

Reconstruction of Legislative Regulations on Indigenous Peoples' Food Security in Indonesia

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Abstract: *This research is to explain, express, and prove the regulations of indigenous peoples food security legislation and the context of indigenous peoples' local wisdom towards food security. Second, explain some of the legal obstacles and conflicts faced by indigenous peoples in the direction of food sovereignty. Research locations in the community are Sedulur Sikep Sukolilo Pati in Central Java, the Kampung Naga Community, Tasik Malaya in West Java, the Baduy Community in Banten Propisi and the Ogan Komering Ulu Community, in South Sumatra. Field Research primary data through observation, questionnaires and interviews. Secondary data is collected by way of library research. It reveals that land ownership of Indigenous Peoples with agricultural land is very closely related. The pattern of land management in indigenous peoples is largely concerned with the impact of environmental sustainability Government intervention through the Green Revolution program*

Keywords: Law and legislations, Green Revolutions, indigenous people, local wisdom, Food security

1. Introduction

The concept of food security emerged in the mid-1970s, the focus of which was to ensure the availability and stability of prices of staple foods at international and national levels. The World Health Organization (WHO) defines three main components of food security, namely food availability, food access, and food utilization. Food availability is the ability to have enough food for basic needs. Food access is the ability to have resources, both economically and physically, to get nutritious food. Food utilization is the ability to use food properly and appropriately proportionally.

Food security is a flexible concept reflected in the many definitions in research and policy. The redefinition of the resilience of the negotiations in the international consultation process referred to the World Food Summit (WFS) in November 1996. The issue of hunger, malnutrition and food crisis was also examined extensively, the result was a food security redefinition, which acknowledged that behavior was an important aspect. In modifying the view of food security is evidence that the technical success of the Green Revolution has led to dramatic reductions in poverty and malnutrition. (Nations, F. A. A. O. O. T. U. 2005). Food security will be realized if everyone has physical, social and economic access to food that is sufficient, safe and nutritious to meet their food needs and food choices for an active and healthy life. The four pillars of food security are: food availability, access to food, utilization, and stability. (CFS World Food Security Committee 2011).

The right to food has been implicitly formulated in the 1945 Constitution of the Republic of Indonesia Article 27 paragraph (2), Article 28 paragraph (1), and Article 34. Article 27 paragraph (2) of the 1945 Constitution of the Republic of Indonesia which states "Each citizen shall be entitled to an occupation and an existence proper for a human being" and Article 28 A, paragraph (1) of the 1945 Constitution of the Republic of Indonesia NRI. The second

amendment states "Each person has the right to live and the right to defend his life and existence" Every citizen has the right to live physically and mentally, live and get a good and healthy environment and has the right to service health, in which implicitly includes the dimensions of rights for every citizen of food.

Article 34 of the 1945 Constitution of the Republic of Indonesia even implicitly emphasizes the role of the state, because the article guarantees the rights of the poor and neglected children to be maintained by the state. The formulation of Article 27 paragraph (2), Article 28 A paragraph (1) and Article 34 is a limited reflection of the achievement of the objectives of the Republic of Indonesia as stated in the Preamble to the 1945 Constitution which in the second century reads, "An independent Indonesian State which shall be free, united, sovereign, just and prosperous",

To achieve food security, after independence, the end of the 1960s, the Indonesian government introduced the Green Revolution program. Farmers are required to plant new superior rice varieties, use of inorganic fertilizers, use of chemical pesticides. . As a result of the Green Revolution program at the end of the 1960s, paddy farmers in the northern coast of Java were required to plant rice or short rice, superior seeds imported from the Philippines, with the aim of increasing production. The launch of the Green Revolution program led to a variety of very serious ecological disturbances, such as pest outbreaks, massive loss of local pie varieties, and environmental pollution (Gunawan, L. Iskandar, J. Partasa, R 2018).

