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# Mental and spiritual resilience of families based on the philosophy and local wisdom of the Mapur community

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Description automatically generated](https://orcid.org/0009-0009-0651-5439)Susanna Kathryn1. , Donny Charles Chandra2

Sekolah Tinggi Teologi Bethel Indonesia Jakarta

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| **Correspondence:**  [*susanna.kathryn@sttbi.ac.id*](hengky@hits.ac.id)  **DOI**:  <https://doi.org/10.30995/kur.v10i3.1133>  **Article History**  Submitted: June 20, 2024  Reviewed: Sept. 13, 2024  Accepted: Dec. 30, 2024  **Keywords:**  Mapur;  mental resilience;  Nujuh Jerami  spiritual resilience;  **Copyright**: ©2024, Authors.  **License**:  **Logo, icon  Description automatically generated** |

**Abstract**: This research examines the Mapur community in Bangka, exploring how their philosophy, local wisdom, and cultural traditions strengthen their mental and spiritual resilience amid social, economic, and environmental changes brought by modernization and natural resource exploitation. A qualitative case study approach was employed. Data were collected through in-depth interviews with key figures, including traditional leader Abok Gedoi, Suli, and community member Apriyatno. Participatory observation and focus group discussions (FGD) provided a collective perspective on cultural and spiritual practices. Thematic analysis was applied to identify core themes related to resilience. The findings highlight that the Mapur people rely on harmony with nature, cooperation, gender equality, and culture-based education to build mental and spiritual resilience. Traditions such as Nujuh Jerami and the Bukaladang system are crucial in fostering social cohesion and community solidarity. The study focuses on a single community, limiting the generalizability of findings to broader populations. The study suggests practical intervention strategies, including integrating cultural values into resilience-building programs to enhance the well-being of the Mapur community. This research addresses a gap in the literature on the Mapur people's resilience. It offers insights into the interplay between cultural traditions and mental and spiritual well-being, contributing to broader discussions on community resilience in indigenous populations.

Introduction

Mental and spiritual health are two aspects that every individual must have. Two critical dimensions are that human life is complex and competitive in all fields. The inability to deal with pressure will result in exclusion from social interactions in public spaces.[[1]](#footnote-1) Of course, this is not due to a high appreciation for the theory of evolution and its natural selection but rather empirical facts in the world of work, education, religion, and other social interactions.[[2]](#footnote-2) Mental resilience refers to a person's ability to overcome stress, challenges, and crises in everyday life. People with a high level of mental resilience tend to remain calm and function as well as possible under pressure.[[3]](#footnote-3) They can solve problems, solve challenges, and manage emotions effectively. Mental resilience also involves understanding and managing emotions and having a positive attitude towards oneself and the future.

Meanwhile, spiritual resilience includes trust, meaning in life, and connection with some-thing bigger than oneself, which can provide strength and calm in the face of difficulties. People who have spiritual solid resilience may have a source of strength and calm in the face of adversity or crisis. This can include a belief in the meaning of life, a connection with nature or a transcendent existence, and the ability to find inner calm amidst challenges.

Integration between mental and spiritual resilience is essential, mainly because of the close connection between these two aspects.[[4]](#footnote-4) The basis used in this integration is not only rooted in religious values but also includes the local culture of the Indonesian people, which is rich in local wisdom. One prominent example is the Mapur tribe in Bangka Belitung, which shows how their cultural practices can build and maintain mental and spiritual resilience. The people of Mapur utilize their philosophy of life, such as harmony with nature, cooperation, and the values ​​of gender equality, to face various pressures and challenges. Traditions such as *Nujuh Jerami* and the *Bukaladang* system strengthen feelings of gratitude and togetherness and help maintain mental and spiritual balance. By integrating local religious and cultural values, the people of Mapur can create adaptive coping strategies and strengthen their resilience amidst ongoing modernization and social change.

The Mapur traditional area is included in the Limited Liability Company (LLC) Timah Tbk's Mining Business License (Ind: Izin Usaha Pertambangan (IUP)) area. Since 2005, it has been a foreign private oil palm plantation corporation under the banner of LLC Gunung Pela-wan Lestari (GPL) with a concession permit from the regional government of Bangka Regency.[[5]](#footnote-5) In the Mapur community, these two giant corporations threaten their lives and livelihoods and trigger internal conflicts regarding access as members of small farmer cooperatives. The existing disturbances and pressures encourage the Mapur Indigenous com-munity to survive through social resilience mechanisms. The Mapur community in Bangka Belitung has a unique cultural heritage and philosophy that can influence its people's mental and spiritual resilience. Local wisdom and cultural traditions deeply rooted in everyday life can significantly develop people's mental and spiritual resilience. However, in the era of globalization and modernization, many communities in rural and remote areas, such as Mapur, are experiencing pressure from various social, economic, and environmental changes. This can hurt an individual's mental and spiritual well-being.

