

Covid-19 Pandemic and Identity Negotiation (Phenomenological Study about Mapur's Social Resilience in Bangka – Indonesia)

Iskandar Zulkarnain, Panggio Restu Wilujeng, Michael Jeffri Sinabutar and Laila Hayati
Department of Sociology, Universitas Bangka Belitung, Bangka, Indonesia
iskandarzubb@gmail.com, panggio-rw@ubb.ac.id, jeffrisinabutar@gmail.com,
lailahayati4@gmail.com

Abstract

The Covid 19 pandemic has an impact on all levels of society in Bangka Belitung . The Situation give impact on Social, Economic and Cultural conditions. The community also has different reactions in dealing with the pandemic situation, which has an impact on the socio-cultural aspects of the community. One of the people who have local wisdom in Bangka Belitung is the Mapur ethnic. The Mapur ethnic is a representative of the Malay community in Bangka Belitung. This study aims to explore the process of negotiating the cultural identity of the Mapur community resilience the Covid 19 pandemic situation. The negotiation of cultural identity can be seen from the meaning of the Mapur Tribe to the Covid 19 pandemic which appears as a symbol that intersects experiencing friction and interplay with the local wisdom of the tribe. The location of this research is in Belinyu District which is the location where the Mapur Tribe lives. The method used in this study is a qualitative method with a phenomenological research approach. Data was collected using non-participant observation techniques and in-depth interviews.

Keywords

Cultural Identity, Local Wisdom, Negotiasion, Pandemic Covid-19, and Mapur tribe.

1. Introduction

Indonesia is one of the countries that is predicted to experience a pandemic period that will take a long time (Nugraha 2020). The vast country, different geography and topography and the level of population density spread over several large islands, are challenges in overcoming the pandemic. Remote, outermost, and underdeveloped areas also have a great risk when exposed to outbreaks, due to the difficulty of accessing health services in these areas.

One of the vulnerable groups that have begun to be exposed to the pandemic is the indigenous people. Indigenous peoples who were originally considered safe from the pandemic began to report cases and fatalities (Arif 2021). The more open their access to the outside world, the more vulnerable they are from exposure to the plague. This condition encourages the government to implement a vaccination policy for vulnerable groups including indigenous peoples.

Indigenous peoples responded differently to this vaccination policy. Masyarakat adat Badui refused vaccine, even though the traditional leader has been vaccinated twice. dan memastikan Suku Badui menutup sementara wilayah adatnya dari orang luar guna menjaga dari ancaman wabah (Raharjo and Aranditio 2021). Even though indigenous Badui refuse to be vaccinated, but they still try to use traditional medicine and mantras to protect and protect themselves. In contrast to the Baduy indigenous peoples, the indigenous Makekal Hulu, Merangin, Jambi and Rambang Kapak Tengah indigenous peoples, Muara Enim, South Sumatra, these indigenous people tend to receive vaccinations, but are constrained by limited access to vaccines (Diana et al. 2021). In addition, the problem of the population identification number (NIK) as a vaccination requirement and the lack of socialization about vaccines to indigenous peoples are obstacles to accelerating the vaccination program. Along with the significant increase in positive cases of COVID-19 in indigenous communities, especially in Aru Kayau, North Kalimantan, Tana Toraja, South Sulawesi, Sigi, Central Sulawesi, indigenous peoples need to be protected so that they remain empowered to maintain biodiversity and food storage by accelerating access to vaccination programs.

Interestingly, there is a different phenomenon that comes from the Osing indigenous people in the White Tiger Village, Kabat District, Banyuwangi, East Java. Indigenous people receive an independent vaccination program organized by the Banyuwangi City Police (Polres) facilitated by the Archipelago Indigenous Peoples Alliance (AMAN) on October 8, 2021 (Wijayan 2021).

The interesting side is that the Osing indigenous people are accompanied by AMAN and Indonesian Philanthropy, because Osing is a preserver of customs and culture which is part of supporting tourism in Banyuwangi. The Osing indigenous people choose to negotiate with their cultural identity for the sake of the tourism image that has been built in the public mindset.

