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WOMEN'S COMMUNICATION ROLES AND BEHAVIORS IN IMPLEMENTING RUDAT CULTURE

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ABSTRACT

Purpose: This study aims to determine how women's communication roles and behaviors in implementing Rudat the culture at the Katon village community.

Methodology: The method used in this research is a descriptive quantitative method. This study aims to explain the existing phenomena by using numbers to compare individual or group characteristics. This study assesses the nature of the conditions seen. The purpose of this research is limited to describe the characteristics of something as it is. The focus of this research is how the role and behavior of communication in implementing Rudat culture. The object that discusses the procedures for the implementation of Rudat in Lampung indigenous communities in Negeri Katon Village, Negeri Katon District, Pesawaran Regency.

Main Findings: Women in Negeri Katon Village have a significant role in each stage of the series of implementing the Rudat culture. This condition shows that even women in Negeri Katon Village live in a fairly strong patrilineal kinship atmosphere. In communicating the Rudat culture, women can overcome barriers to women's communication which, according to MGT, are caused by the dominance of male modes of expression in society. This research proves that women can convert their unique ideas, experiences, and meanings into the content of the Rudat cultural messages they use. The women in this study were able to play their communication dynamics when they were in a group of women and when they were in a mixed group.

Application: This research is expected to contribute to lecturers/researchers, cultural observers, women activists and students.

Novelty / Originality: The results of this study suggest that there is an increase in the role of women in the Rudat culture. The Muted Group Theory theory in this study proved to be weak because the communication behavior of women in this study proved to be active

INTRODUCTION

The process of communication is begin from the people's mind that involves some messages or informations. People cannot live without the others, it means that in order to get relation with another, people need to do a communication, these could create social network of communication (Kauppinen, 2013) in the society indirectly. These all happen because people is social creatures (Kauppinen, 2013), same as the others human's life, the maintenance of culture in society can be maintenanced by communication among people in the society (Sekścińska, 2016).

Communication is one of the main human activities, the study of which is reflected in many papers related to different socio-humanitarian disciplines that actualize the social (Tîrziu, 2014), information (Dowerah, 2012), symbolic (Gärdenfors P. , 2004), linguistic (Williams, 1994), and psychological (Lunenburg, 2010), nature of communication. The above theoretical discourse is continuous (Ellemers, 2018), diversified and close to the profound perception of public processes and changes. This also influenced communication processes not through emphasized, but conceptual factors of the institutional development of communication processes (Hajiyev, 2019).

According to (Wood J. , 2004), the people's mind or thinking is symbolized both in spoken or in picture sign. Meanwhile, (Littejhon, 2011) states that the further process of communication is a transmission in form of media and mediator or channel as telephone, letter, speaking orally, etc in order to deliver the message to the receiver Firstly, the receiver is received the message, then he/she tries to guess the message (decode) and finally understanding the content of message (Kraidy, 2017). The answer and reaction from the sender to the receiver is a feedback. If there is a changing from the sender, it means that the communication is work out well (Vandenberghe, 2019). Based on this theory, it can be concluded that the elements of communication process include the source (Antonio & Tuffley, 2014), communicator as the sender, message, channel, communicant as the receiver of message (Lindberg, Grabe, & Hyde, 2007), and effect as the result. In communication, the communicator can be a communicant, and also the communicant can be a communicator (Gärdenfors, 2004).

In social life, the people in Negeri Katon village is still believing and holding their culture from their ancestor. It has effect to their activity in their daily life. *Rudat* is one of culture that owned by the people in Negeri Katon from the past until present day and it still exist. *Rudat* is include in one of art culture or custom tradition in Lampung, this involves the tribe of Lampung Pepadun and the tribe of Lampung Sebatin (Zainal & Karomani, 2020). *Rudat* culture is a culture of the community in the form of art that is applied in the form of dance, humming and wasps. The dance, humming and wasps contain meaning and prayers which are intended especially for the family that carries it out and the village community in general. *Rudat* is carried out when there are people who carry out

customary or circumcision marriages with the aim that the families who carry it out, especially the bride or circumcised child, are given safety and blessings in their lives in the future. In addition, if a family carries out a *Rudat* event that accompanies a marriage ceremony or circumcision, then the degree of the family will also be raised in the eyes of the surrounding community.