The spiritual strength of the Mapur people is reflected in holistic harmony, including bio-psycho-social-spiritual aspects, which have implications for mental and spiritual health. The substantial religious and cultural dimensions of spirituality in Mapur can form individuals who are steadfast, patient, sincere, good at being grateful, and at learning lessons. The imple-mentation of all these characteristics will give rise to high resilience. Resilience will strengthen the Mapur community to have adaptive coping strategies. The study of psychoneuroimmuno-logy is considered an eustress that balances the function of the nervous, hormonal, and im-mune systems to make them more resistant to life's adversities.[[6]](#footnote-6)

Therefore, this research aims to dig deeper into how the philosophy, local wisdom, and cultural traditions of the Mapur people in Bangka Belitung can be a basis for strengthening their mental and spiritual resilience. By understanding these factors, appropriate programs or interventions can be developed to improve the mental and spiritual well-being of the people of Mapur.

Research on culture-based spiritual and mental resilience was conducted by Faisal Amir et al., who explored the spiritual model of the Madurese people for resilience and adaptation in the new era after the COVID-19 pandemic. Through quantitative research methods and Forum Group Discussions, Amir et al. showed that the cultural factor of spirituality positively affected resilience with a coefficient of 0.449. The cultural factor of spirituality positively influences physical health with a coefficient of 0.161, and the resilience factor positively influences physical health with a coefficient of 0.172.[[7]](#footnote-7) Meanwhile, Rochsun et al. used the Banyuwangi community locus to explore culture-based spiritual and mental resilience. The results of Rochsun et al.'s research include two critical things. First, in Banyuwangi culture, the concept of resilience is obtained through *aclak* (active), *bingkak* (creative), and *ladak* (innovative) from cultural actors. Second, the acceptance of the Banyuwangi community in general towards artistic expression using songs results from the community's spirit of defence (the term in Banyuwangi is uri-uri). This research concludes that cultural preservation is based on cultural actors' inner spirit (active, creative, and innovative) and the external spirit, namely the preservation process (uri-uri).[[8]](#footnote-8)

Meanwhile, in the context of Mapur society, Iskandar Zulkarnain et al. discussed social resilience based on Mapur culture. The research results of Zulkarnain et al. stated that cultural and religious negotiation was necessary to achieve the social resilience of the Mapur community.[[9]](#footnote-9) Of the three studies above, none have discussed mental and spiritual resilience based on Mapur culture, Bangka Belitung.

Thus, this research will fill this gap by focusing on how the philosophy, local wisdom, and cultural traditions of the Mapur people can become the basis for strengthening their mental and spiritual resilience. This research will provide an in-depth understanding of mental and spiritual resilience based on Mapur culture and practical contributions in designing programs or interventions that can be implemented to improve the mental and spiritual well-being of the Mapur community. This research is expected to identify critical factors that support cognitive and spiritual resilience and how the Mapur community integrates cultural and spiritual values ​​in daily life to face various pressures and challenges. Overall, this research aims to explain how integrating philosophy, local wisdom, and cultural traditions of the Mapur community can become a solid basis for adaptive and sustainable mental and spiritual resilience. Through this approach, it is hoped that the people of Mapur will be better prepared and resilient in facing the various dynamics of life that continue to develop.

This research uses a qualitative approach with a case study method to explore mental and spiritual resilience in depth based on the philosophy of the Mapur community in Bangka.[[10]](#footnote-10) Data was collected through in-depth interviews with various sources, including traditional leaders such as *Abok Gedoi* (Leaders of Mapur Tribes, Dusun Air Abik), religious leaders such as Suli, and community members such as Apriyatno (Head of Air Abik Hamlet). In addition, participatory observations were carried out in various traditional activities and religious rituals to gain a more comprehensive understanding of the cultural and spiritual practices that support the mental and spiritual resilience of the Mapur people.

