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DATES:

Published: 25 August 2022

HOW TO CITE THIS ARTICLE:

Janawi., 2022. Contemporary Orang
Lom of Mapur Bangka: Religious
Identity and Its Transformation. KOERS
— Bulletin for Christian Scholarship,
87(1). Available at: [https://doi.
org/10.19108/KOERS.87.1.2533](https://doi.org/10.19108/KOERS.87.1.2533)

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Contemporary Orang Lom of Mapur Bangka: Religious Identity and its Transformation

ABSTRACT

This article investigates the construction of the religious identity of the indigenous Orang Lom of Mapur Bangka, Indonesia, and its transformation during contact with state formal religions of Indonesia. This research is ethnographically based on the observation and separate interviews involving key figures of the tribe, such as the Customary Chairperson, and the numerous members of the tribe. The result of the study indicated that Orang Lom still maintains their beliefs and the tribal cultural practice are still dominant. The contiguity between Orang Lom belief and formal religions particularly Islam has implications for non-sacred cultural practices, while sacred practices are still well preserved.

Keywords: Orang Lom Bangka, Indigenous people, religious identity, religious transformation.

1. Introduction

Religion has various functions in human life. The main function is as a boundary for the group and determines relationships with other groups. Lichterman (2008: 83), states that the function of religion is to justify every opinion and action, as a collective identity, and as a medium for other groups to understand who and how their relationship is both to their group and other groups. In other words, religion is used by humans to help map their place in the arena of life. Therefore, the identity of religious adherents is often represented through their opinions and actions, and this takes place in the lives of adherents of local religions which can be observed in several parts of Indonesia such as the Kaharingan belief in Kalimantan, the Kubu tribe in Jambi, the Bedouin tribe in West Java, and several other beliefs, including Orang Lom of Mapur Bangka.

The Customary Chairperson (personal interview, December 2021) claimed that Lom people commonly is called *Orang Lom* or *Urang Lom* in Bangka society. The word *orang* or *urang* related to the Lom animistic belief. In Bangka, the word *Orang* or *Urang* refers to the community that lives in remote areas and practice animistic belief. According to Koentjaraningrat (2000: 203), the Lom people are one of the ethnic groups inside the Bangka Belitung Customary Law Environment. Soerjono Soekanto, in his book entitled *Hukum Adat Indonesia*, explains that the Lom ethnic group (Lom) belongs to the Malay-Bangka group. He referred to the journal entitled *daftar etnik-etnik di Indonesia temporer* (Temporary List of Ethnicities in Indonesia) published in the Indonesian Sociography journal No. 1 in 1959, which was based on the classification of the location of the island or archipelago (Soekanto 2012: 22). The people of Lom are one of the tribes in Indonesia and live in Bangka beside the Laut tribe and China Malay (Koentjaraningrat 2010:130). The Lom people is also called *Mapur* people (Sujitno 2011: 24). This tribe is part of Malay Bangka (Heidhues 1992: 87).

Orang Lom has traditionally practised conservative beliefs in which its values and norms come from their ancestors. Tribal cultural practices are still very dominant and well preserved. Cultural practices in the Orang Lom are embodied in implicit consent and according to Jenks (1993:164), this implicit agreement is assumed by society as a social order. In its development, human changes, and the patterns of interaction with the outside world have broad implications, not only relations but also social order, (Abdullah 2010:143). This is indicated by the complexity of the Lom's religious structure. Negotiations with other religions in their milieu, particularly the formal religion add to the complexity. The process involves various ethnographic issues which, according to Taylor (1958:1), knowledge, belief, art, morals, law and customs, and various other possibilities. Nevertheless, the construction of cultural identity and belief in local originality (ancestral beliefs) is still ongoing. Acculturation and cultural adaptation do not necessarily change the beliefs they hold, even though they continue to interact with formal religious communities and even live side by side.

