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Ethnographic Study of The Andio Tribe in Masama Sub District

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ABSTRACT

This study aims to conduct an in-depth examination of the social and cultural life of the Andio people living in Masama Sub-district, Banggai Regency, Central Sulawesi. The Andio people are an ethnic minority group with distinctive linguistic systems, social structures and a cultural heritage rooted in the history of the Tompotika Kingdom. However, their existence has received relatively little attention in academic research. This study employs a qualitative approach using ethnographic methods, utilising data collection techniques such as participant observation, in-depth interviews, and documentary and literature reviews. The results of the study indicate that the Andio community continues to uphold cultural values through customary systems, language, and social practices passed down through generations. The Andio language (Tae-tae Mobaala) serves as the primary identity, although the number of speakers is currently declining due to the influence of modernisation and population mobility. Social structures such as Bosano, Bolia and Tongkol continue to play a vital role in maintaining the social and cultural balance of the community. This study also found that the main challenges in preserving the culture of the Andio people lie in the lack of new generations of language speakers and the absence of systematic cultural documentation. Therefore, collaborative efforts are required between the community, the government, and academics to safeguard the existence of Andio culture through education, cultural digitisation, and the strengthening of local identity. It is hoped that this research will contribute to the development of cultural anthropology studies and serve as a reference for the preservation of local cultures in Indonesia.

1. Introduction

Ethnography is a branch of anthropology that aims to describe and analyze the cultural elements in the life of a particular community or ethnic group. This approach provides an in-depth description of the thinking patterns and behaviors that have become habitual within the society being studied. This information is usually conveyed through various media such as writings, photographs, illustrations, and documentary films. (Mahendra et al. 2024) In the world of research, ethnography is included in the qualitative approach. In the context of education, this approach began to develop by adopting research methods from the fields of sociology and anthropology. One well-known example is the work of Jonathan Kozol who researched and described the struggles and hopes of Black communities living in poverty and marginalization in the Bronx area of New York. (Sari et al. 2023)

This approach then became a reference in examining various dynamics in the school environment. Over time, this method was also applied in language studies, particularly in understanding the relationship between language and culture. (Ummah 2019) Through this approach, researchers can

explore information about the relationship between language use and the social background of the speakers, as well as how they interact in society. From the way someone speaks, we can recognize their cultural origins. All of this can be revealed through qualitative research of the ethnographic type. (Sari et al. 2023)

Indonesia is known as a country with a high level of cultural diversity, which is reflected in the many ethnic groups, regional languages, and social systems that develop in society. This diversity is both a wealth and a challenge, especially in maintaining the continuity of local cultures amid modernization and globalization. One ethnic group facing this challenge is the Andio people who reside in Masama District, Banggai Regency. As a minority group, the Andio have distinctiveness in their cultural system, language, and social structure, but their existence is starting to experience pressure, especially marked by the decline in the use of the Andio language among the younger generation. The main problem in this research is how the cultural system of the Andio people is maintained and the factors that influence the sustainability of their cultural identity in the context of social change. (Mandasari et al. 2023)

Previous research has shown that language plays a very important role in representing the identity, culture, and mindset of a community. Linguistic studies on regional languages, including the Andio Language, affirm that language not only functions as a means of communication but also as a medium for passing down cultural values and local wisdom inherited from generation to generation. (Kasan and Samad 2023) In addition, the ethnographic approach is considered effective in exploring the connections between language, social structure, and community cultural practices in depth.

Several previous studies have also examined language structure through a contrastive analysis approach, such as the comparison between Arabic and Andio languages which shows similarities in basic clause structure, but differs in the level of syntactic complexity and sentence arrangement flexibility. (Kasan and Samad 2023). Arabic is known to have a complex grammatical system with a rich variety of clause structures, whereas Andio tends to have a simpler, more direct, and contextual structure. These findings indicate that each language reflects the cultural characteristics and ways of thinking of its speakers.

However, most of these studies focus more on the linguistic aspects, particularly language structure, without comprehensively examining the relationship between language, history, social systems, and cultural dynamics in community life. Studies that integrate ethnographic approaches with a thorough cultural analysis of the Andio Tribe are still very limited. In fact, the Andio Tribe has unique characteristics, both in terms of history related to the Tompotika Kingdom, the Tae-tae Mobaala language system, and traditional social structures such as Bosano, Bolia, and Tongkol.