In the *Rudat* culture, the cortege ceremony is accompanied by Rebana and some songs of Salawat, also the recitation of *Hadorot* from the holy book of *Hadra*. The recitation of *Hadorot* is doing by the groom and bride along their way from the hall after doing the culture ceremony until the house of groom or bride. Generally, there is an event of handover between the bride's family to the groom's family. On the event of handover, usually the bride's family will bring some household stuffs that will be given to both of groom and bride as the symbol of love from the bride's family to the bridegroom. The bridegroom that had been paraded is hoped could be the family who *Sakinah Mawaddah* and *Warohmah*, also could increase the social life status.

In the process of *Rudat* culture of Khitanan event, the cortege of *Rudat* is uses to escort the child who is being Khitan and it uses for begging some prays from the people in village to the Khitan event, it is hoped that the child who is being Khitan could become religius also could become the pride of parents, family and his society. Furthermore, in the event of *Rudat* cortege, there are some processes such as to accompanion the child to his house, and there will be an acceptance event of *Kelama*'s familiy (brother and the mother of son who had khitan) from the family of child who had Khitan. It happens due to Lampung culture, if a son is being Khitan so the *Kelama*'s family will do a trip to the event, this is an event in Lampung culture that is called as "*Manjau Kelama*'.

The existance of *Rudat* culture in Negeri Katon village is assumed as the interaction of communication which relates to the spread of information about *Rudat* culture in Negeri Katon village. Actually, *Rudat* culture is often and majority do by some people in some villages that is living by the prople of Pepadun, but there is little difference in the *Rudat* event in Negeri Katon, that is one of three *Rudat* processions can do by men only. Eventhough, at the other villages, this can also be done by woman and based on the pre-survey (interview) with the leaders of culture, both of them is valid and allowed to do the *Rudat* culture as long as they are following the rules of culture.

All of the people must had some changings in their life. These changing can be in form of social values, social norms, behaviors, social status, social interaction, etc (Soekanto, 2013). The understanding of woman's communication behavior in Lampung means trying to analysis about the position of woman in social value and culture of life. This understanding depends on the on the change participation or information network in the context of family or group about how a woman can decide a decision in the main family discussion (Wängnerud, 2019) or even in the big family discussion. In science case, to understand a woman usually depends on the study of gender (Gavriliu, 2015), that is how the position of woman in her social life and social culture (Hjarvard, 2008).

The bias gender of communication behavior is applied in some aspects of social life started by the small unit or large group until small group or family as the smallest institution (Czuchaj-Ładód, 2015). Woman's role in the culture of social life is big enough (Alkan, 2016). Furthermore, after the rising of feminisme transformation era which aims to raise the woman's social status so that it could be the same as the man's status (Wina & Habsari, 2017). Technology has important role to develop the production flow (Suparno, 2012), consumption and distribution of information. The urgency of technology in the process of communications happens when the result of technology can help the change of pattern communication (Ilumoka, 2012) that limited by the space and time to become unlimited communcation. So that the rise of new media can give alternatif to the society to do communication (Masril, 2018).

The changing and new modern era make people to become more develops, it also happens in the culture that follows the progress of era which makes this culture itself has difference in the process of execution. Nowadays, *Rudat* culture had difference in the execution process. Based on this case, therefore this research focuses on knowing the role and woman's communication behavior in the process of deployment and implementation in *Rudat* culture of the people at Negeri Katon village.

RESEARCH METHODS

This research used descriptive quantitative method, it is a method that seeks to describe a problem that is the object of research, such as behavior, role, perception, motivation, action, etc (Nawawi H. , 2010). The aim of this research was to explain the exist phenomenon by using numerals to describe the characteristic of individual or group. This research measured the character in the real condition. The focuse of this research was to describe the real characters. This research was also the type of description research, where the research was done to draw one variable to others, one by one in order to collect the actual information as detaill that described the exist phenomenon (Rakhmad, 2007). Descriptive quantitative research is aimed at solving existing problems, descriptive methods are general terms that include a variety of descriptive techniques. The method used in this research were interview, documentation and observation techniques. The object of this research was the setting of the implementation of *Rudat* culture in Lampung, especially at Negeri Katon village, district of Negeri Katon, Pesawaran regency. The respondent of this research were 97 people which taken by using purposive sampling technique.