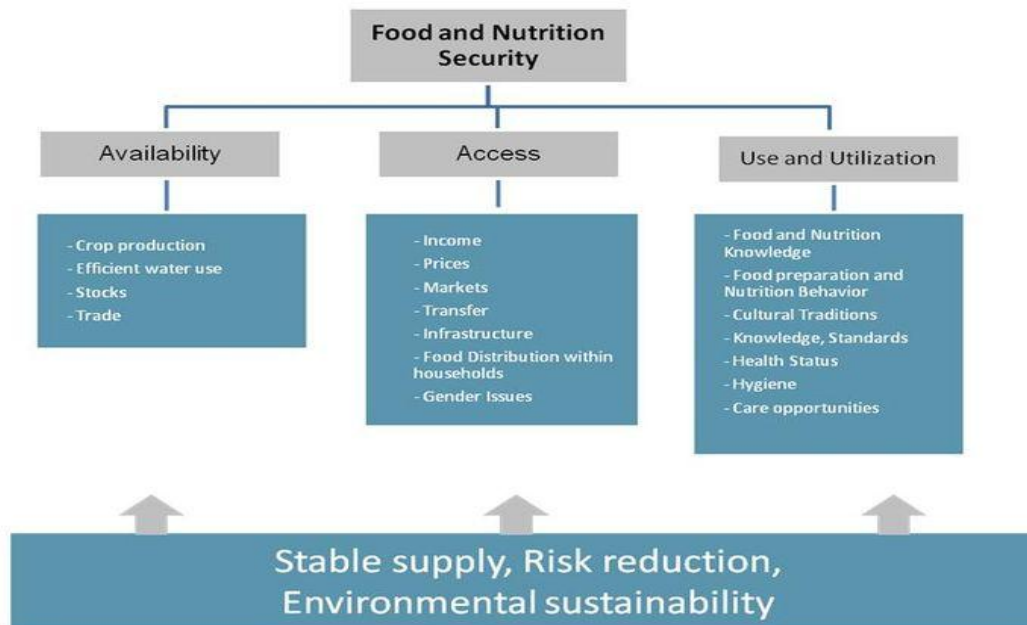
The research location consists of 4 regions, namely Baduy community, Sedulur Sikep Community, Kampung Naga community and East Belitang Madang Community, Ogan Komering Ulu, each of which has methods for food availability related to food supply through production, distribution and exchange. Their food production is determined by various types of factors, including land ownership and use. They have access to food refers to the

ability to buy and the amount of allocation of foodstuffs, as well as appetite factors for an individual and household. They also keep the food they eat must be safe and meet the physiological needs of an individual.

Demantion fo Food Security

Four elements form a food security framework, namely availability, access, use and utilization, and stability. The

chart below illustrates three dimensions that explain the flow of food from the availability and access to use and use and aspects of sustainability. These aspects are listed under the rectangle in the graph below, representing temporary determinants, as well as enabling environmental aspects or basic Food Safety conditions framework affecting all other elements from the bottom.



(Source: modified after FAO)

Availability is related to food supply through production, distribution, and exchange. Second, access to food refers to the ability to buy and the amount of food allocation, as well as the appetite for individuals and households. Access can be in the form of direct access, namely households producing food independently. Also economic access, namely households buying food that is produced elsewhere. Third is the utilization of food security affecting food utilization and can be influenced by the way of preparation, processing, and the ability to cook in a community or household. Fourth is food stability refers to the ability of an individual to get food for a certain time.

Whereas long before that Hansen had stated that Indonesian farmers were not benefited by government policies at that time related to their policies the same as moving farmers to dispose of their fate with a green revolution (Hansans, G. 1972) Impact of the Green Revolution program led to the extinction of various local rice varieties in Indonesia. The government rescued 10,000 rice varieties in the 1980s, but the attempt failed. In addition, due to the Green Revolution program there was an extinction of farmers' ecological knowledge. Whereas before the program rolled out, farmers had very rich local ecological knowledge such as knowledge about farming methods by adapting to the dynamics of environmental change by arranging prey institutions, knowledge of selecting rice seeds, making organic fertilizers, and how to overcome pests with natural pesticides and others (Iskandar & Iskandar, 2016).

