

Political Governance of Recognition and Agrarian Conflict: A Case Study of the Lom Bangka Tribe in the Post-Extraction Era

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ABSTRACT

This article examines the politics of recognition in agrarian conflict affecting the Lom (Mapur) Indigenous community in Bangka Regency, Indonesia, in the context of post-extractive tin mining and oil palm expansion. It asks how the Lom community responds to its status as a legal subject after agrarian conflict and what opportunities and challenges recognition politics offers for resolving extractive disputes. Methodologically, the study employs a qualitative case study combining document analysis, participatory observation, in-depth interviews, and focus group discussions conducted in Air Abik and Pejam hamlets, analyzed using Miles et al.'s interactive model and Axel Honneth's theory of recognition. The findings reveal a multidimensional crisis of recognition, in which vertical conflict with the state and corporations and horizontal fragmentation within the community jointly undermine the domains of love, rights, and solidarity. At the same time, grassroots initiatives especially the revitalization of customary councils and the "One Lom Tribe" discourse have begun to restore trust, rebuild collective identity, and articulate bottom-up aspirations for recognition. However, fragmented legal pathways, sectoral ego, and weak political commitment at the regional level continue to constrain substantive recognition. The study concludes that only an integrated recognition regime that strengthens customary institutions and harmonizes national and local regulations can secure the Lom's customary territories and support sustainable socio-ecological governance.

Keyword: Agrarian Conflict, Indigenous Peoples, Lom Tribe, Recognition, Reconciliation



INTRODUCTION

The Constitutional Court Decision No. 35/PUU-X/2012, as a corrective measure to Law No. 41 of 1999 on Forestry, firmly established that customary forests are no longer considered state forests. It further affirmed that Indigenous Peoples possess inherent rights over their customary territories marking a significant constitutional milestone for justice and social welfare in Indonesia (Rachman & Siscawati, 2014). However, more than a decade after the ruling, its implementation continues to face substantial challenges. According to the 2024

report of the Indigenous Peoples' Alliance of the Archipelago (AMAN), the government's political will to fulfill Indigenous rights remains weak, hindered by complex regulations, sectoral recognition processes, and ongoing land grabs and criminalization of Indigenous communities defending their territories (Gunawan & Azzahra, 2024).

There are three key issues following the Constitutional Court Decision No. 35/PUU-X/2012 concerning the protection and recognition of Indigenous Peoples' rights (Savitri, 2014). First, many local governments exhibit excessive caution, perceiving Indigenous Peoples whose recognition as legal subjects is still being fought for as entering a highly contested political arena (Vico et al., 2024). Second, the persistence of unresolved agrarian conflicts within institutional practices has led to ongoing violence, criminalization, and insecurity among Indigenous communities. Third, prolonged agrarian conflicts have silenced Indigenous voices and aspirations from the public discourse.

These challenges agrarian conflict, the absence of collective Indigenous aspirations, and the lack of initiative from the Bangka District Parliament to draft local regulations are evident within the Lom/Mapur Indigenous community in the Bangka Belitung Islands. Bangka Island itself is home to a majority of Malay and Chinese ethnic groups who coexist harmoniously. Among them, the Lom people also known as Urang Lom or Orang Mapurare believed to be one of the oldest Malay subgroups on the island. They inhabit two subdistricts of Bangka Regency: Belinyu (Pejem Hamlet, Gunung Pelawan Village, and Air Abik Hamlet, Gunung Muda Village) and Riau Silip (Tuing Hamlet, Mapur Village) (Kusomo, 2022). Aspirations for the recognition of the Lom's rights within Bangka's local politics have been influenced by the silence of local elites (Zulkarnain et al., 2018a), conflicts over access to unregulated tin mining and resistance against palm oil corporations (Zulkarnain et al., 2018b), and inter-village disputes over ancestral heritage as a continuing impact of past agrarian conflicts.

From a socio-cultural perspective, the Lom people preserve a resilient customary heritage. They view themselves as inherently connected to the cosmos since birth, where forests, rivers, mountains, land, and animals constitute integral parts of life and ancestry. This worldview gives rise to local wisdom in the governance of customary forests, rice-farming traditions (*beume*), river management, traditional medicine knowledge, and harvest rituals (*nujuh jerami*) (Cholillah, 2015; Sulaiman, 2014). Economically, they rely on rice fields, pepper, rubber, and secondary crops, with some members working as plantation laborers or tin miners. This indicates that forests are essential to their livelihood, cultural identity, and spirituality.

