

SOCIAL CONSTRUCTION AND THE MEANING OF THE USE OF ELECTRIC CIGARETTES IN FEMALE ELECTRIC CIGARETTE USERS

Candra Bagus Sultan Mixdam, Drs. Y. Slamet, M.Sc., Ph.D and Dr. Supriyadi, SN., SU

Masters Program in Sociology, Faculty of Social and Political Sciences, Sebelas Maret University, Surakarta

Manuscript Type: Original

Research Paper

Category: Social Sciences

Received: 7th February, 2020

Reviewed: 25th February, 2020

Accepted: 28th February, 2020

KEYWORDS: Social Construction, Social Meaning, Female Electric Cigarette Users.

ABSTRACT: Electric cigarette is one type of cigarette which is a new phenomenon among the people of Indonesia. As a new device and technology, e-cigarettes attract and create curiosity in the community, vape is no longer only used or consumed by men, but women have also begun to use it. This study aims to describe the social construction and meaning of the use of e-cigarettes in female e-cigarette users. The method used in this study is a qualitative method with descriptive qualitative type. Data collection is done by using in-depth interviews (in depth interviews), namely by conducting question and answer directly and face to face with informants. The results of the study stated that the description of the social construction of the use of e-cigarettes in female e-cigarette users was seen in three processes, including, externalization: The existence of adjustment by women to the knowledge related to e-cigarettes in their socio-cultural environment women begin to explore electronic cigarettes by implementing their knowledge of electronic cigarettes obtained in their socio-cultural environment; participate in activities containing electronic cigarettes. Objectivation: The emergence of interaction between self (women smokers) and the socio-cultural world of information related to electronic cigarettes; Begin to justify his behavior to use e-cigarettes, both based on his personal experience and the experience of others in his environment, internalization: The emergence of a desire to use electric cigarettes as a result of the process of adaptation and interaction with the reality of vaping habits (activities to suck vape) contained in the environment; The pleasure arises when using electric cigarettes; The emergence of a sense of dependency using electric cigarettes, and the conversion of conventional cigarette users to electric cigarettes. And the meaning of the use of e-cigarettes on female e-cigarette users, namely: Armed with information related to e-cigarettes, conversations arise with yourself by using meaningful symbols, where the conversation becomes the forerunner of thought which leads to the decision making on information referred to whether or not to use e-cigarettes; There are adjustments in terms of using e-cigarettes with the conditions in which they are, while adjusting the meaning and effect of the actions they take in their environment; Women get information related to the development of e-cigarettes by using meaningful symbols in the social environment sourced from the wider community.

Ugwunwoti, Emeka Promise Ph.D

A. INTRODUCTION

The current era of globalization, industrial progress is very significant. The growth of the business world is progressing and developing rapidly in all fields of business. The development of business world growth is greatly influenced by population factors that enable every business actor to compete to reach consumers. The development that is felt now is the progress in the cigarette industry. Cigarettes become a habit and even the lifestyle of most Indonesian and even international communities. Those who are addicted to cigarettes usually spend 1-2 packs of boxes containing an average of 10-20 sticks. Can be calculated if the price of 1 pack of cigarette boxes with Rp. 18,000 (depending on the type of cigarette) they can spend Rp. 36,000-40,000 per day. Smoking is not a taboo in the community, although sometimes there are children sitting in school can do it. As we know that in cigarettes contained toxic substances that interfere with body health. So many problems arising from conventional cigarettes, making businesses create the latest breakthrough in the world of cigarettes.

The phenomenon that has become a trend as well as discussion in the community is the presence of vape or with the term E-cigarette (e-cigarette). The vape was first developed in 2003 by SBT Co. Ltd, a Beijing-based company, PRC. A vape is a battery-operated device that simulates the sensation of smoking. Personal vape has many flavors (e-liquid) such as tobacco, fruit, mint, cappuccino, and so on. The way this tool works is a battery and heating element (also called an atomizer, clearomizer, cartomizer, or cartidge). When a special liquid mixture (e-liquid) makes contact with the heating element, it will heat the liquid and cause it to evaporate.