These limitations indicate a research gap that needs to be addressed, namely the lack of ethnographic studies that comprehensively reveal the cultural dynamics of the Andio Tribe in facing modernization, migration, and interactions with other tribes such as the Saluan and Balantak. In addition, there are not many studies that examine the seven elements of culture in an integrated manner within the context of the Andio people's life, so the understanding of their cultural structure remains partial.

Based on this gap, this study offers an ethnographic approach using the framework of seven elements of culture to analyze the life of the Andio Tribe society holistically. This approach allows researchers to examine the interconnections between language, social systems, knowledge systems, livelihoods, technology, religion, and arts in shaping cultural identity. Thus, this study is expected to provide new contributions to the study of cultural anthropology, particularly regarding strategies for preserving culture among minority ethnic groups.

The purpose of this study is to describe and analyze in depth the cultural system of the Andio Tribe in Masama District, as well as to identify the factors that influence the changes and sustainability of this culture. This research uses a qualitative approach with ethnographic methods through techniques of participant observation, in-depth interviews, and documentation studies, so it is expected to produce a comprehensive understanding of the social and cultural life of the Andio Tribe community.

2. Method

Type of Research

This study study employs a qualitative research method using an ethnographic approach, as this method emphasises the collection of data and information in a descriptive form in order to explore and understand the meaning underlying the explanations or narratives provided by the informants. (Sugiyono 2010).

The ethnographic method is an in-depth study that focuses on behaviour occurring naturally within a particular culture or social group, with the aim of understanding that culture from the perspective of its participants. One example is research on the Andio tribe in Taugi Village, Masama Sub-district, Banggai Regency, Central Sulawesi. (Sari et al. 2023)

Research Object

The subject of this study is the Andio ethnic group residing in Taugi Village, Masama Sub district, Banggai Regency, Central Sulawesi. The research was conducted from 18 December 2024 to 20 December 2025 at the same location, namely Taugi Village, Masama Sub-district, Banggai Regency, Central Sulawesi.

This study aims to examine in depth the cultural dynamics of the Andio tribe in Masama Sub district; therefore, a qualitative approach using ethnographic methods was employed. This approach was chosen as it provides a holistic understanding of the social and cultural life, as well as the daily practices of the community, from the perspective of the cultural actors themselves. The ethnographic method allows the researcher to engage directly with the community to obtain in-depth and contextual data.

Research Informant

Name	Gender	Age	Education	Physical Condition
Norma Anggo, S.Pd	P	50 THN	S1	NORMAL
Masrul Salam,S.Pd,S.Sos	L	46 THN	S1	NORMAL
Istanto Bidja, S.Pd	L	53 THN	S1	NORMAL
Darwis Lumalaga, S.Pd	L	63 THN	S1	NORMAL
Nene Ry'iya Tola	P	73 THN	SMP	NORMAL
Tete Yon	L	60 THN	SMA	NORMAL
Tete Ture	L	71 THN	SMP	NORMAL

Data Collection Techniques

Data collection was carried out using the following techniques:

a. Participatory observation

Observation is a data collection technique involving the direct observation of objects using all the senses. According to Lexy J. Moleong (1996:127), observation is carried out with the researcher acting as an observer without becoming fully involved in the subjects' activities. This technique enables the researcher to gain a deeper understanding of the experiences felt by the subjects. The researcher will also be directly involved in the daily activities of the Andio community to gain a

deeper understanding of their social life and culture. Through participatory observation, the researcher can observe social interactions, language use, and cultural practices carried out by the Andio community. This includes observing how they celebrate traditional ceremonies, the use of the Andio language in daily life, and their interactions with other tribes such as the Saluan and Balantak. (Iii 2002).

b. In-depth Interview

An interview, according to Kartini Kartono (1986:171), is "a conversational process aimed at discussing a specific issue; it takes the form of an oral question-and-answer interaction between two or more people who are facing each other directly." Meanwhile, Dexter (in Lincoln and Guba, 1985:268) states that an interview is "a dialogue aimed at obtaining information regarding individuals, events, activities, emotions, motivations, concerns, and views from respondents." (Iii 2002).

c. Documentary Study

This method aims to identify written sources in the field that relate to the issue under investigation. According to Lexy J. Moleong (2001:161), documentary studies can be used to evaluate, interpret or even predict certain phenomena. In this study, the primary focus is on documents relating to the rehabilitation of street children to become good citizens. (Iii 2002).

d. Literature review

A literature review is a data collection technique that draws on relevant theories to support the discussion of research findings. This data is obtained from various books and other reading materials related to the research topic. (Iii 2002).