The phenomenon of the Osing indigenous people also occurs in Bangka Belitung. Bangka Belitung has an indigenous community known as the Mapur Tribe. The Mapur indigenous community in Air Abik Hamlet, Gunung Muda Village, Belinyu District, Bangka Regency experienced various disturbances and pressures from internal and external.

The Mapur customary area is included in the Mining Business Permit (IUP) area of PT Timah Tbk (Zulkarnain et al. 2019a) and since 2005 it has been a foreign private oil palm plantation corporation under the banner of PT Gunung Pelawan Lestari (GPL) with a concession permit from the local government Bangka Regency (Zulkarnain et al. 2019a). The presence of two large corporations not only threatens their livelihoods and livelihoods, but also triggers internal conflicts regarding access as members of smallholder cooperatives (Juanamasta et al.; Hentihu et al.). Disturbances and pressures that exist encourage the indigenous Mapur community to survive through social resilience mechanisms. The spread of the pandemic also disturbs and poses a threat to community members. The indigenous Mapur community responded to the spread of the pandemic and the vaccine program in their own way. Indigenous people do not refuse vaccines and do not close their territory from outsiders. Residents can easily get information on vaccine implementation from the local government and social media, so access to vaccines is not limited (Novianti 2021). In addition, Air Abik is the location for PT Timah Tbk's Corporate Social Responsibility (CSR) program for the promotion of Mapur culture and the development of tourism villages in 2021 (Kurniati and Nodyanto 2021). The important question raised is what is the interest of indigenous peoples in receiving a vaccine program from the government? How did the indigenous community respond to the vaccination program and PT Timah Tbk's CSR program which ran simultaneously during the outbreak?

2. Literature Review

Social resilience has various meanings. According to Adger (2000), *resiliensi sosial* adalah “This article defines social resilience as the ability of groups or communities to cope with external stresses and disturbances as a result of social, political and environmental change” In line with Adger (2000), Kwok et al. (2016) define social resilience: “the capacity of people and communities to deal with external stresses and shocks”. Adger dan Kwok et. al (2016) emphasizes that the disturbance only comes from outside or external. Meanwhile, Shaw et al. (2014) only emphasize the ability to avoid and cope with change and bounce back from disasters; without naming the entity. . Shaw et al. (2014) explain that “Social resilience is the ability to avoid disaster, cope with change and recover from disaster”. Different understanding from Cacioppo et al who put forward the notion of social resilience as: “Social resilience is the capacity to foster, engage in, and sustain positive relationships and to endure and recover from life stressors and social isolation . Social resilience emphasizes social relations as seen by Weber as social action. This study aims to see the meaning of social resilience as stated by Rilus A Kinseng (2019). Social resilience is defined as “the ability of a social system to maintain its social integrity or integration, during and/or after being disturbed, both from within and from outside” (Kinseng, 2019). Kinseng places more emphasis on aspects of social integration and social relations as well as internal and external disturbances. Furthermore, Kinseng (2019) explains that social resilience is also influenced by external factors in the form of other social entities (Nath et al.; Suharyanto et al.). For example, a disaster-stricken community will receive support from outside parties such as the government, state-owned enterprises, the private sector which can affect social resilience. In addition, the penetration of capitalism also affects the resilience of a community. This shows that social resilience is relational.

3. Research Method

This study was designed qualitatively with a phenomenological approach. Phenomenology as developed by Edmund Husserl and Alfred Schutz, a descriptive and introspective analysis of the depths of all forms of consciousness and direct experience” (Hasbiansyah 2005). The main concept of phenomenology is trying to reveal the meaning of one's experience. A phenomenologist is "a person who is open to reality with all possible series of meanings behind it, without a tendency to evaluate or judge" (Hasbiansyah 2005). Phenomenology is an investigation of the understanding

that is constructed from the meaning attached to the individual in each of his actions. Phenomenology is used to see the experience of the Orang Mapur community in dealing with disturbances or pressures from within and from outside, especially the Covid-19 outbreak and government policies and how they deal with them. The way they negotiate with cultural identity is the main attraction of the phenomenological approach.