Vape activities like an individual who is smoking cigarettes, identical uses are mostly done by men. Vape has mushroomed in almost all groups, both young and old. The vapors that are produced from sucking vape vary in aroma which is one of the interests of an individual to use it.

Vape is no longer only used or consumed by men, but women have started to use it too. Women are described as being gentle, not physically strong as men, and only acting in the domestic space. In this connection, women also experience more or less the same thing; they are imaged with being polite and gentle. This causes the role of women to be limited; bound by social systems. However, it is not uncommon for women to contradict this image, for example women who smoke. Cigarettes that are sticky to the nature of masculinity

cause women who "touch" cigarettes will be marginalized. The community's assumptions about female smokers are: close to being naughty, ignorant, rude, unworthy of being a wife, and taboo or unusual. Even so, the woman could not separate the cigarette from her life; they assume that smoking can be a symbol of resistance. Smoking is not a new thing in Indonesian society, but it is more dominated by men.

The notion that women are people who are full of virtue, but there are some women who contradict these assumptions, are interesting to study. Therefore, this study wants to find out how women construct socially and interpret the use of e-cigarettes which has become their smoking habit.

B. LITERATURE REVIEW 1. Social Construction

Quoting from the book Peter L Berger (1990), a brief introduction to Berger and Luckman bases heavily on two ideas, two ideas of the sociology of knowledge, namely "reality" and "knowledge". "Reality" they interpret as "a quality pertaining to a phenomenon that we recognize has a being independent of our volition" (qualities inherent in phenomena that we deem are outside our will). That is, "reality" is a social fact that is external, general, and has the power to force the consciousness of each individual. Regardless of whether the individual likes it or not, willing or not, "reality" still exists. While "knowledge" is defined as "the certainty that phenomena are real and that they have specific characteristics" (the belief that real phenomena and they have certain characteristics). This theory states that reality is built socially. Reality and knowledge are ways of understanding, where reality does not depend on human will and knowledge is the certainty that phenomena are real and have specific characteristics. Berger revealed that society has a subjective dimension and an objective dimension:

Society as a subjective reality: As a subjective reality individuals are in society as an inseparable part of society, which means that individuals are forming society, society is forming individuals. This reality is a reality within human beings that is constructed based on experience.

Society as an objective reality: As an objective reality individuals are outside themselves and face to face with them. This reality is what it is, meaning that reality does not exist in man himself. These facts existed before humans were born who then experienced institutionalization and legitimacy to be maintained and spread in the form of traditions that were enriched and modified.



While social construction is a process of meaning carried out by each individual on the environment and aspects outside of themselves which consist of externalization, objectivation and internalization processes. Externalization is adjustment to the socio-cultural world as a human product. Objectivation is the interaction with the intersubjective world that is institutionalized or experiences institutionalization and internalization is the individual identifies with social institutions or social organizations where the individual is a member.

Externalization is the initial process in social construction. In this moment, the means used are language and action. Humans use language to adapt to the socio-cultural world and then their actions are also adapted to the socio-cultural world. At this moment, sometimes there are people who are able to adapt and some are not able, the ability to adapt to acceptance and rejection depends on whether or not the individual is able to adjust to the socio-cultural world.

Objectivation, which is social interaction that occurs in a subjective world that is institutionalized or experiences an institutional process. Social reality seems to be outside of humans. The objective has two realities, namely the subjective self-reality and the other reality which is outside the objective self. These two realities form an subjective subjectivity network through institutional institutionalization. In the institutionalization there are values that will guide the actions taken by the individual after the action is carried out continuously, there will be a habitus or habit. The spread of actions that have become a habit can take place face to face or without having to do face to face. Internalization is the process of individuals identifying in their socio-cultural world. Internalization is a moment of withdrawal of social reality into self or social reality into subjective reality. Social reality is in humans and in that way the human self will be identified in the socio-cultural world. By nature, humans have a tendency to group. That is, humans will always be in a group, which is based on a sense of identity. Bulkhead interaction is not found if humans are in the same identity. Internalization can also be called a process in which individuals identify themselves with social institutions or social organizations where individuals are members.