However, since the early 2000s, these traditions have faced serious threats due to extractive industrial expansion. The opening of legal tin mines in Air Abik Hamlet (2003), followed by palm oil plantation concessions for *PT. Gunung Pelawan Lestari (GPL)* in 2004 and the enactment of Bangka Regional Regulation No. 6 of 2006 which allocated 37,000 hectares of customary land in Karang Lintang for palm oil, mining, and industrial forestry have accelerated the degradation of the Mapur customary forest (Zulkarnain et al., 2018b). The presence of these extractive industries has eroded Indigenous territories, endangered livelihoods, and weakened their spiritual identity as the "guardians of Bangka's forests" (Darmawan et al., 2024). As a small and marginalized ethnic minority, the Lom community is caught between the expansion of extractive industries and their political struggle for Indigenous recognition (Ferrer & Retis, 2019).

Previous studies have explored the politics of Indigenous recognition within the context of state relations, public policy, and natural resource conflicts. Demonstrated that the political voice of the Lom community was silenced through bureaucratic infiltration and the domination of social memory by local governments, corporations, and elites. Emphasized the importance of participatory space in policy formulation as a precondition for conflict resolution (Suharno & Utomo, 2011). highlighted the obstacles of decentralization in strengthening Indigenous political rights, while revealed the lack of regional political initiative in recognizing the Dayak Meratus Indigenous community (Megasari & Sulastriyono, 2013). Despite their contributions, these studies have not specifically examined how Indigenous communities construct responses and aspirations for recognition in post-agrarian conflict settings, particularly in the case of the Lom or Mapur community in Bangka Regency.

To analytically situate these dynamics, this study employs Axel Honneth's theory of recognition as its conceptual framework. Honneth posits that social justice and human flourishing depend on the fulfillment of three domains of recognition: love, rights, and solidarity. The domain of love concerns affective relations that foster basic self-confidence through interpersonal care and mutual regard. The domain of rights pertains to institutional and legal acknowledgment that affirms individuals and communities as autonomous subjects entitled to protection, equality, and justice.

Meanwhile, the domain of solidarity refers to social esteem grounded in shared values, collective identity, and the acknowledgment of unique contributions within a community. These domains are analytically useful for examining how the Lom community navigates fragmented recognition ranging from damaged interpersonal trust, inconsistent institutional responses, and inter-village tensions, to emergent initiatives such as the "One Lom Tribe" movement. Introducing this theoretical lens early allows the study to interpret both vertical (state-community) and horizontal (inter-community) dimensions of recognition within a coherent moral-political framework.

Although previous studies have examined Indigenous recognition through the lens of state relations, public policy, and natural resource conflicts, they have not yet analyzed how Indigenous communities themselves construct responses, articulate aspirations, and negotiate recognition after experiencing agrarian conflict. The Lom/Mapur community presents a unique case in which historical agrarian disputes, extractive industrial expansion, and fragmented local regulations shape the community's internal dynamics in seeking recognition. Furthermore, no prior research has employed a vertical-horizontal conflict perspective to understand how recognition aspirations emerge from below (bottom-up) amid power relations involving the state, corporations, and inter-community tensions. This article fills that gap by offering a new analysis of how the Lom community formulates responses, strategies, and aspirations for recognition as legal Indigenous subjects in the post-agrarian conflict context, while evaluating the opportunities and challenges of recognition politics at the local level.

Empirically, Indigenous communities often face marginalization through both formal policies and dominant socio-political discourses that obscure their histories and weaken their legal standing. This situation creates what Honneth describes as *moral injustice*, where unrecognized collective identities become vulnerable to social conflict (George, 2014). Normatively, however, the politics of recognition should function as a public policy instrument that provides legitimacy,

legal certainty, and participatory space for Indigenous communities. Thus, there exists a clear gap between the factual conditions and the normative ideals of governance in the politics of recognition.

This study offers novelty by centering its analysis on the Mapur community's response to post-agrarian conflict realities. Rather than solely examining state community relations, it highlights how recognition aspirations emerge from below (*bottom-up initiatives*) and are interpreted by the community itself in facing the legacy of extractive industries particularly tin mining and oil palm plantations. This approach is significant as it captures the subjective dimensions of the politics of recognition that previous studies have largely overlooked.

Based on this background, the study formulates two main research questions: (1) How does the Lom community respond to its recognition status as a legal subject in the aftermath of agrarian conflict? (2) What are the opportunities and challenges of the politics of recognition as perceived by the community in resolving extractive industrial conflicts? Accordingly, the study aims: first, to identify the recognition aspirations of the Lom Indigenous community as legal subjects and customary landowners; second, to describe their attitudes and actions in responding to recognition dynamics; and third, to analyze the visibility of the politics of recognition as an instrument for resolving post-extractive conflicts involving tin mining and palm oil expansion. In doing so, the study contributes both theoretically and practically to the understanding of the politics of recognition in contemporary Indonesia.

RESEARCH METHOD

This study employs a qualitative method with a case study approach, deemed relevant due to its strength in micro-level analysis, its demand for both historical and contemporary temporal tracing, and its flexibility in applying multi-method strategies such as observation, interviews, Focus Group Discussions (FGDs), and document analysis (Yin, 2018). The research was conducted in Lom customary territories, Air Abik Hamlet (Gunung Muda Village) and Pejam Hamlet (Gunung Pelawan Village) located in Belinyu District, Bangka Regency, Bangka Belitung Islands Province.