4. Data Collection

The data collection used in this research is a study of secondary data and primary data. Secondary data includes news from the media, vaccine information from the government, and research results. Primary data in the form of interviews regarding the experiences of community members facing the pandemic, government policies related to tin mining, oil palm plantations, and population administration, PT Timah Tbk's CSR program, and conflicts within the community. Determination of sampling using non-probability sampling purposively (informants determined randomly and purposefully). There were 10 informants involved in this study, consisting of the traditional leader of the Orang Mapur Air Abik, the traditional elder of the *Lembaga Adat Melayu* (LAM) Air Abik, traditional administrators, and indigenous youth.

5. Result and Discussion

The indigenous people of Mapur Bangka are one of the community groups or communities that are vulnerable to various disturbances from outside and from within. As is well known, indigenous peoples in Indonesia generally live in remote areas such as inland areas of forests, hills, and coasts. Therefore, when a pandemic occurs, indigenous communities are the most vulnerable group to become victims. They are also vulnerable to interference from outside such as government policies related to illegal tin mining activities commonly referred to as unconventional mining (TI) (Zulkarnain et al. 2019b), the development of large-scale oil palm plantations since 2005 (Zulkarnain et al. 2018), and discriminatory population administration policies (Sulaiman 2014). This is disturbing their livelihood. The level of resilience of an indigenous community is very likely to vary from one place to another. There are many factors that influence it, such as natural conditions, level of exposure to disturbances, characteristics of the indigenous community itself, and so on. In terms of its characteristics, the indigenous Mapur community has a high diversity. Citing the writings of Dey (2014), the Mapur community is spread out in the interior of the forest, coast, hills, and settlements of the *Orde Baru* project with different characteristics. This paper is part of the results of research conducted in Air Abik Hamlet, Gunung Muda Village, Belinyu District, Bangka Regency.

Air Abik hamlet is the main hamlet for the distribution of Mapur people, which is about 12 km from the capital of Belinyu sub-district and about 56 km from the capital of Bangka Regency. The population of Air Abik Hamlet in 2021 is 653 people with a total of 211 families (Kurniati and Nodyanto 2021). The composition of adherents of traditional religions is 208 people, with 133 men and 75 women. There are 372 adherents of Islam, 166 men and 206 women. As many as 73 Christians, with as many as 32 men and 41 women. It is seen that the adherents of the Mapur traditional religion are the second largest after Islam.



Figure 1. Map of research location in Air Abik Hamlet

The Mapur indigenous community in Air Abik faces various problems that interfere with their livelihoods and livelihoods. One of the problems recognized by all indigenous peoples is the expansion of oil palm plantations which has cost them their land. The majority of personal land tenure is in the range of 1-2 ha of land from a total of 423.25 ha of land used for farming. This condition shows the potential for an agrarian crisis as well as a threat to the existence of the Orang Mapur community (Figure 1).

Another problem that most Mapur people face is the increasingly narrow land, due to the nucleus-plasma partnership system. In terms of land use, from a total of 423.25 ha of available land, 152 ha is in the form of shrubs, 92.75 ha is used for pepper cultivation, 72.25 ha for rubber, 69.25 ha for upland rice, 32.75 ha for private oil palm. , and 0.25 ha for smallholder tin mines. The majority of people's land is still in the form of shrubs which is interpreted as a sign of the declining ability of economic capital and social capital, due to the presence of the PT GPL corporation with a nucleus-plasma partnership pattern system (Figure 2).