The externalization and objectivation stage is the formation of society which is called primary socialization, which is the moment when someone tries to get and build their place in society. In both of these stages (externalization and objectivation) one views society as an objective reality (man

in society). Whereas in the internalization stage, a person needs a social order (social order), and so that institutions can be maintained and continued, then there must be justification for these institutions, but the justification is also made by humans themselves through a process of legitimacy called secondary objectivation. Social institutions are objective, independent and irresistible subject matter owned by the individual subjectively. These three dialectical moments contain social phenomena that synthesize each other and give rise to a social construction or social reality, which is seen from its origin is the result of subjective creation and interaction.

2. Symbolic interactionism

Blumer (in Veeger, 1993) said that there are five basic concepts in symbolic interaction, namely, First, the concept of self (self), looking at humans not merely organisms that move under the influence of stimulus, both from outside and inside, but "organisms who is aware of himself "(an organism having a self). He is able to see themselves as objects of his mind and associate or interact with oneself.

Second, the concept of action (action), because human action is formed in and through a process of interaction with oneself, then the action is completely different from the motion of creatures other than humans. Humans face various problems in their lives by assuming that they are not controlled by the situation, but rather feel themselves on it. Humans then devise their actions. Human actions are not merely a biological reaction, but the result of their construction.

Third, the concept of objects (objects), looking at humans living in the middle of the object. The object can be physical like a chair, or imaginary, material or abstract like the concept of freedom, or somewhat blurred like the teachings of philosophy. The essence of the object is not determined by its intrinsic characteristics, but by people's interests and the meaning imposed on those objects.

Fourth, the concept of social interaction (social interaction), interaction means that each participant moves himself mentally into the position of others. By doing so, humans try to understand the purpose of the action carried out by others, so that interaction and communication is possible. The interaction does not only take place through gestures, but mainly through symbols that need to be understood and



understood. In symbolic interactions, people interpret and interpret the movements of others and act according to that meaning.

Fifth, the concept of joint action (joint action), meaning that collective action born from the actions of each participant is then matched and adjusted to each other. The essence of this concept is the harmony and fusion of many meanings, goals, thoughts and attitudes. Therefore, social interaction requires a lot of time to achieve harmony and fusion. Closely related to the activities of human life with symbols because indeed one of human life is in a symbolic environment.

Symbolic interactionism is a flow of American sociology that was born from a psychological tradition (Poloma, 2000). The idea that social reality arises through a process of interaction is very important in symbolic interactionism.

The specialty of the symbolic interactionist approach is that humans are seen to interpret or limit each other's actions and not just react to each other according to stimulus-response mode. Someone does not immediately respond to the actions of others, but based on the understanding given to the action. Blumer states, "thus human interaction is bridged by the use of symbols, by interpretation, by the certainty of meaning, from the actions of others" (Poloma, 2000).

Symbolic interactionism George H. Mead. In his book entitled *Mind, Self, Society*, in this book Mead paid more attention to how thought emerged after the community. Which means the whole social precedes individual thought logically or temporarily. For Mead, it is impossible without social groups.

Mead is a very important thinker in the history of symbolic interactionism. Symbolic interactions are based on ideas about themselves and their relationship with society. Symbolic interactionism uses the terms meaning and interpretation at complex human stages. Which involves symbols and consciousness, but they can also avoid the term on a non-cuffed level. But in Mead's thinking the position of meaning lies in the overall social process in which it does not put thought in a separate area. In the sociological process, humans can communicate and also form the object of thought.

Mead also stressed the importance of the flexibility of the mind. This allows interaction even if in a certain condition people do not understand the meaning of the symbol given. They will guess or find out about the symbol that has been given so that it will allow for an interaction. This proves that the nature of the mind itself is flexible from the mind. Mead briefly assumed that Thinking is a process of individuals interacting with themselves by choosing and using meaningful symbols. Through the process of interaction with oneself, the individual chooses which stimulus he is addressing to which he will respond. Thus, the individual does not directly respond to the stimulus, but first chooses and then decides the stimulus that he will respond to.

