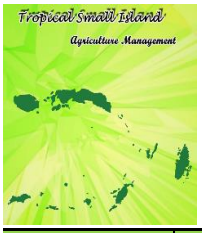

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Perceptions of Mahu Land Communities About Rice and Sague in East Saparua District, Central Maluku District

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ABSTRACT

Rice, as a national food, has contributed to all corners of Maluku's land. Sago, usually on the dining table, is now paired with rice. Research conducted in Mahu land's Administrative, East Saparua District, Central Maluku Regency, aims to determine the perceptions of people in Mahu land regarding rice and sago and how interested they are in eating sago in Mahu. The methods used are quantitative and qualitative with descriptive research characteristics. Primary data collection was carried out through observation, interviews, filling out questionnaires, FGD with stakeholders according to the research objectives. A SWOT analysis was used to determine strategic steps to increase interest in consuming sago. The research results show that rice is an additional food that tends to be consumed by the younger generation, while sago is still a staple food/main food.

INTRODUCTION

In Indonesia, food is synonymous with rice, although food fulfillment in a broad sense is not only rice. Regulation of the Minister of Trade of the Republic of Indonesia Number 19/M-DAG/PER/3/2014 Rice is a shelled, unshelled, processed, or unprocessed grain with its Latin name *Oryza sativa*. Rice includes unshelled, milled, and broken rice. Rice developed into a source of national food security, not immediately but over a long period, since the Green Revolution Program (1967). Seeds, fertilizer, irrigation, and pest control are all managed directly by the government and uniformed and implemented simultaneously throughout Indonesia, including Maluku. As a result, in 1984, Indonesia experienced rice self-sufficiency.

According to the Head of the National Food Agency, the rice needs of the Indonesian people are around 2.5 million tons every year, and they are met. The government prepares rice reserves of 1.2 million to 1.4 million tons annually. Based on data from the September 2022 national socio-economic survey (Susenas), rice is consumed by the majority of households in Indonesia (98.35%). People who live in cities consume 6.37 kg per month per

person, while those who live in villages consume more, namely 7.41 kg per month per person. (Marwa *et al*., 2013).

Rice production in Maluku 2023 will reach 79.96 thousand tons of dry grain (GKG) with a harvest area of around 22.64 thousand tons (Partini *et al*., 2023). In Central Maluku in 2023, rice production is estimated to reach a harvest area of 22.62 thousand hectares, with rice production of around 83.07 tons of milled dry grain (GKG). If converted into rice for food consumption by the population, rice production in 2023 is estimated to be around 46.52 thousand tons (Putra *et al*., 2024). Rice supplies in Maluku for consumption until November 2024 are 49.98 thousand tons, an increase of 520 thousand tons (11.61%) compared to 2023, namely 44.78 thousand tons (Rangkuti, 2002). The average level of rice consumption per capita in Maluku every year reaches 75 kilograms (Renu *et al*., 2017).

Sago (*Metroxylon sago* Rottb) has multiple roles, including being a source of food diversity, achieving family nutritional food security, resulting from cultural creativity and labor, and being a source of nutrition. Research results show that sago contains carbohydrates, protein, vitamins, and minerals, which are very good for health. Plants resistant to climate change have the potential to be a source of national food security, but unfortunately, they have not been developed nationally. The area of sago land in Indonesia is 5.5 million Ha but has not been developed nationally. In 2022, it turns out that production will only be around 212,468 Ha (around 4%), and the level of sago consumption is very low, 0.36 kg per capita per year. This was stated by the Minister of Industry at the National Symposium on the Sago Processing Industry at the Ministry of Industry Building in Jakarta on July 29, 2024 (Saifuddin & Hussain, 2011).