The researcher chooses the initial information, that is the local community who have personal experience and extensive knowledge about the implementation of *Rudat* culture, then they will point to other individuals who are suitable for further information, and so on until there is no more information. Thus, qualitative research does not matter the number of samples (Burhan, 2007). The data collecting technique of this research was an interview, it aims to find information directly by interviewing the respondents so that the researcher got the information clearly. The researcher used structured flexible interview, and open-minded interview which was not so strict, it was used the questions that focused and leaded on the deep information with the questionnaire guide. The documentation technique is a way to collect the data by seeing the written

legacy, especially in form of files and includes the books about opinion, theorem or laws that has relation to the problem investigation (Nawawi, 2010). There was library technique of this research which has function to support the primary data from the field, this technique was also necessary to support the researcher's analysis in making conclusion, where the research findings was obtained from the result of variable indicators calculation then it explains written by the writer.

RESULTS AND DISCUSSION
Communication and culture are the concept that cannot be separated each other (Chen, 2013). The central of communication and culture is on the variation provess and how people communicate in their community or social group. The culture in society is difference one to another, in Indonesia it consists of some kind of ethnic groups, but aftar all each culture has same characteristic (Elly, 2007);(Suparno 2012). Some differences of tribes in Indonesia could have effect to the culture itself which involves in some cultures in some islands related to the event of custom ceremony. The custom ceremony is one of culture that has relation to the function, so that it has important meaning for the society life (Suwana, 2017).

Rudat is one of culture ritual in Lampung society that still work in present day and must be exist for long time. The effort of preservation of *Rudat* culture is not that easy, it is because of some tribes in Lampung that makes the people know each other and familiar with the other culture from the other people. One of example that is become obstacle in developing the *Rudat* culture is the problem in getting information about *Rudat* itself. The easiness of getting information about *Rudat* culture could give big contribution in the proceess of developing culture itself. Based on the result of research, it showed that there was 87.7% respondent who had no diffiulties in getting the information of *Rudat* culture, they said because there are many custom leaders and society leaders who can give much information about *Rudat* culture. The data had been collected by asking the respondent whether or not they had difficulties in getting information about *Rudat* culture, it can be seen on the **Table 1.**

Table 1 Distribution of respondents based on whether they have experienced difficulties in obtain information about *Rudat*

Categori	Total (people)	%
Yes	12	12,3
No	85	87,7
Total	97	100,0

The existance of *Rudat* culture at Negeri Katon is one of selected culture that had been considered by the people to be exist. The preservation of *Rudat* culture for the people at Negeri Katon village is one of culture that absolute to be used.

Intensity of Information

The intensity of information in this research is measured by the total score of questions about finding information of *Rudat* culture, it described whether or not the respondent understand the *Rudat* culture. The questions was aimed to

give information to the respondents eventhough the question that questioned by the researcher was not answered by them. Detailly, the spread of information from respondent based on the intensity of information can be seen on the **Table 2.**

Table 2 Distribution of respondents based on information intensity

Information intensity	Total (people)		%
	M	F	
Understand	30	21	52,6
Not really understand	16	9	27,8
Do not understand	8	11	19,6
Total	97		100,0

Based on the Table 2, it showed that 51 or 52.6% respondent had intensity or deep information about *Rudat* culture in understand category, this happened because the respondents were knew the the information of *Rudat* culture eventhough they were just knew little information, also there were respondents who had seen the procession of *Rudat* culture although they do not understand the point and purpose detailly. So that in the process of getting information about *Rudat* culture from the source of information, they could understand the point of that information. There were 51 respondents who understood the information of *Rudat* culture, which 21 of them were women. This result showed that woman in Negeri Katon village were understood the information that was given by the source information, it means that the ability to improve the skill in getting information and understanding was good enough. Besides, woman in Negeri Katon village are often involves in the procession of *Rudat* culture. So that when they were receive information about *Rudat* culture from the source of information, they could improve their knowledge about this culture.

There were 19 or 19.6% respondents who cannot understand the point of information that was given by informan. This happened because of some factors, such as the limitation of time to access the information. But, based on the result of interview although the respondent cannot understand about *Rudat* culture, but their motivation and embroidery to preserve *Rudat* culture is still high. It proves by their desires to do the procession of *Rudat* culture in time.