Then the other main problem faced is closed access to IT mines after PT GPL's corporate expansion. Air Abik is one of the areas where PT Timah Tbk's IUP and IT mining sites involve indigenous people and other ethnicities. The livelihoods of indigenous people from IT mining are threatened after PT GPL collaborated with PT Timah Tbk to include the IUP PT Timah area into PT GPL's Business Use Rights (HGU). The existence of the IUP PT Timah Tbk and the location of IT is very important for the Mapur people in Air Abik because when viewed from a livelihood strategy, most of the Mapur people depend heavily on IT results. When access to IT is closed and land/land is confiscated, then the livelihoods or livelihoods of indigenous people can be said to be very vulnerable to poverty (Figure 3).

Table 1. Location and area of PT Timah's IUP in Air Abik . Hamlet

NUMB.	LARGE		LOCATION	OVERDUE
	Layout	RK		
TN 2.6	55,3 HA	40 ha	Air Duku	December 2017
TR.1453	10.17 Ha	4.81 Ha	Air Duku	June 2018
TR. 1.527	11.20 Ha	6.16 Ha	Air Duku	July 2018
TR. 1.506	11.70 Ha	5.98 Ha	Air Sumedang	January 2018
TR. 1.588	20,45 Ha	10,70 Ha	Air Kundi	April 2018
TR .1.473	26.02 Ha	19.50 Ha	Air Sumedang	November 2017

Source : PT Timah Tbk

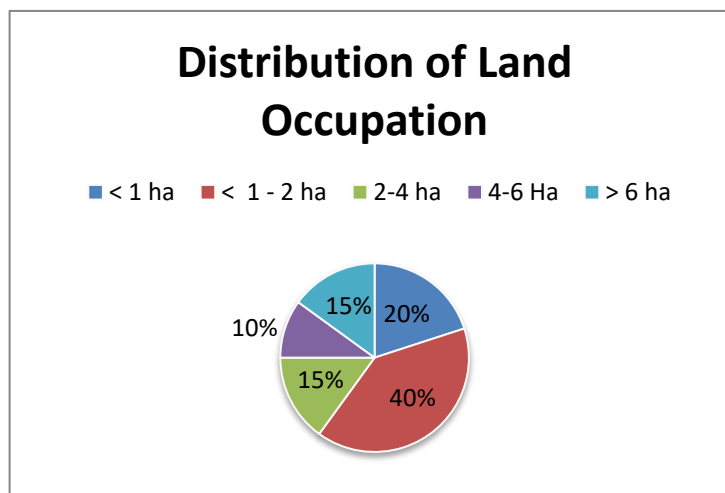


Figure 2. The area of land ownership of the Mapur people after oil palm expansion