In Maluku, people still consume sago, especially those in rural areas, but cannot deny the presence of rice. According to BPS Maluku in 2020, the average per capita consumption in the three sago-contributing regions, West Papua, was 66.94%, Papua 37.61%, and Maluku 26.79%, 0.34 kg per capita per year (Sugiono, 2020). The government has a significant commitment to rice as a source of national food security, so it tends to ignore the development of sago, which has great potential as an alternative to rice. In 2022, the people of Maluku still faithfully consume around 70,220 tons of sago per year, of which Central Maluku Regency is recorded as having the most. This shows that the economic potential of sago is still high, but on January 30, 2023, sago consumption only reached 0.23 kg per person per month, up slightly from last year, namely 0.20 kg (Wang & Tong 2024). It turns out that apart from consuming sago and tubers, government rice assistance continues to flow through the Direct Cash Assistance Program (BLT), Non-Cash Food Assistance Program (BPNT), Family Hope Program (PKH), and Government Rice Reserve Assistance Program (BPCP) and so on (Renu *et al*., 2017) have increased interest in consuming rice. Interest is a tendency or big heart desire for something and feeling a preference and attachment to it without anyone telling you

to. So, it originates from internal encouragement, the availability of infrastructure and facilities, and the environmental conditions in which social interactions occur. This is made easier by the cheaper price of rice compared to local food and low diversification. Nearly 70% of poor people in Maluku spend their money to buy rice (Sugiono, 2020). People are slowly abandoning the staple food/main food, sago.

The BRIN Horticulture and Plantation Research Center stated that the area of sago plantations in Maluku decreased 10 years ago, the area of sago land was recorded at 60 thousand hectares. In 2022, BPS Maluku recorded that the area of sago land will only be around 30 thousand hectares. Part of the sago land has been converted to expand rice planting areas to build houses, buildings, and offices (Wang & Tong, 2024). The reduction in sago land also affects the level of sago production. Without realizing it, sago is starting to be abandoned, especially since sago has not been able to answer market needs regarding quantity and quality. Sago has indeed been developed to make noodles, but the sago flour is not of good quality and cannot compete with other commodities such as super noodles, wheat, rice, flour, etc.

In the Mahu Administrative Village, East Saparua District, Central Maluku Regency, most of the population is a farmer. Every day, besides sago and tubers, they have been consuming rice sourced from various government assistance programs since 2016. So, rice is not something new. Besides, rice can easily be purchased in the market according to taste and capability. Consuming rice has become part of a change in people's lifestyles, and they tend to eat practical and ready-to-eat foods. Housewives consider cooking rice faster and more practical than burning sago or pouring papeda. Rice can be eaten with simple side dishes, but papeda must be served with fish in soup, vegetable soup, and fried fish. Likewise with boiled sweet potatoes require a long working time.

The presence of rice and its practicality make them tend to get children used to consuming rice; without realizing it, they no longer teach young women the skill of burning sago, and young housewives prefer to bake bread and sell yellow rice (turmeric rice) compared to preparing sago, *sinoli,* and *karkaru*. Things currently happening in Mahu pose a risk to the habit of consuming sago. Everyone indeed has the right to enjoy rice, but the presence of rice should not have a significant impact that could endanger the survival of sago as a staple food/main food.

METHOD

The research was conducted in the Mahu Administrative Village in East Saparua District, Central Maluku Regency, with a population and sample that had specific characteristics determined by the researcher. The sampling technique was carried out using purposive sampling. Determining the number of samples refers to Moelong's theory (2009),

namely that in social research where the society is homogeneous, the number of samples taken is 15 to 30% (Partini *et al*., 2023). The Mahu community consists of 161 heads of families. The respondents selected were 53 heads of families with complete family criteria: 41 families (77.35%), single families, and 12 families (22.65%). The research methods used are quantitative and qualitative with descriptive research characteristics (Saifuddin & Hussain 2011). Inductive analysis encourages researchers to understand the data and phenomena occurring better, draw conclusions, and determine a solution strategy. Primary data was collected through observations supported by documentation, interviews, filling out questionnaires, and Focus Group Discussions with the land government and the community. The collected data was tested through triangulation so that general conclusions could be drawn. Secondary data is obtained through books, previous research reports, journals, and so on that are appropriate to the research topic.

A SWOT analysis is used to determine a strategy to increase interest in eating sago based on logic, maximizing strengths and opportunities by comparing external and internal factors and simultaneously minimizing weaknesses and threats (Saifuddin & Husain, 2011). Data collected through observation and interviews was used to identify SWOT variable indicators, which were then processed into a questionnaire. The results are processed using a rating scale of 1 to 4. Scale 1 (lowest) if the factor has very little influence up to scale 4 (highest) If these factors strongly influence strategic planning.