Stages of the Implementation and Role of Women in Rudat Culture

The stages of implementation in *Rudat* culture at Negeri Katon village consists of three main stages, they are: the preparation stage of procession, the stage of implementation, and the end of procession. Each stage of woman's role in *Rudat* culture have differences. The procession stage and the end stage of procession have significant roles for the woman, but the woman's role is still minimalized in the implementation stage. The implementation stage of *Rudat* culture and woman's role which describes specifically can be seen on the Table 3 as follows:

Table 3 Stages of the implementation of Rudat cultural activities

Activity stages	M	F
1. Procession Preparation Phase		
• Practicing salawat	X	
• Practicing dance moves to be performed during the procession		X
• Train tambourine musicians who will accompany the procession		X
• Inviting traditional and community leaders to attend traditional	X	
	X	X
meetings	X	
• Organizing traditional meetings / traditional meetings	X	X
• Prepare the routes to be taken in the procession	X	X
• Prepare & choose people who will be involved in the procession		
• Make announcements / at the same time an invitation to the	X	
community		
• Preparing clothes that will be worn by the actors in the event, including	X	
	X	
all kinds of needs related to the implementation of the event		X
2. Procession Implementation Stage		
• Run a sequence of processions from the beginning to the end		
of the event	X	X
• Saying *salawat*, advice, etc.	X	X
• Parade a bride or child who is circumcised around the village		
by using a traditional stroller (in Lampung called *krajat*)		
• Regulate non-technical matters, such as consumption and		
clothing that will be worn by the actors in the *Rudat* procession		
3. Final Procession Stage		
• Store back the tools used during the event, such as clothes,		
tambourines and so forth		
• Clearing and inventorying items that have been used in the *Rudat*		
Procession		

Based on table 3, it can be seen that woman at Negeri Katon village has significance role in each procession if *Rudat* culture. This condition is shown by the thicky patrilineal genetic relationship of woman at Negeri Katon village. This condition is the same as general patrilineal genetic relationship, the man at

Negeri Katon has important role both in social or even in religius (custom). The family leader in community or group, village, custom leader, the elders, kuncen and the leader of life cycle such as marriage, birth, death, the worship to the elders in ritual of rice cultivation, in this case the men has important role as a leader. But it does not mean the men at Negeri Katon village handled all of the things in life. Women has typical role and function also there are some roles that do not allowed to do by men. In other words, men and women at Negeri Katon village have the same roles and functions. Men cannot dominated the roles and also women are not considered subordinated. There are at least five important elements in the implementation of *Rudat* culture, such as: 1) the activity participants; 2) the activity procession; 3) the participantions appearance; 4) the purpose of activity; 5) time and place of activity. At the first point, women have their own roles. People at Negeri Katon, which dominated by women, this means the amount of women who involved in ceremony are more than men. Meanwhile the men who involve in the activity have some strategic roles and functions especially in case of deviding the roles of ritual and handle all of the things that include in it. As we can see that the custom leader, the custom elders, and custom society are dominated by men. The members of community are involve in each procession are also dominated by men, with their own roles and fuctions. Women have some functions in the procession of culture eventhough their roles are not the main role. The main role is led by men that is the elder in village and the custom leader. But women have many roles in case of maintain the activity from the beginning unil the end.

The domination of woman's role in this activity is such a symbol of the high honour. Based on the composition of the amount of men and women with their roles and fuctions, the women are tend to have dominant roles. Although the men's role is limited, but they have important role to decide something matters. For the people at Negeri Katon, these differences might be different between men and women's role but it does not mean one of them considered as the absolute domination of the activity. Men could handle much things in the activity but they cannot handle specific things such as cooking, preparing the clothes and the attribute of activity. The women at Negeri Katon must know how to split and manage their times during the procession activities of *Rudat* culture. Because their main role as mother must be considered as important role eventhough they have some roles in the activity of culture. In doing the activities of culture, generally women take their free time after handling their role as mother. There are some people at Negeri Katon who are still hard to accept the women in the activity of *Rudat* culture, this is because they assume that men are still can handle many things for the activity, the involving of women is better to be minimilized. Especially for the activtiies that take long time such as parade the bridegroom or the Khitan of child.