Data collection involved both primary and secondary sources. Secondary data were obtained through document studies, including local and national regulations, administrative documents, customary archives, reports, books, scientific articles, and geographical maps. Primary data were collected through participatory observation, in-depth interviews, and FGDs. Field observations were conducted over a period of three months (Juni-August 2025), allowing close interaction with community activities, customary meetings, and the landscape of contested territories.

In-depth interviews were conducted with 27 informants representing various social categories: customary leaders (5 persons), village government officials (6 persons), women (5 persons), youth (4 persons), tin miners and plantation workers (4 persons), and local activists/community facilitators (3 persons). The snowball sampling technique was applied by initially selecting key informants—primarily customary leaders—and expanding to other actors based on recommendations until data saturation was reached, indicated by the absence of new themes in the final interviews.

Three FGDs were conducted at the hamlet/village level, each consisting of 10–12 participants. The FGDs aimed to: (1) explore community aspirations regarding the recognition of their legal status, (2) map remaining sources of

vertical and horizontal conflict, and (3) formulate community-led strategies for future conflict resolution. The FGDs involved mixed groups (customary leaders, women, youth, village officials, and farmers) to ensure representativeness and minimize elite-centered narratives.

Data analysis followed the interactive model proposed, consisting of three stages carried out simultaneously: data reduction, data display, and conclusion drawing/verification (Miles et al., 2014). Data reduction was performed through coding and categorization of interview transcripts, observation notes, and FGD results, focusing on themes related to recognition aspirations, conflict experiences, and community responses. Data were displayed in the form of thematic matrices, actor-mapping charts, and chronological conflict timelines to facilitate pattern recognition. Conclusion drawing was conducted through iterative interpretation, comparing empirical findings with the theoretical lens of recognition and conflict dynamics, while verification was ensured through triangulation between methods (observation, interviews, FGDs) and sources (elites, ordinary members, and officials).

This methodological design allows the study to capture the multidimensional experiences of the Lom Indigenous community, providing analytical depth for understanding their recognition aspirations, conflict trajectories, and potential pathways toward resolving post-extractive disputes.

RESULTS AND DISCUSSION

1. Vertical and Horizontal Conflicts and the Crisis of Recognition in the Lom Tribe

The agrarian conflict experienced by the Lom Indigenous Community in Bangka Regency unfolds through two interrelated forms of conflict vertical and horizontal each contributing to a broader crisis of recognition (Juniarti et al., 2016). The vertical conflict emerged following the enactment of Bangka Regency Regional Regulation No. 6/2001 on General Mining Management, which the regional government perceived as an enabling instrument for expanding local economic opportunities through tin mining. In practice, however, the regulation facilitated the expansion of palm oil plantations in Belinyu and failed to acknowledge the Lom as an Indigenous Community. This policy direction placed the Lom in a structural dilemma: they became increasingly dependent on small-scale tin mining as a survival strategy, while at the same time striving for formal recognition as an Indigenous Legal Community two aspirations that were difficult to reconcile under extractive-oriented governance.

State intervention through the Provincial Social Affairs Office's Remote Indigenous Community Development Program, active since 2003, further illustrates the gap between development initiatives and the Lom's political aspirations (Wirazilmustaan et al., 2020). Despite persistent appeals, most notably by Sikat, the respected Customary Chief of Air Abik, the state's response was limited to distributive welfare assistance such as house renovations, basic necessities, and agricultural tools. The essential demand formal legal recognition of the Lom as an Indigenous People remained unaddressed. This episode highlights the state's developmental logic in which regulation of extractive industries was prioritized, while issues of identity, customary authority, and indigenous land rights were marginalized.

Horizontal conflict developed internally within the Lom community as competing actors sought to assert authority over customary governance and resource access. Taktui, the Head of Air Abik Hamlet, positioned himself as an

alternative customary authority, shifting the discourse from communal recognition toward "customary autonomy." By declaring the customary forest an autonomous zone, he consolidated decision-making power, controlled mining permits, monopolized access to equipment and fuel, and demanded weekly profit-sharing from miners. These actions undermined traditional leadership structures and provoked tensions with established leaders, particularly Sikat. Taktui ultimately removed Sikat and appointed a new customary chief, Sukri a move that destabilized the moral and emotional foundation of Lom customary authority.

Tensions deepened in 2005 when PT Gunung Pelawan Lestari, a foreign company, expanded operations into Pejam. Divergent economic strategies emerged between the Lom of Air Abik and Pejam. Pejam's leader, Musban, was perceived as supporting palm oil expansion and relinquishing customary lands in exchange for promised economic benefits. In retaliation, Taktui barred Pejam residents from participating in tin mining in Air Abik, framing them as betrayers of ancestral values. This exclusion forced the Pejam Lom into economic dependence on palm oil plantations, further disrupting inter-community trust. These developments reveal how elite capture and corporate intervention exacerbated internal divisions, weakened traditional leadership, and fractured kinship bonds that had historically underpinned Lom social cohesion (Helmi et al., 2023).