3. Result and Discussion

Based on the findings of research conducted through participatory observation, in-depth interviews and documentary studies in the villages of Taugi and Tangeban, it was found that the Andio ethnic group still maintains a cultural system encompassing several key aspects, namely language, social structure, livelihoods and cultural values passed down through the generations.

The History of the Andio Tribe

The Andio people are one of the minority groups living in the Masama sub-district, Banggai Regency, Central Sulawesi. Based on interviews with community leaders, the Andio people are known to have existed since the collapse of the Tompotika Kingdom in 1580. The name ‘Andio’ is derived from a young man renowned for his intelligence, wisdom and polite speech. The language spoken by this young man was subsequently formalised as the Andio language, also known as Tae tae Mobaala.

Historically, the Andio people share cultural roots with the Saluan and Balantak peoples. These three groups are believed to be descendants of the Tompotika Kingdom, a great kingdom that once stood on Mount Tompotika. Internal divisions within the kingdom led to the division of customary territories, one of which was the customary territory of the Andio tribe. This customary territory extends from Lomba Village to Sinsiok Village, and then spreads into the Masama valley.

Geographical and Demographic

The Andio people are found in only two of the 14 villages in Masama Sub-district, namely Tangeban and Taugi. Geographically, these villages are flanked by the territories of the Saluan people to the west and the Balantak people to the east. This location facilitates intense cultural and linguistic interaction. Nevertheless, the Andio language retains its uniqueness as it is understood only by the indigenous Andio people.

According to an interview with Norma Anggo, a teacher and community leader, the number of Andio speakers is declining due to migration resulting from marriage and work. Another community leader, Darwis Lumalaga, also highlighted that the younger generation of the Andio

people tend to use the language less in their daily lives, particularly those living outside the traditional territory.

Social and Cultural Life

The Andio tribe has a well-structured traditional system. The highest traditional leader is known as the Bosano, whose role is to oversee the running of the traditional government. Other positions include the Bolia (spiritual advisor) and the Tongkol (leader of a small district). This structure is similar to the system of government during the Tompotika Kingdom. In daily life, the Andio people uphold the values of courtesy, harmony and respect for their ancestors.

Furthermore, the Andio people are able to understand the languages of neighbouring tribes, namely Saluan and Balantak. Conversely, however, speakers of these two languages do not understand Andio. This indicates that the Andio language possesses a high degree of linguistic complexity and uniqueness. Norma Anggo notes that one of the reasons the Andio people understand neighbouring languages is the intense geographical interaction that took place in the past.

Cultural Figures and Heritage

Several community figures play an active role in preserving the culture of the Andio tribe: • Norma Anggo: A teacher at MTsN 2 Banggai who uses social media to introduce the Andio tribe to a wider audience.

- Darwis Lumalaga: A former employee of the Education and Culture Department who has a deep understanding of the history and customs of the Andio tribe.
- Istanto Bidja: Headteacher of SMPN 1 Masama and Chair of the Forum for the Promotion of Andio Culture. He actively promotes Andio culture through education and research.
- These figures also preserve cultural artefacts, such as a Dutch-era jug found near the Vanberg well. These artefacts serve as important symbols in the exploration of the history and identity of the Andio people.