Kampung Naga people in managing rice planting in the fields use the guidelines of the peasant calendar or *pranata*

mangsa. Based on the calender long before the Green Revolution program around the 1980s the Kampung Naga community only planted local rice or large rice (*pare ageung*) by being planted around March - April (*Mangsa Kasadasa*) and September - October (*Mangsa Kapat / Kalima*) . However, after the residents of Kampung Naga adopted the Green Revolution program, in 1984 rice planted was not only one type, in the form of local rice (*pare ageung*) but into two types, namely local rice and superior rice.

The Baduy rejected the Green Revolution program in the early 1970s. They maintain the sustainability of the farming system by dynamically implementing adaptation strategies, such as maintaining the balance of the population with the population issued from the Inner Baduy to the Outer Baduy, especially for the Inner Baduy population who violate adat. Then for the Outer Baduy people do adaptation strategies by farming outside the Kanekes village area introducing albasiah plants, developing the palm sugar industry, and engaging in the trade of various non-rice products on a small scale. The Green Revolution Program which is more emphasized and designed homogeneously.

Amelia gave an example that the local community in Karangwangi used to harvest their own home gardens to meet personal or family needs. The existence of this home garden is very good for ecology because it is still natural without inorganic fertilizers or pesticides and can maintain the diversity of local plants. The results of this study provide valuable information that helps us to understand local knowledge about the landscape of rural populations,

especially local residents or indigenous people of Karangwangi Village. Preferably, this local knowledge can be integrated with western science to improve the economy, be environmentally friendly and socially equal for rural communities (socially just). (Amelia, FUD. Iskandar, J. 2017)

Local wisdom

Indonesia has often faced serious violations of cultural politics. Many legal policies and politics on natural resources do not provide space for representation for indigenous peoples. Maybe multiculturalism is placed in this connection, very relevant as part of the new social movement which not only means the importance of fighting for social economic and natural resource redistribution, but also giving rise to the emergence of movements to fight discrimination against indigenous peoples. Discrimination against adat is regulated by regions with different regions in Indonesia. However, there is a fundamental similarity, namely that they are considered as a minority population group, namely living oppressed, exploited and eliminated for a long time, by the majority and dominant groups. The possibility of this situation is rooted in differences in perceptions about life and the environment.

Indigenous Peoples have local wisdom namely values or behaviors of life in interacting with the environment where they live wisely. Its role is to preserve nature and its environment by referring to moral values in mind and behavior properly. This is the result of the adaptation of agricultural practices to the local environment, creating unique agricultural practices. Mungmachon expressed local wisdom related to the culture in the community that was accumulated and inherited. This wisdom can be abstract and concrete, but an important characteristic is that local wisdom comes from experience or truth is obtained from life. Wisdom from real experience integrates body, spirit and environment and emphasizes respect for parents. In addition, moral values are more than material things (Mungmachon. R 2012)

Diverse traditional wisdom is one of the wealth in Indonesia. Various traditional wisdoms are still maintained and preserved in a strong customary law community structure for generations. The systems and structures in each of the Customary Law Communities that are spread throughout Indonesia, are interesting to observe in the framework of supporting national food security. Here is the role of young people, who will take over the baton in preserving various indigenous wisdoms. For that, there are 2 things that must be done in the agrarian reform program. The first is to restructure the legal system of the land system in Indonesia. Various land policies that are relevant to the current situation. This new law must refer to article 33 of the 1945 Constitution.

Customary areas that contain agrarian resources in the form of land and various natural resources, are an integral part of the lives of indigenous peoples. However, these customary territories are now controlled by the government in the form of Right to Cultivate, Right to Build, Forest Concession Rights and so on. Indigenous peoples are conquered by a

licensing system that eliminates basic rights, and causes impoverishment and food insecurity.

