The Mapur Bangka Ethnic in between Conflict and Politics of Recognition in the Postextractive Era

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Abstracts. The Mapur tribe is an ethnic minority on the island of Bangka. Geographically, the Mapur customary area is insignificant, with a small population of fewer than 1000 people. As an ethnic minority, power rests on history and past social memories. The history of tin mining since the New Order and social memory as tough people and custodians of the collectivity in crossing history placed them as regulators of access and control to tin resources. However, history and social memory have begun to be eroded by prolonged tenure conflicts. The palm oil business has faded from the dream of prosperity. Resistance and the politics of recognition as indigenous peoples continue to be fought for. This study aims to measure the visibility of recognition as an effort to resolve ethnic-based agrarian conflicts. Axel Honneth's recognition theory is used as a problem analysis tool. This research was designed qualitatively with a case study. This study finds the results of the journey of the Mapur ethnic being involved in extractive industry conflicts, mutually exclusive of each other, creating a social rupture, and then being united through the aspiration of "one Mapur" recognition. Recognition as "one Mapur" that flows from below becomes social capital determining the success of the struggle for recognition as MHA. However, the biggest challenge for recognition is that the politics of recognition is divided and makes grassroots aspirations vulnerable to being diverted to other interests.

Keywords: agrarian conflict, social rupture, split recognition

1.   Introduction

The issuance of the Decision of the Constitutional Court (MK) 35/PUU-X/2012 as a correction to Law Number 41 of 1999 concerning Forestry which recognizes customary forest as forest located within the territory of customary law communities is the embodiment of the spirit of justice and social welfare [1]. However, the 35th Constitutional Court's decision found obstacles at the level of implementation. Indigenous peoples as legal subjects are one of the entities that are affected socially, economically, and politically, as well as the aggrieved parties.

Three main problems after the issuance of the Constitutional Court Decision 35 related to the protection and recognition of the rights of indigenous peoples (MHA) [2]; [3]. The first problem is that many local governments (Pemda) are experiencing excessive concerns due to the construction of indigenous peoples as identities and rights holders whose recognition from the state is being fought for, which is considered to have "entered the arena of a very complicated power struggle" [3]; [4]. Second, the operation of power in institutional practice

at the local government level has an impact on the occurrence of structural agrarian conflicts. Unresolved agrarian conflicts pose a threat to ongoing violence, criminalization, and the loss of a sense of security for indigenous peoples [2]. Third, prolonged agrarian conflicts have made the voices or aspirations of indigenous peoples barely audible to the surface.

The problem of agrarian conflicts, the absence of collective aspirations from indigenous peoples, and the absence of an initiative from the Regional House of Representatives (DPRD) of Bangka Regency which has the authority to make Perda occur in the Mapur Orang Lom indigenous community in Bangka Belitung. The aspiration to recognize the rights of the Mapur ethnic group in the local political scene in Bangka Regency is caused by the silence of the political voice of recognition from the local elite [5], conflicts over access to unconventional tin mines (TI) accompanied by actions of resistance from indigenous communities against oil palm plantation corporations and their partners. coalition [6], and claims of ancestral heritage artifacts between villages between communities as a follow-up impact of past agrarian conflicts.

As an ethnic minority characterized by a small population, narrow territory [7], and living side by side with other ethnic groups in government project settlements in the 1970s – 1980s [5], the Mapur ethnic group is in the midst of the conflict between the extractive industries (mining and mining). tin and oil palm) and the struggle for political recognition as indigenous peoples. The research question posed is how is the response of the Mapur ethnic to the recognition as legal subjects after the agrarian conflict? How can the opportunities and challenges of recognition politics be accepted by the community as part of extractive industry conflict resolution? These two questions became the focus of field research.

This study aims to identify the aspirations for recognition of the indigenous Mapur community as legal subjects and owners of customary territories, describe the attitudes and actions of the community regarding recognition, and analyze the visibility of recognition as an extractive conflict resolution effort after tin mining and oil palm expansion. The urgency of this research lies in three things, namely first, capturing the aspirations of indigenous people so that they can be heard and understood by stakeholders. Second, the recognition initiative that emerged from the indigenous community was the first step in the recognition process in the absence of an initiative from the local government. Third, the recognition of indigenous communities can be used as an effort to unravel past agrarian conflicts and consolidate each element of the Mapur ethnic group.

