

# LIVELIHOOD SUSTAINABILITY

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## Abstract

This study aims to determine the form and role of livelihood institutions in ensuring the sustainability of community livelihoods in rural areas. This research was conducted in Wamalana village, Buru Regency, Maluku using a qualitative approach. The results showed that the livelihood institutions in the village of Wamalana had a relationship with the ability of the community to meet the sustainability of their livelihoods to survive even though they were in a limited situation. Variety of livelihood institutions such as masohi, Masaurat, group of countries, and parusa have given their role as social security schemes for the community in building sustainable livelihoods. This livelihood institution is reflected in the tradition of helping the community in building cooperation based on the spirit of brotherhood ties. In the context of development intervention through empowerment of coastal communities in Buru Regency, various livelihood institutions at various levels can be used as an intervention channel for empowerment programs. Meanwhile, for the sake of further studies on rural livelihood institutions, it can be focused to see its effect on the level of economic welfare in rural communities which is measured quantitatively.

**Keywords:** livelihood, sustainability, empowerment, rural

## 1. Introduction

The sustainability of people's livelihoods in rural areas cannot be separated from the institutional role of livelihoods. This livelihood institution has been proven to be able to become a supporting pillar for people's lives in maintaining survival. Wage institutionalization is a set of norms and behavior as a valuable social service for society (Uphoff). Furthermore, according to Uphoff, the livelihood institution has a function in creating joint opportunities for collective action, please help and mutual cooperation as an effort to mobilize and manage resources independently and sustainably. In line with Uphoff's opinion, Scott also said that a livelihood institution that is oriented towards values, norms and rules of the game, provides peace for social life and support for the social system. The most important factor in creating community resilience is the institutional role of the living which facilitates good adaptation efforts through various past experiences so that the community can survive for the future. The level of adaptive capacity of the community or community in carrying out livelihood activities is supported by the livelihood institutions in the community (Putri et al.). Next up, Durkheim (Anantanyu) said the social institutions or income contained in the pedaman as values, norms, rules of behavior and rules of the game.

Sayogyo, explained that the institutional livelihood is the most important part of the social security net mechanism in rural areas. This mechanism has proven to be effective in ensuring the continuity of the community life system collectively. Livelihood institutions are able to maintain and ensure the economic resilience of the community, even in very extreme situations, such as famine and economic crisis. Livelihood institutions are part of the community livelihood system in rural areas related to social institutions, livelihood strategies and social security systems developed by rural communities in an effort to meet their sustainable subsistence needs. In this context, as a social institution, the existence of a livelihood institution in rural areas cannot be separated from the social capital that develops in the community. Kinship networks, for example, are a guarantee factor for the sustainability of the livelihoods of rural communities. Referring to several explanations related to the concept of livelihood institutions, it shows that the existence of a livelihood institution or traditional local institution appears to have a relationship with the sustainability of community livelihoods for the survival of the community. This is related to the institutional role of livelihoods as social infrastructure that already exists in the community as a social safety net (Putri et al.).

In addition, the relationship between livelihood institutions and the sustainability of community livelihoods in rural areas has also been explained by several previous studies. For example, research conducted by Anwar has succeeded in uncovering the variety of traditional income institutions in Gunungkidul, such as the *apostle* and the *sambatan*. According to Anwar, the variety of income institutions referred to has become a source of sustainable livelihood for the community. Meanwhile, in the case of poverty alleviation based on rural livelihood institutions, Alfisari said that apart from being a social potential, livelihood institutions are beneficial assets for the community in overcoming problems caused by poverty pressures. Furthermore, Alfisari explained that functionally the livelihood institutions in rural areas act as assets in overcoming poverty so that households can still meet their basic needs. One of the benefits obtained from institutional livelihoods is social and economic benefits that come from kinship social relations.

