

The Philosophy Behind the Names ‘La Ode’ and ‘Wa Ode’ in the Construction of Social Identity Among the Buton People: A Systematic Literature Review

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Abstract

This study aims to analyze the philosophy behind the names “La Ode” and “Wa Ode” in the construction of social identity among the Buton people through a systematic literature review (SLR) approach. Naming in traditional societies serves not only as a personal identity but also as a social symbol representing social stratification, genealogical legitimacy, and collective cultural values. The research method employs the SLR approach in accordance with the PRISMA guidelines, through the selection and analysis of 18 scientific articles indexed in Google Scholar, DOAJ, and Scopus. The results indicate that the names “La Ode” and “Wa Ode” function as mechanisms for constructing social identity based on ascribed status, which is genealogically inherited within the Buton Sultanate system. Furthermore, the symbolic meaning of these names is dynamic and undergoes transformation in the context of modernization, while still maintaining cultural legitimacy. This study also identified a gap in the literature regarding the scarcity of studies that comprehensively integrate naming philosophy with social identity theory within the SLR approach. The contribution of this study lies in the development of a conceptual model that integrates social identity theory and social construction to understand traditional naming practices as a complex and adaptive symbolic system. The conclusion is that the naming philosophy behind “La Ode” and “Wa Ode” constitutes a multidimensional social identity construction, encompassing historical, structural, and symbolic aspects.

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1. INTRODUCTION

The Buton people are one of the ethnic groups in Indonesia that still strongly uphold their traditional values and ancestral traditions (Nadila, et al. 2026). Cultural identity is also a fundamental element in shaping individual and collective character within a society, particularly in the context of complex cultural diversity such as that found in Indonesia. Global issues regarding social identity have become increasingly relevant in an era of globalization and digitalization that accelerates cross-cultural interaction. The phenomena of globalization and modernization have had a significant impact on the sustainability of local cultures in various parts of the world. UNESCO data indicates that over 40% of intangible cultural heritage is at risk due to rapid social change. This situation leads to the erosion of local identity and the decline of traditional cultural practices in community life.

According to (Suryanti & Agustina, 2024), the preservation of local culture is a crucial strategy for maintaining social identity amidst the tide of globalization. The study indicates that the revitalization of traditions can strengthen social solidarity within communities. This underscores that culture plays a strategic role in shaping collective identity (Suryanti dan Agustina 2024).

Developments in cultural studies indicate that symbols are a key element in the construction of social identity. According to (Hidayat, Yusuf dan Jari 2024), cultural practices such as kabanti serve not only as aesthetic expressions but also as representations of a society's social values (Sulaiman dan Kurniasari 2025) add that intercultural communication through symbols can strengthen social relations and community cohesion. Research by (Rabani, Basundoro dan Bani 2025) indicates that the digitization of culture serves as a vital means of transmitting cultural values to younger generations. These findings suggest that cultural symbols possess an adaptive function in responding to changing times. Therefore, the analysis of cultural symbols is essential for understanding the dynamics of social identity.

Social identity theory serves as the primary foundation for explaining the relationship between cultural symbols and identity formation. According to (Dasmin dan Efrianto 2025), cultural symbols play a role in representing social status and cultural legitimacy within society. The symbolic interactionism approach explains that the meaning of symbols is formed through ongoing social interaction (Rahmayana, Udu dan Sahidin 2026) assert that culture is a system of values that shapes individual social behavior (Rahmaniar 2025) adds that the philosophical values embedded in cultural practices reflect the norms and morals embraced by society. The integration of these theories demonstrates that cultural symbols play a significant role in the construction of social identity.

Furthermore, the evolution of cultural studies reflects a shift from descriptive approaches toward interpretive approaches that emphasize symbolic meaning. Recent research has begun to highlight the importance of understanding the philosophical dimensions of cultural practices. According to (Sulaiman dan Kurniasari 2025), cultural symbols not only represent identity but also embody values that shape social structures. This approach allows for a more in-depth analysis of the relationship between culture and identity. In this context, traditional naming can be understood as a symbol with philosophical significance. Therefore, research is needed that can comprehensively integrate symbolic and social dimensions.

The problem with studies of local culture, particularly in Buton, lies in the dominance of descriptive approaches that have not yet been able to explain the relationship between cultural symbols and social identity in depth. (Nursari, Lindayani dan Supriatna 2025) point out that cultural studies still focus on narrative representations without robust symbolic analysis (Ardyati, et al. 2025) emphasize that cultural research is often limited to exploring traditions without examining the value systems underlying them. This situation highlights the limitations of the available literature. Therefore, a more comprehensive approach is needed to understand culture as a symbolic system.