To interpret these empirical dynamics, this study employs Axel Honneth's Theory of Recognition, which argues that social justice and human development rely on three interconnected domains of recognition: love, which refers to emotional bonds that generate self-confidence; rights, which provide legal protection and institutional respect; and solidarity, which denotes social esteem and collective belonging. Failures in any of these domains produce injustice, marginalization, or conflict, prompting struggles for recognition. Presenting this framework explicitly provides an analytical foundation through which the Lom's vertical-horizontal conflict can be understood as a multidimensional crisis of recognition rather than merely an economic or agrarian dispute (Shohibuddin & Soetarto, 2010).

When viewed through Honneth's conceptual lens, the vertical conflict represents a clear failure in the domain of rights. The absence of formal legal recognition despite the Lom's longstanding appeals excluded them from institutional protection over their lands and resources. State policies that prioritized tin mining and palm oil expansion produced normative injustice, compelling the Lom to participate in extractive activities while lacking the legal authority to secure their customary territories. This deficit in rights-based recognition is central to understanding their vulnerability within the regional political economy.

Conversely, the horizontal conflict reflects the erosion of solidarity within the community. The competition among leaders such as Sikat, Taktui, and Musban fractured social esteem and weakened collective identity. The politicization of customary authority, unequal access to mining benefits, and divergent stances toward palm oil expansion disrupted internal trust and mutual respect. As a result, the aspiration for "One Lom Tribe" (*Satu Suku Lom*) struggles to gain stable legitimacy, even though it symbolically represents an effort to rebuild internal cohesion.

The domain of love, referring to primary emotional relations, was also compromised by the loss of respected leaders and the breakdown of interpersonal trust. Sikat's removal as Customary Chief disrupted mechanisms of mentorship,

care, and moral leadership that historically provided emotional security and social confidence. This emotional fragmentation made the community more susceptible to manipulation by local elites and corporate actors, further intensifying the recognition crisis.

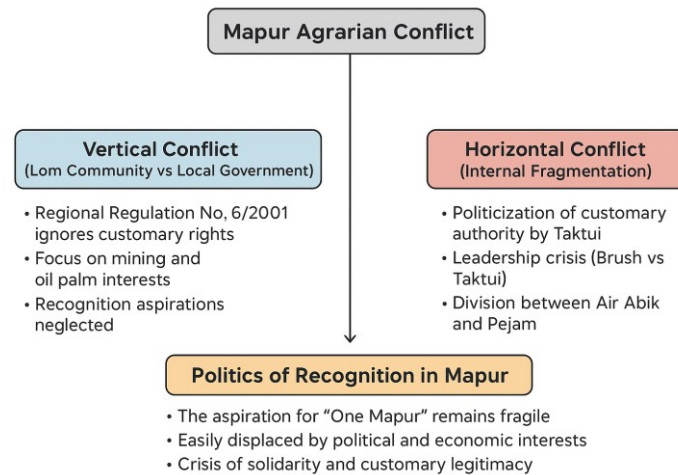


Figure 1. Conceptual Framework of Vertical-Horizontal Conflict The Lom Tribe and Its Relationship with Recognition Politics

Source: Processed by Researcher, 2025

The conceptual framework illustrates the intersection of vertical and horizontal conflicts as mutually reinforcing forces that undermine the Lom's struggle for recognition. Vertical conflicts arise from external pressures state policies and corporate expansion while horizontal conflicts stem from internal divisions and contestations over customary authority. Together, these dynamics create a layered crisis of recognition that weakens both internal solidarity and the community's external bargaining power. The Lom's political aspiration for "One Mapur/Lom" emerges as a counter-strategy to reconcile these divisions, yet its success depends on the simultaneous restoration of emotional bonds, legal certainty, and social unity.

Table 1. The Lom Conflict in the Perspective of Axel Honneth's Recognition Theory

Domain of Recognition (Honneth)	Manifestation in the Lom Case	Conflict Impact	Implications for Recognition Politics
Love / Primary Relations	The loss of charismatic customary leaders (e.g., Sikat) triggered an identity crisis and the loss of moral exemplars. Familial and communal ties deteriorated due to internal conflicts.	The community experienced a loss of trust and moral leadership; emotional relations weakened.	Recognition based on affection and care failed to serve as the foundation of social cohesion. The state and corporations easily exploited this emotional vulnerability.
Rights / Legal Recognition	The state failed to recognize the Lom as an Indigenous Legal Community despite the <i>Remote Indigenous</i>	The Lom lost legal access to land and resources,	The demand for formal legal recognition became the Lom's

