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Universidad del Zulia
Facultad Experimental de Ciencias
Departamento de Ciencias Humanas
Maracaibo - Venezuela

Women's Communication Attitude in Pepadun Traditional Marriage in Digital Era

**Anna Gustina Zainal¹, Amiruddin Saleh², Aida Vitayala S Hubeis²,
Krisharini Matindas²**

¹Departement of Communication, FISIP Lampung University, Indonesia. Email: anna.gustina@fisip.unila.ac.id

²Department of Communication and Community Development Sciences, Faculty of Human Ecology, Bogor Agricultural University, Indonesia.

Abstract

This research aims to investigate how women's communication attitude is in Pepadun traditional marriage. This research is designed as quantitative approach, strengthened by qualitative approach. The samples are 126 people. The location of the research is in the Regency of North Lampung.

The result of the research found that men were rarely passive to get information regarding Pepadun traditional marriage. So did women. They rarely showed passive attitude towards information about the Pepadun traditional marriage. The awareness to preserve and to be actively involved in the traditional marriage made women actively gather information regarding the marriage. Women tended to interact and discuss to get the information from any sources and the process of gathering information could be from any places.

Generally, women's communication is more personal than men's communication. Men often decide without negotiating it with their wives, except from matters related to economic issue. In return, women never decide matters regarding the marriage without discussing with their husbands. Women's attitude in sending information regarding the Pepadun traditional marriage whether it is directly or through media is still done with high accuracy and good actualization.

Keyword: Access, Attitude, Women, Pepadun

Actitud Comunicativa De Las Mujeres En El Matrimonio Tradicional Pepadún En La Era Digital

RESUMEN

Esta investigación tiene como objetivo investigar cómo es la actitud comunicativa de las mujeres en el matrimonio tradicional de Pepadun. Esta investigación está diseñada como un enfoque cuantitativo, fortalecido por un enfoque cualitativo. Las muestras son 126 personas. La ubicación de la investigación se encuentra en la Regencia de North Lampung.

El resultado de la investigación encontró que los hombres rara vez eran pasivos para obtener información sobre el matrimonio tradicional de Pepadun. También las mujeres. Raramente mostraban una actitud pasiva hacia la información sobre el matrimonio tradicional pepadún. La conciencia de preservar y participar activamente en el matrimonio tradicional hizo que las mujeres recopilaran activamente información sobre el matrimonio. Las mujeres tendían a interactuar y discutir para obtener información de cualquier fuente y el proceso de recopilación de información podría ser de cualquier lugar.

En general, la comunicación de las mujeres es más personal que la de los hombres. Los hombres a menudo deciden sin negociarlo con sus esposas, excepto en asuntos relacionados con cuestiones económicas. A cambio, las mujeres nunca deciden asuntos relacionados con el matrimonio sin discutir con sus esposos. La actitud de las mujeres al enviar información sobre el matrimonio tradicional pepadún, ya sea directamente o por medios, todavía se realiza con gran precisión y buena actualización.

Palabra clave: Acceso, Actitud, Mujeres, Pepadun...

INTRODUCTION

The advancement of technology in digital era nowadays indirectly has brought new values and new norms in the life of the society, including the society who lives in the Regency of North Lampung. The phenomenon of the existence of social media as an effect of the development in information and technology is extraordinary. With kinds of services available, social media has changed the nature in communicating in the society (Nasikhah & Fifi 2018:28). Even though the new values and norms have entered and brought changes in the life of the society, but the traditional value from Lampung culture is still held by the society in the people of the society's daily life. The influence can be observed from many aspects of

life, including in the procedures of marriage.

The culture system is the most abstract level in the custom. The culture system consists of concepts of life in the realm of mind of the people in the society about matters they value in life (Koentjaraningrat 2009:25). Every society must have changes during its life. These changes may be about social values, social norms, patterns of behavior, the stratum in the society, social interaction, etc. The custom in wedding is the rules which organize the forms of marriage, the procedures of applying in marriage, the ceremony and the divorcement in Indonesia (Hadikusuma 2007:97).

One of the indicators of social changes is the change in behavior. McKee et al. (Servaes, 2008:78) define behavior as observable actions. The determinant factor is the factor which influence or cause, whether the action is occurred or not. This factor is also called intermediary factor because it is internal (dismay, confidence, fund, etc.) or external (peer pressure, supporting policy, etc.). Research has showed that these factors will vary for different attitude.