The importance of recognition of the subject is explained according to Axel Honneth's theory of recognition [8]. Honneth is the successor to the critical tradition of the Frankfurt School and the successor to the critical ideas of Jurgen Habermas. Honneth 's idea of recognition stems from a critique of violence perpetrated against people who claim recognition both individually and collectively. Violence against an individual or collective claims to social recognition in the world of life is considered a moral injustice. The absence of recognition of individuals and collectives can lead to social actions and social conflicts that lead to an increasing crisis of recognition in contemporary society. Honneth [8] then offers a theory of recognition which states that " every human being needs to get recognition for good self-actualization, needs an environment that supports its development so that the subject can form his identity ".

There are three areas of recognition according to Honneth [8], namely: First, about love and self-confidence. A person or group can actualize themselves in the social realm if they have self-confidence. Second, rights and respect, are reflected in the sense of belonging to the universal dignity of human beings which rests on the recognition and respect for their status as agents who are capable of acting autonomously. Third, solidarity and self-esteem, this concept

talks about what makes a person /group unique or special, so that he or she needs to get recognition.

Several research results related to the politics of recognition serve as a reference in this study. The research results of Iskandar Zulkarnain et. al. [5] show that political voices are silenced in recognition of the Mapur Orang Lom Tribe through two events, namely from within through the infiltration of actors with bureaucratic backgrounds at the hamlet level into the practice of tin economics, using the customary autonomy discourse as a shield. Silencing political voices from outside works effectively through efforts to dominate social memory with local governments, corporations, and local elites as the main actors. The dominance of social memory works through efforts to obscure history, paralyze resistance efforts with legal mechanisms, and negate the legal recognition of indigenous communities.

Suharno 's research [9] states that the crucial point of the policy cycle in resolving social conflicts lies at the stage of policy formulation that provides space for participation by other parties. In a multicultural society, the politics of recognition is the main instrument to ensure the realization of the expression space for every identity, both big and small. The politics of recognition must be realized in a public policy so that every party gets guaranteed legal certainty.

Savitri [10] stated, " the struggle that is directed to lead to a political voice to assert recognition as a citizen who has the right to have rights is constrained by the political configuration of decentralization through the resulting policies and regulations". Meanwhile, Dewi Fahrina Megasari [11] asserted that there were no overall aspirations from the Dayak Meratus MHA and the absence of an initiative from the Hulu Sungai Selatan Regency DPRD that was authorized to make a regional regulation, were the reasons the Hulu Sungai Selatan Regency Government of South Kalimantan had not recognized the Dayak Meratus MHA and the right to The land is in Loksado District, Hulu Sungai Selatan Regency

2.   Method

Study this using method qualitative with approach studies case. The case study was chosen as the method based on several reasons. First, The strength of case studies lies in micro-level studies [12]. Studies case instrumental chosen besides used for Helping researchers in understanding a particular problem is also used as effort improvement theory. Second, studies case demand tracking time alone [12]. Unlimited coverage of classic history but in scope history contemporary which part the culprit still live. Third, case studies are a multi-method research strategy. Method observation, Interviews, focus group discussions (FGD), and analysis documents used researcher in support studies case.

This research is located in two ethnic Mapur areas, namely Air Abik Hamlet, Gunung Muda Village, and Hamlet Pejam Village of Gunung Pelawan, Belinyu District Bangka Regency Province Island Bangka Belitung. Data collection was carried out through two data collection techniques, namely primary data collection and secondary data collection. Secondary data is obtained through document studies including excerpts or all parts of documents and archives such as regulations, administrative documents, books, and articles as well as geographical maps. Primary data were obtained through participatory observations, interviews, and FGD.