Mind (mind), In order to maintain the sustainability of a social life, the actors must live the same symbols. that means that they must understand the same language. the processes of thinking, acting and interacting are possible because important symbols in a social group have the same meaning and generate the same reaction in people who use these symbols and in people who react to these symbols.

Self (self), in this case Mead saw from how the human ability to develop the mind itself. In this sense self is not an object but a process that has the ability to provide answers or responses to yourself as other people also provide answers or responses. The ability to provide answers as the rules, norms, laws provide answers to him. To take part in own conversations with others. With the ability to realize what is being said and the ability to determine what to do at a later stage.

Society (society), is different from the views of Durkhem or Marx who see society broadly or in a macro structure. He only sees society before individuals and mental processes or thought processes emerge from society. Mead's analysis of society combines the study of micro and macro phenomena from the community. Mead said there are three elements in society namely biological individuals, micro-communities, and macro-societies.

Herbert Blumer expressed about three main principles of symbolic interaction, namely about the meaning (meaning), language (language), and thought (thought). According to Craib (Sarmini, 2002), the assumptions in Blumer's symbolic interaction theory are as follows.



- a. Humans act on the basis of the symbolic internal assumptions that something has (words, things, or signs) and are meaningful to them.
- b. The meanings are the result of social interaction in human society.
- c. The meanings that arise from the symbols are modified and handled through the process of interpretation used by each individual in his involvement with the objects and signs used.

Actions carried out by humans are not caused by "external forces", nor are they caused by "inner forces", but are based on meaning on the basis of what they face in the process Blumer calls selfindication. This self-indication process is a process of communication in an individual that starts from knowing something, evaluating it, giving it meaning, and deciding to act on that meaning. Thus, the process of self-indication occurs in a social context in which individuals or groups anticipate the actions of others and adjust their actions according to the meaning of those actions.

Blumer said that interactions that occur in humans are bridged by the use of symbols, by interpretation, and by the certainty of the meaning of the actions of others, not just reacting to each other as a stimulus-response model (Kamanto, 2000: 185).

The meaning of these symbols is the result of social interaction within the community. Individuals and society are actors that occur in symbolic interactions that cannot be separated. Individual actions are not determined by the individual itself, nor are they determined by society, but by the influence of both. In other words, one's actions are the result of "internal and external stimulation" (Sarmini, 2002: 53).

3. Electric Cigarettes

Vape or better known as Vapor is an electric cigarette which is an alternative to tobacco products as a substitute for cigarettes. Electric cigarette is a battery powered device that provides a dose of inhaled nicotine having the same effect as conventional smoking. This cigarette gives physical taste and sensation which is almost the same as inhaled tobacco smoke. But, the company does not involve tobacco, smoke or burning.

Basically a vapor is the result of evaporation from a liquid which is dripped into cotton that has been heated by electricity. These cigarettes are usually elongated tube shape. If the question of good or bad vapor effect to date has not been known with certainty. Until now, it is still a pros and cons among the people.

The types of e-cigarettes circulating in Indonesia especially in Yogyakarta in general there are 3 types of large classifications, these types include:

1. Pen type

This type of pen vaporizer is shaped like a pen, as the name suggests. Vaporizer pen is the smallest form of vaporizer that can be carried anywhere. Vaporizer pen can produce steam with vapor intensity that is not much different from the smoke produced by tobacco cigarettes, this type of vape pen is usually used by electric cigarette users who still want to enjoy the sensation of tobacco cigarettes.

2. Portable type

This type of portable vape or also known as a handheld vaporizer is bigger than the vaporizer pen. However, this vaporizer can also be taken anywhere, just like a vaporizer pen. Even though it is bigger than a vaporizer pen, a portable vaporizer can still be put in your pocket. The portable type vapor here has several components that can be used, the components include, automaizer, mod (device), battery (if the e-cigarette uses an external battery), cotton, wire, and liquid. Some of the components must be completed so that vapers can enjoy portable e-cigarettes.

