasdian study (Sofyani et al., 2018) include: (1) the reality of the development of sub-district institutions during the old Order's reign supported by regulative and normative pillars based on the nonlocality of certain political party alliances with the foundation of nationalism. While during the reign of the New Order the institutions sub-district was supported by regulative and normative pillars based on a single monoclonality with a foundation of development (developmentalism). Where in that reality, sub-district institutions take place effectively (in quantitative measures of economics), but almost no "space" is created for the aspirations and participation of local communities (in qualitative-sociological measures). The next change in the reign of the reform era, there was a co-evolution in the sub-district social institutions which refers to the paradigm of decentralization, namely creating a "space" to capture local peculiarities, causing the adaptation and response of each region to be different and diverse, (2) The results of the study of the pillars of institutions support (regulative, normative, cultural-cognitive) sub-districts in some regions of Indonesia found the facts that the sub-district institutions supported by the three pillars are mentioned continuously (and especially) supported by cultural-cognitive pillars, it is expected to strengthen the process of institutionalizing sub-districts into effective sub-district institutions.

Food security as a translation of food security has been widely known in world food forums such as FAO. As an important turning point for evaluation tools in food policy, the concept of food security undergoes many changes according to social, economic, and political conditions. In the 1970s, aspects of food availability were a major concern in food security, but starting in the 1980s, switched to food access at the household and individual level. Then entering the 1990s, the concept of food security began to incorporate aspects of environmental sustainability (Béné et al., 2016).

Food Security defines food security as a condition of food fulfillment for households reflected by the availability of sufficient food, both quantity, and quality, safe, equitable, and affordable. Food security can be achieved when a solid national food agency system has been established, i.e. everything related to the structure and process of setting up, coaching, and or monitoring activities or processes of production, distribution, and consumption (Suharyanto, 2011).

Dharmawan and Kinseng (Dharmawan Krisna & Suhardianto, 2016) stated that in academic discourse there are three interchangeable food security concepts, namely; (1) food security, (2) food independence, and (3) food sovereignty. The concept of food security is related to several derivative concepts, namely food self-reliance which is defined as the capacity of a region to meet its food needs in self-sufficiency. While the concept of food sovereignty points to food independence also involves some additional variables in the field of socio-production and socio-political of a food system in a region. Thus, the concept of food security shows a different situation. Where the concept of food security seems to place food independence and sovereignty as the second priority.

Based on the overall description above, it can be concluded that the concept and dimensions of food security are broad and complex so that the choice of policies and programs to be taken to solve food problems in a region, depending on the social, economic, cultural, political and ecological conditions and characteristics that exist in the region. It also means that there is a diversity of potential and food problems, between one region and another. So that food security policies and programs to be drafted,

cannot be uniformized for the entire region but must be based on diversity and at the same time the uniqueness of the potential and food problems that exist in each region. This consideration becomes more relevant given that the Nation of Indonesia is a nation that has a high level of diversity from various aspects of life (social, economic, cultural, political, and ecological).

One approach that can be used to understand and map food problems and poverty as a whole and integrated, according to Witoro (Kurniawan et al., 2020) is to combine a sustainable livelihood framework with the concept of entitlement. This framework describes people as individuals and groups, is the driver of various assets and policies to meet the needs of life and address various problems and threats, to achieve a sustainable livelihood. Chamber and Conway (Serrat & Serrat, 2017), defined sustainable livelihoods as: " a livelihood that includes ability and proficiency, assets (deposits, resources, claims and access) and activities needed as a means to live, and livelihood is said to be sustainable if it can overcome and improve itself from pressures and disasters, maintain and improve skills and assets, and provide sustainable livelihoods for the next generation, and which contributes to other livelihoods, at the local and global level in the short and long term."

There are five sources of life owned by each individual or higher social unit to develop their life, namely: (1) humane capital, which is human-owned capital that includes knowledge, skills, manpower for work and health, (2) social capital, is the social wealth that society has such as networking, membership of groups, relationships based on trust, exchange of rights that encourage to co-operate and also reduce transaction costs, as well as being the basis of an informal social safety net system, (3) natural capital is the supply of natural resources such as land, water, air, forests, protection against erosion, biodiversity and so on, (4) physical capital is the basic infrastructure of roads, irrigation channels, means of communication, sanitation and adequate water supplies, access to communication, and so on, (5) financial capital is the financial resources used by society to achieve its life goals such as cash, supplies and regular money circulation (Serrat & Serrat, 2017).