The interaction of the Lom with religious communities, particularly Islam, strengthens this process. Orang Lom adapts a great deal to the dominant religion's practical culture, such as participating in Islamic Holidays, and lifestyles. They have applied Islamic cultural principles in their daily social interactions but not in their beliefs. According to Young Yun, this unification process is a natural process in which humans try to maintain community equilibrium in the face of constantly changing and sometimes contradicting environmental conditions (Yun 2021: 1).

The identity construction of Orang Lom can be observed in the determination of communal identity which relies on ancestral customs which tend to be animist on the one hand and the adoption of dominant religion (Islam) and culture on the other. In this position, Orang Lom tends to be ambivalent. They are a unique community since they practice Islam only at a particular moment such as celebrating Islamic Holidays. Daily, they are strictly animistic as the common characteristics of the indigenous people. Unification of values through acculturation and adaption between Orang Lom and Islam has also been implemented for their children, especially in education. They send their children to study Islam, both in the Al-Qur'an elementary Education (TPA) and informal schools, especially elementary schools. However, when their children reach the age of adolescence, the children are forbidden from learning Islamic doctrines. They forbid adults to study Islam or other religions to preserve their faith.

Orang Lom is currently the subject of limited inquiry. This sparked the researcher in learning more about this tribe. Several studies on the Lom people have been discovered, including research conducted by Olaf H. Smedal, (1989) entitled *Order and Difference: An Ethnographic Study of Orang Lom of Bangka, West Indonesia*. Smedal described that the Lom people have different characteristics from the Malay community and the Bangka Chinese ethnicity. The Orang Lom are bound by a custom called "Adat Mapur" and identical belief in myth, magic, gods, anima, and totems. This idea is the same as that of primitive peoples distributed throughout the Nusantara. Another research conducted by Teungku Sayyid Deqy (2014) entitled *Korpus Mapur Dalam Islamisasi Bangka*. Sayid Deqy focused on the history of Islam in Bangka, while the Orang Lom were mentioned as the most recent population to accept Islam, as they still practice animism. While Budi Afriansyah, et al., (2013), studied Lom people from an Ethnomedicine perspective. In addition, the language of Malay Bangka including Orang Lom language has also studied by Saputra and Afifulloh (2020). The previous studies are useful for this research in constructing the framework particularly the historical framework. While this research was conducted through an ethnographic study. This research expands Orang Lom in this modern era, focusing on the construction of the religious identity and its transformation behind the tribe's mobility and interaction.

2. Materials and Methods

This study was conducted in Pejem and Air Abik backwoods, Gunung Pelawan Village, Bangka Regency, Bangka Belitung Province of Indonesia. This location is the main place of The Orang Lom. These indigenous people are the oldest tribe who live in Bangka Island (Smedal 1989:3). This research is qualitative focusing on field research. An ethnographic approach specifically is used in collecting data. The stages of the ethnography approach in this research start from determining informants, interviewing informants, making ethnographic notes, asking descriptive questions, conducting interview analysis, making domain analysis, asking structural questions, making taxonomic analysis, asking contrast questions, making component analysis, finding themes. culture, and writing an ethnography (Spradley 2016: 201).

By deep observation and interview, the data was collected. The informants were randomly chosen with the criteria. The criteria of the participants were the Customary Chairperson, Lom's traditional administrator, the head of Gunung Muda village, the numerous members of the Orang Lom tribe, and the Muslim leader who have power over the tribe. All the selected informants are the figure who is directly involved in the life of the tribe. The researcher also conducted in-depth observations to see the pattern of interaction between the Lom people and the community around them. To reveal the representation of the transformation and identity construction of Orang Lom beliefs, Talcott Parsons' structural functionalism theory (adaptation, goal attainment, integration, and latency) was used (Ritzer & Smart 2012:301).