Technically, researchers conducted FGDs at the hamlet/village level to understand the aspirations for recognition from the community level, potential conflicts, and their residues, and map out the direction of conflict resolution in the future. Through this FGD, information about the voices of community members regarding recognition was obtained, the potential to reduce conflict could be measured, and alternative conflict resolutions could be mapped.

Through in-depth interviews with informants, researchers got information about community elements that wanted and didn't want recognition and their sociological reasons, community responses to past agrarian conflicts, and looking for solutions to get out of the shadow of the conflict. The selection of informants was carried out intentionally using a snowballing strategy, starting with one key informant and then continuing to other informants until the information and data were saturated (repeated and formed data patterns). The subject of informants is centered on the community from the elite to ordinary indigenous people. Observations involved were carried out concurrently with in-depth interviews with key informants.

The data analysis process is carried out qualitatively through an interactive analysis model. In analyzing qualitative data, primary data and secondary data are carried out simultaneously, namely data reduction, data presentation, and concluding verification. Descriptive qualitative data that has been analyzed and synthesized into a form of critical interpretation is then concluded to answer the problem formulation.

3. Results and Discussion

3.1 Agrarian Conflict and Extractive Industries

The agrarian conflict due to the presence of tin and palm oil extractive industries in the ethnic Mapur area is divided into two phases of conflict. First, is vertical conflict. Conflict vertical consequence ambition regent Bangka, Eko Maulana Ali, maintain competing political power (to become governor) and implementing the policy that people may carry out mining by Regional Regulation No. 6 2001 on the one hand, and on the other hand due to local government policies that did not support recognition Public custom Mapur and support development oil palm plantations in Belinyu, placing the Lom people as victims of development and is in a dilemma. Between mining tin as an alternative Street go out for free from noose poverty and marginalization with a will to be recognized as a community custom not mutually met.

Failure of the local government of Bangka to understand the voices of inhabitants of Lom who want recognition of indigenous communities as a continuation of the fostered program Community custom Isolated (KAT) from Service Social Province Bangka Belitung since 2003. Articulation of the importance of recognition as an indigenous community is delivered by chairman custom Lom Air Abik, Sikat, which submit a proposal to the local government. Not getting information clear about the act to carry on a proposal. From the results of, the port KAT fostered program published by the Social Service of Bangka Belitung, a resident of Lom Air Abik only received material assistance for house renovations, necessities, seeds trees, and tree tools for agriculture. Recognition as community custom no find point bright.

Second, horizontal conflict. The indigenous community recognition discourse has been politicized by Taktui, the head of Air Abik hamlet who also claims to be the customary authority, by diverting from its main objective to a new discourse on adat autonomy. Customary autonomy in Taktui's hand is used as a tool to unite the social forces in Air Abik like Person lom, ethnicity China, Batak, Java, and Palembang to make customary forest an autonomous region. Its main purpose is tin in Air Abik can only be mined by Air Abik residents and as anticipation to expand plantation coconut palm.

The emergence of Taktui as a regulator and controller of tin mining in Air Abik has limited and obstructed Person Lom as well as the inhabitants of Air Abik for profit from mining for tin. Location permission starts to be set and restricted, heavy equipment rental is

regulated, diesel needs are supplied d, and income from the proceeds lead must be deposited weekly to Taktui. Tactui exercises control with a patrol from one location to another location every day.

Taktui's restrictions caused a rift in the relationship with traditional leaders. Contradictions began to emerge between both them. Delegitimization of the authority of the traditional leader becomes es factor booster of loose connection. Taktui tends to dominate decisions in determining whom customary representatives sit in traditional institutions and determine the management by letter decision which signed Tact, has beyond tradition which built since grandmother ancestors, join Becomes trigger conflict. Finally, the conflict ended with the removal of Brush from the traditional leader of Lom Air Abik by Taktui dan replaced with the chairman custom newly named Sukri.