Focus group discussions (FGD) were also carried out to obtain a collective perspective regarding cultural and spiritual values ​​that support community resilience. This FGD involved various community members from multiple backgrounds discussing and confirming initial findings. Secondary data in historical documents, previous research reports, and related literature are analyzed to enrich the understanding of the context. The data analysis technique used is thematic analysis, identifying key themes relevant to mental and spiritual resilience in the Mapur cultural context. Data validity was maintained through triangulation of sources and methods and member checking with key informants such as Abok Gedoi, Suli, and Apriyatno to ensure the accuracy and validity of the research findings.

The Existence and Culture of the Mapur Tribe amid Modernization

The Mapur indigenous people in Bangka Belitung are vulnerable to various disturbances from outside and within. As is known, indigenous peoples in Indonesia generally live in remote areas such as inland forests, hills, and beaches. Therefore, when pressure occurs, the Mapur indigenous people are most vulnerable to becoming victims. They are also vulnerable to external interference, such as government policies regarding illegal tin mining activities, commonly known as unconventional mining.[[11]](#footnote-11)

The Mapur tribe faces various significant challenges in the era of modernization, especially in maintaining their cultural identity and traditions. One of the main challenges is increasing openness and interaction with the outside world, which brings new cultural influences and social change. Increasingly advanced information technology has opened Mapur society's access to outside influences, previously closed and more traditional. This has caused a change in the social and cultural patterns of the Mapur people, where they are now more accepting of guests and outside influences. Initially, Mapur society was considered closed and intimidating to outsiders, but with the development of information technology, this image began to change to become more open and friendly. The Mapur people have much local wisdom strongly related to resilience from various angles. Below, we will describe some of the Mapur people's local culture, reflecting their resilience.

First is *Kelekak*, which is the tradition of plant conversion. *Kelekak* is where fruit trees are usually grown and passed down from generation to generation within one family. This tradition ensures the availability of food for the owner's descendants. The term *kelekak* comes from the next generation rather than the person who planted it. In Bangka, *kelekak* is often called "kelak kek ikak," meaning "later for you." Initially, *Kelekak* was a stretch of wilderness cut down to make way for rice cultivation. After harvest, this land is left and planted with long-term crops as a sign of ownership. The *Huma*, or abandoned field, belongs to the first person to work on it and is passed on to the next generation, maintaining the sustainability and availability of natural resources.[[12]](#footnote-12)

Second, *Nugal Mintang* is a tradition of planting red rice together, which is done once a year. Red rice is a natural product with high cultural value for the Mapur people. Red rice cannot be sold to people outside the Mapur tribal community or to respected people. The exist-ence of red rice shows how rice is not only a food source but also a symbol of life, blessings, and togetherness. These practices preserve their culture and teach moral and spiritual values ​​to the next generation. Usually, people plant rice in the dry season so the land they work on can quickly burn and become fertile. The *nugal* and *mintang* process starts in the morning and ends before midday. When finished, the host served green bean porridge to the workers.[[13]](#footnote-13) As a form of gratitude for the harvest, people hold a celebration or macahol, a form of thanksgiving prayer. The harvested rice is not sold but consumed by oneself for the following year's needs, showing the independence and food security of the Mapur community.

Third, various folklore or traditional games passed down from generation to generation are also part of the local wisdom of the Mapur people. Games such as drawing suits and money teach children about democracy, patience, and fairness from an early age. Drawing uses fingers or palms to determine the game's turn or winner.[[14]](#footnote-14) For example, drawing suits using three fingers, assumed to be an elephant (thumb), a human (index finger), and an ant (pinky), teaches children to accept the results with sportsmanship and patience.

Fourth, *Pantang Larang*. *Pantang Larang* (ing: abstinence) in Mapur society can be classified based on mental safety, gender, age, objects/equipment, place, time, and specific activities. These prohibitions reflect efforts to maintain harmonious social relations and avoid conflict within the community. For example, a ban on hitting with a broomstick to prevent bad luck or prohibiting women from sitting in front of the door to teach politeness. *Pantang Larang* also functions as an educational and character-building tool, banning children from playing hide and seek at night to maintain their safety.[[15]](#footnote-15) Apart from that, *Pantang Larang* has spiritual meanings related to people's belief in supernatural things, such as the prohibition of whistling at night to avoid ghosts.

The concept *of Pantang Larang* is also applied to protect and manage nature, which includes prohibiting excessive exploitation and maintaining ecosystem balance. For example, it is forbidden to go out at sunset when the call to prayer is heard or to say dirty words when entering the forest. *Pantang Larang* teaches respect for nature as a source of life and ensures the preservation of natural resources for future generations. By internalizing ecological values ​​and environmental ethics, the people of Mapur build a strong foundation for their mental and spiritual resilience. Harmony with nature is a source of inner calm and well-being, making abstinence and prohibition (Pantang larang) a vital aspect that must be preserved in their lives.