Analysis of History and Identity

The Andio people are one of the ethnic minority groups residing in the Masama Valley region, specifically in Masama Sub-district, Banggai Regency, Central Sulawesi. Historically, the Andio people originated from the Tompotika Mountain Valley region, with a traditional territory stretching from Lomba Village to the Sinsiok area in Bantayan. The existence of this tribe has been known since the fall of the Tompotika Kingdom around 1580, which marked the beginning of the formation of the Andio people's social and cultural identity. In daily life, the Andio people speak the Andio language, also known as Taa' Andio, or by the alternative term "Mobaala." The name "Andio" itself derives from a young man renowned for his polite, critical, intelligent, and wise character. His eloquence led to the language he spoke being adopted as the official language of this community. The Andio language has its own distinct characteristics and differs from the languages of other tribes in Banggai Regency, particularly the BABASAL group (Banggai, Balantak, and Saluan). The social structure of the Andio community is led by a traditional chief known as the Bosaano. The process of electing the Bosaano is carried out through consultation by four community groups known as the Bense', namely Bense' Batu, Bense' Buada', Masama Babo, and Masama Rarom. In addition to the Bosaano, there are other traditional structures such as the Balangka-langkai' or Tuma u Bosaano, who act as chief advisers; the Tonggol, who carry out traditional duties; and the Tobaranino, who perform a function similar to that of security personnel in a traditional context. In the historical records of the Kingdom of Tompotika, the Andio tribe played a significant role that is inseparable from the story of two brothers, Mapaang and Lalugani. Both were sons of the King of Tompotika who were involved in internal conflicts that eventually led to war. This conflict ultimately caused the collapse of the Kingdom of Tompotika and became one of the factors in the formation of new communities, including the Andio tribe in the Masama region.

The history of the Andio people shows that they are not a new ethnic group, but an integral part of the history of Banggai Regency. As descendants of the Tompotika Kingdom, the Andio people have close ties with the Saluan and Balantak peoples. Their identity is reinforced by the uniqueness of their language, traditions and customary system, which are still preserved to this day.

However, a lack of attention from the government and the general public has meant that the history and culture of the Andio people are little known. This is exacerbated by the mistaken belief that they are a relatively new tribe that has only recently come into being.

Threats to Language and Culture

The Andio language is one of the most endangered languages. The main cause is the small number of speakers, particularly among the younger generation. Other factors include migration and cultural assimilation with other ethnic groups. To preserve the Andio language, concrete measures such as documentation and language teaching for the younger generation are required.

The Role of Role Models and Education

Community leaders play a vital role in preserving the identity of the Andio people. Their efforts to document history, promote culture and educate the community are crucial first steps that need to be supported by various parties, including the government and academics.

Engaging the younger generation through technology is also key. For instance, using social media to disseminate knowledge about Andio culture can reach a wider audience. One example of how they preserve their tribal identity is by promoting their culture through social media such as Facebook via the 'Norma Anggo' account.

Language System

The language spoken by the Andio tribe is Andio (Taa' Andio), better known as 'Mobaala'. The name 'Andio' itself is derived from a young man who was polite, highly critical, intelligent yet wise, named Andio. He was renowned for his eloquence and polite manner of speech, so the language he used later became the Andio language known today, which differs from the languages of the three tribes in Banggai Regency: BABASAL (Banggai, Balantak and Saluan).

The Andio language is unique in terms of its structure and dialects. Although situated amongst the Saluan and Balantak communities, speakers of the Andio language are able to understand Saluan and Balantak, but the reverse is not true.

The fundamental differences between the Andio, Saluan and Balantak languages are evident in their everyday vocabulary:

Indonesian	Balantak	Andio	Saluan
Bukan	Tasi	Insamo	Misa
Mengantuk	Mototundo	Mototundu	Matatundu
Lapar	Mololu	Makayo	Moohop
Besok	Lila	Nu'ila	Dodop
Kemarin	Imberi	Kaamalom	Nabongi
Sekarang	Koini'i	Sala	Uka
Berdiri	Kekekerer	Kokoro	Tuminjo
Duduk	Turong	Simpo/Dungko	Suhang
Besar	Balaki	Ba'an	Daka
Laut	Tobul	Tasi	Ambai

Tabel 1.2 Perbedaan Bahasa Andio

Bahasa Andio	Bahasa Indonesia	Bahasa Inggris
Abu'abuk	Debu	Dust
Adek	Dagu	Chin
Ajaran	Kuda	Horse
Akal	Tipu, Curang	Outwit

Bahasa Andio	Bahasa Indonesia	Bahasa Inggris
Akon	Kasih	Give
Aku'	Saya	I
Alake'	Kutu Sapi	Cattle Louse
Alantung	Air Terjun	Waterfall
Ale	Kebun	Garden
Alu	Alu	Rice Pestle
Alumbu'	Selimut	Blanket
Ampalam	Mangga	Mango
A*mpinung	Rendah	Short (In Height)
Ampit	Pendek	Short (In Length)
Ampua'	Makan Dengan Lahap	Eat Voraciously
Anak	Anak	Child
Babono	Gunung	Mountain
Baga'	Paru-Paru	Lungs
Bagea	Kue Sagu	Sago Cake
Bagik	Pembalasan	Revenge
Como-Como	Jenis Ikan Laut	Type Of Sea Fish
Daas	Sudah	Already
Daanga'	Merayap	Crawl
Dalan	Jalanan	Road
Daluang	Celana	Trousers
Dangank	Jengkal	Handspan
Embong	Ombak	Wave
Engkang	Kangkang	Spread Legs
Gaga'	Panggil	Call
Gale'	Udang	Prawn
Igos	Gusi	Gums
Langkai'	Suami	Husband