Post uninstall brush from chairman custom, orang Lom experiences crisis character, and loss of role models. The charisma of a brush sticks in the heart of inhabitant Lom. He is a leader which assertive if related to problem land/forest customs. Forest customs can mine by the responsible answer, but no can pawn, especially trade. The brush is the person first who rejects palm oil in Air Abik. The firmness of a Brush is strengthened by mastery supernatural making people other shy and obedient to his orders. With the entry of PT GPL, a private foreign corporation based in London to Pejam in 2005, kinship and the friendship between the Lom Air Abik and Pejam people began to drift apart. Differences in geography and economic choices are the cause of the strained relationship. Role The traditional leader of Lom Pejam named Musban was accused of supporting oil palm development as a source ce contradiction. Musban issued a controversial statement stating that indigenous people will still exist in the oil palm, but not with their customary lands, because customary lands are not available again in Closed. On the statement that Musban ddeliverssoil by a volunteer to PTGPL. As compensation, PT GPgivesguaranteestee well-being and work as a security unit staff (security guard) as well as a supernatural advisor   PT. GPL.

Taktui responds to the controversial statement of the traditional leader   Closed and responded to inhabitant Lom Pejam which no To do against PT GPL, with a method to prevent the Lom Pejam people from mining tin in Air Aik because they considered betrayed to ancestors. Exclusion to Person Lom Closed takes place subtly through satire or jokes that intend to demean because ready accept palm. Lom Pejam people who were excluded by close people have closed their source of livelihood from tin for many years, so they had to support the agenda for the development of oil palm plantations. The result of gardening or at sea is uncertain, changing weather factors and limitations capital, as a justification for depending on the welfare of life from palm oil.

3.2 Aspirations and Post-Conflict Recognition Response

Tenure security has become a critical issue after the agrarian conflict in Air Abik and Pejam. This urgency can be traced based on two indicators, namely the protection of access certainty and the continuity of control over land and the natural resources contained therein [13]. The indicator of the lack of protection for the certainty of tom's access to post-post-conflict can be seen from the change in the type of work from being farmers as much as 37% to day laborers as much as 47% which is quite significant. The change in the type of work for the Lom from the majority as farmers to day laborers marked a change in the agrarian social structure which began with a change in the pattern of individual ownership to state property which was concessioned to the private sector and the pattern of land tenure from private property rights to state property and allocated to private parties. private. Based on the pattern of agrarian social relations, there were significant changes at the level of work organization,

production transactions, and allocation of land resources from the initial exchange of labor and implementing a voluntary system, and changing wages to wage workers employed by corporations.

Indicators of the sustainability of land tenure and the natural resources contained therein can be traced from two aspects, namely land tenure and post-disposal land use. Based on the results of the agrarian census in the Orang Lom community in 2018, the aspect of personal land tenure with an area of 1-2 ha is owned by 40%, and less than 1 ha is owned by 20%. While the residents who have a land area above 6 ha are 15% (**figure 1**).
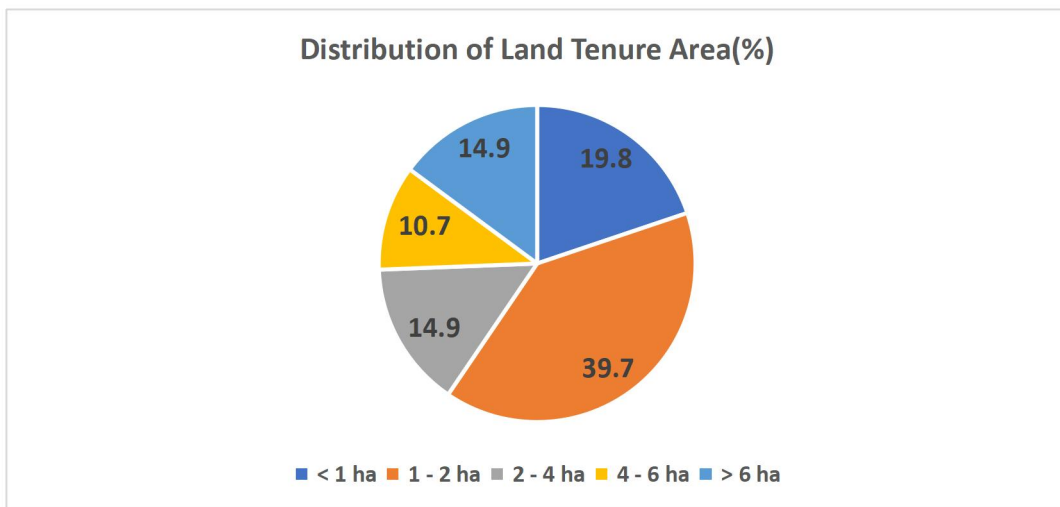
Distribution of Land Tenure Area(%)

