

Research Article

Local Potential Management for Poverty Alleviation in Maluku

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Abstract.

Poverty, as a social problem, has a significant impact on human life. Therefore, various theories have been produced for poverty alleviation, followed by various policies. It is carried out by the governments of sovereign countries, organizations, families, and personal efforts. Nevertheless, poverty still exists and even shows fluctuating numbers, as if poverty cannot be eradicated from the lives of humanity. The Central Bureau of Statistics shows that Indonesia's population in March 2023 reached 280.73 million people with a poverty rate of 9.36% or 29.9 million people, above the average poor population of the world community. In Maluku, the poverty rate was 16.42% in September 2023, which represents 301.61 thousand people. It is an increase from the previous year, which places the poverty of the Maluku people above the average of the world's poor and the average of the poor in Indonesia. Through research with a unique sociological approach to system theory by Talcott Parsons with his AGIL, it was found that in rural communities, especially in sago-producing countries, poverty can be alleviated not in a moment but sustainably with the quality of life of the community and the quality of the environment that constantly increases. Through qualitative research conducted, it was found that managing and cultivating sago regularly will have an impact on increasing community income, the emergence of new water sources resulting in the emergence of many aquatic animals, the opening of various business lands, the natural environment becomes cool and fertile, and various other benefits. In this way, poverty can be erased in sago-producing communities, with the quality of community life and the environment continuing to improve.

Keywords: local potential, poverty alleviation, Maluku

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1. Introduction

Poverty is still a problem around the world. Lack of access to services in education or health, poor connectivity, remoteness, and socio-economic exclusion can often lead to chronic diseases of poverty. The most enormous poverty among households is chronic poverty (77%) [1]. Indonesia is a developing country that has good economic growth but, at the same time, has a higher poverty rate. Indonesia's central bank reports that some countries are experiencing a surge in growth, but the population is still poor, including



Indonesia. In this country, the voice of people with low incomes is completely ignored; for example, in politics, people with low incomes are powerless and have no authority to help themselves. If there is an economic shock in a country, people with low incomes will be the victims. It is like the world intimidates the poor people. In fact, the poor pay more than the rich, but the rich get more than the poor. One word to say is “inequality.” Poverty in Indonesia, as well as in the world, is hereditary. When the parents of a low-income family have a son or daughter, they will also live in poverty, just like their parents [2].

The latest World Bank data in 2015 shows that there are still around 900 million people (12.8% of the world’s population) in the world’s low category below the international poverty line [3]. In Indonesia, the poverty profile is relatively strong and is a national problem, as is the gap between rich and poor. Poverty in a country is a reflection of the welfare level of its population. The programs, policies, and plans carried out aim to reduce the number of underprivileged people. In Indonesia, poverty alleviation has been carried out as mandated in the Constitution, stipulating the state’s obligation to serve the underprivileged and abandoned children. The government continues its efforts to alleviate poverty by implementing the Sustainable Development Goals (SDGs), one of which is to end all forms of poverty in all regions from 2015 to 2030. The highest percentage of the underprivileged population in 2015 was concentrated in eastern Indonesia, such as Papua, West Papua, East Nusa Tenggara, Maluku, and Gorontalo [4]. Data from the Central Bureau of Statistics (BPS) shows that the poverty rate in Maluku in March 2023 was 16.42% or as many as 301.61 thousand people/souls from the total population of Maluku of 1,920,462 people in the same year 2023. It is compared to the poverty rate in Indonesia in March 2023 of 9.36% or 25.90 million people from the total population of Indonesia at that time of 278.69 million people. Thus, the average number of poor people in Maluku is more significant by 7.60% than the average number of poor people in Indonesia, placing Maluku Province as the fourth poorest province after Papua Province, West Papua Province, and East Nusa Tenggara Province.

Poverty is a global global social hazard at different levels; no country in the universe is immune from poverty. For this reason, all countries agree that poverty must and can be overcome by first knowing its causes [5]. Poverty is one of the social problems that affect various fields of human life. It is characterized by deprivation, inability, backwardness, ignorance, and various other social problems [6]. Experts say that education is the most fundamental cause of poverty in the United States among women and minorities [7]. Poverty can lead to different views on values and morals. Thus, poverty is identified as a

state of suffering experienced by humanity or as one of the social problems concerning human values [8].