Bahasa Andio	Bahasa Indonesia	Bahasa Inggris
Langking	Tua	Old
Languk	Berenang	Swim
Makayo'	Lapar	Hungry
Makeker	Rajin	Conscientious
Nganga'	Mulut	Mouth
Ngara'	Melihat Ke Atas	Look Up
Olak	Sarang Laba-Laba	Spider Web
Olo'	Kalung	Necklace
Ombaa	Bara Api	Embers
Paka'ima'	Perbaiki	Repair
Pakaut	Jarum	Needle
Paka	Pakai	Use
Rangkung	Jari Kaki	Toe
Simpo'	Duduk	Sit
Sina	Matahari	Sun
Siloloa	Pamitan	Farewell
Tamate	Tomat	Tomato
Takut	Takut	Afraid
Umpolo	Tebu	Sugarcane
Unap	Sisik	Scale
Wale'	Dusta	Lie

Tabel 1.3 Bahasa Andio, Bahasa Indoneisa Dan Bahasa Inggris

Customs and Traditions

Customs and traditions are practices that are preserved and passed down from generation to generation to ensure they remain an integral part of community life. (Fachruddin et al. 2023)

- Mongkaan Boas bu'o (Eating new rice)
- Morinse is a traditional ceremony that serves as a ritual to ward off misfortune • Monsunat (circumcision)
- Montongos pimanganan (Presenting a marriage proposal / proposing marriage / asking for someone's hand in marriage)
- Mongator pimanganan (proposal for prospective brides and grooms, imams or village heads)
- Basamangan (calculate assets)
- Mosamba (Marriage)
- Mombuat (welcoming a son-in-law)
- Mongule' akon luus
- Ritus Budaya Suku Andio

Cultural rituals

Cultural rituals are a set of procedures for conducting ceremonies or traditional activities based on specific values, practised from generation to generation and passed down as part of the community's collective identity. In the life of the Andio people, cultural rituals play a vital role as a means of preserving values, norms and social relationships among community members (Mentang and Mua 2024)

One cultural ritual that is still practised is Mongkaan Boas Bu'o, a tradition of eating new rice as an expression of gratitude for the rice harvest. During the event, each family brings rice to be cooked together, with the main dish consisting of rice and chicken in coconut milk. The food that has been prepared is not consumed immediately, but first undergoes a traditional ritual procession carried out on a tray containing rice and side dishes. Once the traditional ritual is complete, the event continues with prayers in accordance with religious teachings, and concludes with traditional entertainment such as morerengku'i, kontau, or gambus.

The next ritual is the Montongos Pimanganan, which is the initial stage of the courtship process, involving the arrangement of cloth in a specific fold known as a 'boila'. During this ceremony, a 'salapah' container is used, filled with 'lobo' (betel leaves) and 'ti'ilon' (betel lime), as a symbol of respect.

Next comes the Mongator Pimanganan, which is the process of presenting the marriage proposal to the bride's family, specifically to the bride's uncle (her father's brother). Once the proposal has been presented, the bride's family will give their response within three days. If the proposal is not rejected, the process moves on to the next stage.

The next stage is Basamangan, which is the process of negotiating or calculating the dowry in a marriage. In addition to the dowry, there are also customary obligations that must be fulfilled by the groom's family, such as a ten-metre-long white cloth, a machete (made of iron), and clothing for the bride's parents.