Fifth, there is the *Nujuh Jerami* (ing: straw) tradition. The *Nujuh Jerami* tradition is a Thanksgiving ceremony carried out by the Mapur people after the rice harvest. This ceremony is a form of expression of gratitude to the Almighty for the abundant harvest. One religious group follows this tradition and involves the entire Mapur community, regardless of their religious background. The diversity of participants in this ceremony shows the strong sense of togetherness and unity among the people of Mapur. In this context, *Nujuh Jerami* is a social glue that strengthens community cohesion through shared rituals full of spiritual meaning and togetherness.

The *Nujuh Jerami* ceremony begins with preparations involving all community members. They gather in harvested rice fields and hold various rituals, including group prayers, tradi-tional songs, and dances that express gratitude and happiness. Apart from that, food and drinks from the harvest are also served and enjoyed together, symbolizing sharing the blessings and sustenance provided by nature. Prayers are offered to give thanks for the harvest that has been obtained and to ask for blessings for the future harvest. These rituals strengthen people's spiritual connection with nature and the Almighty and increase solidarity among community members.[[16]](#footnote-16) The *Nujuh Jerami* tradition also plays a vital role in transmitting cultural and religious values ​​to the younger generation. Through participation in this ceremony, children and youth learn the importance of gratitude, togetherness, and hard work. They are also taught to respect local traditions and wisdom passed down by their ancestors. In this way, *Nujuh Jerami* is not only a moment to celebrate the harvest but also a means of cultural education that strengthens the identity and continuity of the traditions of the Mapur people. This ceremony helps maintain and preserve cultural heritage, ensuring that these noble values ​​continue to live on and be respected by future generations.

Sixth, *Gebong Memarong*. *Gebong Memarong* is a traditional house symbolizing the toge-therness and cultural identity of the Mapur people. This house was built to gather, preserve culture, and carry out traditional activities, and it is the centre of various social and religious activities. The construction and maintenance of *Gebong Memarong* show the spirit of coope-ration and unity within the Mapur community, where every community member participates in the construction process, both physically and materially. *Gebong Memarong* also serves as a cultural education place for the younger generation, where they learn about their ancestors' values, traditions, and history.[[17]](#footnote-17) Through traditional activities held at *Gebong Memarong*, such as traditional ceremonies, community meetings, and cultural festivals, the people of Mapur can strengthen their social ties and maintain the continuity of their cultural heritage. This traditional house is a physical structure and a symbol of strength and togetherness that reminds people of the importance of cooperation and solidarity in maintaining their cultural identity.

The traditions above are local treasures that must be maintained and internalized in various aspects of human life. Mapur traditions and culture intersect with mental and spiritual resilience, which are intertwined to construct cultural resilience. This solid local wisdom and cultural traditions are an essential foundation for the mental and spiritual resilience of the Mapur people in facing various pressures and challenges. By integrating cultural and spiritual values, the people of Mapur can develop adaptive coping strategies, maintain the balance of nervous, hormonal and immune system functions, and improve their mental and spiritual well-being.

Mental and Spiritual Resilience of Families Based on Mapur Community Philosophy

The mental and spiritual resilience of the family based on the philosophy of the Mapur com-munity can be understood through the way of life and values ​​upheld by the Mapur commu-nity. This society prioritizes harmony with nature, practices customs and traditions that strengthen feelings of gratitude and togetherness, and applies cooperation in everyday life. They also uphold the values ​​of gender equality, maintain spiritual traditions, and believe in Almighty God. Apart from that, the people of Mapur can adapt while maintaining traditional values ​​amidst changing times. These aspects form a strong foundation of mental and spiritual resilience for the Mapur family, helping them face various challenges with strength and resilience.