Based on the result of interview and observation, this opinion is not really has big significant for the women who want to participate in the procession of *Rudat* culture. It proves by the times that women who are involve in the activity is increase. So that it makes people believe that women can also do many things and give their contribution in the culture activity. The amount of people who do not agree with the involving of women is also descrese time by time (Hendrarso, Susanti, & Emi, 2011). It can be described from the result of research that the

majority of women in doing cuture activity is worth, they can be active in the procession of *Rudat* culture, the result can be seen on **Table 4.**

Table 4 Distribution of respondents based on whether women are eligible / able to play an active role in the *Rudat* procession

Category	Total (people)		%
	M	F	
Yes	47	32	81,4
No	9	9	18,6
Total	97		100,0

Based on Table 4, it identified that 81.4% respondent state that women are worth and can be active in the procession of *Rudat* culture, because based on their opinion the women's roles in the culture activity could maintenance the *Rudat* culture itself and also women are the people who understand how to socialize the iformation about *Rudat* to the young generation, besides women are more detail in seeing the phenomenon of young generation, especially the things that related to the culture preservation. Besides, by the existance of women in the procession of culture could make the procession run well. Because, the men's roles are on the procession of *Rudat* culture only, while women involve in the implementation activity and the preparation of culture. The activity is dominated by women.

The measurement of women's role in each activity of *Rudat* culture is measured by their involving in each procession stages as mentioned on the previous explanation. In each stage of *Rudat* culture, women have high intensity where they would not just watch the culture procession but also as the committee who are responsible for the successful of event in *Rudat* culture. The stage of women's role in preserve *Rudat* culture consists of three categories, they are: low, medium, and high. In high category; there are three stages of woman's role, medium; there are two stages of woman's roles and low; there are only one stage. The woman's role in preserving the *Rudat* culture describes fully on the Table 5.

Table 5 Levels of the role of women in maintaining *Rudat* culture

Category	Total (people)		%
	M	F	
Low	11	6	17,6
Medium	25	12	38,1
High	18	25	44,3
Total	97		100,0

Based on the Table 5, it knows that 44.3% respondent answered that the involving or woman's role in preserve the *Rudat* culture is still on high category, because according to them the woman's role in the proess of sharing information and in the procession of *Rudat* culture consists of three main stages which stated from preparing, implementing and ending. Meanwhile, 17.6% respondent who answered that woman's role in preserve the *Rudat* culture is

still low, because they assumed that the woman's role in implementing until the ending procession of *Rudat* culture is nothing. These thing can be understandable, because as the previous explanation in the process of implementation of culture and the ending of procession, woman's role is minimalized due to some reasons.

Women's Communication Behavior Regarding Rudat Culture

Nowadays, people are changing due to the development of era, where there are the development of science and technology. This has an effect to the people's mind that they want to improve themselves based on their needed. The people are not depend on the culture tradition anymore because their mind has changed and to become progressive. They can change or modification some events based on what they want. In other words, the people's behavior at Negeri Katon in the past had an effect to the people's behavior in present day. But in present day, the differences of people's behavior could also have an effect to their parents. So that, the parents' behavior is affected by the people's behavior in the past and present day. The changing that happens in the procession of *Rudat* culture are the result of people's behavior at Negeri Katon, that is the result of parents' respond to the available stimuluses.

The stimuluses are exist and it is come from the factors of parents appearance. From these stimuluses, there is a changing of parents' behavior in the event of marriage.The changing of procession is dominant to semi modern, the uses of custom procession, such as clothing procession is dominant to modern, the decoration is minimalist, the people who are involved in the music in the procession is also getting difference. These have much effects to the parents so that the respond of parents is needed in the case of taking decision for the implementation of *Rudat* culture. One of factor that affect this condiction is the easiness to get information about *Rudat* cuture for all of groups.

The easiness to access the information has significant influence to someone's communication, this situation is related to the statement which stated by Supriadi (2008) in (Matindas, 2011) that both man and woman have same oportunity to access the same informations in the process of communication. The access of information can be accessed by communication channel such as face to face as individual, group or populace media. The process of communication make an effort to enter an individual as the passive receiver from the outside agriculture information, it usually does not work well because the less knowledge that the man and woman have different interest eventhough they are working on the same field (Riordan, 2001).