DISCUSSION

Respondent Characteristics

Respondent characteristics include livelihood, age, education, and family-dependent status. Most of the respondents were aged (43-65 years and above) and were heads of families with the highest level of education having completed high school. Age and level of education, coupled with the level of trust and respect for family, also influence respondents' mindsets when making decisions about consuming food.

According to data from the Mahu Land Office, the composition of the population aged (0-15 years) in the unproductive category is 126 people, and the productive age (15-65 years) is 413 people. In comparison, those over 65 years old are unproductive, as many as 53 people. The man, as the head of the family, is responsible for the family’s economy, and the woman/wife helps the husband with work, including burning sago, baking bread, sewing roofs, selling snacks, gardening, being a teacher (retired), sewing clothes to *papelele* or trading. Trading can be done between islands such as Saparua, Ambon, Seram to Sorong, and Surabaya to Jayapura. As long as the husband works outside the home, the wife is responsible for the safety of all family members.

Public Perceptions About Rice and Sago

The perception of the people in Mahu towards rice and sago can be seen from their statements and treatment of these two food commodities. Rice is obtained from aid and purchases because it is not an endemic food, unlike sago. Therefore, it is consumed on a limited basis. Most of the rice consumed comes from government assistance aimed at low-income communities. Since 2016 the Mahu Land Administrative has received government rice assistance distributed through the Family Hope program (PKH), Non-Cash Food Assistance (BPNT), Government Rice Reserve Assistance (BCBP), and Assistance for the Poor, namely widows, elderly, orphans, and orphaned. All aid is distributed every month to recipients at Land offices.

Government assistance through PKH for 38 people, 5 kg each, BPNT 1 person, 10 kg, BCBP 31 people, 10 kg each; and Duafa for six people, 5 kg each, plus BLT of IDR 300,000. From the beginning of January to July 2023, rations were given every month, but from July to December 2023, rice rations were given every two months until now. The amount of rice aid each year reaches 0.5 tons. If you want to buy rice, people can buy rice at the Saparua market or the Mahu Stall with free choices according to taste and ability. The rice most often purchased is the Bulog type because it has advantages, including the price being lower, it tastes good, and also, when cooked it expands into more.

This is in line with the theory put forward by Kotler & Armstrong (2014) that a product will have more value in the eyes of consumers if it is considered to have advantages compared to other similar products (Wang & Tong, 2024). If you cook 2 cups of Bulog rice, the results will be as much as cooking 3 cups, while other kinds of rice do not. The price of Bulog rice per kilo is IDR 14,000 to 16,000, while brands like Cap Jempol and Tawon rice costs IDR 16,000 to 18,000,-. Even though Bulog rice still has a lot of rice and small black stone grains and dust (dirty), if it is cooked, it tastes delicious, no less than Cap Jempol and Tawon. Regarding nutrition, people claim that everyone has the same nutrition. It seems that they don't care about nutrition, but what is important is that it can be consumed. Rice is generally cooked daily but only consumed at lunch with local food. The rice is generally not cooked in the evening; if there is excess rice during the day, it is finished at dinner.

Even though it is considered cheaper than other types of rice, Mahu people still consider rice expensive, so they generally buy only 1 to 2 kg at retail every day and often even resort to debt at rice stalls. People have less purchasing power and more hope for government rice assistance. The community processes rice into white, yellow, fried, and porridge. White rice is eaten daily, yellow rice usually when celebrating birthdays, fried rice for small parties or emergencies. Porridge is consumed by babies/children who are just learning to eat rice or by people who are sick.

Public knowledge about various types of rice is very high in terms of type, price, appearance, and so on. So, subjective factors such as education level and income influence the public's perception of rice. Most housewives consider rice more practical in processing than sago, *papeda*, and tubers. For example, if rice is urgent, it can be eaten immediately with a simple side dish such as fried eggs, but papeda must be served with vegetable and fish sauce. Burning sago takes a long time and requires experience, skills, seriousness of work, intense energy, and diligence. Likewise, you need experience, creativity, and skills to process it with *papeda*. So, processing traditional foods is more complicated than cooking rice.