The clear understanding about the target of behavior change is knowledge and attitude which influence how someone acts. Attitude is feeling, opinion, or learning value which is internalized based of scientific fact, experience, and/or belief. Experience shows that knowledge is needed but it is not sufficient to produce the changes in behavior.

The usages of behavior analysis is to observe and explain the behavior which are seen to be important and identify the behavior whether they are easily or hard to be changed. This research is about the event happens in the society, especially event which is related to behavior or habit in life in the society and factors which cause the attitude. There are some factors to be observed in analyzing the behavior, namely (1) the factor from the environment which trigger the behavior to occur; (2) the characteristic or the complicatedness of a certain behavior; (3) the nature of the events which precede the behavior and what was the consequence (Chen 2016:1746). Moreover, the behavior analysis can identify factors that inhibit the changes in behavior, such as poor knowledge and poor skill, incomplete or intricate information; unavailability of necessary ingredients; insufficient benefit of the attitude changes; the proposed attitude is conflicted with the benefit gained.

Related to behavior changes, Ajzen (2011:1113); Chen (2016:1746) intensely conduct research on human's behavior and the interventions. From their research, the theory of planned behavior is made. The theory can be used to forecast and understand the motivational influence on uncontrolled

behavior or without human's willingness to do so. This theory even serves a framework to study attitude to behavior. Masud (2016:613) explains that information becomes a pre requirement towards effective action to produce expected result.

This research assumes that women's low participation in the procession of the Pepadun traditional marriage is not only caused by the patriarchal culture in Lampung Pepadun society, but also caused by women's low access to existed social media. The same thing proposed by Prantiasih (2014:2) which mentions the low participation of women in education takes effect on women's low participation in other fields of life. Along with the progress of the times and the changes in the society's behavior nowadays, the level of women's accessibility to communication media related to the traditional marriage of Pepadun has also changed.

This research aims to observe the women's communication behavior in the Pepadun traditional marriage in the digital era.

LITERATURE REVIEW

The Communication Process to Find Information

Communication as a process does not have beginning and end and is not always linear. In its development, since Lasswell model (1948) in Husain (2014:186) which focuses its attention to who says what to whom through which channel with what effect. Slowly, a lot of studies directing their attention to the receiver. Some studies afterwards start to concentrate towards the image in the receiver's mind which is created because it is influenced by information they search and accept from many kinds of sources, including the media and social contact.

The process of searching information is a series of action which includes searching, listening, reading, considering, expressing, neglecting the gathered information or finally using the information. As an active participant, individual will be able to remember, analyze, and adding his/her own thought to the information he/she has accessed. This opinion strengthen the statement that communication activity from searching information until using information can be learned as a process.

Liao (2016:51) argues that the process of searching information to get and use consisted of some steps namely; (1) knowledge phase where someone finds the existence of the new information and wants to know to add his/her knowledge about what he/she is searching, (2) persuasion phase, (3) making decision phase, (4) implementation phase, (5) confirmation phase. In Persuasion phase, the cognitive process develops inside the individual

who searches information.

Individual persuasion phase will predict whether the message accepted fits him/herself or not. If it fits, the person is persuaded to utilize or use the informative message. In persuasion phase, the person will consider the information gathered in many ways. First, giving attention to the exposure of the information gathered carefully and thoroughly. In this phase, the person conducts a valuation whether the information fits him/her or not. If it fits, the person will use the information. In opposite, he/she will neglect the information. In this phase, individual makes elaboration to the meaning of the information carefully, thoroughly and critically.

An individual who considers the meaning of information thoroughly means the person considers the information on the central route. Second, the individual accepts information and feels that it is appropriate. The reason is because the source of information who delivers the message is an expert or interesting. The person believes in the source who delivers the information or attracted to the channel of communication. It means the person considers the information on the external route. This research aims to observe women's access in finding information regarding the Pepadun traditional marriage. The process of communication can be traced from someone's ability to process, re-elaborate and consider the information accepted. Someone searches for the information because he/she wants to satisfy the need or because he/she needs clarification. Someone who needs information will contact the source or the channel whether it is formal or non-formal or an information center (Kotorova, 2014:186).