The activity of communication from the receiver to get access in information must be paid attention. It related to the statement by (Heath & Bryant, 2000); (Burgon M, 2002) that the communication activity is about finding out the information through some ways such as: (a) in the process of receiving the information of communication the individual is not specific to find an information but he/she will process the information that was obtained. (b) the behavior of looking for information is where the individu is find information and try to understand it. (c) the behavior of sending information is where an

individu send the information to the others. (d) the behavior of practicing is where the individu that had collected the information wants to practice the message received in daily life. In this process, woman usually will do a communication with the others to get the further discussion about the technical implementation. So that the people who are active is possible to more understand rather than the passive people.

Communication behavior at Negeri Katon village is an activity both individual or groups in receiving or delivering message about *Rudat* culture that indicated has relation to the participants, social system, cosmopolitan, new agency, the activeness to find information, and new knowledge. Communication behavior is oriented on the function that generally motivated by self-will to gain specific purpose.

The process to find information is done by respondent as consequence of information requirement (Cummings & O'Neil, 2015). A person who wants to find information because of self-requirement or some unclear reasons. Someone who needs an information will contact the source or network of information both in formal or informal or can be on the central source of information (Wuryanta, 2004). Someone will show his/her result whether or not he/she is successful in getting the information. If it successful, he/she will use the information both fully or just in half to get satisfied. If it does not work out well or unsuccessful, he/she must find another information, so that he/she will refind the process of searching for information again.

Finding information could involve other person in the process of changing information. The important and useful information could be continued to the others, so that it can be used by them. Human is the main role who search for information that has relation with the information source where the channel of communication could give an information and it can happen both in active or passive way (Ni Nyoman, 2016). The process of communication includes face to face, and receiving information pasifly such as watching TV, listening to Radio, without an action that was given through the information. States that to find information means there is consequence to satisfy the purpose.

Nowadays, women at Negeri Katon village are still active to find and access information about *Rudat* culture, in case of searching for this information is one of evidence that women tries to be active in *Rudat* culture. In this process it is possible for women to interact more active with the others, through the system of information manually. The behavior in searching for information is started by asking to the partner who had knew the culture, keep finding such from many sources such as printed media, seeing around, comparing, monitoring, finding information, testing information and the process of searching information has ended. Furthermore, Khulthau's (Matindas, 2011) states that in the process of searching for information is tend to the factor of afection from the finding stage of the user. Nowadays, the development in teachnology and information is truly important for human, including for the agriculture community of organic vegetables (Riordan, 2001). All of people is hoped could *manage* the available information because the supporting technology is growing up and to become more cerative everyday. The ability to find information for accessing the

controlling the information will always happen to an individual, group or even in community. Someone who is finding an information, he/she could persuasived to use the information as a tool to influence the result. An individual could change the behavior and manner in using the information, especially if the information is relevant with his/her requirement.

Based on the result of observation, it is known that woman in the research teritoty is always active in communicating the *Rudat* culture through the media in the last two years. It is proved that women have a good access to get information from media in receiving, searching, and sending the message about *Rudat* culture. The activeness of woman in communicating the message of *Rudat* culture which is do directly is on the category of high level of activeness. The stature of activeness in communicating the message directly caused by awareness from women to participate in preserving *Rudat* culture. Besides, the access of information for the women in the tradition could also give contribution in increasing the creativeness of woman to communicate the *Rudat* culture. In communicating the *Rudat* culture, sometimes women are compared their culture to the other cultures. Women will compare the culture because they want to explain more to others about what and how the procession of *Rudat* culture itself.

Woman communication behavior in this research was analyzed based on the behavior in receiving, searching, sharing, practicing, and adopting. It also relate to the woman's desire in receiving the information about *Rudat* culture from media, it is on the category of frequently and has a good accuracy level. Someone's behavior in sending the message will describe his/her technique and skill to gain the purpose of communication, this can be applied to on someone in sending the message that manage the technique of communication both verbal or nonverbal by using media or directly.