The urgency of this research is increasing in tandem with social changes that are affecting traditional cultural practices (Rabani, Basundoro dan Bani 2025) indicate that digitization is one of the efforts to ensure the sustainability of local culture. However, the process of modernization also has the potential to diminish the philosophical significance of cultural symbols. This situation raises concerns about the loss of traditional values. Therefore, research capable of documenting and interpreting cultural meanings becomes crucial. This underscores that cultural studies hold significant practical relevance.

Furthermore, this study focuses on the Buton community, which possesses a complex cultural system rich in symbolism. (Luning, et al. 2026) demonstrate that the

Meta'ua tradition functions as a mechanism for shaping the community's social identity (Rahmaniar 2025) asserts that the Haroa tradition embodies strong moral and symbolic values (Tahyas, Sulasri dan Ridwan 2026) demonstrate that cultural practices play a role in the social values education of the community (Wibowo dan Belia 2023) add that local culture also contributes to the development of the tourism sector. This indicates that Buton culture plays a multidimensional role in community life.

A distinctive feature of Buton society lies in its symbolic system, which remains intact in social practices. (Dasmin dan Efrianto 2025) demonstrate that cultural symbols such as woven textiles carry strong identity-related meanings (Hidayat, Yusuf dan Jari 2024) assert that local literature reflects the social structure of the community. Naming conventions such as "La Ode" and "Wa Ode" can be understood as part of this symbolic system. However, studies specifically examining naming as a philosophical system remain very limited. This situation indicates a significant research opportunity. Therefore, this study is relevant to conduct.

The research gap in this study lies in the absence of studies that systematically examine the relationship between naming philosophy and the construction of social identity among the Buton people. Most previous studies have focused only on cultural artifacts without examining the naming system as a cultural symbol. Furthermore, no research has yet employed a systematic literature review approach in this context. This situation indicates a need for a comprehensive literature synthesis. Therefore, this study offers novelty in its approach and research focus.

The purpose of this study is to analyze and synthesize the philosophical significance of the names "La Ode" and "Wa Ode" in the construction of social identity among the Buton people through a systematic literature review. This study is expected to make a theoretical contribution to the development of research on culture and social identity. In addition, this study also has practical benefits for the preservation of local culture and the strengthening of community identity. Thus, this study is not only academically relevant but also socially relevant. The results of this study are expected to serve as a foundation for the development of more comprehensive cultural studies in the future

2. METHOD

This study employs a qualitative approach using a structured systematic literature review design to examine the philosophy behind the names "La Ode" and "Wa Ode" in the construction of social identity among the Buton people. The review process was conducted by adaptively adopting the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) framework to ensure transparency in the identification, screening, and selection of relevant literature (Akl, et al. 2024).

Data sources were obtained from reputable scientific databases such as Scopus, Google Scholar, and DOAJ, covering publications from 2025 to 2026, written in English, available as open access, and focused on the study of culture and social identity. Inclusion criteria include empirical and conceptual articles that explicitly discuss traditional naming practices or symbols of identity in local communities, while exclusion criteria include non-academic publications, duplicate articles, and studies lacking direct thematic relevance (Pantic dan Hamilton 2024).

The selection process yielded 18 articles that were analyzed in depth using thematic content analysis to identify patterns of meaning, symbolism, and the relationship between naming and the construction of social identity. The analysis was conducted manually through stages of data reduction, thematic categorization, and narrative synthesis to construct a coherent conceptual interpretation (Kushnir 2025). The validity of the study was ensured through triangulation of sources and interpretive consistency across the analyzed

literature (Camilia dan Fontana 2026). The entire research process was carried out with consideration of the local context of Buton, South Sulawesi, during the period of July 2026 as a reflective framework for understanding the socio-cultural dynamics underlying the naming practices in question.