3. Results

3.1 The Concept of Orang Lom

Based on Jaspan research, ethics in Indonesia are scattered based on language standards, cultural areas, and community structure, (Soekanto 2012: 21-22). He referred to the classification of C. van Vollenhoven in *Lingkungan Hukum Adat di Indonesia* published in 1925. Based on the interview, the customary chairperson of Lom claimed that the term of *Orang Lom* or *Urang Lom* (Lom people), refers to *Mapur* or *Mahur* tribe or *orang adat* who live in Mapur Village, Bangka Regency. They live in a remote place and rarely interact with outside. The Customary Chairperson of Lom, stated that:

The term *orang* or *urang* (people) in the Bangka mindset has several meanings. The most common is to show a community that does not know or has no formal religion (particularly Islam). In addition, the term *orang* or *urang* refers to a community that still adheres to animistic. We are called *orang adat* by people around, but commonly, Bangka people call us as *Orang* or *Urang Lom* or *Mapur and Mahur* people (personal interview, December 2021).

The Lom tribe of Bangka is thought to be the first race to settle on the island. Around 40,000 years ago, they arrived in Indonesia (Nusantara). So, at the time, West Indonesia's mainland was still connected to the Asian continent, and the Sunda shelf was still a landmass. After crossing the sea from Sri Lanka, the Lom Bangka tribe's forefathers embarked on a long overland trek. This race used to populate the whole Southeast Asian region. From Formosa, they moved to the Philippines, Sulawesi, Sumatra, Java, and Kalimantan (Sujitno, 2011: 24).

Based on historical documents, the term orang Lom was firstly recorded in 1803 when Bogaart, a Dutch colonial officer visited Bangka. Bogaart described that the population of Bangka Island consisted of 5 main ethnic groups; *Tionghoa* (Chinese), Malay, *Orang Bukit* or *Orang Gunung* (Hill people), *Orang Darat* (Land People) and *Orang Laut* (Sea Dwellers). Lom tribe is a part of Orang Gunung that lives in Air Abik and Pejem backwoods, Gunung Muda Village. Since they could not live side by side with Muslim people, they lived in isolation in the forest, now known as Air Abik. In the first 20th century, some Orang Lom moved to Tengkalat, Pejem area, and these people now are called Orang Pejem (Orang Lom who live

in Pejem). Orang Lom is a nomadic tribe with a livelihood on farming. They move from one place to another place, but the movement is bounded in the area that they call *Karel Lintang*, (Smedal 1989).

In addition to Boogart, the terminology of Orang Lom or Mapur also can be found in several historical documents written by Heidhues (1992), Horsfield (1848). Smedal, (1989, p. 3) noted that Orang Lom recorded on the documents of *Langa's on Bangka* (1850), *Crawford's great Dictionary* (1856), *de Clercq's handwritten Malay Manuscript* (1895) about the history of Bangka and Orang Lom, *Teysmann's Diaries* (1873), Van Der Chijs (1862) in *Indische Taal-Land—En Volkenkunde* entitled *De orang lom of belom zijn een volkstem op Banka*, Zelle (1891) wrote *Les Maporais*, and *Hagen's translation of a Dutch Manuscript* (1908) 17,5 pages about the information of Lom and also Zondervan (1894) that mentioned Lom twice in his document.

Today, Orang Lom lives in Air Abik, Riau Silip District, and Pejem Belinyu District. The head of Air Abik backwood stated that Orang Lom that traditionally still maintains its originality can now be found in these two areas. While other areas such as Mapur and Melintang have experienced significant cultural modification since their mobility and interaction.

3.2 The Transformation of Orang Lom's Religion

The issue of religious or spiritual transformation is a complex issue and has always been the central topic in human life. The most important reason for this issue is that this process always relates to the human being's development, growth and change. This process of transformation gives a big impact on the change of Orang Lom. These changes experience a dynamic being adjusted to the rhythm and its characteristics. The changing intensity, then, cannot be separated from the process of integrity, adaptation, acculturation value, and the characteristics of cultural value either manifest or latent. The general phenomena specifically to Orang Lom shows that the evolution of cultural elements of the economic system is faster than the legal system; it evolves faster than the kinship and family system; meanwhile, the kinship system evolves faster than the religious system (religions and beliefs).