Variety of livelihood institutions, as explained by Lestari regarding the tradition of donating in rural Java, states that the tradition of donating, which is a form of livelihood institutions, has been able to become a buffer in easing the burden on community members who are experiencing difficulties in economic needs. Meanwhile, Abdurahim, showed that through the *Bawon* system, which is a form of livelihood institution, it is able to become a regulator in the management and utilization of various income resources so that it can provide opportunities for all layers of households in rural areas in Indramayu, even though they do not have resources such as rice fields. Likewise, research conducted by Mardiyarningsih shows that the *Kasepuhan* community in West Java in carrying out livelihood activities, especially in the field of agriculture and extraction of natural resources through the philosophy of life "mother earth, father of heaven and land of the queen" is able to maintain the sustainability of household livelihoods through the institutional role of livelihoods. that was developed (Mardiyarningsih).

Having a unique life, coastal communities in Buru Regency are generally faced with harsh ecosystem conditions, and sources of life that depend on the utilization of coastal and marine resources. Apart from being faced with a tough ecosystem, it appears that the current socio-economic conditions are also experiencing the most striking polarization (Dharmawan). As shown by the 2019 BPS data, of the total number of poor people in Buru Regency, rural areas, especially in coastal areas, are still high, namely 26.70 percent compared to urban areas which reached 7.83 percent. This of course causes their chances of survival let alone increase their welfare to be low. In addition, due to its relatively isolated geographical position, the coastal areas in Buru Regency generally appear to be still far from the various productive sources provided by the government (Turner). Thus, as a community, the life of coastal communities is not only relatively isolated socially but also left behind compared to the surrounding areas, the vertical mobility of the community is slow, traditional in nature, and the available life options are generally very limited. Based on this overall description, this research is then proposed to take a picture of the variety of livelihood institutions found in coastal communities in the village of Wamlana, Buru Regency as a guarantor for the sustainability of community livelihoods (Tanner et al.).

## 2. Method

This research uses a constructivist paradigm with a type of qualitative research through a case study approach (Creswell). This research was conducted in Waimiting Village, Buru Regency, Maluku Province with a research period of three months, from May to July 2020. The data collected in this study are primary data and secondary data. Primary data were obtained using in-depth interviews and observation techniques. Secondary data in the form of statistical data sourced from the Village Monograph, BPS Buru Regency, and community institutional data, including other documents relevant to the research objectives (Sahusilawane and Kembauw). Meanwhile, primary data comes from direct field observations and in-depth interviews. As for, in order to obtain accurate and in-depth information, interviews were conducted with selected informants by considering criteria appropriate to the research context (Kanto et al.; Mu'adi et al.). At the exploratory stage, the researcher used the snowball technique, namely in-depth interviews using local socio-cultural characteristics so as to gain the trust of the local community before conducting research interviews (Wheeldon; M Chairul Basrun Umanilo). Meanwhile, observations are made to observe social, cultural, economic and environmental conditions. The process of determining information is carried out using snowball techniques to selectively find key informants so that the data obtained is not biased to obtain a complete picture of livelihood institutions and community livelihood activities as part of an effort to realize the sustainability of community livelihoods in Wamlana Village. Overall, the data obtained were analyzed qualitatively. Referring to the opinion of Creswell (Cresswel), qualitative data analysis is a continuous, iterative and continuous effort. Data analysis in this study took place simultaneously with the data collection process, including three ways, namely data reduction, data presentation and conclusion drawing.

### 3. Results and Discussion

From the data collected, it is found that there are still many people who do not work, which shows that the level of community life is not yet prosperous as can be explained in the following table.