2. Discussion

Baduy people began to adjust their way of life to survive. Customary Law (Pikukuh Karuhun) which was initially applicable was changed. Evidenced by the life of the Outer Baduy and the Inner Baduy. Outside Baduy helps the Baduy to embrace Pikukuh Karuhun. Basic rules that must be obeyed by Baduy procedures for farming, and post-harvest, treatment of forests and the environment, and appreciation of Sundanese pillars. (Senoaji, G. 2010). The implementation of these idealistic concepts through funding of international institutions, as well as national, regional and local actors, however, are more pragmatically oriented and often have their own goals in mind than those of certain indigenous peoples (Hauser-Schäublin, 2013)

Law Number 18 of 2012 concerning Food Article 1 point 5 provides an understanding of Food security is the condition of fulfilling food for the state up to individuals, which is reflected in the availability of sufficient food, both quantity and quality, safe, diverse, nutritious, even and affordable and does not conflict with the religion, beliefs and culture of the community, to be able to live healthy, active and productive in a sustainable manner. This means that food security contains aspects of availability, distribution and consumption.

According to Law Number 18 of 2012 Article 12 paragraph (5) affirms that to realize Food Availability through Domestic Food Production is carried out by (a) developing Food Production that relies on local resources, institutions and culture; (b) developing the efficiency of the Food business system; (c) developing facilities, infrastructure and technology for the production, post-harvest handling, processing and storage of food; (d) build, rehabilitate, and develop Food Production infrastructure; (e) maintain and develop productive land; and (f) building a Food Production center area.

Various challenges arise according to Rustiadi (2008) to build a better national food security system, including efforts to maintain the stability of equilibrium of food availability between the needs and fulfillment of the population growth rate, the problem of environmental degradation and land conversion. In relation to this, in order to ensure the development of agricultural areas and food availability in an area, a clear spatial plan is needed.

Protection of sustainable food crops is based on planning for potential and agricultural food lands on the basis of criteria, namely: 1) land suitability, 2) infrastructure availability, 3) land use, 4) land technical potential, and 5) area of land overlay. This plan consists of long-term, medium-term, and annual planning based on: a) population growth and population food consumption needs, b) productivity growth, c) national food needs, d) needs and availability of food agricultural land, e) development science and technology, and f) farmer consultation (bill, 2008). The existence and role of indigenous peoples in sustainable natural resource management systems have not received attention and place

in the national development planning and natural resource planning system. The acceleration of development has caused many indigenous groups to lose access to natural resources in the form of forests, coastal areas, and oceans as well as land which in turn also destroys the institutions and laws of local indigenous peoples. This can happen because in the process of planning and allotment of land, forests, coastal and ocean by the government, indigenous peoples are not involved in decision making.

Ulayat land is communal land that cannot and cannot be registered in the name of one or several parties. Jamal et al. found that all land in the Minangkabau region, which exactly coincides with the administrative area of the Province of West Sumatra, is "communal land" with the principle of communal ownership, the use and distribution of which is subject to regulation according to customary law. In general, there are at least four main characteristics of land tenure according to customary law, namely the absence of absolute ownership, inclusive control, prohibition on buying and selling land (although for land that has been privately controlled), and more respect for humans and their work than land. These four traits are interrelated, which is determined by the main paradigm that the whole ground is a unique resource not as another economic resource. Because the amount is limited, the land must be used fairly, and must be able to provide welfare for all people on earth. For this reason, land should not be used as a free market commodity.

Food Crop Production

Dry field arming agriculture is an activity in traditional farming. It is usually carried out by moving or shifting swidden, slash and burn, or shifting cultivation. This farming activity is known as the tropics. The term farming in Indonesia is called *huma* (West Java), *juma* (Sumatra), and *umai* (Kalimantan). Furthermore, Iskandar said that agriculture in various regions of the world has undergone many changes, due to rapid population growth, the development of increasingly advanced science and technology, and rapid economic growth. The change in the farming system does not automatically apply in Indonesia. Baduy community groups, for example, still adhere to the customs and farming traditions that have been carried out for generations.