For their survival, Orang Lom do several steps such as: *first*, adaptation, that is so the culture and people's beliefs can be maintained, therefore, they adapt to their surroundings; *second*, the life goals, that a system can decide its goals and the efforts to achieve the goals that have been formulated; *third*, integration, that the people can manage the relationships among those components so that they can be function well; and *fourth*, latent or the maintenance of the existing patterns, that Orang Lom can maintain, repair, and renew either individual motivation or cultural patterns that create and maintain those motivations.

Those four steps describe the polarization of Orang Lom's action system. The biological organism system in the action system relates to the adaptation system that is self-adapting with its environment and changing its environment according to the needs. The personality system does the goal achievement system by formulating the goal and stirring all the resources to achieve those goals. The social system relates to integrating function by controlling the components of forming society. In the end, the cultural system corresponds with the functional maintaining patterns or the structures that are available by preparing for the norms and values that motivate their actions.

Adaptation is an adjusting process; accommodating to its environment; jobs and studies. The process of adaptation can be values, symbols, beliefs, and cultural behaviour. Kaplan assures that adaptation is a process that relates to a cultural system and its environment (Kaplan & Manner, 2002: 88). The adaptation process is implemented for all people, including Orang Lom. The Lom cultural adaptation is seen as a symbolic interaction process. A symbolic interaction highlights the role conducted by two cultural contacts (Islam and *Adat*).

Orang Lom concept also emerges as a part of the symbolic interaction process, between two cultures (tradition and belief system), between the Islamic community as the dominant community and the Orang Lom custom as the minority. Orang Lom's custom evolves gradually toward their beliefs from their ancestors. The process of the belief evolution system and socio-cultural system shift gradually. An example is the labelling of the customs people (Adat) that slowly shifts along with the changing of the system of ancestor beliefs. The conversion of the beliefs to the religious followers changes their status and identity of themselves. Social labelling and behaviour changes according to its situation and expected hope by others. This idea has emerged as the recognition process and differs among the religious followers and the ancestor beliefs. The label of Orang Lom is for those who still have the ancestor beliefs though this status is as if only a label of the formal identity acknowledgment. In the Orang Lom context, whether they like it or not, they have to adapt to the cultures, norms, and even the beliefs from the culture to the beliefs of the dominant religious followers such as Islam and Christian. They get the values, norms, and Islamic culture through transforming the religion studies (Islamic Studies) at schools or others. This is also claimed a member of the community as follow:

We send our children to an educational institution such as elementary school or Islamic school of Al-Quran. This is because we follow the government's recommendation. Our children study Islam and sciences just in Elementary. When they reach adolescence, they are not allowed to study anymore. This is to maintain our customs, norm, and belief stay in line (personal interview, January 2022).

In addition, they also adapt to the matrimonial ceremony and the parts of the religious values that are sacred such as the use of shroud worn to the dead body. It is following the formality of using a certain religion in the formal documents such as the identity cards that should be followed so that they can get the identity acknowledgment as a citizen who has a right to vote and be voted. Another adaptation is when Lom People interact with Islamic People. The greeting *assalamu'alaikum* is always used when they pay for a visit to their Islam neighbours. It is also applied to the Islam Holyday and others such as Maulid (prophet Muhammad's birth) and any other daily cultural values.