**Table 1.** Workforce Characteristic in Buru

Characteristic	Men	Women	Total
Workforce			55.760
Employment	35.478	17.474	52.952
Unemployment	1.064	1.744	2.808
NonWorkforce			27.311
Schooling	3.567	4.832	8.399
household	416	15.103	15.519
Etc.	1.926	1.467	3.393
Working Age Population	42.451	40.20	83.071

Even though they are in limited situations and conditions, the coastal community in Wamlana Village seems capable of paving a way out of the various life problems that surround them. This ability is a way and mechanism for the community to solve the problems itself. In other words, people can maintain their survival, even in inadequate conditions. Referring to Sayogyo's thesis, that "the fate of a society will not get better unless it is an independent struggle effort" seems to have a relevance to this finding. In relation to this, it appears that income institutions are known to be a source of strength for the community in maintaining the sustainability of their livelihoods. As stated by Uphoff, that livelihood institutions (traditional local institutions) are a set of norms and behaviors that function in providing social security for the sustainability of community life (Uphoff). Based on the findings in the field, the income institution in Wamlana village has been going on for a long time from generation to generation and has provided many social and economic benefits to the community. The community support institution in Wamlana Village, as revealed in several cases, appears to have become a mechanism for the community to solve various problems it faces. Referring to Uphoff, the variety of livelihood institutions that were successfully captured in the field seems to function as guarantor of a common life which is reflected in the various traditions of helping help. The activity of helping to help is a system of cultural values which is basically part of the customs and ideal forms of culture that prevail in society (Christeward Alus). In the context of the community in Wamlana Village, the practice of helping to help is a cultural value that has lived in people's lives since ancient times until now. In several cases that were revealed in the field, it appears that the practice of helping to help is manifested by the community in various aspects of life, including in fulfilling the common welfare.

A livelihood institution that is reflected in the tradition of helping help which in some cases appears to be a social resilience scheme for the community in building cooperation based on the spirit of brotherhood ties. Please help is the main characteristic that stands out in Wamlana Village and until now it remains institutionalized in community life as part of the manifestation of community human values to ease the burdens of others. The term katong samua orang basudara (we are all brothers and sisters) is a reflection of human values that serve as guides for every society in realizing common welfare. Through helping various personal needs that are quite heavy to be carried out, but because they are shared so they can be carried out more easily. With the existence of togetherness in the activities of helping to help which they have maintained, they feel that all the needs of social life can be met. The created togetherness adds to the sense of alienation that a person receives if they do not follow the prevailing customary rules. Sowo, said that in essence, helping to actualize by the community in community life is a system that provides direction in social life.

As previously explained, the subsistence institution is basically a social capital in the form of values, habits (help and cooperation such as mutual cooperation, etc. Kinship ties become a strong basis for a mechanism of mutual help among siblings, in the framework of realizing a sustainable livelihood. Through the help-help mechanism, a relative who is economically "poor" can actually fulfill high-cost socio-economic interests, such as building houses, children's education (to higher education), and organizing wedding parties. Please help is a reflection of togetherness who grow in the community in Wamlana Village. Please help as the spirit of the community in building cooperation

that can be used together, with the assumption that humans are social creatures who cannot live alone but there is the involvement of other humans in various aspects of life. The form of a livelihood institution that is described through various practices of helping to help has been able to move the entire social system in the life of the people of Wamalana Village in activities around their environment, including: carrying out activities to help build houses, mourning activities, and wedding parties. In the case of livelihood institutions which are drawn up at the level of the kinship unit in Wamlana Village, the income institution that is prominent in the practice of helping to help is known as the period of time. Masaurat is please help or cooperation to carry out an activity. Masaurat is an activity to provide mutual assistance between fellow members of the family who need help.

The practice of massacre in Wamalana Village as revealed in the field appears to have an important role in ensuring the sustainability of community livelihoods. The existence of an emergency is a solution to ease the burden on relative members when faced with activities that require relatively high costs. In the social and economic life of the people in Wamalana Village, especially in the kinship unit, Masaurat is a practice of helping to help which is collectively agreed as an effort to help fellow members of relatives. Please help among family members in the effort to send children to a higher level is one example in Wamlana Village. Having a child with a high level of education, such as a bachelor's degree is a hope among family members. Through the emergency mechanism which is part of the practice of helping relatives, family members have successfully initiated "family savings" so that they can fulfill children's educational interests (to the higher education level). The case of "family savings" in the village of Wamlana is an example that proves the role of livelihood institutions as a guarantor of the sustainability of community livelihoods through cooperation between family members.