Sago by the people in Mahu, especially among the productive/unproductive generations, remains a staple food/main food. Sago is processed into papeda, dried sago, *sinoli*, *karkaru,* and so on, and consumed all the time. There is not a day without papeda and sago or tubers. It is acknowledged that these traditional foods don't taste good if you haven't eaten them. According to respondents, eating sago makes them more assertive at work and full, while eating rice is just a meal. Such statements show that people still rely on sago as the main food, while rice is only an additional food. Apart from being consumed, sago is also sold as a source of family income, such as dried sago, which is sold per plate, and *manta* sago, sold per sack. For daily consumption, more sago and tubers are prepared than rice.

Belief in sago as a staple food/main food is usually manifested by always preparing wet sago/manta sago in the kitchen. The reason is that rice is considered not enough to guarantee food availability. Today, there is rice, and it is also consumed. One sack of *manta* sago costs around IDR 125,000 to 150,000. Can be eaten by 4 to 5 people for 1 to 2 months, while the price of 1 sack of Bulog rice containing 20 kg is IDR 280,000. If converted to sago, one sack of rice cannot serve 4 to 5 family members for up to 2 months but can be served for less than 1 month. *Manta* sago can last up to 6 months, while dry sago can last for years. So storing manta sago flour/wet sago is much more profitable (economical) than storing rice. Sago can be consumed at any time, and the quantity is unlimited.

The expression that older adults used to say they won't be full if they haven't eaten papeda is still maintained in Mahu, while the expression that they won't be full if they haven't eaten rice doesn't apply in that land. In the past, dried sago was usually stored in a special container called a tipor (a basket) and in a dry place, namely on top of a fire pit. Now, dried sago is stored in plastic boxes or bags, and there is not much of it. The reason is that sago can be bought at any time (Sugiono, 2020). If sago is stored in a plastic rice box, just store it in a plastic pan or plastic bag because there is not much of it. If you don't have rice, that's okay; it won't make you hungry, otherwise, if there is no sago, it can cause hunger. In the point of view of Mahu people, sago has socio-cultural and economic value. Sago is a family treasure that can guarantee family life. Sago is considered to have unifying value. The phrase sago *salempeng* is broken into two parts, meaning that life should help each other, like family.

Maluku people's houses are built from roof leaves, symbolizing unity and fellowship. Likewise, traditional *baileo* houses are covered with sago leaves because they are considered to have magical cultural and religious values.

Sago flour is processed into dry sago, in Mahu, there are nine sago burners. Unfortunately, the Mahu community has not developed the household industry of *bagea*, the shaved and crushed sago, for a long time (it needs to be empowered). A mother who has experienced burning sago for more than 48 years said this livelihood was profitable. He can build a house and send his children to university due to burning sago. On average, in 1 week, he burns sago 3 to 4 times and burns up to 200 pieces of sago each time. In 1 week, there can be up to 600 to 800 sago plates. The price of one *porna* consisting of 5 plates of sago is usually IDR 5,000. In one week, you can sell 300 to 400 plates, showing an IDR 1,500,000 to 2,000,000 income. This also means that there are still many fans of sago.

Experience is indeed one of the keys to success. Still, if that experience is not followed by the ability to develop it, it will become a mere routine to the point of saying it is uncomfortable if you don't burn sago for a day. In fact, until now, sago sellers have not yet received the SPP-IRT (Home Industrial Food Production Certification) provided by the Regional Government of Central Maluku Regency. The existence of SPP-IRT is an opportunity to widen the sago marketing network outside the Maluku area. Unfortunately, sago is not yet equipped with attractive branding and packaging. The Mahu Land Government is working on it at the moment.

Apart from selling dried sago, the work system of sharing the results through *maano* sago work, which is still carried out today, also brings economic value. Sago owners who do not have time to process sago ask one of their relatives for help to process sago. This work is still being carried out today. Starting from crushing the sago and filling it in plastic sacks. In the past, chopping sago was done traditionally, but nowadays, it is done semi-modernly (cutting/splitting the tree with a Senso Chain Saw and Grating Machine), so the job is finished quickly. After deducting all working capital, the remaining sago flour is divided equally (Wang & Tong, 2024).