The respondents state that the message that was sent by woman through the media is often actual. It means that woman's activity in sending the message is relate with the *Rudat* culture that is trying to send actual informations so that it could be interested enough for the ones who wants to access that information. Besides, the research findings showed that the message that sends by women by using media is often actual and also on good level of accuracy. In the process of information sharing about *Rudat* culture by using a media, women are always have desire to share the information to their friends and the other people. The process of sharing information is often do by women through social media.

Besides, in the process of sharing information about *Rudat* culture, women are often combain the information of *Rudat* culture from the other places. Based on the deep interview, the purpose of women to do this thing is to emphasize and explain more detail about the procession of *Rudat*, both from the equation aspect and from the differences of procession in *Rudat* culture with the other places. Women have some purpose in sharing the information about *Rudat* culture, they have such a desire to send the message in media, and women in this research are also have desire to always send the message directly, the send of message that do directly is more actual and have good level of accuracy. Based on the interview, it is known that in sending the message directly, women have desire

to always share the information of *Rudat* culture to their friends and to the other people.

The process of sharing information of this research was done directly, respondents state that women often combine the information of *Rudat* culture from the other places. Based on the result of interview, some respondents state that the sharing of information between woman and social media were same, there thing had done due to the statement and clarification as detail about the characteristis of *Rudat* culture procession, both on the same aspect or even on the different aspect of *Rudat* culture with the others. There are two main thing that need to pay attention in order to influence and change someone's behavior (Umajyothi., 2014). Firstly, the society as a motivated communicant in doing what they have wanted; secondly, the easiness in doing the factor of communication.

Meanwhile, Krech *et al.* 1996 (Suraningsih, 2017) state that human action is atarted by knowledge which is defined as the communication and experience that had been learned to become complete component namely cognitive. This component is believed as a tool for human moving to do something (action). Then, sometimes human does not do action eventhough they have knowledge, because there is component that must be through namely attitude. So that in this component, knowledge is not everything because there must be feeling component (affective). Knowledge and felling component are bargaining each other in order to influence attitude (Heriyanto, 2009); (Dekman, Johnston, & Loescher, 2013).

In this research, the woman communication behavior in implementing the communication about *Rudat* culture was accepted, it can be seen from the respondent statements, they state that women has ever implement the culture in their family life. It means that in their life, although women are not involve in deciding the *Rudat* culture procession, but they could give significant influence to their family to implement the message received.

The communication behaviors of women in this study were seen based on receiving behavior, seeking behavior, diffusing behavior, practicing behavior and adopting behavior (Hernández-Truyol, 2017). Regarding the desire of women to receive information about *Rudat* culture through the media, they are at a frequent level and have a fairly good degree of accuracy. Someone's communication behavior in sending a message will display the techniques and skills of someone to achieve their communication goals, in this case can be applied to someone in sending messages that regulate communication techniques both verbally and non-verbally using the media or through direct communication (Zainal & Karomani, 2020).

The activeness of woman communication behavior in *Rudat* culture is related to the theory about *Muted Group Theory* (MGT) which states by Kramarae (West & Turner, 2008). Kramarae states that women (from the other subbordinate group) are not free and not capable as men in case of saying what they want, where and when they want it, because words and norms that used by women had been formulated by men dominantly, it proves that women are weak In communicating the *Rudat* culture, women can actualized themselves in

choosing the words they want to use in social media but it shoult not change the meaning of message content. Although, there are some words and norms that handled by men. This is normal for the people at Negeri Katon because there is an influence of *patrilineal* genetic relationship that adopted by them. This kind of culture is assumed that men are more superior than women, this assumption is still exist at Negeri Katon.

Women communication of *Rudat* culture could be limited, according to MGT this can happen because men are dominated in the culture activity. It proves that in this research, women cannot convert their ideas, experiences and their unique definition to become a content of message of *Rudat* culture that they want to use. In this research, women can play their roles in communicating with their groups also when they are in mixed group. Women in the location of research can answer what is happening if the *muted* communicant does not convert their experience into dominant language in the process of communication.