Harmonization with Nature (Ecophilia)

The concept of Ecophilia in the article "Educating for Ecophilia through Nature" emphasizes the attachment and positive relationship between humans and nature. Derived from the Greek words "eco" (*oikos*), meaning home or dwelling place, and "philia," meaning affection or love, ecophilia is interpreted as a love for nature as a shared home for all living beings. The goal of ecophilia is to replace ecophobia, the fear or aversion to nature that leads to human alienation from the natural world and the ideology of human domination over it. The article highlights that many educational problems stem from the underlying assumption of ecophobia, which results in a separation between humans and nature and promotes an ideological view that humans should dominate nature.[[18]](#footnote-18) Traditional education often neglects or reinforces this separation by focusing on abstract and cognitive learning rather than concrete experiences with nature. Approaches to educating for ecophilia include learning about nature by making it the subject of study, learning in nature by using the natural environment as a learning set-ting, and learning from nature by allowing it to guide the learning process, fostering attitudes of humility, attentiveness, and appreciation for the natural world.[[19]](#footnote-19)

The Mapur people highly value their connection with nature, a concept known as *ecophilia*. They practice local wisdom in maintaining and utilizing forests sustainably, with a philosophy implemented through the 'Pantang Larang' concept. This concept prohibits exces-sive exploitation of nature, shows respect, and maintains the balance of the ecosystem. Pan-tang Larang (abstinence and prohibition) are rules and a form of respect and gratitude for nature, providing a life source. "Pantang Larang is a form of our respect for nature. We believe that nature is an integral part of our lives, and therefore, must be well looked after," said Abok Gedoi, Mapur Traditional Leader of Air Abik Hamlet.

The implementation of abstinence (*Pantang Larang*) includes various specific prohibitions in the daily life of the Mapur people. For example, they cannot cut down trees carelessly or destroy natural habitats to maintain forest sustainability. Any action that has the potential to damage the environment is seen as a violation of the community's deeply held values. Thus, ecophilia is a guide to behaviour and a life philosophy that teaches the importance of eco-system balance and natural sustainability. The people of Mapur show that protecting nature is part of their identity and a heritage that must be preserved for future generations.

For the Mapur community, the forest, sea, and natural resources are not just places to earn a living but also an integral part of their identity and culture. They respect and protect the environment through various rituals and traditions, believing that the balance of nature is the key to a harmonious life. The forest is a refuge and a source of medicinal plants, such as betel leaves, turmeric, and sambiloto, used to treat various diseases. Additionally, the forest serves as a primary food source. They plant rice, cassava, and different types of vegetables as part of their efforts to meet their primary needs. To ensure their food security, the forest is used as a "food crop estate," which they carefully cultivate and maintain. With wise traditional practices and sustainable utilization of natural resources, the forest provides yields that sustainably meet their food needs. Through respect and protection of nature, the Mapur tribe imparts essential values about the human relationship with the environment that must be preserved for future generations.

Traditions and Customs as a Heritage that are Maintained

Customs and traditions play an essential role in the daily life of the people of Mapur. One prominent example is the 'Nujuh Jerami' ceremony, which celebrates the rice harvest. This ceremony strengthens the community's gratitude, togetherness, and spiritual resilience. Regardless of religious background, the entire community is involved in this ceremony, strengthening social and spiritual cohesion. During the ceremony, various rituals and prayers express gratitude for the harvest and hope for a good harvest in the future. "The *Nujuh Jerami* Ceremony is not only about celebrating the harvest but also about reminding us of the importance of gratitude and togetherness," explained Suli, a female leader in the Mapur community.

The *Nujuh Jerami* tradition also functions as a means of transmitting cultural and spiritual values ​​to the younger generation. Through participation in these ceremonies, children and youth learn the importance of gratitude, hard work, and community solidarity. They are also taught to appreciate and preserve the traditions passed down by their ancestors. Thus, this ceremony is not only a moment of celebration but also a cultural education tool that strengthens the identity and sustainability of the Mapur community. Additionally, traditions and customs such as *Nujuh Jerami* help maintain harmony in society and ensure that noble values ​​remain alive and respected by future generations.

Mutual Cooperation and Cooperation

The concept of cooperation is fundamental in Mapur society and is reflected in various daily activities that involve cooperation and mutual assistance. One popular system is '*Bukaladang* ', which shows how communities work together in farming activities and clearing land. In this system, all community members work together to prepare agricultural land, plant, and harvest. This process strengthens community members' relationships and creates a strong social support network. Every community member feels valued and supported, which helps strengthen social bonds and increases overall community resilience. "*Bukaladang* is our way of ensuring that no one feels alone when facing challenges. We work together, supporting each other," said Apriyatno, Head of Air Abik Hamlet.