The cultivation or *huma* tradition in the Baduy community traditionally still continues to this day. The newly abandoned *humas* are called *jami*, while the former *humas* that have long been abandoned to become bushes are called *rheumatism*. They plant rice in *huma*. Aside from being a staple food, rice is considered the most noble plant. They are very respectful of rice because according to their belief rice is believed to be the incarnation of Nyi Sri or Nyi Pohaci Sanghyang Asri (Dewi Padi). This respect is seen in the process of farming, harvesting, until postharvest.

Inner Baduy and Outer Baduy have their own land area. Inner Baduy are not allowed to farm in the Outer Baduy, and vice versa. Farming land on the Outer Baduy may be traded between them. This land cannot be sold to people who are not from the Baduy tribe. Meanwhile, the Outer Baduy has land outside Baduy land. Unlike the Outer Baduy, the Inner Baduy did not know the land trade. The Inner Baduy Land is

not traded, but may be used interchangeably by all Inner Baduy residents. They are not allowed to buy land anywhere. The land that was once done by a citizen may be occupied by other people in the next planting season. However, the plants that have been planted by the cultivators of the previous fields remain the property of the previous grower.

Every family in the Baduy Dalam determines the area of the field that the family can do. If it turns out that the family is unable to work on the field, he can ask for help from other residents. People who are asked to help work the fields work from 08.00 to 12.00. The Baduy tribe has an area that is used as a protected forest. Protected forests function as water catchment areas. Trees in this area should not be cut down to be used as anything, including for fields. Traditionally, the Baduy community cultivates field rice based on local ecological knowledge closely to the habitat and culture attached. According to Baduy tradition, rice fields (*pare huma*) abstinence or taboo (*teu wasa*) are traded, and are usually kept in rice barns (*leuit*) for up to 50 years or more (Iskandar, 1998 & 2007; Iskandar & Iskandar 2017b; Iskandar et al ., 2018). Rice fields are mainly used for the needs of various ceremonies in the fields or consumed daily, especially if they do not have the money to buy rice for their daily needs.

Unlike the Baduy community, the Sedulur Sikep community farms during the dry season by planting food that does not need much water such as corn, cassava, or sweet potatoes and taro. This season they also grow commodity crops such as watermelon, rock melon, green cucumber and chili.

Sedulur sikep community rice management system has several systems, namely: (a). The mortgage system, that is, someone will pawn his rice field with the amount of money needed, the time of the mortgage depends on the pawnner when he will pay off the money given to him. (b) Rental system, that is, someone rents a rice field to be cultivated with a specified duration, usually per year. (c). The maro system or profit sharing, ie someone who has a rice field will be handed over to the management of the person who will work on or manage the rice field. Then if the harvest season comes, the results will be divided in two between the owner of the rice field and the cultivator. (d). The cultivation system itself, that is the rice fields owned will be cultivated or managed by themselves, without the other parties in the process except the farm laborers.

Sedulur Sikep has a behavioral originality in the land sector that is dominant in their lives, because their basic work is daily farming. The view of life of the community comes from its trustworthiness. Thus the ideas they form are based on the norms they believe. Also their behavior in the livelihood system (farming), including control, utilization, management will be greatly influenced by these norms. The Sedulur Sikep community's view of the land is very closely related to agricultural land, and even highly respects and respects the land that is cultivated (cultivator).

Until now they have cultivated 11 cultivated rice varieties. Various types of rice are distinguished by various aspects, such as plant age, plant height, grain shape, texture and taste

of rice. In addition to obtaining rice varieties that have been cultivated to date, from the results of interviews also obtained rice varieties that were cultivated in ancient times, namely pung duwur.