The question is, why are the people of Maluku poor and the fourth poorest? Maluku's local potential is very abundant in natural resources both at sea, on land, and in the soil. The sea in Maluku is vibrant and is filled with various types of fish, squid, shrimp, and others. Data by BPS shows that marine products caught from the sea in Maluku in 2020 amounted to 445,577 tons, in 2021 amounted to 547,463 tons, and in 2022 amounted to 518,886 tons. The Indonesian Minister of Maritime Affairs and Fisheries stated that 'the potential of marine products from Maluku in zone 9 reached 3.9 million tons with a value of 7,291,989,900 USD (Antara - Makassar, February 6, 2022). This amount is more significant than that produced by other regions in Indonesia. Also, the data is only taken from fishing ports, not counting those that are not recorded because foreign companies and Indonesian companies steal them, as well as those caught by traditional fishermen [9]. From the marine products of Maluku, Indonesia is called the world's fish barn. The results mentioned above do not include squid, shrimp, pearls, sea cucumbers, and others, which are consumed by the world community, as well as various types of marine fish [10].

Maluku's natural resources on land include a variety of animals, including a variety of unprotected and protected birds that are of high value [11]. Various plants in the form of wood have been cultivated so far, as well as various types of plants, rivers, and tributaries, with various results that can be obtained from them. In addition to natural resources, Maluku has cultural values for poverty alleviation [12]. Maluku's abundant products have been utilized by the State of Indonesia [13]. One proof is the cooperation agreement with Japan called *the Banda Sea Agreement*. On the Japanese side, the BSA provides benefits in maintaining domestic protein consumption through the supply of tuna from Indonesia. This arrangement brought about 40,000 MT of tuna from the Banda Sea to Japan. During the same period, Indonesia earned about US\$20 million to support the state budget [14].

Through the sociological theory approach, especially the system theory by Talcott Parsons, it can be seen that managing and cultivating local potential will have an impact on increasing community income [15]. One of the local potentials is Sago, where the opening of various business lands, the natural environment becomes cool and fertile, and various social benefits, not for a moment but over a long and continuous period [16] Indonesia has an area of 5.5 million ha of sago trees spread across Papua, Maluku Islands, Sulawesi, Kalimantan, Sumatra, and Java. Sago contains carbohydrates that can be processed into sugar and bioethanol so that it has the potential to achieve

food and energy security for the nation's future [17]. Indonesia is the largest producer of sago starch in the world, producing 585,093 tons per year [18]. The current reality is that sago land continues to decrease because the community has changed it for plantation activities, and there needs to be a better government policy that uses sago land as a transmigration project [19]. Through this paper, it is hoped that there will be social awareness of the Maluku community, especially the peasant community who owns and produces Sago, to know and understand that Sago has enormous benefits for poverty alleviation and improving community welfare. In addition, with this paper, it is hoped that the government will no longer use sago lands for the benefit of national projects because the impact is very detrimental to local communities, especially sago-producing peasant communities. Therefore, the purpose of this research is to analyze the management of potential local sources, namely Sago, in poverty alleviation in Maluku.

2. Methods

This research is an island ethnographic study. Data were collected through observation, interviews, and literature study so that complete and accurate data was produced and analyzed so that this article could be written. Research activities were conducted in West Seram Regency in two Sago-producing Negeri, namely in Negeri Lohia Tala, where the ancestral domain was originally a sago plantation but has become a transmigrant site, and Negeri Lumoli, whose area has reduced sago land because it is used for plantation field.

Key informants in this research are elders in the Lohia Tala communities who know and experience the situation of the sago lands before the presence of transmigrants, the situation of the transmigrant project implementation process, and the situation after the presence of transmigrants on the sago lands. Meanwhile, in Negeri Lumoli, the key informants are elders who know the situation of Negeri Lumoli's sago lands before and after they were utilized as plantation lands, which were determined through the snowballing method.