Someone will show whether he/she succeed or not in getting relevant information. If he/she succeeds he/she will use the information gained whether as a whole or only parts to satisfy the need. If he/she fails and needs to gain more information, then the person will repeat the process of searching. Searching for information may involve other people through information exchange. The information that he/she finds useful may be transferred to other people, so that it can be used as though he himself uses the information (Wilson, 1981:1113).

Moreover, Wilson explains that searching for information as human's behavior relates to sources of information or channel of communication which can give information and can happen actively or passively (1981:1113). It also includes face to face communication, accepting information passively such as watching television commercial and listening to radio, without any willingness to act based on the information. Searching the information deliberately is a consequence from the need to fulfill the satisfaction.

When someone is searching actively to get the access to the information wanted, the person may interact with other individuals through manual information system such as hints inside booklets, newspaper, libraries or computers.

The behavior of searching information stated by Ellis (1993) as cited in Kotorova (2014:187) starts by asking to partner who is more informed, tracing through printed media, looking around, comparing, monitoring, extracting information, testing information, and ending the searching process. The steps of identification from Khulthau's model are starting, choosing, investigating, formulating, gathering, and presenting the information. This model is more general compared to Ellis's but they complete each other. The base of Khulthau's (1991) is the feeling of uncertain associated with the need to search for information to overcome doubt, confusion and frustration so that the process of searching escalates in order to be succeed and the feeling will change. The changes take place because of the existence of relevant materials which are successfully gathered. It results in escalation of confidence and associated with changes in affection to be more satisfied and directed (Kotorova, 2014:187).

Nowadays, the development in technology and information is indeed important for human beings, including on the traditional community of Pepadun. Everybody is expected to be able to manage the amount of information because the support of technology increases and gets creative. The ability to search for information to access and to control the information will always happen to each person, group or even community.

Related to searching for information, Volkovich et al (2014:141) state that it is necessary to pay attention that the important variable is someone's cognitive sector which can be operationalized by four ways, namely: (a) someone with higher cognitive involvement on the topic of information is more able to gain access to information compared to person with less cognitive involvement, (b) someone will accept and search the access to information because the topic does not have any risks on the person and the topic is not conflicting with his/her faith, (c) someone will be happy to accept and to think about information if they have positive attitude to the topic, (d) information will have more influence if the frequency in exposure is high and is received from various communication channels.

In the North Lampung community, the activity of seeking for access to information differs between men and women. The results of the study found that women rarely seek access to information by visiting traditional leaders and having face-to-face dialogue, especially when the pre-

vailing tradition is that it is inappropriate for women to visit non-relatives and of different gender. While the previous condition does not apply to men because men are more free to visit traditional leaders to be able to access sources of information every time. The process of finding and using agricultural information in this study will involve various factors, because communication factors are the elements that support the occurrence of a situation. The factors are circumstances and events that contribute to (affect) the occurrence of something. This means that in finding and using information about Pepadun traditional marriage, it involves various elements that support the occurrence of a communication process.

Communication Behavior

Behavior is basically goal oriented. In other words, behavior is generally motivated by the desire to obtain certain goals. Specific goals are not always known consciously by those concerned. Encouragement that motivates individual behavior patterns that are obvious in certain levels lay in the subconscious nature (Sabarofek & Sawak, 2017: 94). While Kovanen et al (2013:1872) states that that communication behavior is a habit of individuals or groups in receiving or delivering messages that are indicated by participation, relationship with social systems, cosmopolitanism, relationship with agents of reform, the activity in seeking information and knowledge about new things.

Gould and Kolb as cited in Cangara (2015:43) define communication behavior is any activity that aims to find and obtain information from various sources and to disseminate information to any party that needs it. Communication behavior is basically goal oriented in the sense that a person's behavior is generally motivated by the desire to achieve certain goals (Rhodes et al 2015: 1003). As stated on the definition of behavior, communication behavior is meant as action or response in the existing communication environment and situation, or in other words communication behavior is a way of thinking, having knowledge and insight, feeling and acting or taking actions adopted by a person, family or community in seeking and conveying information through various channels within local community communication network (Sari, 2011: 45). In seeking and conveying information, it should also measure the quality (level) of communication.