Sowo, said that the practice of helping to exist in a society forms the mentality of the nation to become more character and generates many noble values that are beneficial to life. Likewise, with those in the Wamlana Village community, please help between relatives and reflect the principle of togetherness so as to form a much closer sense of brotherhood. Togetherness between relatives in Wamlana Village who are involved in helping and at the same time creating unity between relatives. With the existing unity, it seems that family members are stronger and able to deal with various problems that arise. Meanwhile, as revealed in several other helping-to-help practices which are part of the basic mechanism of living in Wamlana Village, the period is also seen in various community activities, such as building houses of family members, and celebrating wedding parties. The period of time in a wedding party is like collecting money to be donated to the male family, and if the money collected is not sufficient in accordance with the request of the woman, the male family will add and fulfill it. Masaurat in building a house, family members help contribute both labor and materials in the form of materials such as cement, money and rice. Meanwhile, other house materials are borne by the family concerned. This relative who contributed labor, cement, money, and rice did not expect to get anything from the relative who received help. Assistance like this is continuity so that family members who have been assisted will repay those who have helped them.

Masaurat is the basic essence in the activities of the community of Wamlana village who are called with a fundamental and deep sincerity of conscience with full awareness and responsibility to revive and prosper each member of the family. In the community of Wamlana Village, Masaurat emerges as a solution for the community to overcome the limitations of other relative members, namely material (financial or labor) limitations. Material limitations both financially and in terms of energy for relatives cause them to help each other when there are members who carry out activities for the benefit of themselves or their families, such as building houses. The activity of building a house is an activity that requires money and energy, the locality unit in this study refers to the institutional context of income that exceeds the kinship unit boundaries. The results of this study indicate that there are two livelihood institutions, namely the collection of countries, masohi and parusa as social safety net mechanisms which in some cases have been proven to work effectively and are able to guarantee the continuity of the community life system collectively (Yusuf et al.). These two livelihood institutions functionally, as revealed in the field, are able to provide guarantees for the sustainability of the livelihoods of the community in the village in fulfilling various life needs. Meanwhile, these two income-generating institutions are considered by the community as a beneficial mechanism in fulfilling the survival of community members, so these actions will be institutionalized as a form of effective interaction in society. This interaction then finds order in how to act and the value of the content in these actions so that it develops into a system of action. In this system of action the principles of social exchange are found. Even to maintain the system of action which basically seeks to have a balanced exchange in order to run properly.

As in the practice, the collection of countries appears to have become a mechanism for people to help each other in finding solutions for solutions when faced with various social problems, such as food needs, wedding parties, traditional events and so on. Based on the information obtained in the field, it is recognized that a collection of countries has provided benefits to the community, because the various necessities of life desired by the community with the efforts taken through the collection of countries can be fulfilled. The case of the basic food arisan in Wamlana village is one of the successes of the community in fulfilling food needs through the practice of state assemblies. This basic food arisan initiated by the ta'lim group has been able to meet the needs of members of the ta'lim council group who at certain times have difficulty accessing basic food needs. Such is the case often experienced by people in Wamlana Village when it is just before the holy month of Ramdhan and Eid al-Fitr. The success of this basic food arisan is a manifestation of the work of the livelihood institutions developed by the community in maintaining the sustainability of their livelihoods, even though they are faced with limited socio-economic conditions.

As with society in general, efforts to be able to meet the needs of entering the month of Ramdhan and Eid is the hope of every community. Nevertheless, the phenomenon of the hike in the price of basic necessities that always occurs during the month of Ramdhan appears to have become a problem for the community, especially housewives who often complain when there is an increase in the price of basic food. In this case, through the head of the women's group of the ta'lim council, the idea of a basic food arisan was offered to several other group members. The increasing need for basic necessities, such as rice, meat, and so on was the reason why this basic food arisan was then carried out. Habibullah (2008) states that arisan activities are a form of cooperation between individual members of a society. or a group in utilizing the resources they have (Habibullah; Harnina Ridwan et al.). This cooperation is related to issues of improving the welfare of the community or group as well as the efforts of certain individuals to play a role in the group, as well as efforts to use the group for personal gain.