The new media and education level give contribution to behavior changing of communication for women in *Rudat* culture. Technology of new media (digital media) gives such a way out for the "silence" of women also the "deafness" of men in the process of communication at Negeri Katon. Digital media serves a *platform* where people can access the internet and can express their ideas without limitation. Hybrid media could give opportunity for all of muted group to speak up eventhough the internet is mostly created and dominated by men (Granhemat & Nadzimah, 2017). In some recent years, people at Negeri Katon is adopted a system of cummunication *patrilineal* genetic relationship, it makes men are more dominated that sometimes women are not realy free to speak up in order to deliver their ideas so that there is a *hybrid* media as a solution for women which could change that perspective into the expression system that can be accepted by men.

Besides, women are also educated, knowledgable and have good ability to use the media of cummunication in their daily life (PHAN, 2019). The level of knowledge is one of factor that cannot be separated from human's life (Fakih, 2012). Education is a main key to change attitude, behavior, mindset and tradition component that is available on society group. Education is important because there is no successful and no improving of intellegance without education, it is a key in the process of improving self-potential. This concept is related to the women condition at Negeri Katon village where they have background of education graduated from SLTA. This situation is giving influence to women communication behavior at Negeri Katon in their own life.

The influence of communication technology can give big contribution to the changing of woman communication behavior at Negeri Katon. The changing can be seen from the activity of communication, in the past women at Negeri Katon were communicated directly, since there is a media of communication (such as; smartphone and computer), so that there is a changing of women communication behavior in daily life including in communicating the *Rudat* culture. The new communication media is slowly gives effect to women mindset and their knowledge in expressing ideas, opinion, and attitude about everything. In relation to this explanation, Torregroza (Watie, 2013) explains that it is true

that women use *online* media more often, but there is women who hide their identity because they do not want to hear. Added that women are more active in writing and delivering their ideas to the new media.

In the process of research, the researcher had seen that there were such a reciprocal did by women to change their condition as muted group. It means that the use of new communication media makes the women at Negeri Katon tries to improve their participation in some aspects of life. One of their way in breaking their muted is to get involve and increase their participation in the procession of *Rudat* culture. Woman does their reciprocal strategy by giving an access to the other women to participate in *Rudat* culture. Based on the result of interview with the leader of society at Negeri Katon, Mr. Sy who designated as *Suttan Mangku Alam* dan Mr. B who designated as *Suttan Puceng Suttan*, they state that:

"Nowadays, women are always invited to the discussion in case of deciding some things related to the *Rudat* culture, although women are still cannot involve to sit in the tradition of *Perwatin* forum. Besides, in doing the communication by using media, women are exist and lot of them are giving messages about *Rudat* by their own ways without changing the real content of message".

This condition is proved that MGT implementation was weak because in this research women were successful to express the content of message about *Rudat* culture by their own words or the language chosen without changing the content of message in general. Besides, women at Negeri Katon had the level of good understanding in receiving the information of *Rudat*. Also in this research, women were created their own ways to express their feeling and ideas related to *Rudat* culture, it is out of the system that created by men. In this research, women can do their role as "the actor of life" which is become the part of social interaction in society to get knowledge, experience and point of view related to their communication behavior in the environment of *Rudat* culture.

CONCLUSION
Based on the results of the study, it can be concluded as follows:
1. The role of women in maintaining the Rudat culture has been high, because according to them the role of women both in the process of disseminating information and in the procession of implementing *Rudat* culture has always been large, namely being involved in three stages of implementing *Rudat* culture, starting from the preparation, implementation and final stages.

2. The activeness of women's communication behavior regarding the *Rudat* culture shows that Kramarae's Muted Group Theory (MGT) states that women (and members of other subordinate groups) are not free or are not as capable as men to say what they want, when and where they want, because the words and norms they use have been formulated by a dominant male group, in this study proved to be weak. In communicating the *Rudat* culture, women can overcome barriers to women's communication which, according to MGT, are caused by the dominance of male modes of expression in society. It is proven in this research that women can convert their unique ideas, experiences and meanings

into the content of the *Rudat* cultural messages they use. The women in this study were able to play their communication dynamics when they were in a group of women and when they were in a mixed group. Women in the research locations are also able to answer what happens if muted parties do not convert their experiences into the dominant language in the communication process carried out.

The current new media technology and the level of education that women have in the research area also contribute to changes in women's communication behavior in *Rudat* culture.

3.   Further research is needed regarding changes in the role and communication behavior of women in various other forms of Lampung culture.

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