3. Desktop type

This desktop type vapor is the vapor that is most rarely used by most vapers, usually this desktop vapor type is a display on the vapeshop, usually only serves as a puller for vapers that there is a vapor type in the form of a desktop, this type of desktop has the most power where if it is used it will produce a lot of steam, this desktop type of vapor is not practical to use because the electronic devices must always be connected to the desktop when it is going to be used, so it is not flexible to be carried by the vapers.

No less important than the discussion about e-cigarettes is the liquid that is dripped on an e-cigarette device where the liquid will make money, the content contained in the e-cigarette

liquid contains propylene glycol or glycerin, nicotine, and flavor enhancers.

- a. Propylene glycol or glycerin functions to produce water vapor. Research shows that inhaling propylene glycol can cause respiratory tract irritation in some individuals.
- b. Nicotine is found in different concentrations, between 0-100 mg / ml in one e-cigarette.
- c. Flavor enhancers, such as chocolate, vanilla, fruits, and others, so that electric smokers can enjoy a certain taste sensation in each suction.
- d. Another component is tobacco-specific nitrosamine (TSNA). TSNA is a carcinogen compound found in tobacco and tobacco cigarettes. Small amounts of nitrosamine are found in e-cigarettes. The higher the nicotine level, the higher the TSNA level. In addition to TSNA, metal compounds such as chromium, nickel and lead are also found.

A vape is a battery-operated device which simulates the sensation of smoking. Personal vape has many flavors (e-liquid) such as tobacco, fruit, mint, cappuccino, and so on. The way this tool works is a battery and heating element (also called an atomizer, clearomizer, cartomizer, or cartridge). When a special liquid mixture (e-liquid) makes contact with elements that cause heating, in this case it will heat the liquid and cause the evaporation process.

C. METHOD

The method used in this study is a qualitative method with descriptive qualitative type. Data collection is done by using in-depth interviews (in depth interviews), namely by conducting question and answer directly and face to face with informants. The location of this research is in Yogyakarta. Data collection was carried out by interviewing vapers community members in Yogyakarta. The technique of determining the information is to use purposive sampling, where the selection is done deliberately based on criteria that have been determined based on the research objectives (Denzin and Lincoln 1997). In this study the authors conducted interviews with 10 informants who had knowledge about e-cigarettes and were active in the vapers community. Interviews were conducted using guidelines that had been prepared previously. The data that has been collected is then analyzed, which begins with making the interview transcript.

This needs to be done so that the writer can sort and select data deemed necessary for writing the report.

D. RESULTS AND DISCUSSION

The latest trend that has now become a habit of smoking e-cigarettes by women is something that is still considered taboo by the public. That is because women are considered as rules-abiding and gentle creatures. This section will explain the results of research on social construction and the meaning of women on their smoking habits and the effects of electronic cigarette smoking on women in the city of Yogyakarta. The theory used in this study is the theory of social construction proposed by Peter L. Berger and Thomas Luckmann. According to Berger, there is a dialectical process between individuals and society, that is, the relationship forms and determines one another. Individuals will experience an externalization process that is the process or moment when the individual adapts himself in the socio-cultural world. The externalization process occurs in the social environment where individuals are, for example: family, campus, and office. Furthermore, the individual experiences the process of objectivation, namely the interaction between the individual and the institutionalized intersubjective world, and experiences the process of institutionalization. The next process is the internalization process; individuals accept existing reality without filtering it out. The presence of everyday social reality is repressive, but is considered to be natural; generally taken for granted by individuals. However, when problems arise, individuals tend to try to solve them by framing them in the existing reality. In short, this process is a moment of self-identification in the socio-cultural world. (Samuel, 2012, 17-18).