3. RESULTS AND DISCUSSION

Descriptive Phase: Characteristics and Distribution of Study Data

Based on a synthesis of the 20 articles identified in the reference list (pages 1–5), the distribution pattern of the literature indicates a strong predominance of qualitative approaches in the study of cultural identity and traditional naming practices in Indonesia. The majority of studies were conducted between 2024 and 2026, indicating that issues of cultural identity, including local naming systems, have experienced a resurgence in contemporary academic discourse (Febrian, Islam dan Yudistira 2025); Wulandari et al., 2026). In this context, social identity is no longer understood as a static entity, but rather as a dynamic construction influenced by the interaction between local traditions and global modernity (Dzikri, et al. 2025) . This finding aligns with the constructivist approach that positions cultural practices as an arena for ongoing identity negotiation (Pamungkas, Moefad dan Purnomo 2024).

Thematic Clusters	Total	Percentage
General Background	4	20%
A Phenomenon Unique to Buton	4	20@
Social Stratification & the Sultanate	4	20%
Grand Theory & Definition of Variables	3	15%
The Philosophy of Naming (Onomastics)	2	10%
SLR Research and Methodology Gap	3	15%

Table 1. Thematic Distribution of SLR Literature (n=20)

Specifically, only one study has directly examined the names “La Ode” and “Wa Ode,” namely the study by (Jalil, Hasniah dan Ashmarita 2021), which highlights their symbolic meaning as representations of social status and cultural identity among the Buton people. The limited number of such direct studies reinforces indications of a significant research gap in the literature (Farhah, Salim dan Wibowo 2026). Most other studies serve as supporting context, such as research on the structure of the Buton Sultanate (Munafi dan Tenri 2022), customary-based social stratification (Wirana, Salfia dan Ridayat 2026), and cultural symbolism in local practices (Aminullah, et al. 2025). This indicates that the construction of identity through naming is more frequently examined implicitly rather than explicitly in the academic literature (Anggorojati, et al. 2025)..

In addition, the thematic distribution shows that the literature can be classified into six main clusters: (1) the general context of cultural identity, (2) phenomena specific to Buton, (3) social stratification and noble titles, (4) the theoretical foundations of social identity, (5) the philosophy of naming (onomastics), and (6) methodology and research gaps. This structure reflects a systematic approach in the SLR that not only collects data but also organizes knowledge based on its epistemological function (Page, et al. 2021). Thus, the available data is not merely descriptive but has formed an initial conceptual framework for further analysis.

Cluster	Focus of Study	Number of Study	Time Frame
1	Cultural Identity (General)	4	2025-2026

2	The Buton & La Ode/Wa Ode Phenomenon	4	2016-2025
3	Social Stratification & Titles of Nobility	4	2023-2025
4	Grand theory of identity	3	2025
5	The Philosophy of Naming (onomastics)	2	2024-2025
6	SLR, gap, methodology	3	2021-2025

Table 2. Distribution of Literature by Thematic Cluster

From this distribution, three main patterns emerge consistently. First, the dominance of the approach that views identity as a social construct indicates that the meanings of “La Ode” and “Wa Ode” cannot be separated from the historical context and power structures of the Buton Sultanate (Munafi dan Tenri 2022)). Second, the limitations of direct studies indicate that previous research has emphasized cultural aspects in general rather than naming systems as symbolic mechanisms of identity (Jalil, Hasniah dan Ashmarita 2021). Third, the tendency to use cross-cultural analogies, such as the title “Andi” in Bugis society, suggests that naming systems based on social stratification are a widespread phenomenon across the Indonesian archipelago (Arifin, et al. 2025).

Furthermore, the emerging epistemological pattern reveals that social identity in a local context is constructed through three main dimensions: symbolic, structural, and cultural. The symbolic dimension relates to the meaning of names as markers of identity (Rejaan, Lampong dan Laisow 2025), the structural dimension refers to one’s position within the social hierarchy (Wirana, Salfia dan Ridayat 2026), while the cultural dimension reflects the internalization of traditional values in daily life practices (Aminullah, et al. 2025). These three dimensions interact with one another in shaping the holistic construction of Buton society’s identity.

Analytical Phase: Synthesis of Findings and Conceptual Testing

The results of the literature review indicate that the names “La Ode” and “Wa Ode” cannot be understood merely as linguistic attributes, but rather as symbolic mechanisms that represent the construction of social identity based on cultural stratification. Within this framework, individual identity is formed through membership in specific social groups that possess a system of values and a hierarchy collectively recognized. The analyzed literature indicates that the use of the titles “La Ode” (male) and “Wa Ode” (female) serves as a marker of membership in a specific social class within the Buton social structure (Jalil, Hasniah dan Ashmarita 2021). Thus, these titles serve as instruments of social categorization that symbolically reinforce the boundaries of group identity (Hümmer, Egetenmeyer dan Breitschwerdt 2026).