Domain of Recognition (Honneth)	Manifestation in the Lom Case	Conflict Impact	Implications for Recognition Politics
	<i>Community Development Program</i> . Regional policies instead supported tin mining and palm oil expansion.	becoming trapped in structural marginalization.	central political agenda but remained dependent on a state apparatus biased toward extractive interests.
Solidarity / Social Esteem	Internal fragmentation occurred due to power struggles among Sikat, Taktui, and Musban. Inter-ethnic relations in Air Abik were politicized for mining interests.	Internal solidarity eroded, weakening the community's collective bargaining power. Social exclusion emerged between Lom subgroups (e.g., Air Abik vs. Pejam).	Communal solidarity became unstable, fragmenting the politics of recognition. The "One Lom Tribe" aspiration serves as a strategy to rebuild collective solidarity.

Source: Processed by Researcher, 2025

The table demonstrates that failures across all three domains of recognition are present in the Lom case. In the domain of love, emotional relations weakened due to leadership conflict and the loss of charismatic moral figures. In the domain of rights, the absence of formal legal recognition excluded the Lom from protections that would secure their identity and land tenure. In the domain of solidarity, internal fragmentation driven by elite competition and corporate influence undermined shared values and collective identity. These overlapping deficiencies confirm that the Lom's challenges are not merely economic but represent a deep structural crisis in the reproduction of identity, dignity, and cultural continuity.

The experience of the Lom Indigenous Community demonstrates that conflict over land and resources cannot be separated from the politics of recognition. Vertical tensions with the state and corporations, combined with horizontal fragmentation within the community, have produced a multidimensional crisis involving deficits in emotional cohesion, legal protection, and social solidarity. The aspiration for "One Lom Tribe" offers a potential pathway to rebuild unity, yet its viability depends on both internal consolidation and strong political will from the state to grant formal recognition of customary rights. Only a holistic approach that simultaneously addresses love, rights, and solidarity can restore the Lom's collective dignity and ensure the sustainability of their identity and customary governance system (Santosa et al., 2025).

2. Response and Reconciliation of the Lom Tribe

Post-conflict agrarian tenure security in Air Abik and Pejam hamlets is a crucial issue, particularly in relation to certainty of access and sustainability of land tenure (Mohamad & Endriatmo, 2010). This vulnerability of access is reflected

in significant changes in employment structure: before the conflict, 37% of the community worked as farmers, but after the conflict 47% switched to becoming daily laborers. This change indicates a transformation from a pattern of individual land tenure to state control, which was then transferred to companies, implying a change in the working mechanism from a mutual assistance system to a wage labor relationship under corporate control.

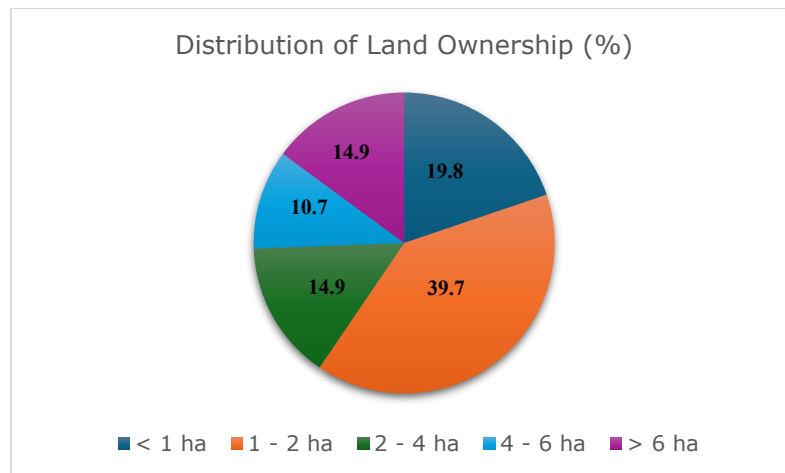


Figure 2. Distribution of Land Ownership among the Lom Tribe
Source: Processed by Researcher, 2025

Based on the 2023 agrarian census, land ownership distribution shows that 40% of residents own only 1–2 hectares, 20% own less than 1 hectare, and only 15% own more than 6 hectares. Of the total 423.25 hectares of cultivated land, the majority is at the minimum threshold for agrarian sustainability. This condition is indicative of an agrarian crisis, particularly due to the expansion of oil palm plantations and plans for industrial forestry projects based on rubber, sengon, and cassava. Some of the land is even located in production forest areas without formal legal proof, making it vulnerable to future seizure.

The distribution of land use shows that of a total of 423.25 hectares, 152 hectares are scrubland, 92.75 hectares are pepper, 72.25 hectares are rubber, 69.25 hectares are paddy fields, 32.75 hectares are smallholder oil palm, and 0.25 hectares are for small-scale tin mining. The dominance of scrubland indicates a decline in economic and social capital due to the presence of PT Gunung Pelawan Lestari, which implements a nucleus-plasma system. In this situation, progressive actors in Lom began to take action to defend their ancestral lands, driven by the shrinking space for tin mining and the increasing recruitment of local workers by palm oil companies.