In this study, the interview guidelines focused on the indicators determined in Table 1.

Literature research was also conducted as listed in the literature list; it meets the expectations for proper data analysis and is responsible for the level of accuracy. According to Miles and Huberman, the data analysis technique in this study used the interactive data analysis model, as shown in Table 1.

TABLE 1: Research Focus and Indicators.

Focus	Indicator	Data Methods	Collection
Sago fields before being used as transmigrant land	Sago land area The material inside: - Tributaries - Animals in tributaries - Utilization. 3. How many sago trunks per hectare 4. How many sago palms are ready to be cut from each sago eye ? 5. Period from cutting one tree to another at each sago eye. 6. Age of Sago until ready to cut 7. Average yield of sago flour from each tree	Interview, observation, and documentation	
Cost to clear the sago field	Power Money	Interview, observation, and documentation	
How to process Sago into sago starch, labor, and processing costs	Materials/equipment used Labor Cost Time	Interview, observation, and documentation	
The need for Sago	To eat For sale and sale value	Interview, observation, and documentation	
Cultivating Sago	Process/procedure Development that occurs from saplings to clumps	Interview, observation, and documentation	
Benefits of Sago besides sago flour	Leaves, fronds, bark, pith, and roots	Interview, observation, and documentation	
Materials and benefits from sago fields	Tributaries Types of aquatic animals and their benefits	Interview, observation, and documentation	
Sago fields after they become: Transmigrant land Plantation land	Start time of sago land change to transmigrant land Losses experienced Benefits obtained	Interview, observation, and documentation	
Social relationships built with transmigrants	Positive in form Negative in form Miscellaneous	Interview, observation, and documentation	

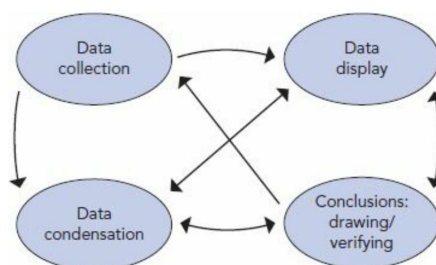


Figure 1: Interactive Model.

3. Results and Discussion

The causes of poverty are community isolation, natural environment, economic structure, social norms, and cultural environment. The five causes of poverty are individual deprivation, belief systems and culture, political-economic distortions, geographical differences, and cumulative and cyclical interdependencies [20]. Research in Nigeria

further attributes the factors that cause poverty to unemployment, corruption, non-diversification of the economy, inequality, laziness, and a poor education system [21]. Meanwhile, in Mexico, the direct variables that cause chronic poverty are socio-economic and demographic problems [22]. There is also research conducted in Ambon City that the causes of poverty in internal factors are cultural and structural, including the number of family members and household headship. Poverty status and external factors include geographical problems, distance to the city center, sanitation status, and misuse of government policies regarding rice for poor programs [23]. Other experts reveal that the factors that cause poverty are the influence of cultural values (cultural poverty), the limited natural resources available (natural poverty), and the low touch of services from the government (structural poverty) [24]. In addition, long-term isolation is a root cause of community poverty [25].

The world's sago forest and cultivation area is estimated at two million hectares, and an estimated 50% of this area is in Indonesia. Papua is one of the provinces in Indonesia with the largest and even the broadest sago potential worldwide [26]. Most rural landscapes in Maluku are still dominated by rich natural forests, except for transmigration target areas, coastal lowlands deforested by commercial logging, and other developed areas (e.g., plantations) [27]. Sago, as the staple food of the Moluccan people, can be processed into various types of folk food and elite consumption. At every traditional event that is carried out accompanied by a meal, there is nothing that does not serve food made from sago-based ingredients. Therefore, Sago can be called the identity of the Moluccan people. People in sago-producing areas manage sago starch bases to become papeda as a staple food. Without eating papeda at mealtimes, any food that enters the body is still considered incomplete, so there must be papeda, whether in the form of cold papeda or papeda that is still hot. Sago flour can be processed into traditional foods, various types of cakes, and into noodles called sago noodles. Sago is used as an auxiliary material in various industries such as the textile industry, cosmetics industry, pharmaceuticals, and pesticides, as well as an adhesive material in the paper and plywood industries, so its selling value is getting higher.