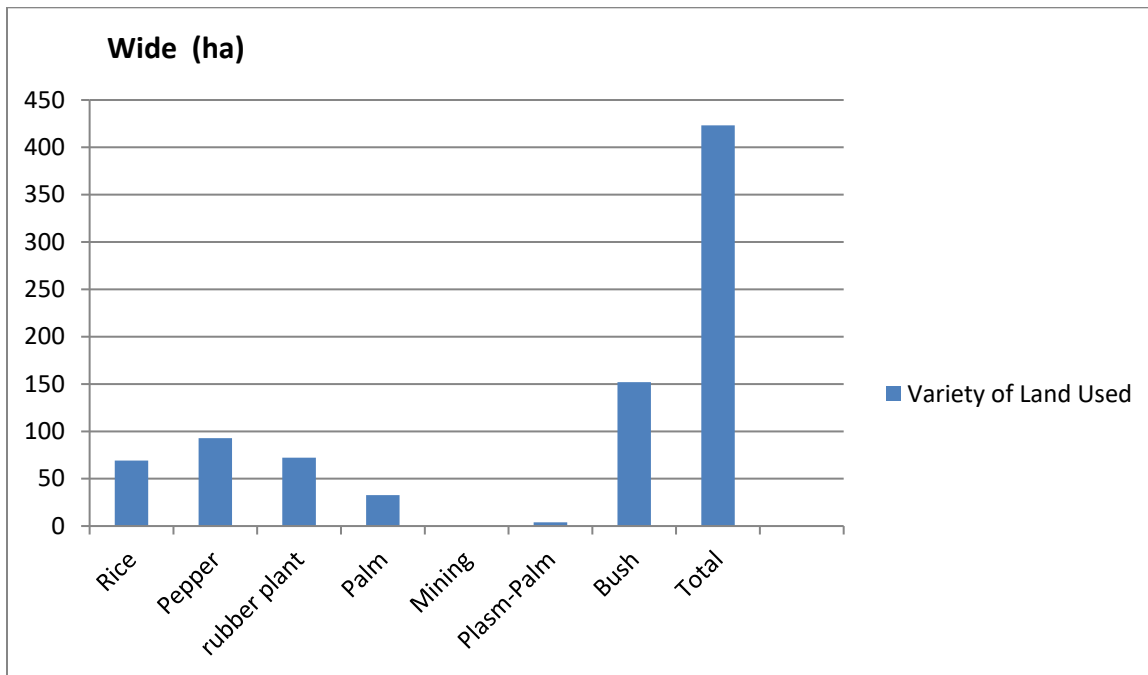


Figure 3. Land Area and palm post-expansion used for
Source: Primary Data (2018)

The internal problems of the Mapur indigenous community that have arisen are related to the conflict due to PT GPL's corporate policy that accommodates some indigenous people as members of the oil palm smallholder cooperative which triggers jealousy and inequality among indigenous people. The consequence of being a member of the plasma smallholders is receiving cash of IDR 500,000 per month/family through a bank account. This gap can be reduced relatively by the presence of PT Timah Tbk's CSR program and is able to re-knit social cohesion among indigenous people.

How do poor people deal with distractions or pressures? With the synergy of traditional elders and youth, they established the Air Abik Mapur Customary Institution (LAM) in 2019 by taking advantage of the momentum of the annual Nujuh Jerami traditional party which was packaged into the Mapur Festival and an event for recognition of population identity as believers. The Mapur Festival was attended by the Regent of Bangka and the Head of Malay Customs (LAM) of Bangka as well as the inauguration of the LAM Air Abik board and the symbolic handing over of family cards (KK) and Identity Cards (KTP) for adherents of the faith

6. Conclusions

The indigenous Mapur community in Air Abik has experienced various disturbances, both to their livelihoods and their lives as a whole. There are disturbances that come from outside (external), such as government development policies and pandemic disasters. However, there are also those that come from within, namely internal conflicts in accessing livelihood sources from oil palm smallholder cooperatives that cause social inequality. From these various disturbances, the Mapur indigenous community in Air Abik was able to anticipate by carrying out a cultural identity negotiation strategy to maintain life and social integration. The negotiation of cultural identity is implemented through the adaptation of PT Timah Tbk's interests related to CSR funds and the interests of the local government related to vaccination on the one hand, and on the other hand the interest to develop Mapur culture through gebong memrong as a historical and cultural tourism destination as well as the preservation of traditional medicine to prevent pandemics. This cultural identity negotiation reflects that the Mapur indigenous community in Air Abik has high social resilience as well as being able to save the population from a vicious pandemic.

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Biographies

Iskandar Zulkarnain is a Doctor and lecturer at Department of Sociology, Faculty of Social and Political Sciences, Universitas Bangka Belitung, Indonesia. His research interest include Rural Sociology and Maritime Sociology.

Panggio Restu Wilujeng is a lecturer at the Department of Sociology, Faculty of Social and Political Sciences, Universitas Bangka Belitung, Indonesia. His research interest include Cultural Sociology, Cultural Studies and Social Identity Study.

Michael Jeffry Sinabutar is a lecturer at the Department of Sociology, Faculty of Social and Political Sciences, Universitas Bangka Belitung, Indonesia. His research interest include Political Sociology, Social Movements and State-society Relation.

Laila Hayati is a lecturer at the Department of Sociology, Faculty of Social and Political Sciences, Universitas Bangka Belitung, Indonesia. His research interest include Community Development and Society Empowerment.