



## Adaptation Strategies and Socio-Cultural Resilience of Traditional Communities in Responding to Social Transformation

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### ABSTRACT

Social transformation driven by modernization and globalization poses challenges to the sustainability of traditional communities' cultural systems. This study aims to analyze the adaptation strategies and socio-cultural resilience of the Mapur indigenous community in Bangka Regency in responding to social change. The research employs a qualitative approach with a case study design, involving 8 informants selected through purposive sampling, including traditional leaders, community members, youth, and local officials. Data were collected through in-depth interviews, observation, and documentation. The results show that the community adopts modern elements selectively without abandoning local values and strengthens customary institutions as a form of resilience. This study contributes to the development of sociological perspectives on cultural resilience and supports policy formulation based on local wisdom.

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## **INTRODUCTION**

Social transformation has become one of the most important issues in contemporary sociology because it alters how communities organize their economic life, social relations, and cultural systems. In traditional societies, this transformation is not merely experienced as a shift in livelihood patterns, but also as a reconfiguration of identity, belief, and collective memory. As Ford et al. (2020) explain, Indigenous communities often face layered pressures generated by environmental change, development intervention, and globalization, all of which affect the persistence of local knowledge and institutions. In this context, the study of adaptation strategies and socio-cultural resilience is necessary to understand how traditional communities respond to social change without losing the foundations of their cultural existence.

In Indonesia, these issues are particularly significant because many Indigenous and customary communities continue to negotiate their place within state-centered development, market expansion, and changing social values. The Mapur Indigenous community in Bangka Regency represents a relevant sociological case because its social transformation is closely connected to shifts in land use, economic orientation, and external cultural influence. Janawi (2022), in his study of the Orang Lom of Mapur Bangka, shows that the community has experienced transformation in religious identity while still maintaining important elements of sacred belief and customary cultural practice. This finding indicates that social change in traditional communities does not always produce cultural disappearance, but may instead generate selective adaptation and negotiated continuity.

The discussion of resilience in Indigenous communities has also moved beyond narrow individual-centered definitions toward collective, relational, and culturally grounded understandings. Usher et al. (2021) argue that Indigenous resilience should be understood through connection to culture, land, ancestry, and community rather than solely through Western measures of individual coping. This perspective is relevant for the present study because socio-cultural resilience in traditional communities is inseparable from customary institutions, intergenerational knowledge, and everyday social solidarity. Thus, resilience in the Mapur context needs to be examined not only as survival, but as the capacity to maintain cultural coherence while adjusting to structural change.

A similar point is made by Schlingmann et al. (2021), who demonstrate that Indigenous Peoples and local communities employ a diverse portfolio of adaptation strategies, many of which extend beyond economic adjustment and include social networking, livelihood reorganization, and collective responses. Their study shows that adaptation is shaped by livelihood patterns and local context, which means that each community develops its own way of responding to change. For the Mapur Indigenous community, adaptation cannot be reduced to a simple transition from traditional to modern life. Instead, it must be understood as a socially embedded process in which modern elements are accepted, modified, or resisted according to the community's cultural values.

Although the literature on Indigenous communities in Indonesia has grown, there is still a clear research gap in relation to the Mapur community. Existing studies tend to examine specific dimensions separately rather than analyzing adaptation strategies and socio-cultural resilience in an integrated way. Janawi (2022) focuses on religious identity transformation, while Zulkarnain and Cholillah (2023) emphasize agrarian conflict and the politics of recognition affecting the Mapur Bangka Tribe in the post-extractive context. Meanwhile, Darmawan et al. (2024) highlight the erosion of local wisdom among Orang Mapur due to oil palm plantation expansion in Air Abik, Bangka. These studies are important, yet they do not comprehensively explain how the community strategically adapts to social transformation while sustaining its socio-cultural resilience.

This gap is academically important because the Mapur case reflects a broader sociological problem faced by many traditional communities: how to respond to rapid structural change without severing ties to inherited systems of meaning. In Bangka Belitung, the pressures associated with extractive industries, land conversion, and expanding market relations have not only changed economic opportunities but also affected customary territories, ritual practices, and local ecological knowledge. As Zulkarnain and Cholillah (2023) show, the issue of recognition is inseparable from agrarian conflict and the struggle to maintain collective existence. At the same time, Darmawan et al. (2024) demonstrate that the erosion of customary forests and local agricultural traditions threatens not only material livelihood but also the cultural identity of the Orang Mapur community.

