**Matrilocal Ideals, Flexible Lives:
Enggano and Minang Matriliny, Austronesian debates, and modern Indonesia**

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Building on our current work in Enggano (Arka et al. forthcoming), this paper examines Enggano kinship with a focus on matrilineality and matrilocality, situating Enggano within wider Austronesian debates about ancestral residence patterns, sex-biased migration, and the durability of “house/territory” organization under modern pressures. Ethnographic and community-based documentation show that Enggano traditionally traces descent through women, affiliates children to the mother’s clan, and expects husbands to join the wife’s territorial unit (*ka’udar*), with ancestral property passing in the female line. In the contemporary setting, however, residence and inheritance have become more flexible, influenced by in-migration, changing notions of equity in inheritance, and the superimposition of Indonesian administrative structures on customary leadership; these processes dilute *ka’udar* territorial integrity and reorganize domains of language use. We synthesize place-based variation (e.g., conservative Meok versus more migrant-dominated Banjarsari/Kahyapu) and the role of religious domains (church vs. mosque practices) as allocators of language and identity. The analysis links Enggano’s evolving kinship to migration histories and language vitality, offering a Western Indonesia counterpoint in the broader Austronesian discussion. We also provide a comparative regional perspective with Minangkabau (West Sumatra)(Selinaswati 2014), asking how matrilineal institutions adapt under different mobility ecologies and contemporary state overlays, particularly in the context of gender issues and women’s economic and political participation in modern Indonesia.

**References**

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