Berlo (1960) describes the level of communication as measuring the degree of depth of seeking and conveying information which includes (1) just talking lightly, (2) interdependence (independent), (3) tolerance

(empathy), (4) mutual interaction (interactive). Someone's communication behavior can be seen from his/her communication habits (Cangara, 2015: 43). Based on the definition of communication behavior, the thing to be considered is that someone will communicate according to their needs. Cangara (2015: 32) revealed that communication, cognition, attitude, and behavior can be explained better through situational approaches, specifically regarding when and how people communicate about certain problems. In communicating, everyone has his/her own characteristics which are his/her way of responding to problems or expressing opinions. Among them is assertive, proactive and reactive communication from the point of view of professional information.

METHOD

The study was designed as a quantitative research approach that was strengthened by a qualitative approach with a case method or known as mixed methods in the form of a sequential explanatory strategic approach. This research was conducted in the Regency of North Lampung by focusing on three districts namely Subdistrict of Blambangan Pagar, Subdistrict of Kota Bumi and Subdistrict of South Kota Bumi. The study was conducted in May until July 2019.

Sampling was done using simple random sampling technique by taking subjects from each stratum or each region. The number of subjects was determined to be equal in each stratum or region. 126 people were selected as samples in this study. While there were five informants in the study consist of traditional leaders and community leaders who were scattered in three districts of the study area.

RESULT AND DISCUSSION

The study of communication is substantially tied to the concept of information. The concept of information, which has been popular since 1950, is the core of every communication activity and plays an important role in opening human's insight about the real world they face. The amount of information needed is expected to change the concepts that exist in individuals. The more information that is received or accessed, the more it creates dissatisfaction with the current conditions, so that it may require more information to satisfy the curiosity.

The term information in communication is the real level of freedom in a situation to choose what is given between the signals, symbols,

messages, or transferred patterns. Information can be interpreted as a message sent from one person to another, in purpose that other people have the same views as the sender. Every human communication consists of a series of combined systems. System includes sources, channels and receivers, where the combined systems are related to one another. If this combination is broken, information is not received or does not arrive as intended (Yang, 2016: 3).

Communication behavior can be expressed as an action taken by someone to create and convey information to other people with certain goals through communication efforts whether the communication is verbal or nonverbal. The communication process of looking for information is a series of actions taken including searching, listening, reading, considering, disclosing, ignoring information that has been obtained or finally using information. As an active participant, individuals will be able to remember, describe and add their thoughts to the information they have successfully accessed (Elias T et al 2019:3696).

The communication behaviors of women in this study were divided into several groups namely receiving behavior, seeking behavior, spreading behavior, practicing behavior and adopting Pepadun traditional marriage. The communication behavior of women in receiving and sending information on Pepadun traditional marriage through both the media and directly can be seen in table 1 below:

Table 1 Women's Communication Behavior in Receiving and Sending Pepadun Traditional Marriage Information

Description	Category	M		F	
		Amount	%	Amount	%
Receiving Behavior					
The desire to receive information about Pepadun traditional marriage through media	Always	31	43.1	10	18.5
	Often	28	38.9	29	51.9
	Sometimes	13	18	15	27.8
	Never	0		0	
		0		0	
The desire to receive information about Pepadun traditional marriage directly	Always	29	40.3	32	59.3
	Often	33	45.8	18	33.37.4
	Sometimes	10	13.9	4	
	Never	0		0	
		0		0	
Sending Behavior					
Women in Pepadun traditional marriage through the media have a good level of accuracy	Always	29	40.3	14	25.9
	Often	27	37.5	28	51.9
	Sometimes	16	22.2	12	22.2
	Never	0	0	0	0
		0		0	
Women in Pepadun traditional marriage directly have a good level of accuracy	Always	32	44.4	28	51.9
	Often	27	37.5	14	25.9
	Sometimes	13	18.1	12	22.2
	Never	0	0	0	0
		0		0	
Women in Pepadun traditional marriage through the media is always actual	Always	38	52.8	23	42.6
	Often	19	26.4	19	35.2
	Sometimes	13	18.1	12	22.2
	Never	2	2.8	0	0
		0		0	
Women in Pepadun traditional marriage information directly is always actual	Always	31	43.1	29	51.9
	Often	28	38.9	15	27.8
	Sometimes	13	18	10	18.5
	Never	0		0	
		0		0	