Furthermore, from this perspective, the meanings associated with “La Ode” and “Wa Ode” have been shaped through historical processes and repeated social interactions within the community. The literature indicates that this naming system is rooted in the structure of the Buton Sultanate, which established a social hierarchy based on lineage and the legitimacy of power (Anggorojati, et al. 2025). This process of institutionalization makes names not only a personal identity but also a representation of social legitimacy passed down across generations (Rejaan, Lampong dan Laisow 2025). Therefore, the philosophical meaning of naming is intersubjective and is continually reproduced in everyday social practices (Azizah dan Hariansyah 2025).

A cross-study synthesis also indicates that this naming function shares structural similarities with systems of noble titles in various other regions of Indonesia. For example, the title “Andi” in Bugis society serves a similar function as an indicator of social status and group identity (Arifin, et al. 2025). This similarity points to a common pattern in the cultures

of the Indonesian archipelago, where naming systems function as mechanisms for reproducing social stratification. However, the uniqueness of “La Ode” and “Wa Ode” lies in their strong integration with Buton’s customary systems and local cultural practices, thereby forming an identity that is more rigid and institutionalized compared to some other systems (Aminullah, et al. 2025).

Based on the research question regarding how naming philosophies shape social identity, the results of the analysis reveal a high degree of consistency across the literature in three main dimensions: symbolic, structural, and normative. The symbolic dimension emphasizes that names function as markers of collective identity that carry deep cultural significance (Rejaan, Lampong dan Laisow 2025).

Dimension	Indicator	Key Findings	Primary Sources
Symbolic	Meaning of the name	Collective identity based on cultural symbols	Rejaan et al., 2025
Structural	Social Stratification	Indicators of social class and ancestry	Wirana et al., 2026; Munafi & Tenri, 2022
Normative	Customary Laws	Regulations on the use of names in society	Azizah & Hariansyah, 2025
Dynamic	Transformation	Negotiating identity in the modern era	Febrian et al., 2025; Wulandari et al., 2026

Table 3. Thematic Synthesis of Identity Construction

The structural dimension indicates that naming is closely linked to an individual’s position within a system of social stratification that is inherited through genealogy (Wirana, Salfia dan Ridayat 2026). Meanwhile, the normative dimension indicates that the use of names is governed by customary norms that regulate individuals’ social behavior within the community (Azizah dan Hariansyah 2025). However, there is variation in the intensity of meaning attached to such naming in modern contexts. Several studies indicate the existence of identity negotiation processes resulting from the influence of globalization and social mobility, which lead to the transformation of the symbolic meaning of names (Wulandari, et al. 2026). In this context, individuals are no longer fully bound to traditional identities but adapt these meanings in accordance with contemporary social needs (Dzikri, et al. 2025). This indicates that identity construction is dynamic and contextual, not deterministic.

Furthermore, a review of the literature reveals that there is currently no conceptual model that explicitly integrates the philosophy of naming with social identity theory in the context of Buton. Most studies remain partial and fragmented, and thus have not been able to comprehensively explain the causal relationship between naming and identity formation (Farhah, Salim dan Wibowo 2026). Consequently, the results of this systematic literature review contribute by integrating various findings into a more comprehensive and systematic

Interpretive Phase: Further Interpretation, Unexpected Patterns, and the Limitations of Analysis

Further analysis revealed a pattern not fully anticipated in the literature: the emergence of a dualism between the traditional and contemporary functions of the names “La Ode” and “Wa Ode.” Classically, these names functioned as symbols of a rigid, genealogically based social stratification within the structure of the Buton Sultanate (Anggorojati, et al. 2025). However, in the modern social context, several studies indicate that these meanings have shifted toward greater flexibility and contextuality, particularly in social spheres such as education and urban mobility (Wulandari, et al. 2026). This shift

indicates that identity is no longer entirely determined by traditional structures, but also by broader and more dynamic social interactions (Dzikri, et al. 2025).

This phenomenon can be interpreted as a form of identity renegotiation, in which individuals bearing the titles “La Ode” or “Wa Ode” not only represent traditional status but also adapt that identity within the context of modernity. Within this framework, this situation reflects a shift from identities based on ascribed status toward identities that are more achieved through social interaction and individual accomplishments. This demonstrates that social categories are not static but are continually being redefined in accordance with changes in social structure (Hümmer, Egetenmeyer dan Breitschwerdt 2026).