Cooperation in the *Bukaladang* system helps in practical matters and provides emotional support to families and individuals. In facing various challenges, such as natural disasters or economic problems, this cooperation system ensures that every community member has the support they need. Families experiencing difficulties can quickly get help from neighbours and relatives through labour, material, or moral support. This collaboration reduces individu-al burdens and strengthens community solidarity, ensuring that all members of society can survive and thrive together. Through cooperation, the people of Mapur show their collective strength, making cooperation the primary foundation in facing daily life and its various challenges.

Equality Values

The concept of equality in function between men and women emphasizes that both genders have equal value and potential in their contributions to various aspects of life, including family, church, and broader society. From a Christian theological perspective, Galatians 3:28 states, 'There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.' This verse affirms that before God, all individuals hold the same status regardless of gender.[[20]](#footnote-20) This equality does not negate gender identity or roles. However, it emphasizes that each individual, whether male or female, is called and empowered to function fully according to the talents and gifts given by God. Additionally, many modern social studies support this view of equality, which shows that collaboration between men and women in various functions results in more holistic and productive dynamics in decision-making and task execution.

In Mapur society, the values ​​of gender equality are upheld, making it one of the main pillars of community life. Men and women are considered equal in all aspects of life, both in the household economy and social structure. Women have an essential role equal to men in managing the household and making important community decisions. This equality allows women to actively participate in various economic activities, such as farming, trade, and handicrafts, as well as in social and cultural activities. "Gender equality is part of our identity. Men and women work together, both in household and economic matters," said Suli, a female leader in the Mapur community. This statement reflects the community's strong commitment to equality and inclusivity.

Gender equality in Mapur society creates balance in the family, which in turn helps maintain the mental and spiritual resilience of family members. With equal roles, women and men can share responsibility and support, reducing individual burdens and increasing family solidarity. This also ensures that each family member feels valued and supported, which is essential for mental health and emotional well-being. Additionally, these values ​​of equality strengthen women's sense of self-confidence and autonomy, which contributes to building more harmonious and sustainable communities. With equality, the people of Mapur can better face the challenges of modernization and social change because they can utilize the commu-nity members' full potential without gender discrimination. This vital gender equality not only strengthens the social structure but also becomes the foundation for the sustainability and development of the community as a whole.

Education and Social Adaptation

The people of Mapur show extraordinary adaptability while maintaining their traditional values ​​amidst changing times. They realize the importance of education and interaction with the outside world to improve the quality of life and open up new opportunities for the younger generation. Despite being open to modernization, the people of Mapur continue to maintain their cultural identity and heritage firmly. Formal and non-formal education is well received, and various training programs and teaching and learning activities are integrated with local cultural teachings. "Education is the key to the future, but we also have to stick to our religious beliefs, values, local ethics and original traditions," said Apriyatno, a community leader. This statement reflects the commitment of the Mapur people to balance progress and cultural preservation.

This education plays a vital role in helping Mapur's young generation to remain mentally and spiritually resilient in facing modern challenges. With education, they are equipped with the knowledge and skills necessary to compete in the outside world while still being respected and encouraged to live up to their traditional values. This process creates individuals who are not only highly educated but also have muscular, mental and spiritual strength and can appreciate and apply local wisdom in everyday life. This culture-based education also strengthens community identity, encouraging young people to feel proud of their heritage while being ready to face global challenges. In this way, the people of Mapur preserve their traditions and ensure that these values ​​remain relevant and valuable in an ever-changing world.

Conclusion

The Mapur community in Bangka Belitung shows mental solid and spiritual resilience through the integration of traditional values ​​and adaptation to changing times. Their life in harmony with nature, the practice of customs and traditions that strengthen feelings of grati-tude and togetherness, and solid cooperation form a solid foundation to face various chal-lenges. The values ​​of gender equality applied in daily life work and family tasks, respect for education and the ability to adapt to modernization without sacrificing cultural identity fur-ther strengthen their resilience. With adaptive coping strategies and the application of local wisdom, the people of Mapur can maintain the balance of the function of their nervous, hor-monal and immune systems, which supports mental and spiritual well-being.

This research has provided an in-depth understanding of how the philosophy, local wis-dom and cultural traditions of the Mapur people can be used as a basis for strengthening men-tal and spiritual resilience. The results of this research can contribute to designing appropriate programs or interventions to improve the mental and spiritual well-being of the people of Mapur. In addition, this research emphasizes the importance of preserving traditions and cultural values ​​as determining factors in building resilient communities facing modern life's dynamics. In this way, the people of Mapur maintain their religious and cultural inheritance to ensure these values ​​remain relevant and beneficial in an ever-changing world.

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