Harvesting of rice, The rice harvesting process in the Sedulur Sikep community still uses traditional methods, namely by using sickle or sickle, then the rice is crushed or knocked out of the string using a gepyokan. After the rice has fallen out, then the rice will be dried in the sun to dry the rice, the drying process usually takes 1-2 days. Then the rice will be stored using a sack. One important process after harvest is the drying process. Panggabean (2017) said that drying is a way of preserving food that requires low costs. According to farmers, harvested rice is usually stored alone for food and other daily needs. Storage of harvests is not all the yield of rice harvested will be stored but only how much, and some others will be sold. The amount of rice stored and sold does not have a certain amount but with the estimation that the rice stored can meet the needs of life until the harvest season returns, the rest of the rice will be sold to rice collectors.

Komerling Ulu residents, mostly migrants, inhabit the land and the canal canals of the Dutch heritage that were renovated and developed by the people who mostly work in agriculture. Currently they have used modern agricultural technology. Soil processing, planting is done mechanically. Similarly, harvesting such as threshing of rice and processing of straw waste mechanically. This area can be categorized as food self-sufficiency and even classified as surplus, so that it is called the South Sumatra food barn.

The type of rice cultivated in the Buay Madang Subdistrict is the IR 64 Variety and Varsity Ciliwung with an average production rate of 6 tons GKP / ha / MT. While the quality of rice produced is pure rice and batik. For the quality of batik, it usually happens when the rice harvest cannot be dried optimally, so that the rice produced is rather dry. In the cultivation of rice cultivation, IP still uses 2, that is, in one year two crops are cultivated. Other non-essential varieties are white rice, brown rice, this type of black rice is grown limited and only needs itself.

Although rice production in 2017 decreased, did not affect the economy of the peasant community, food needs were still fulfilled because in addition to having a type of rice plants also still had other commodities yi rubber and pulses. This plant is an interlude plant although not all of its land is planted with palawija. Komerling Ulu people sell their crops in the form of grain to middlemen and not to the Bureau of Logistics, because the prices of middlemen tend to be higher. In this area Bulog did not play a significant role, even at the time of harvesting the Bulog warehouse was closed. To sell to middlemen, the farmers still choose the highest price, so it can be said that the farmers in this area have a bargaining position. This position also applies to government programs. For example, in the implementation of the Program with farmers, sometimes there is a discrepancy. When the Department of Agriculture held the Corn Seed Assistance Program, there was a delay in the delivery of seeds, the farmers refused the seeds because they had to shift the planting time so that when the harvest price of corn fell.

Nonetheless, in Kampung Naga, Tasikmalaya, West Java, indigenous peoples are still found who still adhere to traditional farming methods by planting once a year for conservation purposes. They are not affected by the way of farming by using a new system because it strongly adheres to the ancestral mandate to keep preserving the rice symbolized as Nyi Pohaci.

Water Utilization

Rice fields are an agricultural system of the Kampung Naga community, because Kampung Naga is geographically located in a fertile valley, and the water needs of the Ciwulan river flow are abundant. Along with the development of the era of rice water management in the community of Kampung Naga using irrigation channels since the 1990s with the name Bluk irrigation. Because of the favorable soil contours for irrigating rice fields, the Kampung Naga community uses water effectively for food availability. In addition to irrigating the fields they use it for fish ponds located on the outskirts of the village that the river passes.

Rice fields are also equipped with plots and bunds, so the rice fields become terraces following the contour lines (ngais mountain. This situation is one form of land conservation. The terraces in the rice fields that follow the line of kountur and almost flat plots and the dike serves to hold water. and the embankment will hold the flow of water slowly from one plot to another, thus protecting the soil from erosion, and at the same time the erosion rate will be low.

Clean zone in the form of village area (*lembur*) where the houses (*imah*) of Naga residents live, as well as other buildings such as meeting hall (bale patemon), mosque and rice barn (*leuit*). Meanwhile, the zone is a dirty area, outside the clean area which is located adjacent to the Ciwulan River. In this area, there are several simple forms of buildings such as showers for bathing and washing, buildings for pounding rice (saung lisung), livestock pens and fish ponds (ponds). In this region, there is an efficient cycle of material and energy, such as livestock manure for plant fertilizers, rice hulls (*huut*) and food scraps from washing dishes in the shower into fish feed in the pond (Iskandar, 2017).