Sago-producing communities in Maluku recognize five types of Sago: Sago tuni, sago ihur, sago makanaru, Sago duri rattan, and sago molat. Data on the Area and Production of Sago Plantation Crops in 2017 are shown in Table 2.

The loss of the sago area is followed by the loss of income from Sago and the loss of various natural resources with various other benefits that other plants cannot replace.

In every sago tree, all parts can be utilized for human benefit (Titaley, 2018: 199-201), with its development explained as follows:

TABLE 2: Area and Production of Sago Plantation Crops 2017.

District/City	Area and Production of Smallholder Plantation Crops Sago Plantation		
	Area (Ha)	Number of Farmers (HH)	Production (Ton)
	2017	2017	2017
West Southeast Maluku	27.70	126.00	4.90
Southeast Maluku	13.80	52.00	2.70
Central Maluku	175.80	1158.00	30.40
Buru	7.40	6.00	0.60
Aru Islands	500.00	1115.00	45.70
West Seram	229.70	614.00	40.40
East Seram	34723.60	5273.00	5837.30
Southwest Maluku	36.00	116.00	5.20
South Buru	8.00	34.00	-
Ambon	19.10	81.00	3.00
Tual	2.10	27.00	0.10
Maluku	35743.20	8602.00	5970.30

Source: Maluku Provincial Agriculture Office (Maluku Province in Figures) Source Url: <https://maluku.bps.go.id/indicator/54/293/1/luas-areal-dan-produksi-tanaman-perkebunan-rakyat-tanaman-sagu.html> Access Time: May 11, 2024, 6:02 am

Sago flour. As the staple food of the Malukan people, especially people in rural areas, sago flour contains many benefits. Through Kompas.com media, it is known that the most nutritional content in Sago is pure carbohydrates. These carbohydrates are classified as macronutrients that are needed by the body in large quantities for energy and brain function. Every 100 grams of Sago contains 86 grams of carbohydrates, 1 gram of fiber, 0.5 grams of protein, 350 calories, 3 milligrams of sodium, 5 milligrams of potassium, 0.2 grams of total fat, and 0.1 grams of fat. Including foods that have calories and are a good source of protein and fiber. In totality, the nutrients in Sago are still relatively complete even though the amount is not much. Sago flour is beneficial for humans of all ages, from infants to adolescents and adults. The benefits of Sago, in general, are (a). As a source of energy, (b). Facilitate digestion, (c). Free radical antidote, (d). Minimizes the risk of heart disease, (e). Supplies resistant starch, which feeds healthy gut bacteria (f). Firms muscles, (g). Prevents blood sugar, (h). Improves body performance when actively moving, (i). Maintains natural body weight (j). Stabilizes blood pressure, (k). Improves digestive system, (l). Prevents the possibility of neural tube defects in pregnant women (m). Protects the digestive system and treats acid reflux (n). Helps bone and joint health and density, (o). Helps keep the body temperature cool.

Sago leaves. The village community uses sago leaves for walls and roofs, hedges, shutters, and doors, tuning (a place to hold patch/sago flour), Thu (a place to store Sago that has been cooked/burned in sago porna or burned in bamboo and has been dried, or other foodstuffs). Benefits of sago leaves for the roof of the house (1). Feels cool inside the house during the day when compared to zinc roofs (2). The life of the roof of a house using sago leaves can reach decades, not affected by salty sea water in coastal areas. Sago leaves produce the largest amount of oxygen compared to other plants, which is useful for (a). Natural human needs, (b). Slowing down the depletion of the ozone layer.

Sago bark (waa) is a primary material that can be used for house walls, firewood, fences, got, bows, and arrows (long), as well as for other needs. Arrows using loeng from sago bark can be used to hunt large animals such as pigs and deer, and other games such as kus-kus. At the base of the sago tree trunk, the waa can reach a thickness of 2.5 cm - 3.5 cm, while at the part close to the crown, only 1 - 2 cm (Louhenapessy, 2010: 39).