The distribution of land use shows that from a total of 423.25 hectares, 152 hectares consist of shrubland, 92.75 hectares of pepper, 72.25 hectares of rubber, 69.25 hectares of upland rice, 32.75 hectares of smallholder oil palm, and 0.25 hectares allocated for small-scale tin mining. The dominance of shrubland indicates a decline in both economic and social capital as a result of the presence of PT Gunung Pelawan Lestari, which implements a nucleus-plasma scheme. In this situation, progressive actors within the Lom community have begun mobilizing to defend their ancestral land, driven by the shrinking availability of tin mining areas and the growing recruitment of local labor by palm oil companies.

At the grassroots level, the response of the Air Abik community is fragmented. Many members are still unable to distinguish between recognition of

belief identity and recognition as an Indigenous legal community. In contrast, customary leaders share a relatively strong consensus that recognition of territory, customary law, and cultural artifacts is an urgent necessity. In Pejam, customary leaders are also promoting the strengthening of customary territorial boundaries, while the community advocates for the development of the Tengkalat area as a geopark. However, reconciliation is needed to heal the social wounds left by the conflict so that shared aspirations can be realized.

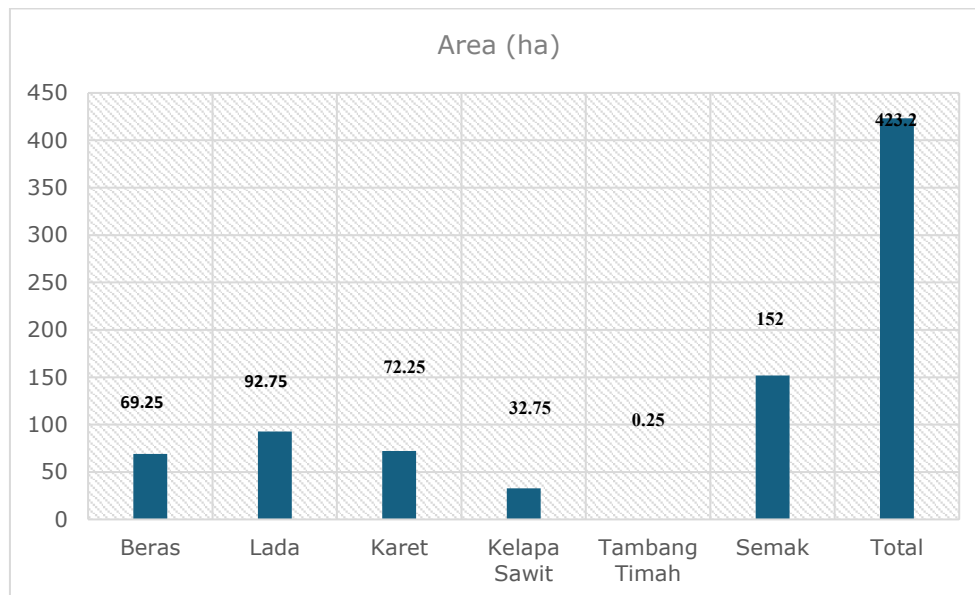


Figure 3. Types of Land Use by the Lom Tribe
Source: Processed by Researcher, 2025

The FGD in Memarong produced three important agreements. First, the Customary Council functions as a reconciliation space to integrate collective memory and unite the identity of "One Lom Tribe." Second, the Customary Council is mandated to lead the advocacy process for Indigenous legal community recognition at the Bangka District Government level. Third, the promotion of Lom cultural identity is carried out through collective communication in Tuing Hamlet as an effort to unify the three main customary territories Air Abik, Pejam, and Tuing.

The theoretical discussion connecting the empirical findings with Honneth's theory of recognition highlights a multidimensional recognition crisis within the Lom community. Axel Honneth's three domains of recognition love, rights, and solidarity provide an analytical framework for interpreting the community's responses and their reconciliation efforts. In the domain of love, the transformation of agrarian structures and internal fragmentation have weakened the community's affective foundations. The loss of charismatic figures and rising social suspicion after the conflict reflect erosion of recognition at the affective level. When moral leadership structures weaken, social cohesion deteriorates. The implication is that reconciliation through the Customary Council represents an effort to restore the domain of love as the foundation of solidarity.

In the domain of rights, tenurial vulnerability, limited legal proof of ownership, and corporate expansion demonstrate the state's failure to provide legal recognition. Uncertain access to land constitutes normative injustice. The implication is that the community's demand for recognition as an Indigenous legal community is a strategy to restore the domain of rights in order to secure legal

protection for their land and territory. In the domain of solidarity, the differing aspirations between Air Abik, Pejam, and Tuing reflect the erosion of internal solidarity. However, the FGD in Memarong reveals the re-emergence of the “One Lom Tribe” aspiration as part of reconstructing collective identity.