3. METHOD

This research was conducted in Fenalisela Sub-District, Buru Regency, Maluku Province with two selected villages namely Wamlana Village and Waereman Village. The selection of this research site takes into account the characteristics of the coastal and coastal communities. This research was conducted from May to July 2020. This study uses a constructivist paradigm with this type of qualitative research through a case study approach (Prihatsanti et al., 2018).

This research data source consists of two types of data groups, namely secondary data and primary data. Secondary data in the form of statistical data sourced from Village Monograph, BPS Buru Regency, BPMD Buru Regency, and Buru District Social Service including legislation and policies and other documents relevant to the research objectives. Meanwhile, primary data comes from direct-to-field observations and in-depth interviews. Overall the data obtained is then qualitatively analyzed. Referring to Creswell's opinion (Creswell, 2016), qualitative data analysis is an ongoing, repetitive, and continuous effort. The data analysis in this study took place in conjunction with the data collection process, including three paths, namely data reduction, data presentation, and conclusion drawing.

4. RESULT

The results show that there are differences in the capacity of local food institutions that both communities have in realizing the sustainability of food security. The capacity of coastal community institutions is relatively stronger than the capacity of mountain community institutions in realizing sustainable food security. Differences in local food institutional capacity are influenced by the sociological and ecological characteristics of the community. Judging by the sociological aspect, the factor that causes the difference in capacity is because the process of evolution of coastal community institutions has been supported by three pillars of the institution namely regulative, normative, cultural-cognitive. While co-evolution institutional mountain society tends to be supported only by two pillars, namely regulative and normative pillars. Meanwhile, the cultural-cognitive pillars are less developed in the process of institutional development of mountain communities.

The above conditions are mainly reflected in the pattern of social relations between institutions and actors in accessing and utilizing life resources based on gotong royong activities, synergy, and spirit of gotong royong. So the economic system of coastal communities tends to lead to a *gotong royong* economic system that allows synergy between various stakeholders. As for the case of mountain communities, it shows that food process and security are far from the conditions created by the food security of rural agricultural communities. This condition is mainly reflected in the pattern of social relations between institutions and actors in accessing and utilizing life resources that are still not based on *gotong royong* activities, synergy, and spirit of gotong royong. Thus, the economic system of mountain communities tends to be weak in realizing people's food security. This shows that there are differences in the institutional capacity of food in both communities in realizing food security. The institutional capacity of food owned by coastal communities in addressing food security tends to be strong and leads to people's food sovereignty. While in the case of mountain communities, the institutional capacity of food shows less robustness.

Table 2. Factors Affecting the Food Security of Coastal and Mountain Communities

The factors Affect Food Security Communities	Coastal Communities	Mountain Communities
Life resources	Relatively stronger in human capital, social capital, physical capital and financial capital	Relatively stronger in natural capital
Patterns of social relations between stakeholders	Tends to lead to a pattern of cooperation, *gotong-royong* and synergy	Tends to lead to a pattern of cooperation, *gotong-royong* and synergy
Vulnerability level or ability to overcome change & pressure	The relatively stronger adaptive mechanism	Relatively more vulnerable (coping mechanism)
Food institutions structure & development process (local & intervention)	Supported by three institutions pillars (regulative, normative and	It tends to be supported only by regulative and

	cultural-cognitive) continuously	normative institutions pillars.
Related policy processes & implementations of food security	Relatively well-executed and successful	Relatively unable to perform properly and less successful

Source: field data processed, 2020

Based on the above explanation, it is known that there are differences in the characteristics of food institutions owned by both communities in realizing food security. These differences can be seen various factors, namely: (1) the condition of human capital (human capital, social capital, natural capital, physical capital, and financial capital) owned by the community, (2) the pattern of social relations between stakeholders in accessing (rights patterns) and utilizing the life resources that exist in the community. , (3) The level of vulnerability or ability of such communities to respond to changes caused by shock, trend, and seasonal pressures, (4) the structure and development process of food institutions (local & interventions) that exist in those communities, and (5) the processing and implementation of policies related to food security in those communities (Table 2).