Sago fronds can be used as sahani remas (a place to suckle sago eggs to get patih/sago starch), become goti heads and goti feet, basic materials for making bags, water scoops (substitute for dipper) and various other handicraft materials.

The leaf stems (people call them gaba-gaba) can be used as house walls, shutters, ceilings, doors, and fences. They can also be used as a material for the weaving industry, as a rope (hahesi), a timbil (food storage container), and so on as needed.

The remaining sago pith can be used as fodder and soil humus. When the sago juice begins to rot, a fungus called ela mushroom will appear, which can be used as a vegetable that has high nutrition for community consumption,

The roots of the sago tree, in the form of fibrous roots, can be an absorber and reservoir of groundwater. For this reason, in sago clumps, there is always a source of water, which is a result of the functioning of sago roots as water reservoirs.

Sago ela mushroom as a vegetable. The results of research conducted by Barahima et al. (2011) prove that the composition and nutritional content of sago mushrooms are very different from other mushrooms. The nutrients in sago mushrooms per 100 grams of wet weight are as much as 4 (four) grams of protein almost 2 times that of merang mushrooms 2.99, grams of carbohydrates 0, 19, grams of fat in a smaller size than merang mushrooms.

Louhenapessy (2010: 35) explains that the age of Sago until it is ready to cut (ripe for cutting), reaches 11 to 15 years. Furthermore, Louhenapessy explains that each sago clump provides 2 mature trees every 3 years. Louhenapessy's observations in the Bula

and Teluk Tolu areas, in West Seram District, Saparua District, and Namrole, showed that the average number of mature trees in each HA every year was 42 (forty-two) trees. The yield obtained from each tree varies according to the soil class and the size of the tree. Some trees produce 10 (ten) tumang, 15 (fifteen) tumang and some are over 40 (forty) tumang. If the average calculation is that each tumang will contain between 20 and 25 kg of wet flour/starch, then each good tree will contain between 800 and 1,000 kg. Since the flour/starch obtained from each tree varies, Louhenapessy, through his research, took the average that each tree would produce 478 kg of wet flour/starch or 239 dry flour/starch. Key informants explained that for certain trees up to 12 meters high on slightly dry soil can produce up to 60 (sixty) tumang with each tumang weighing approximately 20 kg. The calculation of the profit value of money every year produces IDR 150,570,000 (one hundred and fifty million five hundred and seventy thousand rupiah) from 1 (one) HA of sago area (Titaley, 2018: 201). If the amount of money value obtained from 1 (one) HA of sago land carefully calculated, the profit is very large, not counting the sustainable environment, because each sago land will produce water sources that are very useful for many things.

There are expenses for consumption needs and equipment needs to manage Sago, such as:

Axe (mencadu) is used to cut down sago trees and cut/peel the sago bark (sago cortex) from the pith. The community cannot make axes from local materials but must be purchased from shops/markets. However, on average, each family already has an axe to cut Sago and cut wood for plantations, so there is no need to spend money on an axe for every sago tree cut. One axe can be bought for Rp.125,000 (one hundred and twenty-five thousand rupiah) in Ambon City and is used continuously to cut down many sago trees.

Machetes for site clearance, tree trunk removal, and other activities. On average, all farming families own a machete, so there is no need to spend money to buy a machete for every sago tree felling. One axe can be purchased for Rp.85,000,- (eighty-five thousand rupiah) in Ambon City. It can be used continuously to cut down many sago trees.

Nani is used to pound and smooth the sago pulp. On average, all sago farming communities know how to make nani. The materials consist of bamboo for the nani eye (i.e., the part of the nani that hits directly on the sago pulp), wood for the nani handle, and rattan for binding between the nani handle and the nani eye. Some people also make the nani stalk from bamboo or wood. All materials do not require money.

Sahani remas to stir the ela Sago mixed with water so that the sago flour/starch comes out along with the water containing flour/starch, flowing into the goti to be collected in the goti container. The materials for making sahani remas are sago fronds, and part of the sahani remas is a runut made from coconut runut woven with rope obtained from hahesi or loleba (bamboo skin). The runut serves as a sieve for the Sago flour-mixed water from the sahani remas to be put into the goti, leaving the sago ela as waste from the processing of Sago that has no flour in it anymore, to be disposed of as humus or fodder. All the ingredients do not cost money.