3.3 The Process of Integration

Integration is an assimilation process from several cultural values to the new cultural practice system. In the theory of evolution and functional structure, the integration of Orang Lom processes through several steps. *First*, the entry stage of the new values that interact with the basic value of the Orang Lom cultural system. *Second*, antithesis steps. These steps can be called an accepting-denying step. These steps also decide whether there are functions of a value for Orang Lom or not. The new cultures enter as a bargaining value. The new values can be accepted or rejected or can be called as integration and disintegration process or a function or dysfunction. *Third*, the acceptance and the rejection. A value that is accepted or rejected depends on the intense frequency of 'agent' that stimulates its existence. The acceptance of the values cannot be separated from the adaptation steps and the acculturation of the two cultures. Generally, the integration happens conveniently to the traditional people such as Orang Lom. In the cultural system of Orang Lom, the integration also adopts the evolution that stimulates the cultural differential construction. For example, as the description, differential evolution in the system and Lom religious structure show that there is a shift to the cultural system including the belief system. The Lom culture can be used as the reference of the privatized local religion. The local culture also has a crisis although the culture and their belief system can still be controlled. The controlling is done by inserting the framework of integration, adaptation, and the two big cultural acculturations, *adat* and Islam. In other words, globalization cannot be avoided because Orang Lom also lives in the geographical radar seen by the use of information technology. The acculturation and adaptation of information, values, and norms are gradually related to the use of information media. Lom People are familiar with it and use them as an

entertainment framework and their secondary needs. They use handphones, television, and parabola. They also use motorcycles and even some of them have cars.

The development of Lom culture is not only forwarded to the integration way but also the disintegration way in the global system. The globalization process gives a new nuance to the Lom cultural system as the process of integration, adaptation, and resistance even it is part of the disintegration. The 'localization' process (identical with the effort to conquer the global culture to the minor cultures) happens. The global cultural values and/or the mass culture 'prey' the local culture including the religious system that they own. The global transformation cannot be avoided by Orang Lom. In this position to defend their local culture, Orang Lom unconsciously adopts the massive cultural values around them. The integration-acculturation of the mass culture (Islam) develops and becomes the synthesis ideology. The integration also creates norms, morals, values, and rules in the form of regulations that are occurred in the society referring to the symbolic abstraction of the mass culture.

3.4 The Process of Acculturation

The term *acculturation* as a process of cultural contact between individual and group or a group that has a diverse culture. The acculturation and diffusion cause cultural changes through the transmission process. However, those two have differentiation. Diffusion is characterized as the cultural dissemination that has been occurred. Meanwhile, acculturation is the spread of its own culture.

Islam followers and Orang Lom maintain the direct culture contact. Islamic culture is the representation of (dominant culture - mass culture). Religious values such as the revelation that has the superiority and the power to the acculturation process. On the other parts, the culture of Orang Lom is understood as an *inferior* or a minor culture. The longer the process of acculturation and diffusion, the longer the inferior change. The distribution of the change itself tends to be the process adaptation value. Orang Lom tries to adopt the spread of the values in the belief system either to the basic rituals, ceremonies, or myths. The system of inheritance of Orang Lom can be vertical (the changing of their children and grandchildren) and horizontal (the changing during the process of learning the mass culture, particularly Islam).

3.5 Orang Lom's Identity of Beliefs

Lom People are a local ethnic group still holding on to the ancestor's beliefs. The belief system is also known as the local religious followers. Seen from the system of the belief structure, Orang Lom's beliefs can be animism. They believe that the power of the spirits rules this universe. Orang Lom is stigmatized and "marginalized" by the official religious followers. The tendency of discrimination against the local religious followers generally happens to all the beliefs in Indonesia. Soeriadiredja shows that the discriminating treatment happens to Marapu Tribe in NTT, (Soeriadirejda 2013, p. 59). In the context of ethnicity, Orang Lom describes their identity as the *Adat* Person (the follower of the ancestor belief) as stated as follow:

We are the tribe community. We persistently hold to the beliefs of our ancestors, and this has been going on for a long time and from generation to generation. We don't have a religion like Islam or others, but we have beliefs like the teachings in religion. The presence of Islam does interfere with our beliefs, but it is quite helpful, especially when taking care of identity cards so that they are registered as citizens (personal interview, December, 2021).