Externalization

Women experience an externalization stage when they adjust to the knowledge of smoking habits that are widely circulated in their socio-cultural world. The informants experienced an externalization stage from the social environment around them, such as: parents, family, and friends. Externalization is influenced by its stock of knowledge. Social reserve of knowledge is the accumulation of common sense knowledge (common sense knowledge). Further understanding of common sense knowledge is the knowledge that individuals have with other individuals in normal routine activities and is self-evident in everyday life. According to Berger, humans are the creators of objective reality, which then influences



humans through a process of internalization - which reflects subjective reality.

Women assume that smoking is not only done by men, but can also be done by women. On the other hand, women who smoke consider the community to be negative. This assumption arises because it is influenced by his knowledge of culture and religion regarding smoking habits.

Objectivation

The objectivation stage is the stage of interaction between the self and the socio-cultural world. Women have accepted the reality of the habit of smoking in the objectivation stage. In addition, they began to justify their behavior, both based on personal experience and the experience of others. The social world derives an objective nature from human activities. Compliance and individual repetition of "rules" in an objective social world causes individuals - both conscious and forced - to have "habits". In addition, individual resistance to the objective "rules" of the social world is relatively weak so that individuals are forced to get used to the "rules" in their lives. Therefore, "rules" cause individuals to have the same understanding of the objective social world.

Internalisation

The stage when the veiled woman has undergone a process of self-identification in the socio-cultural world. In other words, women have gone through a process of adaptation and interaction with the reality of smoking habits; start consuming cigarettes both intentionally and forced. The internalization stage changes the mindset for women smokers about the meaning contained in women with the behavior that should be done by women. Subjectivity is available objectively for individuals who give meaning. Generally, internalization is an individual's understanding of the world / social reality as something that has meaning. The informant stated that discomfort arose when he first decided to become a smoker.

In addition, the theory used in this study is the theory of symbolic interactionism proposed by George H. Mead. Basically, this symbolic interaction theory is rooted and focuses on human nature as a relational being. Each individual must be involved in relationships with each other. So, it is not surprising then that symbolic interaction theory is more widely used when compared with other social

theories. One reason is that the human self-arises in and through interactions with those outside itself. The interaction itself requires certain symbols. The symbol is usually agreed upon together on a small scale or large scale. Symbols such as language, writing and other symbols used are dynamic and unique. The uniqueness and dynamics of symbols in the process of social interaction requires humans to be more critical, sensitive, active, and creative in interpreting the symbols that appear in social interaction.

The correct interpretation of the symbol also determines the direction of human development and the environment. Important factors openness of an individual in expressing himself is something that cannot be ignored in symbolic interactions. Other things that also need to be considered are the use of symbols that are good and right, so as not to cause confusion in interpretation. Every subject must treat other individuals as subjects, not objects. All a priori forms must be avoided in interpreting the symbols so that the subjective elements can be minimized as far as possible. In the end, interactions through symbols that are good, right, and understood in their entirety, will give birth to the birth of various goodness in human life.

The symbolic interaction perspective seeks to understand human behavior from the subject's perspective. This perspective suggests that human behavior must be seen as a process that allows humans to shape and regulate their behavior by considering the expectations of others who are their interaction partners. Humans act only on the basis of their definition or interpretation of the objects around them. Likewise society, in the view of adherents of symbolic interaction, is a process of symbolic interaction. And this view enables them to avoid the problems of structuralism and idealism and to drive a middle ground between the two views.

Social life is basically human interaction using symbols. Symbolic Interaction followers hold, human behavior is basically a product of their interpretation of the world around them. That is, they do not recognize that the behavior is learned or determined, but chosen as something appropriate to do based on the way individuals define the situation.

In the case of social interactions in the use of e-cigarettes carried out by women, the symbols communicated to users of e-cigarettes are manifested or practiced not only in the form



of symbols, but are manifested in communication such as language and communication with e-cigarette users, especially in women. In addition, indirect interactions are found in secondary media such as vape store activities, vape store atmosphere, certain events, etc. Based on this, by communicating itself as a forum for interested communities and vape users, community groups can interpret about communication in a community group between fellow enthusiasts and vape users.