Goti, a container for water mixed with sago flour. The sago flour will settle in the goti, while the water will come out to be discharged through the foot of the goti. Goti consists of 3 (three) parts referred to by the local community as goti head, goti belly and goti legs or tail. The materials for the goti head and goti legs/tail are taken from sago fronds. In contrast, the goti belly is made from the bark of the sago tree trunk (cortex), not from the bark of the newly cut sago tree but from the bark of other trees that have been cut first, so that the bark of the newly cut sago tree will be used to make goti elsewhere when needed. All materials do not require money.

Gagona, and hohate, are tools for drawing water from the water source to be put into the sahani remas to be mixed and stirred together with ela sago in the sahani remas to release sago flour to be poured into the goti. Gagona is made from sago fronds woven into a dipper-like water scoop, while hohate is made from bamboo. Between the gagona and hohate, there is a connecting rope that can be swung to enter the water and pulled with the hohate. All materials do not require money.

Tumang, is a container for wet sago flour taken from goti. The basic material of tumang is woven sago leaves. The size of 1 (one) sago tumang can contain 20 to 25 kg of basic sago flour, adjusted to the size of the tumang. The rope for weaving sago leaves into tumang is obtained from the bark of sapling sago leaves, which can function as a rope. All the materials for making tumang are local, so there is no need to spend money. The community calls the rope taken from the bark of Sago leaves tali hahesi. All materials do not require money.

Walang, a very simple small house, is made to protect people when hitting Sago and for resting and eating. The materials used to make the walang are sago leaves woven into the roof that covers the top and walls of the walang and bamboo or wood or sago leaf stems or branches used as walang poles. All materials do not require money.

Usually from the sago groves, very clear and cool water springs emerge, which can be used for drinking without cooking, let alone after cooking, as well as for various other needs. Freshwater snails (bia), freshwater prawns, freshwater eels (morea) and

freshwater fish will be present in the streams coming out of the sago clumps. Freshwater animals are highly nutritious and very beneficial for human consumption, especially for children, because they contain high protein, carbohydrates, fat, complete amino acids, phosphorus, zinc, iron, magnesium, calcium, retinol (vitamin A), thiamine (vitamin B1), niacin (vitamin B3), vitamin B12, and vitamin E, which are beneficial for human health.

Water from sago groves provides coolness and fertility to the surrounding area and can be utilized for the needs of vegetable and fruit farming, as well as other crop businesses. It is also beneficial for livestock businesses (freshwater fish, ducks), cows, and goats because the flow of water provides fertility to the grass that feeds these animals, as well as other livestock. Also, water from sago groves flows into the sea carrying plankton, which serve as fish food, so in coastal waters where freshwater flows meet with seawater, there will be many seafish that come to feed on this plankton, making it easier for fishermen to catch sea fish. The fishermen's catch is beneficial for the community for nutritional growth, as well as for the needs of the fishermen's families.

The work of managing Sago cannot be done alone; it must be done in the form of a group so that there is always harmonious interaction because each person has responsibility and is interdependent for the common good. Also, after sago flour is processed into food, everyone will consume it, regardless of whether from urban communities with high social strata with much money, or simple people with low income, will consume the same Sago. There is no high-quality sago at a high price that can only be consumed by those with money, nor is there a low-quality sago that has a low price and is consumed by those with less. Everyone consumes the same Sago at the same price in the same place. Therefore, consuming Sago does not differentiate between social strata [28]. Sago is one of the sources of regional income. This can be seen from 20% of the income of the Meranti Islands Regency community coming from sago plantations, and there are more than 300 types of Sago processed foods also originating from the Meranti Islands Regency. The diversity of food produced by Sago is a business opportunity for local communities, especially micro, small, and medium enterprises [29].