The implication is that the joint agreements toward Indigenous recognition constitute a “resonance of recognition”—a collective effort to rebuild social esteem for Lom identity. Overall, these empirical dynamics demonstrate that the Lom community’s responses are not merely pragmatic actions in the face of an agrarian crisis, but also practices of reconstructing recognition from below. The FGD and the strengthening of the Customary Council represent attempts to restore the three domains of recognition simultaneously.

3. Legal Fragmentation and the Recognition Path of the Lom Tribe

The political opportunities and challenges surrounding the recognition of the Lom Tribe as an Indigenous Legal Community in the context of expanding extractive industries particularly tin mining and oil palm plantations reveal two central findings (Prasetio et al., 2024). First, the discourse on political recognition has grown significantly at the institutional, leadership, and grassroots levels in Air Abik Hamlet (Gunung Muda Village) and Pejam Hamlet (Gunung Pelawan Village), but remains underdeveloped in Tuing Hamlet (Mapur Village). In both Air Abik and Pejam, discussions on Indigenous recognition function as important forms of social capital that help rebuild trust, renew inter-community networks, and generate more intimate and fluid interactions after years of tension.

The communication deadlock and lack of cooperation following the agrarian conflict have gradually shifted toward renewed trust and commitment to the collective ideal of “One Lom Tribe.” A key indicator of this reconciliation is the shared confidence in the customary council, which is seen both as an institutional vehicle for legal recognition and as a mediator for dialogue with the Tuing community. The customary institutions have initiated continuous and intensive communication with Tuing, although internal resistance remains.

Second, the path toward Indigenous Legal Community recognition has been hindered by inconsistent responses from the Bangka Regency Government. Differences across regional agencies have produced divergent views and fragmented legal pathways. Some agencies refer to Regulation of the Minister of Home Affairs No. 52/2014 as the appropriate mechanism, yet fail to allocate adequate budgetary support. Others express support in principle but prefer sectoral legislation or the customary village mechanism under Law No. 6/2014 on Villages.

Table 2. Perspectives of Bangka Regency Government Agencies on Indigenous Legal Community Recognition

Government Agency	Perspective on Recognition
Environmental Agency (DLH) of Bangka Regency	Serves as the main coordinating body for cross-sectoral discussions on Indigenous Legal Community recognition. Refers to Permendagri No. 52/2014, yet lacks an integrated budget plan for implementation.
Forest Management Unit (KPHP) Bubus Panca Wilayah, Bangka Regency	Oversees both production forest and non-forest areas. Supports recognition through Permendagri No. 52/2014, but simultaneously promotes <i>social forestry</i> and <i>community forestry</i> schemes (village forest rather than customary forest).

Community and Village Empowerment Office (DPMD) of Bangka Regency	Focuses on community and village governance. Endorses recognition through Law No. 6/2014 on Villages via the <i>customary village</i> scheme, positioning customary forest management under village authority for empowerment purposes.
Legal and Human Rights Division, Bangka Regency Secretariat	Handles legal aspects. Finds the implementation of Permendagri No. 52/2014 problematic and instead promotes the <i>customary village pathway</i> based on Law No. 6/2014 on Villages.

Source: Processed by the Researcher, 2025

This divergence between grassroots aspirations and bureaucratic interpretation has resulted in a fragmented recognition regime. Legal instruments such as Constitutional Court Decision No. 35/2012 and Permendagri No. 52/2014 have not been fully implemented, while the shift toward the Village Law framework risks reducing Indigenous identity to administrative categorization (Ariyadi et al., 2022). At the grassroots level, this dual-path recognition framework creates confusion. Many Lom community members desire recognition aligned with national-level legal guarantees particularly the Draft Bill on the Recognition and Protection of Indigenous Peoples while regional agencies often redirect them to administrative pathways that do not fully secure customary territorial rights.

This fragmentation is further exacerbated by political neglect. The recognition agenda has been delayed, sidelined, or omitted from regional development planning. As a result, the struggle for recognition has unfolded quietly, without institutional support or policy guidance. At the national level, the stagnation of the Indigenous Peoples Bill, which has been listed in the National Legislation Program since 2009 but never passed, contributes to this legal uncertainty.

Delays in passing the Indigenous Peoples Bill stem from inter-ministerial conflicts, competing definitions of “Indigenous peoples,” and concerns over state control of land and forests. The alternative proposal an Omnibus Law on Indigenous Peoples has also been criticized for privileging investment interests over genuine Indigenous rights. This policy context has prompted regional governments, including Bangka, to rely on the Village Law as a pragmatic but substantively limited pathway (Hariandja, 2024).