In addition, another unexpected pattern is the tendency for symbolization to extend beyond formal social functions. In some cultural contexts, naming serves not only as an indicator of social class, but also as a symbol of honor and moral legitimacy within the community (Azizah dan Hariansyah 2025). This indicates that the symbolic dimension possesses greater resilience than the structural dimension, particularly when formal social systems undergo transformation (Aminullah, et al. 2025). Thus, even as social structures change, symbolic meanings are preserved as part of collective identity.

Furthermore, the overall synthesis indicates that the naming philosophy behind “La Ode” and “Wa Ode” operates across three interrelated layers of meaning: historical, social, and symbolic. At the historical level, these names are rooted in the governance system of the Buton Sultanate, which established a social hierarchy based on lineage (Anggorojati, et al. 2025). On the social level, names function as a classification mechanism that determines an individual’s position within the social structure (Wirana, Salfia dan Ridayat 2026). Meanwhile, on the symbolic level, naming serves as a representation of cultural values that are collectively inherited (Rejaan, Lampong dan Laisow 2025).

The integration of these three layers reinforces the argument that social reality is shaped through processes of externalization, objectification, and internalization. In this context, the names “La Ode” and “Wa Ode” are the result of the externalization of cultural values, which are then institutionalized within the social structure (objectification), and ultimately internalized by individuals as part of their identity (Pamungkas, Moefad dan Purnomo 2024). This process explains why names retain their strong significance despite social change.

The theoretical implication of these findings is the need to develop a conceptual model that integrates social identity theory with an onomastic approach in the study of local culture. The existing literature still tends to separate linguistic analysis from sociological analysis, and thus has not yet been able to comprehensively explain the relationship between names and social identity (Azizah dan Hariansyah 2025). Therefore, this study contributes by proposing an interdisciplinary approach that combines these two perspectives

Layer	Process	Identity Output
Historical	The Legitimacy of the Sultanate	Genealogical Status
Social	Social Stratification & Customary Norms	Social Status
Symbolic	Internalization of Cultural Values	Collective Identity
Contemporary	Negotiating Modernity	Dynamic Identity

Table 4. An Integrative Model of Identity Construction Based on Naming

Although a systematic synthesis has been conducted, there are several limitations that warrant attention. First, the limited number of studies that directly address the naming of “La Ode” and “Wa Ode” means that the analysis relies more heavily on contextual studies and cross-cultural analogies (Jalil, Hasniah dan Ashmarita 2021). This has the potential to

introduce interpretive bias because not all cultural contexts share identical characteristics (Arifin, et al. 2025). Second, the predominance of qualitative approaches in the analyzed literature limits the availability of quantitative empirical measurements. The lack of statistical data regarding public perceptions of this naming makes the analysis more interpretive than conclusive (Febrian, Islam dan Yudistira 2025). Third, most studies focus on specific local contexts in Buton and the surrounding area, so generalizing the findings to a broader context must be done with caution (Wirana, Salfia dan Ridayat 2026).

In addition, methodological limitations are also related to potential publication bias, where available studies tend to highlight the positive aspects of cultural traditions without critically examining the power dynamics that may be embedded within them (Farhah, Salim dan Wibowo 2026). Therefore, further research is recommended to integrate a critical approach and mixed methods to achieve a more comprehensive understanding.

This discussion emphasizes that the naming philosophy of “La Ode” and “Wa Ode” in Buton society cannot be reduced to a purely linguistic practice, but rather constitutes a social construction operating within a framework of power relations, stratification, and cultural symbolism. The research findings indicate that naming functions as an institutional mechanism that reproduces social identity based on genealogical status, consistent with the concept of ascribed identity in social identity theory. In this context, the identity ascribed through a name not only reflects group membership but also determines an individual’s position within the broader social structure. This reinforces the argument that social identity is not formed individually, but through a process of social categorization that is collectively legitimized (Hümmer, Egetenmeyer dan Breitschwerdt 2026). Thus, the names “La Ode” and “Wa Ode” can be understood as symbolic devices that connect individuals to the system of values, norms, and hierarchies within Buton society (Jalil, Hasniah dan Ashmarita 2021).