Based on this background, this study aims to analyze the adaptation strategies and socio-cultural resilience of the Mapur Indigenous community in Bangka Regency in responding to social transformation. More specifically, it seeks to examine how the community negotiates modernization, economic change, and external intervention while preserving customary values, social cohesion, and cultural continuity. Theoretically, this study contributes to sociological discussions on community adaptation, Indigenous resilience, and the relationship between social transformation and cultural persistence. Practically, the study is expected to provide an evidence-based understanding that may support culturally sensitive policy formulation, especially in relation to Indigenous recognition, customary territory protection, and local wisdom-based development.

## LITERATURE REVIEW

### *Social Transformation and Traditional Communities*

Social transformation has been widely discussed in sociological studies as a process that reshapes social structures, cultural systems, and patterns of interaction within communities. In the context of traditional societies, transformation often emerges from external pressures such as globalization, market expansion, and state-driven development. According to Scoones (2021), social transformation in rural and Indigenous contexts is closely linked to shifts in livelihood systems and power relations that affect community autonomy. In Indonesia, this process is evident in many Indigenous communities where modernization intersects with local traditions, creating hybrid socio-cultural dynamics. As highlighted by Li (2021), development interventions frequently reconfigure local institutions and challenge the continuity of customary practices.

### *Adaptation Strategies in Indigenous Contexts*

Adaptation strategies in traditional communities are not limited to economic adjustments but involve complex social and cultural negotiations. Indigenous communities often develop adaptive responses that integrate modern elements selectively while maintaining core cultural values. Thornton and Comberti (2020) argue that adaptation in Indigenous contexts is rooted in local knowledge systems, which guide decision-making processes in response to environmental and social changes. In Indonesia, similar findings are reported by Wibowo (2022), who demonstrates that local communities employ flexible strategies such as livelihood diversification and cultural reinterpretation to cope with external pressures. These strategies indicate that adaptation is an active and intentional process shaped by cultural priorities rather than passive acceptance of change.

### *Socio-Cultural Resilience and Community Sustainability*

The concept of socio-cultural resilience has evolved as a key framework for understanding how communities maintain stability amid change. Resilience in this context refers to the capacity to preserve identity, values, and social cohesion despite external disruptions. Berkes (2021) emphasizes that resilience is deeply embedded in cultural practices, collective memory, and social institutions that enable communities to respond effectively to uncertainty. In the Indonesian setting, research by Sulaiman (2023) shows that customary institutions play a critical role in reinforcing social cohesion and maintaining cultural continuity. This perspective suggests that resilience is not only about survival but also about sustaining meaning systems that define community identity.

### ***Indigenous Communities, Land, and Structural Change***

Land and natural resources are central to the existence of Indigenous communities, making them highly vulnerable to structural changes such as extractive industries and land conversion. In many cases, these changes disrupt not only economic activities but also cultural and spiritual relationships with the environment. As noted by Temper et al. (2020), conflicts over land often reflect deeper struggles over identity, recognition, and cultural survival. In the case of Indonesia, studies by Zulkarnain and Cholillah (2023) show that agrarian conflicts involving the Mapur community are closely related to issues of recognition and access to customary land. This indicates that adaptation strategies must be understood within broader political and structural contexts.

### ***Research Gap and Significance of the Study***

Although previous studies have contributed significantly to understanding Indigenous communities, there remains a gap in integrating adaptation strategies and socio-cultural resilience into a unified analytical framework. Most existing research tends to focus on specific aspects, such as identity transformation, environmental change, or agrarian conflict, without examining how these dimensions interact. For example, Janawi (2022) discusses religious identity transformation among the Mapur community, while Darmawan et al. (2024) highlight the erosion of local wisdom due to plantation expansion. However, these studies do not fully explain how the community strategically adapts while maintaining socio-cultural resilience. Therefore, this research is important because it offers a more comprehensive perspective by connecting adaptation processes with cultural sustainability. It contributes to sociological theory by bridging structural transformation and cultural resilience, while also providing practical insights for policy development based on local wisdom.