The empirical findings presented above reveal a consistent pattern of fragmented recognition that can be interpreted through Axel Honneth’s three domains of love, rights, and solidarity (Wijaya, 2022). In the domain of rights, the inconsistent responses of regional institutions illustrate a form of normative injustice in which the legal guarantees intended to protect the Lom Tribe are not fully realized. Although national frameworks such as Constitutional Court Decision No. 35/PUU-X/2012 and Regulation of the Minister of Home Affairs No. 52/2014 formally affirm the rights of Indigenous communities, their uneven implementation at the local level weakens the community’s legal security. This institutional hesitation particularly the tendency to redirect recognition through administrative mechanisms under the Village Law risks reducing substantive Indigenous rights to mere procedural compliance, placing the Lom Tribe’s customary sovereignty in a vulnerable position.

Within the domain of solidarity, efforts to rebuild collective identity emerge as a central feature of the current dynamics. The renewed trust between the Air Abik and Pejam communities, alongside their shared reliance on the Customary Council, indicates an ongoing process of reconstructing social esteem and unity.

Although the Tuing community remains cautious, the dialogical initiatives led by customary institutions represent significant attempts to repair inter-community relations fractured by past agrarian disputes. The growing discourse of "One Lom Tribe" thus signifies more than political rhetoric; it reflects a deeper collective strategy to restore a sense of shared identity and mutual recognition.

At the interpersonal level, the domain of love understood by Honneth as affective recognition plays a crucial role in healing social trauma and rebuilding trust. The gradual re-opening of communication channels and resumption of cooperation among community members signal the restoration of emotional bonds damaged by conflict. The active involvement of the Customary Council in mediating these interactions further strengthens the process, helping to re-establish social confidence and enabling collective action.

Table 3. Strategic Recommendations for Recognizing the Lom Tribe as an Indigenous Legal Community

Actor	Strategic Actions	Expected Outputs
Lom Tribe (Indigenous Community)	<ul style="list-style-type: none"> Conduct participatory mapping and documentation of customary laws. Build advocacy networks with NGOs, academia, and media. Strengthen customary institutions as official representatives. 	<ul style="list-style-type: none"> Documented indigenous identity, customary laws, and territorial maps. Increased public and political legitimacy. Customary institutions formally recognized as government partners.
Bangka Regency Government	<ul style="list-style-type: none"> Formulate a Regional Regulation on Indigenous Recognition based on Regulation of the Minister of Home Affairs No. 52/2014 and Law No. 6/2014. Allocate a specific budget to facilitate recognition. Serve as a cross-sector mediator. 	<ul style="list-style-type: none"> Regional regulation on Indigenous Legal Communities. Structured budgetary support. Formal mediation mechanism between community and government.
National Parliament (DPR) & Central Government	<ul style="list-style-type: none"> Finalize the Indigenous Peoples Bill (RUU MHA). Draft transitional regulations (Government/Presidential Regulation) to reinforce Constitutional Court Decision No. 35/2012. Establish a harmonized legal framework across sectors. 	<ul style="list-style-type: none"> Enactment of RUU MHA or transitional regulation. National legal certainty on Indigenous Legal Communities. Policy synchronization between central and local governments.

Source: Processed by the Researcher, 2025

Taken together, these empirical and theoretical insights underscore the importance of developing a coherent and integrated recognition framework. Fragmentation across community, regional, and national levels demonstrates that recognition cannot succeed through a single legal instrument or administrative pathway. Instead, it requires coordinated action, institutional commitment, legal

clarity, and the active strengthening of Indigenous customary institutions to ensure that recognition is both meaningful and sustainable for the Lom Tribe.

CONCLUSION

This study reveals two central findings regarding the opportunities and challenges of Indigenous recognition in resolving agrarian conflicts within the Lom community of Bangka. First, recognition efforts emerging from the grassroots have begun to rebuild trust, empathy, and a shared sense of identity among the three customary territories Air Abik, Pejam, and Tuing. This renewed cohesion strengthens Indigenous institutions as key mediators in conflict resolution and as platforms for pursuing formal recognition of the Lom customary forest.

Second, the main obstacle to full recognition lies in the sectoral ego of regional government agencies, which often results in fragmented and selective acknowledgment of Indigenous rights. Such one-sided recognition reproduces structural neglect and hinders meaningful policy reforms. Overcoming this challenge requires political commitment to integrate Indigenous recognition into regional planning and governance. Based on these findings, the study recommends stronger cross-sectoral coordination between local governments and Indigenous institutions, supported by adequate funding and inclusion of Indigenous recognition in strategic planning documents such as the RPJMD. At the same time, the Lom community must continue consolidating internal unity and expanding alliances with civil society and academic networks to reinforce the legitimacy of their struggle. Ultimately, recognizing the Lom Indigenous community should function not only as a mechanism for resolving agrarian conflicts but also as a foundation for sustainable socio-ecological governance in the Bangka Belitung Islands.

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