Sago, as a staple food of cultural heritage, is maintained, as well as one of the cultural identities of the Maluku people. Sago trees that are cultivated sustainably have social, economic, and environmental sustainability benefits [30]. Through Sago, a very harmonious cycle of life between humans and nature has an impact on human welfare, social harmony, and improving cultural quality, not in a moment. However, it will continue for a long time, even very long, from generation to generation [31]. For the benefit of the transmigrants, the sago clumps were destroyed, and then the sago lands were converted into settlements and rice fields for the transmigrants named Waihatu Village.

Thus, there are no sago lands with springs or various types of freshwater animals in the area. Also, in Negeri Lumoli, there used to be very many water sources (springs). However, now, many have disappeared because many sago groves were destroyed for plantation needs, resulting in the loss of water sources and all the benefits from them being lost.

The necessary actions include properly managing and cultivating Sago by the community. The method for sago seedling propagation is relatively easy. Initially, the sago seedlings are separated from the parent clump by cutting the stems that connect them to the parent sago tree. After cutting/detaching, the sago seedling stems are then soaked in fresh water for a specific period (which can last up to a month) until roots emerge from the stems, after which the sago seedlings are planted in their designated place. Since sago seedlings require a somewhat moist soil environment during growth, they must be planted near water sources such as the edges of water pools, river flow areas, or rainforest regions. The method involves planting sago seedlings near existing sago clumps to expand the sago area in regions with limited water sources so the newly planted seedlings can access water from the nearby sago clumps.

The planted sago seedlings will grow and develop into sago clumps, which will provide other sago trees that will eventually mature and be harvested to generate income (both money and food). New sago clumps will increase the storage volume of rainwater and enhance the output of new water sources, providing more excellent additional benefits than previously calculated. This process will continue, yielding more benefits with each subsequent cultivation period. Over time, more sago seedlings will be available for planting, leading to the development of even more sago clumps, increased income, expanded areas of fertility and environmental sustainability, more business opportunities, and broader community interactions.

Through the literature approach, it can be analyzed to compare the results obtained and spent by sago farmers with rice farmers and the community for each HA every year, as illustrated in Table 3.

Table 3 above shows that from 1 HA of land each year, the profit from sago land is greater in value when compared to the profit from rice fields. More value is obtained from sago land owners are (a). Less work time so that it can be utilized for other work, (b). More social benefits, (c). Environmental sustainability is guaranteed. At the same time, the added value obtained by the owner of the rice field is the more excellent value of money.

TABLE 3: Comparative analysis of the results obtained and spent by sago farmers with rice farmers and the community for each HA every year.

Indicator	Sago Farmers	Rice Farmers
Value for money generated	The lowest figure is IDR 150,570,000 for 3 workers	The highest figure is IDR 292,500,000. (calculated for 3 harvests, each harvests 10 tons of unhulled rice (65% rice), super rice type Rp.15,000,- for 1 rice field owner).
Costs incurred for land preparation, seeds, fertilizers, pesticides, petroorganics, labor, equipment	-	Rp.22,055,000.
Water requirements	Produce water that can be utilized for various needs and business land	Requires water
Aquatic animals (fish, eels, snails, shrimps)	Available for human consumption	Not available
Benefits to nature	Preserve nature along the waterways to the sea	Nature becomes arid
Other benefits to society	The fishermen benefit because the plankton that the water passes through becomes food for the sea fish.	No benefit to others
Consuming	All groups have no status differences because Sago has the same quality.	There is a difference in status: Those with more money consume high-quality rice at high prices, while those with limited means consume cheap rice of lower quality.
Utilization time	All the time and constantly	Only one harvest period
Land clearing time	Can be done as soon as once a year	Every moment
Cooperation	Consciously and harmoniously for the common good	Based on wages

4. Conclusion

Many efforts to alleviate poverty have been made, but the results are in vain. Poverty remains in the community and always shows fluctuating figures. Based on the results of this study, changes should be made, especially for indigenous sago landowners, so as not to destroy Sago for plantation purposes. Also, the government must change policies by making Sago a priority for poverty alleviation, which is not only for momentary interests but for long-term and continuous interests. The benefits are not only to humans

but to a sustainable environment, which also has an impact on humans in a prosperous life.

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