The residents of the Komerling Ulu canal flow from the Dutch heritage were renovated and developed by the people who mostly worked in agriculture. Water from the dam is used for rice fields that stretch around the housing. The people around them have not utilized optimally to support the economy. Baduy people It is forbidden to change waterways, for example making fish ponds, regulating drainage, and making irrigation. (2) It is forbidden to change the shape of the land, for example digging the soil to make wells, leveling the soil to make settlements, and hoeing, agricultural land (Senoaji 2004).

The Sedulur Sikep community planted rice in the rice fields during the rainy season, because they were their land in the form of rice fields in a sloping and rain-fed plain. There are also those who use irrigation systems. Sedulur Sikep considers that water is a source of life, and believes that the Kendeng Mountains are water absorption for the

surrounding population. Therefore they strongly oppose the construction of a cement factory in that location. The implications of the exploitation of the Kendeng Mountains are not only limited to the depletion of the number of springs which are the foundation of people's lives. At another level it also affects the loss of biodiversity and damage to nature. In another perspective, this is an act of ignoring / evicting the rights of local communities and the marginalization of the social and cultural order of society, which has never been counted as economic, ecological, and socio-cultural costs that must be sacrificed for development and ignoring pluralism (Aprianto, C 2013).

Food availability

Crop yields in Baduy are mainly rice. This rice is stored in the barn and can last a long time. Every family has their own barns. The number of barns that each family has is not the same. Rice barns are commonly called *leuit* symbols of food security for Baduy people. Food security is very important given the very limited relationship with the outside world. Therefore, the Baduy people try to fulfill their needs independently. The dragon villagers also have the same opinion about this rice storage warehouse. Rice produced from Baduy people or rice fields for Kampung Naga people is the main food source. After five months of planting, rice is ready to be harvested and then stored in a barn. Rice barns in the form of a stage supported by four supporting or *tihang* woods. It is about one meter above the ground. *Tihang* supports the *leuit* booth, a place to store rice, which is made of woven bamboo.

The barn door is in the *abig-abig* section, its position above the booth near the roof. The door is small about 40 x 50 cm. The roof of the granary is made of sago kirai leaves (a type of palm) that is woven. In order to be strong, the roof is held with a *gapit* made of bamboo parts. The size of the *leuit* varies depending on the amount of humor that is managed. The Baduy community usually builds *leuits* with a capacity of 500-1,000 rice bundles. Generally the granary chamber is 1.5 meters long, 1.5 meters wide and four meters high. *Leuit* of the size above can accommodate around 500-600 bundles of rice. A bundle of rice is equivalent to three kilograms of rice.

Rice is used to meet the food needs of Baduy residents. Adat also regulates that the rice produced by the Baduy tribe must not be traded, either inside or outside the Baduy. Rice is only allowed for free. If there are residents who fail to harvest or lack rice, other residents help to meet the rice needs of those affected by the disaster.

Their rice care method is very traditional. Usually, Baduy farmers use ingredients produced from various plant blend; *cangkudu*, *tamiang*, *gempol*, *pacing tawa*, and *lajak*. All of these plants are mixed evenly with a mixture of rice wine and then spread to plants that begin to grow. They usually call it natural pesticides.

The barn complex is usually about 20 meters from the village. The construction of normal *leuit* is done in mutual cooperation or one family. If a family is built, it takes about a month. Rice in the barn is food reserves until the next harvest. The Baduy community always leaves rice in the

barn around 200-300 bunches. This is intended to anticipate the possibility of the next bad harvest. Rice reserves are taken little by little every few days.

Giving pesticides to pests is usually by spraying using a *teng*. There are also some residents who choose not to give synthetic pesticides to their crops with the feeling of personal consumption so that they do not want their plants to be touched by harmful chemicals.