The institutional capacity of community food in realizing food security has implications or impacts the food security conditions of both communities. While the condition of community food security as a result of the process and dynamics can be identified from the following aspects: (1) Socio-cultural; namely the process of strengthening institutional capacity related to food security, (2) economics; namely the increase in household economic income, (3) Health; namely adequate food needs and affordable health care, (4) Politics; namely the achievement of the process of institutional empowerment of community food security leading to the condition of community food sovereignty, (5) Ecology; namely, the institutional empowerment of food security has been such that it pays attention to the aspects of sustainable resource utilization.

In the socio-cultural aspect, the condition of community food security is related to a condition in which the community can participate in the process of institutional development of the community. The results showed that the participation rate of coastal communities in the institutional development process is relatively higher when compared to mountain communities. This condition is reflected in the level of community involvement in efforts to realize food security implemented in both communities. Based on the observations, if reviewed from the solidarity and spirit aspect of the spirit of the gotong-royong soul, then the condition of coastal communities is relatively better when compared to mountain communities (Table 3).

Table 3. Socio-cultural Characteristics of Coastal and Mountain Communities

Socio-cultural characteristics	
Mountain Communities	**Coastal communities**
Relatively weak kinship	Relatively strong kinship
Social solidarity is relatively weak	Social solidarity is relatively strong
The spirit of gotong royong is relatively weak	The spirit of gotong royong is relatively strong
The participation rate of citizens in	The rate of citizen participation in

development programs is relatively low	development programs is relatively high
Religious and cultural values are less internalized and institutionalize people's lives	Internalized and institutionalized religious and cultural values in people's lives
Local institutional capacity relatively weak	Local institutional capacity is relatively strong
The institutional capacity of government services in rural areas is relatively weak	The institutional capacity of government services in rural areas is relatively strong
The network of cooperation between stakeholders is relatively weak	The network of cooperation between stakeholders is relatively strong

Source: processed field data, 2020

In economic aspects, in general, the economic condition of coastal communities in Wamalana Village is relatively better when compared to the economic condition of mountain communities in Waereman Village. In this study, the economic aspect was identified as the condition of the increase in household income of the community. This condition for example is reflected in the difference in the percentage of the number of poor households in both communities. Based on information from the Basic Household Data issued by the Social Office, Buru District 2019 in Wamlana Village, a total of 56 households are classified as poor. As for the case of the mountain community in Waereman Village, it is known that 102 households are classified as poor.

In terms of health, this study identifies a sufficient level of food needs and affordable health services. Related to communities in the two research sites, in general, the level of food expenditure of mountain communities is relatively higher when compared to mountain communities. Based on household survey data conducted by Buru District Social Office in 2019, it is known that the level of coastal household food expenditure, as much as 69.5% of which is above Rp 200,000 – Rp > 400,000. The condition is relatively higher when compared to the level of food expenditure of mountain communities, where as much as 67% of them are still in the range of Rp > 50,000 – Rp. 400,000.

Table 4. Poor Household Food Expenditure Rate (RT) in Coastal and Mountain Communities, 2019

Level Expenses (IDR)	Mountain Communities	Coastal Communities
<, = 50.000	16 %	0,5 %
> 50.000 –	20 %	3,0 %

100.000			
> 100.000 – 200.000		28 %	27,0 %
> 200.000 – 400.000		19 %	60,0 %
> 400.000		17 %	9,5 %

Source: Buru Regency Statistics Center, 2019

Meanwhile, when viewed from food security conditions measured based on indicators of food supply and ownership of money/goods that can be exchanged for food, then relatively poor farmers' household food security conditions in coastal communities are stronger when compared to poor farmer households in mountain communities. Based on the data in Table 4, it is known that the percentage of poor households who do not have a week's supply in mountain communities is greater when compared to coastal communities. Similarly, if further identified, from poor households who do not have the basic food supply, it turns out that the percentage who do not have money/goods that can be exchanged for groceries in mountain communities is greater when compared to coastal communities.