14.9 19.8
10.7
14.9
39.7

■ < 1 ha ■ 1 - 2 ha ■ 2 - 4 ha ■ 4 - 6 ha ■ > 6 ha

Fig.. 1. Distribution of land tenure area Mapur people (See Zulkarnain [14], unpublished)

The majority of personal land tenure is in the range of 1-2 ha of land out of a total of 423.25 ha of land used for farming in Water Abik and Close . This condition shows the potential for an agrarian crisis as well as a threat to the existence of the Mapur ethnic group. The potential for agrarian crisis is indicated by indications of expansion of new land for oil palm plantations and industrial forest plantation projects (HTI) through the rubber, sengon, and cassava cultivation. While the land owned by residents in Pejam and Air Abik is partly included in the production forest area. The ethnic Mapur residents have no legal proof of land tenure and are vulnerable to becoming victims of land grabbing in the future.

In terms of land use, out of a total of 423.25 ha of available land, 152 ha is in the form of shrubs, 92.75 ha is used for growing pepper, 72.25 ha for rubber, 69.25 ha is 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**).
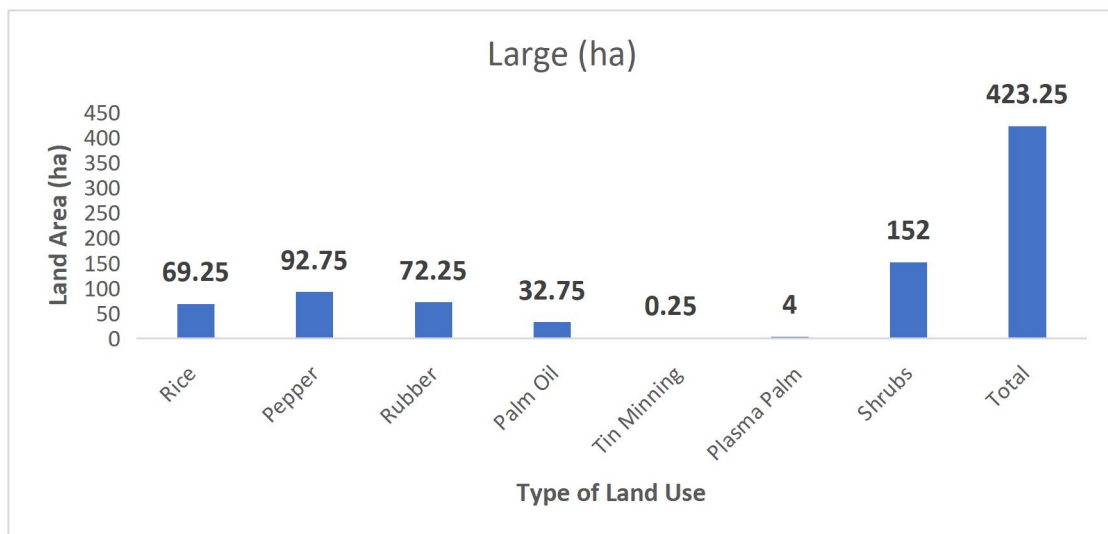
Fig. 2. Type of land use Mapur people (See Zulkarnain [14], unpublished)

Conflict agrarian crisis and threats pushed progressive actors from within the Lom people to fight to protect their land. One of the factors that have ignited the struggle of progressive actors is the decreasing land area for tin mining in Air Abik. In addition, the expansion of oil palm plantations is accompanied by the recruitment of workers from residents including the Lom, which poses a threat as well as a challenge to the future of the agrarian.