Based on table 1 it is known that in receiving and sending information regarding Pepadun traditional marriage, the community does it directly and through the media. Media that have often been used are various, such as social media (Facebook, WhatsApp, or Instagram), radio, printed media and television. In receiving information on Pepadun traditional marriage, the communication behavior of respondents when added together is classified as 'often' as much as 45.2%. However, the desire to receive this information through the media for the majority of male respondents (43.1%) is at 'always' level while the communication behavior of women in the group is classified as 'often' (51.9%). The high desire of respondents to receive information on traditional Papedun marriages through the media in this digital era proves the use of media in daily life of the people in the Regency of North Lampung is quite good. The utilization of media (in this case including social media) by the people of North Lampung, one of which is used as a medium for socialization and interaction, as well as attracting other people to see and visit links, especially those containing information about Pepadun traditional marriage. This is reasonable because the existence of social media in the digital era is one of the media that is easily accessible by all groups of people.

Women's communication behavior is related to the desire to send Pepadun traditional marriage information directly at 'always' level at 59.3%. Whereas the communication behavior of men in receiving Pepadun traditional marriage information directly in majority is in the 'often' level at 45.8%. The high willingness of respondents to receive information directly regarding Pepadun traditional marriage is one proof that although most of the people of North Lampung have been "literate" in media, for certain matters the pattern of direct communication is still one of the main choices.

The magnitude of the respondents' desire to receive Pepadun traditional marriage information both directly and through the media among them is due to the high awareness of the respondents that it is important for them to find out more deeply about one of the local community cultures. In addition, the existence of the Pepadun traditional marriage procession in Lampung society in the Regency of North Lampung is also a reason for respondents to receive information about the culture.

The communication behavior of women in sending/spreading information on Pepadun traditional marriage in the Regency of North Lampung through both the media and directly still exists. Based on the research results, it is known that the information that women convey also has a very

good degree of accuracy and actuality. This is partly because women in the Regency of North Lampung have been actively involved in various stages of the Pepadun traditional marriage procession.

Besides, women's communication behavior in this study was also influenced by the increasing access for women to obtain information about Pepadun traditional marriage through both the existed media and directly. The results of the study also found that there was selectivity in individuals towards the Pepadun traditional marriage information material according to their needs and interests. Selection is carried out on various information such as environmental aspects, social aspects, economic aspects and institutional aspects (Enochsson, 2015: 237).

In this study, male and female respondents had very significant differences ($p < 0.01$) in the selectivity of the Pepadun traditional marriage information material contained in the environmental aspects of the material. This is because male respondents put environmental aspects information in the first place regarding Pepadun traditional marriage as the most frequently sought after. Male respondents are classified as active and need information on environmental aspects such as what matters need to be prepared, especially relating to facilities and infrastructure in preparing traditional Pepadun wedding rituals.

Whereas, female respondents in information selectivity place economic aspects as first rank compared to other aspects. Women, in this case, tend to be more active in seeking information relating to economic aspects, especially related to the implementation of Pepadun traditional marriage rituals which are known to require quite high costs.

Information is usually equated with message. This means it can be the message itself, where the message contains information. It is not incorrect to balance message and information but it is incomplete. It is because it does not take into account that the message is informative, because it is related to something. So the real information is whatever is referred to by the message.

Awasthi (2017: 108) explains that to be able to recognize the core problems being faced, we are required to obtain more information. To gather more information, it requires relevant information resources and the ability to access information resources. Although, this also depends on the quality of information sources and the intensity of interaction between farmers and information sources.

The people of North Lampung need information and seek information on Pepadun traditional marriage, as one of the cultures of the local communi-

ty which is still maintained and always implemented. As individuals, they always try to find information in various ways to increase their knowledge about Pepadun traditional marriage. When searching for and obtaining marriage information, both men and women can be passive, that is, they only accept exposure to Pepadun traditional marriage information and consider the information obtained.

Active behavior means activity of searching through various channels and sources of communication such as personal, group, and media. Communities can also take advantage of existing situations with interactions for discussions with existing sources and communication channels.

The results showed that men were classified as 'rarely' behaving passively to obtain information on Pepadun traditional marriage (score 1.96). This means that men were active and often seek to get access to Pepadun traditional marriage information (score 2.96). When searching for information on Pepadun traditional marriage, men are classified as 'often' in interacting for discussion (score 3.08) with various parties that they think are competent.