In the past, wet sago flour was filled in *tumang* sago, a container made from woven sago leaves with a capacity of up to 40 kg, but now it has been replaced with plastic rice sacks with a capacity of 25 kg. Usually, the manta sago is taken home for their own use, but if it feels there is more, they will sell it to buy other necessities, including rice. Several housewives, especially sago burners, admitted that now that the *tumang-tumang* sago has been replaced with plastic sacks, the sago flour dries quickly. When burned, the taste differs from the previous sago's. This may be true because the sago leaves (*tumang*), which store the moisture of the sago, have run out because they cannot be accommodated in plastic sacks. They also informed us that sago flour had often been mixed with a coloring substance to make the

appearance of the sago sold in the market attractive, but this made the taste of the sago decrease. For this reason, further research is needed to maintain the quality of sago.

People in Mahu eat three times daily, namely in the morning, afternoon, and evening. Breakfast does not include rice, but bread or cakes; lunch consists of sago, *papeda*, boiled sweet potatoes, and rice, while dinner is prepared the same as lunch, but rice is usually not prepared anymore. Even though rice is consumed daily, it is only cooked as needed. Usually, for 4 to 5 family members, 2 to 3 cups are enough. The amount is insignificant because, apart from being considered Bulog rice, it has developed into a lot of rice aimed at children. Adults generally consume papeda, sago, tubers, vegetables, and fish. Therefore, papeda and sweet potatoes are deliberately provided in more significant quantities than rice. The older generation in Mahu admits that they only eat a little rice because they still don't feel full if they haven't enjoyed papeda or sago. This is because they are used to it. Just by dipping sago *salempeng* in a glass of sweet tea, you will be full, as is enjoying papeda.

One mother said she enjoyed sago almost daily and consumed less rice because she was used to it and stronger at work. Moreover, according to her, rice prices are unstable, up and down, and sometimes expensive. Therefore, it is better to give portions only to children so that they grow healthier. Unfortunately, today's children are no longer interested in burning sago; housewives prefer to sell bread and yellow rice, even though it is profitable, and they will be hungry if something happens. This behavior shows that the family's concern for children is quite high, but it must be balanced with an interest in consuming sago so that this staple food is not marginalized.

Strategy to Increase Interest in Consuming Sago

Considerations for increasing interest in consuming sago are based on several things, including sago is an inexhaustible food source, sago is still being processed and consumed, sago can be developed as a source of income, sago is a traditional food that needs to be developed as a tourist attraction, and sago is Maluku’s cultural identity. SWOT analysis is used to determine strategic steps/leverage for consuming sago.

The Matrix of IFAS and EFAS

The IFAS (Internal Factor Analysis Summary) matrix is used to identify five elements of strength (strengths), namely sago as a food source that is still being produced, management staff available, growing naturally, and being resistant to climate change. There are five elements of weakness: insufficient business capital, insufficient diversification of sago, insufficient technology, insufficient cultivation, and long production time. Based on IFAS data presented in a table with ratings and scores, it is known that sago in Mahu has greater strengths than its weaknesses (2.38>0.71), while the total internal factor score is 3.09 in the high

category. This means that the strengths of sago can minimize existing weaknesses so that people's interest in consuming sago can be increased.

The Efas Matrix (External Factor Analysis Summary) is used to identify each of the five elements of opportunities and threats (opportunities and threats). The five elements of opportunity are strengthening food security, increasing sales value, strengthening identity, tourist attraction, and energy sources. The five threat factors are the emergence of new food sources, reduced competitiveness, changes in lifestyle, the existence of new tourist destinations, and the emergence of food insecurity. Based on EFAS data presented in a table with ratings and scores, it is known that sago in Mahu has greater opportunities than existing threats (2.25 > 0.64), and the total external score is 2.89 which is in the high category. This shows that sago has the potential to maximize existing opportunities to overcome existing threats so that interest in consuming sago in Mahu can be increased.