With the existence of basic food arisan activities, social relations between communities are integrated and centralized in carrying out economic activities according to rules or norms that lead to actions for the collective interest by concentrating authority on certain parties. Even though the basic commodities produced are given to each individual, this still contains dimensions of collective interest, namely enlivening and preserving the Eid tradition where people feel they are required to provide banquets when people stay in touch from one house to another. The banquet is in the form of snacks to welcome guests. The basic food arisan as a form of cooperation has a function as a mechanism for mobilizing the strength of social collectivity in order to find solutions to the problem of increasing demand for basic food. Another function is to integrate society into one social unit. Through the basic food arisan activities, the community feels bound, devoted to the group so that community solidarity is realized. From an economic point of view, the basic food arisan is an economic cooperation that is symbiotic for mutual benefit, the participants of the basic food arisan feel helped by this activity as a means of saving.

Meanwhile, at the level of the locality unit in Wamalana Village, another income institution that is currently still being run by the community is masohi. Masohi as a traditional local institution that refers to activities to help people in completing various jobs, such as clearing agricultural land, harvesting agricultural products, building houses, and several other community activities. As the findings in the field, it appears that Masohi is developing well and until now it is still well maintained in the midst of community life in rural areas of Buru Regency. Huwae (2011), said that basically masohi is part of the manifestation of the human values of society to ease the burdens of others (Pattipeilohy). Masohi is a value system that has been attached to and is part of the culture and civilization of people in Maluku. Leirissa, said that masohi is a form of selfless cooperation (suke willing) that lives and develops throughout the lives of people in Maluku.

One of the manifestations is seen in various community activities, for example before a wedding reception or circumcision for boys, where neighbors will help each other to parties or residents who have a marriage or circumcision (shohibul hajat) in the form of rice or money as much as they want. Usually, this assistance will flow after the elders or village officials announce the certainty of a wish to be carried out by shohibul hajat in various forums such as recitation in mosques and other community meetings. In other cases, as found in the field, it is related to the masohi tradition, namely in building houses. Generally, Masoshi activities for community development do not require any compensation from the family he helps. but families who ask for help must help

with the same work to other residents who need it. During the masohi activities the family only provides food for people who are working. Masohi in building houses in people's lives is done by contributing energy and providing materials such as cement, money and rice. Meanwhile, house facilities such as stone, sand and other materials that are needed by the house are provided by the owner.

Another livelihood institution in Wamlana Village that also contributes to the sustainability of community livelihoods is the parusa. In the context of the community in Wamlana Village, parusas are recognized as having an important role in ensuring the sustainability of community livelihoods. As revealed in the case of coconut farmers, it appears that the existence of parusa is a solution to lighten the workload of coconut farmers in the copra production process. With the existence of a parusa, the production process which requires large amounts of wage labor and relatively high costs, can be overcome collectively by combining the kinship or kinship approach of coconut farmers. This shows that, the practice of parusa mobilizes social interaction between individuals in Wamlana Village by expanding social networks, fostering norms on the basis of togetherness and increasing trust in social life in society. In the social and economic life of the people in Wamlana Village, parusa is a local cultural practice that is collectively agreed upon as an effort to help a member of the community complete his work.