The statement above proves that Orang Lom prefers to hold their beliefs over formal religion. Islam is considered a nuisance to their faith. However, whether they like it or not, the impact of the cultural acculturation in the Lom environment emerges the conflict of the beliefs' recognition. That identity of beliefs gives a chance to the ambivalence of Lom belief

construction. That reality is identical to what so-called Bath (1969: 32), that a certain group can be said to exist when he/she has an identity that is claimed as the characteristics and shown in various elements such as physis, dialect, and cultural attribution. Even Turner emphasizes that an identity cannot be separated from individual and group characteristics. Identity can be the ethnic attribute to recognize the outsider (Turner 1992:5).

What has been done by Orang Lom above is in the aspect of preventing the external situation that always preys their identity. Ritzer and Goodman (2003: 121), explain that people try to adapt to their surroundings and adjust to the environment with their needs. Therefore, cultural values become the rules of social relationships and give the bargaining function to the heritage value to every generation (Tahara, et al. 2021: 82). In the case of Orang Lom, they adapt to the religious values at school and outside schools to get an education. They also adopt the marriage rules based on the official religion to get validation. Likewise, to the inclusion of the official religion in their documents such as in identity cards, they should follow the rules to get the government validation as the citizen.

Orang Lom manages to hold the ancestor's principle for a long time, however, on one hand they must face and adapt to the culture of Islam. They still speak the local language when interacting with their group and even some have been Islam. In public places, they use symbols and the Malay language. This polarization shows that they manage to become ambivalent. This pattern is different from Bruner's research (1967; 1971) to Batak Tribe in Medan and Bandung. In these two places, the interaction across ethnicities is interplay but each ethnicity still holds its characteristics.

3.6 The Identity of Citizenship

The formal identity describes the character as the citizen and the religious followers or the local religious followers (the belief of a small community such as Orang Lom). The formal identity becomes significant when the identity is needed in the Indonesian Republic. However, the decision of the formal identity sometimes encounters a problem in facing the status of religion and local beliefs (local religion) that is followed by a certain community. According to Oommen (2009: 101), race and religion are the components that are not accepted to build a nation. Oommen highlights his perspective by citing Crawford that physical appearance is the permanent attribute. As well as religion, someone cannot be affiliated with two religions or beliefs at the same time. These identities (race and religion) become exclusive in terms of orientation. However, the similarity of phenotype (religion) does not always identify the territory as their nation and does not need to have the same language.

Referring to the theoretical framework, factually Orang Lom considers that the owning of political identity (citizenship) is a must. As a citizen, Orang Lom is given a formal identity in the form of an Identity Card (ID Card) by the government. The real problem is to the owning of an ID, a citizen should put the official religion. Those who do not have it but instead have the local belief (Tribe People) encounter a problem. The Lom belief is not considered the official religion. The belief of Lom is a part of local (local religion) that tends to be animism-dynamism. Fortunately, when fulfilling the form, they cannot put their local belief and they cannot get the juridic legitimate from the nation. Orang Lom cannot put their "local belief" as a formal identity because the government does not accommodate them. This problem emerges conflict. They should choose formal religion in their ID card but not in practice. This problem is not only experienced by Orang Lom but also by the *adat* community in other regions such as Kubu Tribe in Jambi, Dayak Tribe in Kalimantan, and Badui Tribe in West Java.

Therefore, Orang Lom sees this problem as discrimination. A certain community that still holds the ancestors' beliefs must change their beliefs (into an official belief). This phenomenon is considered "coercion" that is impartially not into the minority. Whereas the 1945 Constitution of Indonesia clearly states that each citizen has the same right and

position in law. The example is when Orang Lom does the crime, they can proceed through the law although they do not own the official beliefs. Thus, the ambivalent attitude has been done by the government. This action also triggers the ambivalent attitude to the acknowledgment of religion to Orang Lom community.