SWOT Analysis Diagram

From the IFAS and EFAS results, the coordinate points of the SWOT diagram were obtained with the total score calculation results as follows: total strength score = 2.38; total weakness score = 0.71; total opportunity score (opportunities) = 2.25; total threat score (threats) = 0.64. Next, calculate the difference between each factor. For strength and opportunity factors with positive values (+) and the weaknesses and threats with a negative value (-). The internal factor of the coordinate point is 1.67 from the results of strengths-weaknesses = 2.38-0.71. The external factor for the coordinate point is 1.61 from the results of opportunities-threats = 2.25-0.64, so the coordinate point obtained is (1.67; 1.61). SWOT analysis diagram is shown in Figure 1.

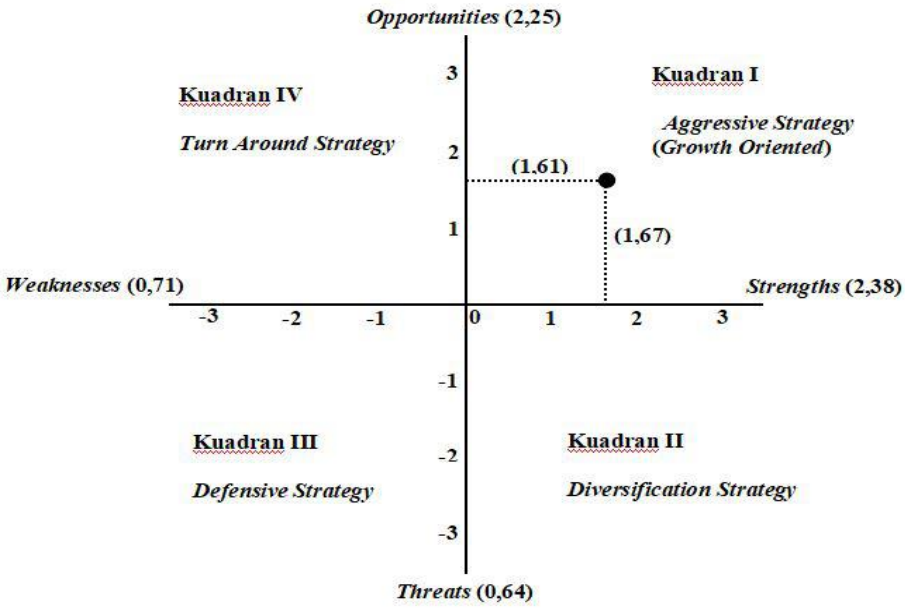

Figure 1. SWOT Diagram

Table 1. SWOT Matrix Analysis

IFAS / EFAS	Strengths S1. Sago as a food source S2. Sago is still being produced S3. Management staff available S4. Sago grows naturally S5. Sago is resistant to climate change	Weaknesses W1. Less business capital W2. Sago diversification is lacking W3. Technology lacking W4. Not cultivated W5. Long production time
(*Opportunities*)	**S-O Strategy**	**W-O Strategy**
O1. Strengthen resilience Food O2. Increase sales value O3. Strengthen identity O4. Developed as tourist attraction O5. Developed as energy source	a. Continuously outreach regarding the importance of sago as one of the land's potential food sources. b. Improving and maintaining the quality of human resources for management/processing staff through training. c. Regenerate processing/management personnel so that human resources who have knowledge in managing and processing sago remain available. d. Forming micro/UMKM business groups that cultivate sago as a superior village product. e. Holding a Sago Festival where there is a special day held for making and consuming various types of processed food and snacks made from sago. Both traditional and modern. f. Hold outreach regarding renewable energy literacy from sago, where sago has the potential to become a source of energy such as biogas and bioethanol/biofuel.	a. Forming groups of micro/UMKM businesses that cultivate sago as the land's superior product. b. Carrying out outreach/training related to variations and improving the quality of the sago products produced. c. In this case, the Land stakeholders help micro/UMKM business groups in obtaining business funds from existing financial institutions or the government. d. Take an inventory of sago trees in the Land, so that sago tree cultivation can be planned. e. Holding training in the form of utilizing sago/sago dregs as a source of biogas energy, so that it can be used for the daily lives of the Land's population.
Threats **T1.** There is a new food source **T2**. Less competitiveness **T3.** Lifestyle changes **T4.** Tourist new destinations emerge **T5.** emergence of food insecurity	**S-T Strategy** a. Continuously outreach regarding the importance of sago as a potential regional food source. b. Stakeholders made a policy so that the land's population always diversifies their food by including sago as one of the mandatory menu items every day. c. Regeneration of sago processing/management personnel d. Forming micro/UMKM business groups that cultivate sago as the land's superior product. e. Conduct outreach/training related to the variety and quality of the sago products produced.	**W-T Strategy** a. Forming groups of micro/UMKM businesses that cultivate sago as a superior village product. b. In this case, the land stakeholders help micro/UMKM business groups in obtaining business funds from existing financial institutions or the government. c. Carry out outreach/training related to variations and improve the quality of the sago products produced. d. Take an inventory of sago trees in the region, so that sago tree cultivation can be planned. e. Stakeholders made a policy so that the land's population always diversifies their food by including sago as one of the mandatory menu items every day.