Female respondents have a communication behavior that is not much different from male respondents because they are classified as 'rarely' in acting passively (score 2.03) to obtain information on Pepadun traditional marriage. Awareness to participate in maintaining and playing an active role in Pepadun traditional marriage culture rituals makes women classified as 'often' in actively seeking information on Pepadun traditional marriage to preserve the marriage culture (score 3.06).

Female respondents are categorized as 'often' in interaction and discussion to obtain information on traditional Pepadun marriages (score 3.00). For female respondents, interacting to get information on Pepadun traditional marriage can be done anywhere. Sometimes while working in the office, during a regular monthly social gathering, recitation, or through social media such as Whatsapp group.

Communication in female respondents is generally more personal than communication in male respondents so that female respondent can have conversations wherever they work and exchange information or find information while working, or while carrying out other activities including about Pepadun traditional marriage. Related to gender relations, in terms of access to information on traditional Pepadun marriages, the situation at the study location of the average respondent can be seen in Table 2.

Table 2 Mean score of gender relations in access to information on traditional Pepadun marriages

Gender relations in access to information on traditional Pepadun marriages	Average score ¹⁾	
	Male	Female
Passive	1,96	2,03
Active	2,96	3,06
Discussion	3,08	3,00
Total rataan skor	2,67	2,70

The results showed that the control of Pepadun traditional marriage information for male and female respondents was carried out by self-determination or with partner. Male respondent are classified as ‘often’ (score 2.51) to determine matters relating to information on traditional Pepadun marriages without first negotiating with partner or wife. Male respondents are classified as ‘often’ in determining information on Pepadun traditional marriage used along with their partners (score 2.96), such as information on the procession aspects of the implementation of Pepadun traditional marriage and economic aspects. Male and female respondents also ‘often’ adjust information about Pepadun traditional marriage obtained with similar cultures that also existed in the lives of local communities. This shows that male respondents also respect the opinions of their partners and the influence of the wife or partner remains attached to her husband.

Male respondents did not forget the role of their partners in carrying out traditional rituals of the marriage of Pepadun. An informant namely Mr. Paksi Iskandar entitled as Djati Rajo Adat said:

“First negotiate everything with Mother, especially financial matters for the implementation of the Pepadun traditional marriage ritual.”

The female respondents classified as ‘never’ determine information on the Pepadun traditional marriage alone without discussing with their husband or partner (score 2.03). Female respondents admitted that they were more pleased to have a cooperation in the implementation of the Pepadun traditional marriage. So determining together with a partner is ‘often’ done (score 2.97), because there is work in the ritual that is done together and everything is always negotiated. Table 3 shows gender relations in the control of Pepadun traditional marriage information.

Table 3 Mean score of gender relations in the control of *Pepadun* traditional marriage information

Gender relations in the control of <i>Pepadun</i> traditional marriage information	Mean Score1)	
	Male	Female
Self-Decision	2,51	2,03
Joint-Decision	2,54	2,97
Total Mean Score	2,52	2,50

Explanation: 1) Range of score 1-1,75=never; 1,76-2,50=rarely; 2,51-3,25=often; 3,26-4=always

CONCLUSION

Based on the results of the study, it is noted that:

1. Women’s communication behavior both in receiving and sending *Pepadun* traditional marriage information by both directly and through the media, in majority are classified as ‘often’ and ‘always’.
2. Regarding gender relations to access information on *Pepadun* traditional marriage, men are classified as ‘rarely’ behaving passively to obtain information on *Pepadun* traditional marriage. Women have a communication behavior that is not much different from men because they are classified as ‘rarely’ acting passively to obtain information on *Pepadun* traditional marriage. Awareness to participate in maintaining and playing an active role in traditional *Pepadun* marriages makes women classified as ‘often’ actively seeking information on *Pepadun* traditional marriage to preserve the traditional marriage. Women are categorized as ‘often’ in interaction and discussion to obtain information on traditional *Pepadun* marriages. Women’s interaction to get *Pepadun* traditional marriage information can be done anywhere. Women do more personal communication.
3. About controlling over information about *Pepadun* traditional marriage in terms of self-determination and joint determination of the information they receive, men have higher value than women. This is proven that related to *Pepadun* traditional marriage, women always discuss with their partners, whereas men more often determine by themselves related to the information about the traditional marriage, except when it relates to economic issues.

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