What happens to Orang Lom or the ethnic of beliefs emphasizes Irwan Abdullah's opinion that the organization of religion is an example of showing the condition of the government's vision about cultural pluralism. This is a fatal mistake because of the misinterpretation starting from the old order to the new order. To prevent communism, the government had forced a will to push the people to choose one of the official religions in Indonesia (Abdullah 2010: 68). The duality that happens in Orang Lom is a process of "identity enforcement". This case is not in line with the spirit of "the unity in diversity" that acknowledges the variety. In more than 30 years the government has prevented and "erased" the local religions which will have potentially developed.

The process of unity and the uniformity of identity has been implied as a pragmatic concept by Orang Lom. The cultural interaction pattern and the values in society become the basis of the raising of identity status problem. What happens to Orang Lom contradictory to the spirit of "the unity in diversity". This policy is part of the repressive cultural-political system. In fact, there is an indication that the government tends to close the chance to give freedom to the local culture to develop. In other words, the government wants them extinct. As a result, Orang Lom experience a crisis of identity crisis and cultural alienation. The frustration of identity gives the result of cultural and belief ambivalence.

4. Conclusions

Traditional ideas of religion significantly remain embedded in Orang Lom as an indigenous community. Consistency of belief is inherent in the implementation of religious teachings or belief systems, which have an impact on their actions. In addition, the understanding and implementation of religious teachings become the basis for explaining one's commitment, level of obedience, and belief in one's religion. The manifestation of religious teachings or beliefs of a community embodies a system of behaviour, either personally, family, group, community, or nationally. In fact, Orang Lom's understanding of what they believe becomes the rules, norms, and guidelines in understanding cosmology. These patterns are institutionalized as religious identities. The attitude of religiosity that is incarnated in their personality can also be coloured by customs, traditions, legends, and myths that have been believed for generations. In the next embodiment, what is believed and practised is an accumulation of understanding of things that are sacred and profane. The complexity of understanding and belief is inevitable.

Orang Lom's religious identity has transformed along with their interaction and mobility. The transformation can be found in several customs particularly non-sacred customs. The integration of Islam into the belief system of the Lom includes the use of the concepts of the mosque and *Allah Taala*. In addition, the concept of *Allah Taala*, prophets, and angels is a value system in life. The word *Allah Taala* is used to refer to the Almighty or Ruler of the Universe, who has great power and cannot be matched by any creature in this world. The prophet is used in describing the saint who received a direct assignment from Adam to show the way of life of the Lom tribe. Adam is considered the first human who lived in this world. This concept is in line with Islam perspective even though Orang Lom do not regard Adam as a prophet as in Islam. Adam is the manifestation of *Orang Kuase*, people who have the power to determine human life. He determines customary rules for the community from generation to generation. These rules are customary rules, both sacred and ordinary, which are the basic reference in carrying out life, socializing, and treating nature and other creatures.

In addition, the terms that are usually used Muslim as their identity, adopted by Orang Lom. They use words such as *Bismillahirrohmanirrahim*, *Assalamualaikum*, *Alhamdulillah*, and *Insyallah*, in their activities. The word *Bismillahirrohmanirrahim* is used when they begin an activity or in sacred activities such as marriage. While *Assalamualaikum* is used when they visit their neighbours or when they meet Muslim people around them. They are also involved in Islamic Holydays. The process of transformation among the Lom cannot be separated from three main components, namely society, social interaction (processes and patterns), and education. Islamic and traditional society is a reality in which a process of social interaction occurs and there are patterns of social interaction. The relationship between society and education is mutually influencing or reciprocal. This transformation can be observed through two patterns, namely formal education and informal education. In formal education, children learn Islamic education as a compulsory subject. They also learn Al-Quran in non-formal education. These two educational institutions significantly have a function in the transformation of religious teachings, strengthening internalization, and habituation of the practice of religious teachings.

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