The SWOT Analysis Diagram shows that the coordinates are in Quadrant I (Aggressive Strategy). The situation in Quadrant I is very favorable because the sago natural resources owned by Mahu Land have existing strengths, so they can take advantage of opportunities to minimize weaknesses and overcome the threats they face to increase public interest in sago. The strategy that must be implemented in this condition is to support aggressive growth policies (Growth Oriented Strategy).

SWOT Matrix Analysis

The SWOT matrix is used to formulate several possible alternative strategies that can be implemented to increase public interest in sago (Table 1). The SWOT matrix produces four alternative strategies: S-O strategy, W-O strategy, S-T strategy and W-T strategy. 1) Strengths-Opportunities (S-O) strategy, utilizing all existing strengths to obtain maximum opportunities. 2) Strengths-Threats (S-T) strategy, using existing strengths to overcome threats. 3) Weaknesses-Opportunities (W-O) Strategy, exploiting existing opportunities by minimizing weaknesses, 4) Weaknesses-Threats (W-T) Strategy, activities that are defensive and try to minimize existing weaknesses and avoid threats. This can be seen in the SWOT Matrix Analysis as follows.

Alternative SWOT Matrix Solution

Based on the results of the SWOT analysis diagram, a strategy was obtained to increase the interest of the Mahu community in consuming sago, namely the S-O (Strengths-Opportunities) strategy in the form of 1) continuous outreach regarding the importance of sago as a potential food source for the village/land, 2) improving and maintaining the quality of management/processing personnel through training, 3) regenerating processing/management personnel so that human resources who have knowledge in managing and processing sago remain available, 4) Forming business groups micro/MSMEs that cultivate sago as a superior village product, 5) hold a Food Festival/Sago Festival where there is a special day held for making and consuming various types of processed food and snacks made from sago. Both traditional and modern (6) held outreach regarding renewable energy literacy from sago, where sago has the potential to become a source of energy such as biogas and bioethanol/biofuel.

CONCLUSION

Sago is still the main food, supported by the availability of sago potential, sago managers, sago consumers, socio-cultural values that continue to be respected, and belief in the superiority of sago. Indications of people's continued strong consumption of sago can be seen from the presence of sago at every meal, the high intensity of burning sago, and spontaneous expressions about the superiority of sago and papeda, which can always make

you strong and full. Rice is still an additional food because its availability is limited. As soon as it arrives, it runs out and tends to require government assistance. Apart from government assistance, rice must be purchased, and it is still considered expensive, while buying power is lacking. People's rice consumption is part of a lifestyle change, while for the younger generation rice is a modern food that is practical, satisfying, and nutritious. Parents' motivation to let their children consume more rice is part of their concern for their children and can also show the development of family welfare.

Interest in consuming sago can be increased through outreach to the community in Mahu, which states that sago is important as a source of food security and income. This needs to be done by forming micro-business groups. Training on burning sago and managing sago for the younger generation must be carried out. This also preserves past cultural works by the mandate of the Law on the Advancement of Culture Number 5 of 2017. Cultural events such as sago festivals, sago burning competitions, and sago diversification need to be increased to stimulate the younger generation to become more interested in sago and ultimately feel proud. In the end, the culture of eating sago can be preserved, and sago can improve the family economy, and the identity of the Maluku people continues to be maintained.

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