The Ogan Komerang Ulu community

Attention to food security is actually concern to poverty. There are fears that the rapid spread of supermarkets can actually make rural poverty worse. It is important to remember that rural poverty cannot be solved by keeping all Indonesian smallholders on their farms, whether they supply supermarkets or not. To overcome the problem of rural poverty, the entire economy must grow rapidly again, work must be created from agriculture, and Indonesia must continue to be on its structural transformation path. Supermarkets are only a small part of this transformation, but by encouraging competitive pressure from consumers downward throughout the food system, they can play a surprisingly important role in increasing productivity, and consumer welfare, for the economy (Timmer, P. 2004).

Komerang Indigenous Peoples have mingled with the people of Java, Bali, Padang and so on. The Javanese community is the largest population, they live here through the Government Transmigration program. The Javanese community entered in OKU in 1930 The Javanese culture is also maintained here and down and not lost. In fact the indigenous people of Komerang who blend Javanese culture. In East OKU, the Balitang area has become an integrated city of Balitang. The atmosphere of the community and its regional identity naming it using the name of the Java region specifically in the BMT sub-district has 33 villages, 2 villages including the rest of Bali. The prosperous community is able to send their children out of Balitang or to Java.

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They sell crops in the form of grain to middlemen and not to Bulog, because the prices of middlemen tend to be higher. In this area Bulog did not play a significant role, even at the time of harvesting the Bulog warehouse was closed. To sell

to middlemen, the farmers still choose the highest price, so it can be said that the farmers in this area have a bargaining position. This position also applies to government programs. For example, in the implementation of the Program with farmers, sometimes there is a discrepancy. When the Department of Agriculture held the Corn Seed Assistance Program, there was a delay in the delivery of seeds, the farmers refused the seeds because they had to shift the planting time so that when the harvest price of corn fell.

Production of grain and rice processing is carried out only by 1 company, namely: PT Balitang Panen Raya (BPL) in addition to Palembang in OKU which is located in Tebing Sari Mulya Village, Belitang Madang Raya District (inaugurated 20/11 2014 and headquartered in Palembang) managing grain and rice is currently only 1 factory.

3. Conclusion

Traditional farming systems in Indonesia usually create demand for biodiversity-rich agricultural products. Therefore the need for traditional agricultural practices can be maintained, agricultural biodiversity can also be maintained for future generations, after that supports food security Understanding local wisdom can be done through structural, cultural and functional approaches. Based on the results of the research conducted, the conclusions that can be obtained are as follows:

- 1) Land ownership of Indigenous Peoples with agricultural land is very closely related. For example the community of Sedulur Sikep which is depicted in the principle of life "Samin people school with hoes". The life of farming / farming is the breath of life. whereas in Baduy Indigenous people, land cannot be controlled, which is permitted only to work on land, and in the case of inheritance the division is the same as civil law, namely that men get the same share as women, and if the house must also be divided, then the price is estimated first then divided equally according to the number of children.
- 2) The pattern of land management in indigenous peoples is largely concerned with environmental sustainability impacts. In Baduy communities Fertilization and agricultural maintenance are all organic, there are no chemical elements used in managing agriculture. The Sedulur Sikep community has the same knowledge about rice cultivation. Kampung Naga Community The rice system is a common agricultural system and is implemented by most of the Kampung Naga community.
- 3) Government intervention through the Green Revolution program resulted in local rice varieties experiencing mass extinction. Thus, the extinction of various varieties of rice can be caused by government policies, changes in ecosystems and due to changes in the socio-economic and cultural systems of society. In an effort to conserve the variety of local rice varieties in Indonesia, it should be able to actively involve the rural population.

Based on the above results, it is necessary to recommend that there needs to be legislation that can provide protection for the rights to communal land which ultimately makes it a thought to be forwarded to other indigenous peoples in the territory of Indonesia according to the authority of the

regional government in each region. Secondly further research for indigenous peoples is very necessary to be carried out and integrated this research is expected to be a recommendation for local governments and of course for amendments to the which accommodates regulations on land and agriculture in all parts of Indonesia.

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