The next ritual is Mombuat, a procession to welcome the son-in-law, consisting of several symbolic stages, including:

- Molamboti, which involves welcoming a daughter-in-law by presenting her with a sarong or shawl as a symbol of her acceptance into the family.
- Mongkambori Boas, which involves scattering rice as a symbol of happiness.
- Momedaki Dulang, which involves stepping on a tray containing stones, soil, clumped grass, and iron. These elements carry philosophical meanings: the tray symbolises the living area, the soil represents the source of livelihood, the clumped grass symbolises the resilience of the household, the stones symbolise stability (the hearth), and the iron represents a tool for work.
- Momimbuu'i, which involves washing the feet as a symbol of purity and a hope for a harmonious and peaceful family life.
- Mompotarimah, which involves the symbolic presentation of a plate containing a sarong by the in-laws as a sign of the son-in-law's official acceptance into the family.

In addition, there is the Mongule'akon Luus ritual, which is a procession in which the parents hand over their daughter to the groom's family as a symbol of the transfer of responsibility.

In the old tradition, there was also the Morinse rite, an annual ritual to ward off misfortune, which aimed to avert disasters through specific forms of sacrifice. However, this practice has been abandoned as it was deemed to be at odds with religious teachings, particularly following the influence of Muhammadiyah within the Andio community.

Another ritual is Monsunat, a circumcision ceremony for girls. The procession begins with a traditional bathing ritual, after which the child is dressed in a sarong (pinsasa'i). The items used include areca nuts, yellow rice, and kitchen ash wrapped in banana leaves and inserted into a fresh banana stalk as a symbol of hope for a fruitful life. In addition, there is the Moraa'i (blood-letting) ritual, which involves pricking a chicken's comb and smearing the blood onto the child's forehead as a symbol of hope that the child will grow up to be agile and resilient in facing life.

Cultural heritage site

A cultural heritage site is a tangible cultural heritage comprising objects, buildings, structures, sites or areas, whether on land or in water (Agustinova 2022)

- Radjawali Fort in Saulean
- Vaanberg Well in Tangkios
- Old church at the crossroads
- Ambaraal Cemetery in Taugi Ite'
- Radjawali Cemetery in Taugi Ite'
- Talubang Hill (Defensive Position) in Kembang Mertha
- Panaapi' Hill at the Crossroads
- Well of the Old Tangeban Mosque
- Wira' Cave in Ranga-ranga

Traditional knowledge/skills

Traditional knowledge is a form of knowledge or intellectual output that has developed within a society, drawing on traditions and passed down from generation to generation within a particular community. (Agustinova 2022)

- Monganam bubu' (weaving fishing/shrimp nets)
- Monganam kirang (weaving rice sieves)
- Monganam kokoa' (weaving hats)
- Monganam Riroran (weaving rice cleaners)
- Monganam sambook (weaving whips)
- Monganam lepak (weaving mats)

Teknologi Tradisional / Pengetahuan tradisional

Traditional technology refers to the means used to produce goods or meet human needs—whether for survival or comfort—which take the form of products, skills and expertise developed by communities as a result of their direct experience of interacting with the environment. (Agustinova 2022)

- Kalapini (rice harvester)
- Busaan (traditional machete-making technique)
- Pesoan / pomeso (mortar and pestle)
- Sakul (sago pounder)
- Landa'an (sago sieve)
- Kolisan (coconut scraper)
- Paru'an (grater for coconut, cassava or piang)
- Pomopa' umpol (sugar cane mill)

Cultural institution

Cultural institutions are public bodies within a country that play a vital role in developing and preserving culture, science, the arts, the environment and education within society, at both regional and national levels. (MUHAMMAD FIKRI FAHREZA 2022)

- Bosaano (tribal chief, traditional leader (district head during the Swapraja era))
- Kapitan (assists the Bosaano with community duties)

- Tumai Bosaano (advisors to the Bosaano, comprising traditional elders from the four bense')
- Pabisala (secretarial and public relations functions)
- Kale (responsible for religion and local customs and traditions)
- Talenga (security)
- Mian baukum (enforcer of customary law)
- Saratna mian (inter-institutional relations)

Traditional dress

The traditional attire of Andio (Masama) features a base colour of leaf green, which dominates the design, combined with a golden yellow hue; its philosophy is:

- The colour of green leaves symbolises the fertility of the Masama region (Andio)
- The colour yellow symbolises prosperity

Men's long-sleeved shirts and trousers, worn with a white hat featuring triangular corners known as a 'sampulangan' (sitting together), signifying that the 'bosaano masama' hold a status or rights equal to and on a par with the king. Historically, "Mapaang", who was a bosaano at the time, played a part in the conquest of Tompotika; therefore, to honour Mapaang, he was given the sampulangan, symbolised by a triangular-shaped hat. Consequently, at that time, Andio's representatives in traditional council meetings within the Kingdom of Banggai were entitled to wear that hat.