The response of the Air Abik indigenous people at the grassroots level is still not solid, because some of them do not know the difference between recognizing identity as believers and political recognition as MHA. Some indigenous people have the same understanding between the recognition of MHA and the recognition of the identity of the belief stated in the population administration document. At the level of traditional leaders, it is relatively solid that the recognition of geography, customary territory, customary law, and existing cultural artifacts is something urgent. At the institutional level, LAM is very solid, and the recognition of identity as a believer by the state is the first step in the struggle to achieve recognition as MHA.

In contrast to the response of the Pejam community residents. The level of traditional leaders is quite solid regarding the issue of territorial recognition and territorial boundaries because there are mutual claims of "customary territory" borders between Gunung Pelawan Village and Mapur Village. At the grassroots level, the issues that arise are closely related to the desire to be recognized as a believer as implemented in Air Abik and the desire to open a *geopark area* based on historical and heritage tourism in the Tengkalat area which incidentally is included in the map of the Mapur village area based on the Decree of the Bangka Regent in 2012. Similarities the issue between Air Abik and Pejam lies in the will to reunite kinship and friendship relations that were torn apart after the past agrarian conflict. This means that the reality of mutual exclusion is a problem that needs to be addressed before the struggle to achieve MHA recognition.

How can the responses between the two communities to the recognition of MHA be used as a strength (opportunity) to achieve the goal? The results of the focused discussion between the two communities that were carried out in *Memrong* Air Abik, three agreements

were found. The first agreement is to make LAM a forum for post-agrarian conflict reconciliation that brings together and integrates past social memories as one Mapur. Kinship ties born from one ancestor and one land of Mapur regenerate love and strengthen mutual trust between communities. LAM can play its role as a rescue valve.

The second agreement gives LAM the trust to design, fight for, and oversee the process of unification between communities to register communities as MHA with the Regional Government of Bangka Regency. LAM is considered to be an active and autonomous agent to act to fight for the interests of the Mapur community, including initiating LAM Pejam to identify its indigenous people, registering as believers, and recognizing MHA. The third agreement is that the uniqueness of the Mapur people needs to be raised and promoted by establishing communication with the Mapur community in Tuing Hamlet, Mapur Village, Riau Silip District. This initiation shows the spirit of unification of the identity of one Mapur in the three traditional areas, namely Air Abik, Pejam, and Tuing as the main locus of the Lom Bangka Orang Mapur Tribe. What happened to the indigenous Mapur community, citing Exel Honneth [8] indicates a vibration of recognition, that " every human being needs to get recognition for good self-actualization, needs an environment that supports its development so that the subject can form his identity ".

3.3 Mapur Ethnicity and Split Recognition

The political opportunities and challenges of recognizing the Mapur ethnic group as MHA after the tin and palm extractive industries found two important things. First, the voice of political recognition as MHA grows and develops at the level of customary institutions, traditional leaders, and grassroots in Air Abik and Pejam, but has not yet grown in the Tuing indigenous community, Mapur village. The discourse on the recognition of the Mapur community as MHA is used as social capital to regenerate mutual trust, and form networks and interactions that are more fluid and intimate. The bottlenecks in communication and cooperation after the agrarian conflict began to break down into a sense of trust and commitment towards "one Mapur". The main indicator of the fluidity of social relations between Air Abik and Pejam is the trust in LAM as a forum for the struggle to achieve MHA and a bridge for aspirations and dialogue with the indigenous community in Tuing. The dialogue between LAM and the Tuing indigenous community is intense and ongoing.

Second, the recognition of the Mapur community as MHA is hampered by the response of the Bangka Regency Government. Differences in cross-sectoral views in responding to MHA's recognition occurred and gave birth to divided attitudes. On the one hand, the regional apparatus organization (OPD) of Bangka Regency initiated the recognition of MHA but was not supported by good planning, especially budget support, on the other hand, it supported ideas but did not take concrete actions and offered alternative mechanisms for recognition through laws and regulations relevant to OPD. each. A description of the OPD's views regarding the discourse on the recognition of the Mapur community as MHA can be seen in **table 1**.