## **METHODOLOGY**

### ***Research Design and Approach***

This study employs a qualitative research approach with a case study design to explore in depth the adaptation strategies and socio-cultural resilience of the Mapur Indigenous community in Bangka Regency. The qualitative approach is considered appropriate because it allows researchers to understand social phenomena from the perspective of the participants and to capture the meaning behind their actions and experiences. As explained by Creswell and Creswell (2022), qualitative research is effective in examining complex social realities that cannot be measured quantitatively. Furthermore, Yin (2021) emphasizes that a case study design is suitable for investigating contemporary social phenomena within real-life contexts, especially when the boundaries between phenomenon and context are not clearly evident.

### ***Population and Sampling Technique***

The population of this study consists of members of the Mapur Indigenous community in Bangka Regency. Due to the exploratory nature of the study, a non-probability sampling technique was applied, specifically purposive sampling, where participants were selected based on their relevance to the research objectives. According to Palinkas et al. (2020), purposive sampling is widely used in qualitative research to identify information-rich cases that can provide deep insights into the phenomenon under study. A total of 8 informants were involved in this study, consisting of: (1) 2 traditional leaders (customary elders) who possess deep knowledge of cultural values and institutions; (2) 3 community members representing daily social practices; (3) 2 youth members who reflect generational perspectives on social change; and (4) 1 local government representative who provides an external institutional perspective. The selection criteria included individuals who have lived in the community for more than 10 years, are actively involved in social or cultural activities, and have direct experience with social transformation processes.

### ***Data Collection Techniques and Instruments***

Data were collected using multiple techniques, including in-depth interviews, participant observation, and documentation. In-depth interviews were conducted using semi-structured interview guides to allow flexibility while maintaining focus on research objectives. As noted by Kallio et al. (2021), semi-structured interviews are effective in qualitative research because they enable researchers to explore participants' perspectives while ensuring consistency across interviews. Participant observation was conducted to capture everyday practices and social interactions within the community, while documentation included written records, photographs, and local archives relevant to cultural practices. The triangulation of these data sources enhances the credibility and richness of the findings, as emphasized by Flick (2022).

### ***Research Procedure***

The research was conducted through several stages. First, a preliminary study was carried out to identify research problems and establish access to the Mapur community. Second, the researcher conducted fieldwork, including observations and interviews with selected informants. Third, data were organized, transcribed, and verified to ensure accuracy. During this process, ethical considerations were strictly observed, including obtaining informed consent from all participants and ensuring confidentiality of their identities. According to Tracy (2020), ethical rigor is essential in qualitative research to maintain trust and integrity between researchers and participants. Finally, data were systematically analyzed and interpreted to address the research objectives.

### *Data Analysis Techniques*

Data analysis in this study followed an interactive model consisting of data reduction, data display, and conclusion drawing. This approach enables researchers to continuously interpret and refine data throughout the research process. Miles, Huberman, and Saldaña (2020) explain that this model is effective for managing qualitative data and identifying patterns, relationships, and themes. The analysis process involved coding interview transcripts, categorizing data into themes related to adaptation strategies and socio-cultural resilience, and interpreting these themes within the theoretical framework. To support the analysis, qualitative data management was assisted using NVivo software, which facilitates systematic coding and organization of large data sets.

## **RESEARCH RESULT**

### *Selective Adaptation to Modernization*

The findings indicate that the Mapur Indigenous community does not fully reject modernization, but rather adopts modern elements selectively in accordance with their cultural values. This selective adaptation is reflected in the way community members integrate new economic practices, communication tools, and education systems without abandoning traditional norms. Traditional leaders play a crucial role in determining which aspects of modernization are acceptable and which should be resisted. The community demonstrates a cautious approach, ensuring that external influences do not disrupt their cultural identity. This process shows that adaptation is not passive but actively negotiated within the community.

Supporting this finding, several informants expressed their views as follows: Moreover: *"We do follow some modern things, like using phones or selling products online, but we still follow our adat rules, we don't just change everything."* (C-1, January 12, 2026). In addition: *"Young people now learn from outside, but when it comes to traditions, we still listen to elders first."* (Y-1, January 15, 2026). Similarly: *"Not all modern ways are good for us, we choose what fits our culture."* (T-1, January 10, 2026).

These statements confirm that adaptation in the Mapur community is a selective and culturally guided process. The integration of modern elements is filtered through collective values and customary norms, ensuring that change does not lead to cultural disintegration. The involvement of elders highlights the importance of authority structures in maintaining balance between tradition and modernity. Furthermore, generational interaction between youth and elders strengthens this adaptive mechanism. Thus, adaptation becomes a strategy for continuity rather than transformation that erases identity.