Furthermore, from the perspective of social construction theory, the practice of naming is the result of a historical process that is continually reproduced through social interaction and customary institutions. Findings indicate that the symbolic meaning of naming is not static but is shaped through recurring social practices and passed down across generations. This suggests that the social identity associated with “La Ode” and “Wa Ode” is a product of collective construction internalized within the social consciousness of the community. In other words, the social reality regarding noble status is maintained not only through formal structures but also through mutually recognized cultural symbols (Anggorojati, et al. 2025). In this context, naming serves as a medium for the internalization of cultural values as well as an effective mechanism for social legitimization (Rejaan, Lampong dan Laisow 2025).

However, this discussion also reveals the dynamics of meaning transformation in naming practices in tandem with contemporary social changes. Interpretive findings indicate a shift from exclusive meanings toward more adaptive forms, particularly within the context of modernization and social mobility. This phenomenon suggests that social identity is not entirely deterministic but can be negotiated in accordance with evolving social contexts. In this regard, younger generations tend to reinterpret the meaning of naming as a cultural symbol rather than a rigid marker of social stratification. This indicates a process of deconstruction of traditional meanings, which has the potential to alter the social function of naming in the future (Aminullah, et al. 2025). Thus, traditional naming occupies an ambivalent position between the preservation of values and adaptation to change (Farhah, Salim dan Wibowo 2026).

On the other hand, this discussion also highlights the critical dimension of the practice of naming as a mechanism of social differentiation that has the potential to reproduce inequality. Although it functions as a tool for integration within certain groups, the naming “La Ode” and “Wa Ode” also creates social boundaries that can restrict access

to social status and resources. From this perspective, cultural symbols are not neutral but play a role in maintaining existing power structures. This finding reinforces the view that symbolic systems in traditional societies often function as instruments for the reproduction of social domination (Arifin, et al. 2025). However, the existing literature remains limited in its in-depth examination of these critical aspects; thus, this study makes an important contribution by opening up a more reflective and critical space for discourse (Wirana, Salfia dan Ridayat 2026).

Aspect	Synthesis Results
Naming Function	The Construction of Identity and Social Legitimacy
Theoretical Framework	Social Identity & Social Construction
Dynamics	Adaptation to Modernity
Critical Dimensions	The Reproduction of Stratification and Power
Research Contributions	An SLR-Based Integrative Model

Table 5. Summary of the Discussion and Theoretical Contributions

The main contribution of this study lies in the integration of theoretical approaches and empirical synthesis in understanding the philosophy of naming as a construction of social identity. Unlike previous studies, which tended to be fragmented, this research offers a comprehensive analytical framework by combining perspectives on social identity, social construction, and cultural symbolism into a single conceptual model. Furthermore, the use of a systematic literature review approach allows for the identification of patterns, gaps, and directions for future research in a more systematic and transparent manner. Thus, this study not only enriches research on the local culture of Buton but also contributes to the development of social identity theory within the context of traditional societies (Page, et al. 2021).

4. CONCLUSION

Based on the results of the systematic literature review that has been conducted, it can be concluded that the naming philosophy of “La Ode” and “Wa Ode” constitutes a multidimensional social identity construction, encompassing historical, structural, and symbolic aspects. Historically, these names are rooted in the Buton Sultanate system, which established a social hierarchy based on lineage. Structurally, names function as markers of social position within societal stratification. Meanwhile, symbolically, naming serves as a representation of cultural values internalized by individuals as part of a collective identity. Furthermore, this study also found that the meaning of naming undergoes transformation in a modern context, where identities that were previously ascribed become more flexible and contextual. This indicates that social identity is not static but is continuously reconstructed through social interaction. Thus, the naming philosophy of “La Ode” and “Wa Ode” not only reflect past social structures but also adapts to contemporary social dynamics

5. ACKNOWLEDGMENTS

Comprehensively, further research is recommended to develop an integrative conceptual model that links the study of onomastics with theories of social identity and social construction in order to systematically explain the relationship between naming practices and the formation of collective identity. This model needs to be empirically tested using a mixed-methods approach to yield valid, in-depth, and measurable findings. From a methodological perspective, expanding the data through direct field studies among the Buton community is essential for gaining a contextual understanding, supported by

quantitative approaches such as community perception surveys to strengthen the generalizability of the results. Practically, the findings of this research can be utilized as a strategic foundation for the preservation of local culture, particularly by integrating the values embodied in the names “La Ode” and “Wa Ode” into local culture-based education, so that these traditions not only endure as cultural heritage but also serve as a means of character education and the strengthening of social and national identity

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