Table 1. Description of the views of the Bangka Regency OPD regarding the recognition of MHA

OPD	Description of MHA's Acknowledgment Views
Environmental Services	▪ OPD in charge of MHA recognition at the Bangka district level, as the initiator of cross-

	sectoral coordination meetings, MHA recognition is carried out through the mechanism of Permendagri No 52 of 2014 but is not supported by the 2022 budget plan
Production Forest Management Unit (KPHP) Bubus Panca Bangka	▪ Overseeing areas within production forest areas and outside forest areas, supporting the idea of recognizing MHA through the mechanism of Permendagri No. 52 of 2014 (customary forest), but on the other hand supporting social forestry programs and community forestry (village forest mechanism, not customary forest)
Community and Village Empowerment Service	▪ Overseeing the village government, the recognition mechanism through the 2014 Village Constitution with the customary village scheme, customary forests are under the authority of the village government for the benefit of community empowerment
Bangka Regional Secretariat Legal Bureau	▪ Overseeing the legal field, the implementation of Permendagri No. 52 of 2014 is seen as problematic, the recognition mechanism through the 2014 Village Constitution is more likely through traditional villages

Source: Extracted from various primary sources 2022

Differences in views between grassroots indigenous communities and cross-sectoral OPD require a bridge so that they can meet each other and have a unified view. The views of some OPDs that do not prioritize love, trust, and respect for the historical existence of the Mapur ethnicity, as well as their uniqueness, thus lead to actions that perpetuate conflict/violence. Conditions like this have the potential to give rise to divided confessions. The split acknowledgment can be seen from the rules of available legal products such as the Constitutional Court Decision No. 35 of 2012 and Permendagri No. 52 of 2014 as technical instructions for recognizing MHA which were not responded to by the Regional Government, but the Regional Government through the related OPD apparatus tends to direct it to other available legal products such as Law No. 6 2014 concerning Villages and their derivative legal products PP No. 43 of 2014 concerning implementing regulations for the Village Law. In PP No. 43 of 2014, there is a mechanism related to changing status from village to traditional village or vice versa, so this rule is seen by OPD as an alternative to MHA recognition through traditional villages.

Split confessions have the potential to create confusion at the grassroots level. On the one hand, aspirations are flowing from the ethnic Mapur people for the struggle for recognition of MHA which can strengthen autonomy and customary sovereignty through the Bill on the Recognition and Protection of MHA which is compatible with the decision of the Constitutional Court 35 and Permendagri No. 52 of 2014, and on the other hand, there are symptoms of a shift towards politics. neglect or omission policy. The political symptom of neglect can be seen in efforts to silence or delay the recognition process, and not include the recognition agenda in the regional government's strategic policy plan. Ethnic Mapur struggle

alone, work in silence, without attention, and without policies that guide the direction of achieving the goal of recognition of MHA.

4. Conclusion

This study found two important things related to the opportunities and challenges of recognizing indigenous peoples as agrarian conflict resolution in the Mapur Bangka ethnic group. First, the voice of recognition from the grassroots of indigenous communities began to surface and the impact caused a snowball effect: fostering love, mutual trust, respect, and finding a unique identity. The thaw in social relations marks a new phase of conflict resolution through the Mapur Customary Institution as a forum for the struggle to achieve MHA recognition. LAM was even appointed as a facilitator to unite three customary areas, namely Air Abik, Pejam, and Tuing into one Mapur customary forest area.

Second, the biggest challenge for the community's recognition as MHA is to prevent one-sided clapping, due to the sectoral ego of the OPD at the local government level. Sectoral ego is a sign that there is an effort to perpetuate ongoing conflict/violence by carrying out a politics of neglect or politics of omission. Ignoring the issue of MHA recognition by not including it in policy and regulatory planning is a form of violence. Policy criticism continues to be carried out so that voices of recognition from the grassroots develop, strengthen, and subsequently become a political policy for the recognition of MHA.

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