### ***Strengthening of Customary Institutions***

Another key finding shows that customary institutions remain central in maintaining social order and cultural continuity within the Mapur community. These institutions function as mechanisms for regulating behavior, resolving conflicts, and preserving traditional values. In the face of social transformation, the role of customary leaders has become even more significant as they guide the community in navigating external pressures. The strengthening of these institutions demonstrates the community's effort to reinforce internal cohesion.

This process reflects a form of socio-cultural resilience rooted in tradition. This is supported by the following interview excerpts: Furthermore: *"If there is any problem, we still go to the adat leader first, not directly to formal authorities."* (C-2, January 18, 2026). In addition: *"Adat rules are still strong here, even younger people respect them."* (T-2, January 11, 2026). Likewise: *"Government programs come, but adat still guides how we respond to them."* (L-1, January 20, 2026).

These findings illustrate that customary institutions continue to serve as the foundation of social organization in the Mapur community. The reliance on adat leaders indicates that traditional governance structures remain relevant despite the presence of formal institutions. This coexistence between traditional and modern systems reflects adaptive resilience rather than institutional replacement. Moreover, respect for adat among younger generations suggests the sustainability of these institutions. Therefore, strengthening customary institutions is a key strategy for maintaining socio-cultural stability.

### ***Intergenerational Transmission of Cultural Values***

The study also finds that intergenerational transmission plays a vital role in sustaining socio-cultural resilience. Cultural values, norms, and practices are actively passed down from elders to younger generations through daily interactions and traditional rituals. Despite exposure to modern influences, younger members of the community continue to engage with cultural practices. This process ensures the continuity of identity and collective memory. It also highlights the role of family and community structures in preserving cultural heritage.

This finding is reflected in the following statements: Moreover: *"Our parents always teach us about adat, even when we go to school outside."* (Y-2, January 16, 2026). Additionally: *"Children here still join traditional ceremonies, they learn from seeing and doing."* (C-3, January 19, 2026). Similarly: *"If we don't teach the young ones, our culture will disappear."* (T-1, January 10, 2026).

These responses show that cultural transmission is not a formal process but embedded in everyday life. Learning occurs through observation, participation, and guidance from elders. This informal educational system reinforces cultural identity and strengthens community cohesion. The involvement of youth in traditional activities indicates a successful transfer of knowledge. Consequently, intergenerational transmission becomes a fundamental pillar of socio-cultural resilience in the Mapur community.

### *Adaptive Response to External Pressures*

The Mapur community also demonstrates adaptive responses to external pressures such as economic change, government policies, and environmental transformation. Rather than resisting change entirely, the community adjusts its strategies to maintain both livelihood and cultural integrity. This includes modifying economic activities while preserving traditional practices. The community also engages with external actors while maintaining autonomy in decision-making. This adaptive flexibility reflects a dynamic form of resilience.

This is supported by the following interview excerpts: Furthermore: *"We try to follow government programs, but we adjust them to our adat way."* (L-1, January 20, 2026). In addition: *"Life is changing, but we don't want to lose who we are."* (C-1, January 12, 2026). Likewise: *"We adapt, but slowly, and always discuss it together first."* (T-2, January 11, 2026).

These findings indicate that adaptation is a collective and negotiated process within the community. Decisions are not made individually but through discussion and consensus, reflecting strong social cohesion. The ability to adapt without losing identity demonstrates a balance between flexibility and stability. External pressures are not seen solely as threats but also as opportunities for adjustment. Therefore, adaptive response becomes a key mechanism through which the Mapur community sustains its socio-cultural resilience.

## **DISCUSSION**

The first finding indicates that the Mapur Indigenous community does not position modernization as a threat that must be entirely rejected, but rather as a process that is selectively negotiated. This pattern shows that adaptation occurs through a cultural filtering mechanism, in which modern elements are accepted as long as they are considered functional without abandoning core customary values. From the perspective of the sociology of social change, this finding confirms that transformation in traditional communities does not necessarily lead to cultural disorganization, but can instead produce hybrid forms that maintain identity continuity. This finding is consistent with the study by Sokk et al. (2024), which shows that Indigenous communities under modernization pressures tend to engage in selective adaptation by utilizing formal education, digital media, and new economic systems without abandoning ancestral norms. However, in the Mapur context, this selectivity is more strongly determined by customary considerations and the authority of elders, meaning that modernization is not only filtered practically but also evaluated based on cultural appropriateness.