The green, yellow, white and red sashes symbolise the four bense (community groups) that existed at that time, namely: Bense Batu, Bense Buada, Masama Babo and Masama Rarom. Each community group had its own distinct characteristics. It is worth noting that although the Andio community was organised into groups at that time, the election of the Bosaano still involved representatives from each bense and prioritised consultation.

Women's clothing consisting of a kurung and a sarong

Wearing a head covering with a sampoulu is not a requirement, as the Andio community is a diverse one. So, in short, wearing a sampoulu is optional.

The research findings indicate that the cultural dynamics of the Andio tribe in Masama Sub district are in a state of transition between preservation and change. These findings are consistent with the research objective, which was to analyse the cultural system and the factors influencing its sustainability.

The decline in the use of the Andio language among the younger generation indicates a phenomenon of language shift, which typically occurs in minority communities that interact intensively with the majority group. This reinforces the view that language is a key element in cultural survival. When compared with previous research, these findings are consistent with studies suggesting that local languages tend to decline as a result of modernisation and the dominance of languages with a wider user base.

In terms of the social system, the existence of traditional structures such as Bolia and Tongkol demonstrates that traditional values still play a significant role in community life. This suggests that, despite changes in language and lifestyle, the socio-cultural system remains the foundation of the community's identity. This finding reinforces cultural theories stating that social systems possess greater resilience than other cultural elements. In terms of livelihoods, the dominance of the agricultural sector indicates that the Andio community retains a strong connection to the natural environment. However, labour migration serves as an indication of economic changes that may impact social and cultural patterns of life. This indicates that the community is adapting to the demands of the modern economy. When compared with previous research, the findings of this study reveal similarities in terms of the pressures of modernisation on local culture. However, the key difference lies in the ability of the Andio community to preserve the majority of their social structures and cultural values despite being in a minority position. The findings of this study are novel in that they comprehensively integrate an analysis of the seven cultural elements within the context of the Andio tribe, which has previously been rarely studied in depth. Furthermore, this study

provides an empirical insight into cultural survival strategies within minority communities at the local level. However, this study has limitations, particularly regarding its relatively short research timeframe. Consequently, further research is recommended to examine in greater depth the strategies for preserving the Andio language, including through educational approaches and cultural digitisation. Overall, the findings of this study indicate that the cultural sustainability of the Andio people is significantly influenced by the interaction between internal factors (cultural values and social systems) and external factors (modernisation, migration, and inter-ethnic interactions), thus necessitating sustained preservation efforts to safeguard their cultural identity.

4. Conclusion

Based on the findings of the research and the discussion, it can be concluded that the Andio people in Masama Sub-district, Banggai Regency, are an ethnic minority group with a distinctive cultural system that has survived to the present day. This culture is reflected in various aspects, such as language, social systems, customs, traditional knowledge, local technology, and life values passed down from generation to generation. The Andio language (Taa' Andio/Mobaala) serves as the primary identity distinguishing the Andio people from neighbouring tribes. However, the survival of this language is currently under threat due to a decline in the number of speakers, particularly among the younger generation. This phenomenon is influenced by factors such as modernisation, migration, and intensive interaction with other tribes such as the Saluan and Balantak. In socio-cultural terms, traditional structures such as Bosaano, Bolia, and Tongkol still function as regulators of community life, indicating that traditional values and norms continue to play a significant role. Furthermore, various traditional rituals and customs—such as Mongkaan Boas Bu'o, Montongos Pimanganan, and Mombuat—serve as evidence that cultural heritage continues to be preserved in everyday life. This study also indicates that the Andio community is currently in a transitional phase between upholding traditions and adapting to the changing times. Internal factors such as strong cultural values and social systems support cultural continuity, whilst external factors such as globalisation, education, and social mobility present distinct challenges. Consequently, the cultural continuity of the Andio people is highly dependent on sustained conservation efforts, whether through the role of community leaders, education, or the use of digital technology. The ethnographic approach in this study has successfully provided a comprehensive picture of the cultural dynamics of the Andio tribe, whilst emphasising the importance of safeguarding local cultural identity as part of the nation's cultural heritage.

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