The parusa income institution that was inherited by the previous generation is the social capital of the community in Wamlana Village which is able to expand social networks, foster values of common interests and trust in others as access to the capital of its natural resources. This can be seen in the collaboration in completing coconut plantation work that produces copra, starting from land clearing, coconut picking work, coconut meat separation work and the transportation process carried out together. In this context, the parusa livelihood institution can be said to be a social safety net mechanism that is used by the community in managing the potential of natural resources to maintain and improve their standard of living. The variety of income institutions described above is the social wealth of the Wamlana village community. These various livelihood institutions are reflected in the practice of helping help which is revealed in various activities for the livelihood of the community, both in kinship and locality (village) units. Livelihood institutions, such as masohi, Masaurat, group of countries, and parusa as found in Wamlana Village become social security schemes and social safety nets as well as community strength to build sustainable livelihoods. This is inseparable from the strong ties between individuals, solidarity and help among fellow community members. In the context of the community in Wamlana village, the practice of helping to help is the main characteristic that stands out in Wamlana village as a manifestation of human values to ease the burdens of others.

The research findings are in line with Uphoff's opinion regarding the institutional definition of income which defines norms and behaviors that function as social services for the community. This livelihood institution has shown its existence to be able to build social collectivity in the community in the form of subsistence activities based on helping to help. Meanwhile, livelihood institutions are also a mechanism for the community to build social resilience to ensure the sustainability of their livelihoods collectively. Thus, even in a limited situation, through the institution of a livelihood it turns out that the community is able to meet their sustainable needs. As a social institution, the livelihood institutions in Wamlana Village are also supported by the strong social capital that develops in the community. Cooperation between family members and the community in various economic activities appears to have become an important variable related to community efforts in meeting their life needs for sustainable livelihoods. This reinforces what later became the initial explanation that livelihood institutions have a relationship with the sustainability of community livelihoods so that they are able to survive even in limited situations. In this context, as stated by Dharmawan, the role of livelihood institutions as social infrastructure is to ensure the sustainability and safety of community livelihoods in the village.

Based on the overall description regarding the findings in this study, it appears that the livelihood institutions in the coastal community in Wamlana village, Buru Regency, have given their role as a guarantor for the sustainability of community livelihoods. The income institution in this study refers to traditional institutions that grow from within the community to sustain the community's life. Basically, the income institution is social capital in the form of values, habits (help and cooperation), social gathering, and so on. In this context, the existence of a livelihood institution in rural communities besides functioning to meet the needs of its citizens, also provides "social energy" which is the internal strength of the community in solving life problems faced by the power that is in themselves (M. Chairul Basrun Umanailo). The existence of a livelihood institution for rural communities does not only function as

the “main fortress” of society in facing social problems, but also as a “characteristic or symbol” of upholding sovereignty, social solidarity, economy and community culture in rural areas.

#### 4. Conclusion

The livelihood institutions in Wamlana village have a relationship with the community's ability to meet sustainable livelihoods to survive even though they are in a limited situation. Variety of livelihood institutions such as masohi, Masaurat, collection of countries, and parusa seems to have given their role as social security schemes for the community in building sustainable livelihoods. In addition, the income institution has also been proven to be able to become a supporting pillar for people's lives in maintaining their survival even though they live in limited conditions. This livelihood institution is reflected in the tradition of helping the community in building cooperation based on the spirit of brotherhood ties. The term katong samua orang basudara (we are all brothers and sisters) is a reflection of the value of the brotherhood ties that serve as guides for the community in carrying out activities to help. In the context of development intervention through empowerment of coastal communities in Buru Regency, various livelihood institutions at various levels can be used as an intervention channel for empowerment programs. Meanwhile, for the sake of further studies on the institutional livelihoods in rural areas, it can be focused to see its effect on the level of economic welfare of rural communities which is measured quantitatively. a variety of institutional livelihoods at various levels can be used as an intervention channel for empowerment programs. Meanwhile, for the sake of further studies on rural livelihood institutions, it can be focused to see its effect on the level of economic welfare in rural communities which is measured quantitatively. a variety of institutional livelihoods at various levels can be used as an intervention channel for empowerment programs. Meanwhile, for the sake of further study on the institutional livelihoods in rural areas, it can be focused to see its effect on the level of economic welfare of rural communities which is measured quantitatively.

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## Biography

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