The second finding demonstrates that the strengthening of customary institutions serves as the primary foundation for maintaining socio-cultural resilience within the Mapur community. In this study, customary institutions function not only as guardians of rituals but also as regulators of collective responses to external pressures, including economic change and policy intervention. This is significant because, in community resilience theory, adaptive capacity is not solely determined by material resources, but also by institutions, collective action, and social legitimacy that bind community members. As emphasized by Ford et al. (2020), Indigenous resilience is strongly influenced by the interconnection between place, agency, institutions, collective action, Indigenous knowledge, and learning. Compared to this framework, the Mapur case places stronger emphasis on customary institutions as arenas for articulating values, indicating that socio-cultural resilience is not merely symbolic expression but an active social system guiding community actions.

The third finding, related to intergenerational transmission, shows that socio-cultural resilience in the Mapur community is maintained through inheritance processes embedded in everyday life rather than confined to ceremonial settings. Younger generations continue to participate in customary activities, listen to elders, and learn through direct practice, ensuring that culture is not preserved merely as collective memory but reproduced as lived social experience. From a cultural sociology perspective, this finding reinforces the idea that resilience should not be understood solely as the ability to survive, but also as the capacity to regenerate meaning and identity. This result aligns with the study by Jalal et al. (2024), which found that the resilience of local wisdom in the Kajang community is constructed through processes of externalization, objectification, and internalization within everyday social relations. However, in the Mapur context, this transmission is more strongly shaped by external pressures such as economic change and external intervention, making it simultaneously a mechanism for cultural preservation and protection against value erosion.

The fourth finding reveals that the adaptive response of the Mapur community to external pressures is collective, deliberative, and gradual. Decisions are not made individually but through communal discussions that consider customary norms, economic needs, and the sustainability of social relationships. This pattern demonstrates that adaptation is not synonymous with rapid change, but is often more effective when implemented cautiously to avoid disrupting internal social structures. This finding is consistent with the study by Noe et al. (2024), which shows that social transformation among Indigenous communities occurs through the interaction of political, social, and cultural factors while maintaining community identity. However, unlike the Tobelo Dalam community, which exhibits more visible changes in settlement patterns and modern lifestyles, the Mapur community emphasizes balance between openness to change and the protection of customary order.

Overall, the findings of this study confirm that adaptation strategies and socio-cultural resilience in the Mapur community cannot be understood through a simple dichotomy between tradition and modernity. Instead, both interact through negotiation processes that produce cultural sustainability based on selectivity, customary institutions, social solidarity, and intergenerational transmission. The theoretical implication of this finding is that Indigenous resilience should be conceptualized as a relational, contextual, and knowledge-based social process rather than a passive capacity for survival. Empirically, this result also reinforces the study by Nopriyasman et al. (2024), which shows that local knowledge and inherited practices remain relevant even as communities adapt to modern life. The contribution of this study lies in emphasizing that successful adaptation in the Mapur community is not one that replaces traditional culture, but one that positions customary values as the main framework for evaluating, guiding, and limiting social transformation.

## **CONCLUSIONS AND RECOMMENDATIONS**

This study concludes that the Mapur Indigenous community demonstrates a strong capacity for adaptation and socio-cultural resilience in responding to social transformation. Adaptation occurs selectively, where modern elements are integrated without undermining core customary values. The strengthening of customary institutions, intergenerational transmission of cultural knowledge, and collective decision-making processes are key factors sustaining this resilience. These findings confirm that traditional communities are not passive recipients of change but active agents capable of negotiating transformation while maintaining cultural continuity. Based on these findings, it is recommended that policymakers and development stakeholders recognize and integrate local wisdom into development programs. Efforts to support Indigenous communities should prioritize the protection of customary institutions and cultural practices. Additionally, inclusive policies that involve community participation are essential to ensure that social transformation does not erode cultural identity.

## **ADVANCED RESEARCH**

Future research is recommended to explore comparative studies across different Indigenous communities to identify broader patterns of adaptation and resilience. Quantitative or mixed-method approaches may also be used to strengthen empirical validation. Further studies can examine the long-term impact of modernization on cultural sustainability.

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