Table 5. Indicator of Poor Household Food Security in Coastal and Mountain Communities, 2019.

Indicators Food Security	Mountain Communities	Coastal communities
Availability of groceries for the week ahead	36,7%	49,7%
Ownership of money or goods redeemable for groceries	3,0%	33,3%

Source: Buru Regency Statistics Center, 2019

5. DISCUSSION

As explained above, the institutional capacity of coastal communities in addressing food security tends to be strong and leads to people's food sovereignty. While in the case of mountain communities, the institutional capacity of food shows less robustness. Differences in the capacity of local food agencies in both communities are known to affect the sustainability of the community's food security. The high capacity of coastal community institutions has succeeded in realizing sustainable food security (Hentihu et al., 2020). It is related to the sociological and ecological characteristics of society. This condition is reflected in the pattern of social relations between institutions and actors in accessing and utilizing resources. Coastal communities in this context are considered successful, where through *gotong royong* and synergy between communities, food security is successfully realized. As for the case of the mountain community, it shows the opposite condition. This is reflected in the pattern of social relations between institutions and actors in accessing and utilizing life resources that are still not based on the synergy of society collectively.

It can be explained that differences in the sociological and ecological characteristics of coastal and mountain communities lead to differences in the institutional capacity of existing food security. Judging from the sociological aspect, the factor that causes the difference in capacity is due to the

process of institutional co-evolution supported by three institutional pillars (regulative, normative, cultural-cognitive). The strong institutional capacity of food relatively successfully develops food security for the continuation of community life.

Also, the institutional capacity of local food owned by the community is seen from the pattern of adaptation developed by both communities to overcome food insecurity. Tending to local food institutions owned by strong communities, the pattern of adaptation developed tends to be an adaptive mechanism by strengthening its life sources through building a sustainable economic institution based on the value of *gotong royong*. Conversely, if the institutional capacity of food security is low or weak, the pattern of adaptation developed tends to be short-term (coping mechanism) mainly aimed at accessing food, by relying on existing natural resources.

Related to the relationship between local food institutions and the food security of rural communities, the results of this study can at least be put forward a proposition that: a rural community where the process of change and the development of food security institutional is supported by three institutional pillars (regulative, normative, cultural- cognitive) continuum, then will relatively show stronger community food security conditions when compared to rural farming communities where the process of change and institutional development of food security is supported only by two institutional pillars only (regulative and normative).

The above proposition is in no way intended to generalize because this research is not intended for verification of a theory or hypothesis, but rather to explain a social reality that is within a certain and limited scope of space and time. So it is certain that the facts and social realities that were captured and explained by the researchers will eventually also be relative and limited.

6. CONCLUSION

Differences in the sociological and ecological characteristics of coastal and mountain communities led to differences in the institutional characteristics of existing food security. The difference lies mainly in institutional capacity, where the institutional capacity of coastal community food is relatively stronger than the institutional capacity of mountain communities. Judging from the sociological aspect, the factor that causes the capacity difference is because the process of evolution alongside coastal community food institutions is supported by three institutional pillars namely, regulative, normative, and cultural-cognitive. While in the process of co-evolution of food institutions mountain communities tend to be supported only by two pillars, namely regulative and normative pillars.

Meanwhile, cultural-cognitive pillars are less developed due to the lack of development by the government. This condition is what causes the coastal community food institutions in Wamlana Village to be relatively more effective when compared to the food institutions of mountain communities in Waireman Village in carrying out their functions and role in realizing the food security of rural communities. Differences in the institutional characteristics of food security in both communities are also seen from the adaptation patterns developed by both farming communities in addressing the problem of food insecurity. The pattern of adaptation developed by coastal communities in addressing food insecurity tends to be an adaptive mechanism, namely by strengthening the sources of life through building sustainable economic institutions based on the value of *gotong royong*. While in the case of mountain communities, adaptation patterns developed

to address the problem of food insecurity tend to be short-term (coping mechanism) mainly aimed at accessing food directly, by depending on existing natural resources.

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