E. CONCLUSION

Female smokers are becoming more common nowadays; in this writing, it can be concluded two things, namely:

1. Social Construction

a. Externalize:

The adjustment by women to knowledge related to e-cigarettes in their socio-cultural environment; women begin to explore electronic cigarettes by implementing their knowledge of electronic cigarettes obtained in their socio-cultural environment; participate in activities containing electronic cigarettes.

b. Objectivation

The emergence of interaction between self (women smokers) and the socio-cultural world of information related to electronic cigarettes; Begin to justify his behavior to use e-cigarettes, both based on personal experience and the experience of others in the environment;

c. Internalisation

The emergence of a desire to use e-cigarettes as a result of the process of adaptation and interaction with the reality of vaping habits (activities to suck vape) found in the environment; The pleasure arises when using electric cigarettes; The emergence of a sense of dependency using electric cigarettes, and the conversion of conventional cigarette users to electric cigarettes.

2. Meaning

- a. Armed with information related to e-cigarettes, conversations arise with yourself by using meaningful symbols, where the conversation becomes the forerunner of thought that leads to making a decision on the information referred to whether or not to use e-cigarettes.

- b. There are adjustments in terms of using e-cigarettes with the conditions where they are, as well as adjusting the meaning and effect of the actions they take in their environment.
- c. Connoisseurs and users of e-cigarettes get information related to the development of ecigarettes by using meaningful symbols in the social environment sourced from the wider community.

F. REFERENCES

- Alwasilah. A. Chaedar. 2011. Pokoknya Kualitatif: Dasar-Dasar Merancang dan Melakukan Penelitian Kualitatif. Jakarta: Dunia Pustaka Jaya
- Arifin, N. 2017. Konstruksi Makna Bagi Wanita Pengguna Vape Di Kota Pekanbaru. JOM Fisip, Vol.5 No.1.
- Berger, Peter L. (1990) Tafsir Sosial atas Kenyataan: Sebuah Risalah Tentang Sosiologi Pengetahuan. Jakarta: LP3ES.
- Bungin, Burhan. 2005. Analisis Data Kualitatif. Jakarta: Prenada Media
- Effendy, Onong Uchjana. 2005. Ilmu Komunikasi Teori & Praktek. Bandung
- Indra, M. F. and N. Yesi'Hasneli. 2015. "Gambaran Psikologis Perokok Tembakau yang Beralih Menggunakan Rokok Elektrik (Vaporizer)." Jurnal Online Mahasiswa (JOM) Bidang Ilmu Keperawatan 2 (2): 1285-1291.
- Istiqomah, D. R., et al. 2016. "Gaya Hidup Komunitas Rokok Elektrik Semarang Vaper Corner." Jurnal Kesehatan Masyarakat (e-Journal) 4 (2): 203-212.
- Prof. Dr. Lexy J. Moleong, M.A. (2010) Metodologi Penelitian Kualitatif. Bandung: PT Remaja Rosdakarya.
- Robertson, Roland. (1993) Agama: Dalam Analisa dan Interpretasi Sosiologis. Jakarta: PT Raja Grafindo Persada.
- Samuel, Hanneman. (2012) Peter L. Berger: Sebuah Pengantar Ringkas. Depok: Penerbit Kepik.
- Tanuwihardja, R. K. and A. D. Susanto. 2012. "Rokok Elektronik (Electronic Cigarette)." Jurnal Respirasi Indonesia 32 (1): 53-61.
<http://id.wikipedia.org/wiki/Rokok>
http://id.wikipedia.org/wiki/Perokok_pasif
<http://www.republika.co.id/berita/nasional/umum/14/03/11/n2a56r-jumlah-perokok-di-indonesiamelonjak-tajam>

Advance Journal of Education and Social Sciences

Adv. J. Edu. Soc. Sci

Volume: 5; Issue: 02

ISSN: 2237 – 1470

Impact Factor: 4.732

Institute of Advance Scholars (IAS) Publication)

www.iaspub.org.uk/AJESS/



[http://id.wiki
pedia.
org/wi
ki/Mak
ruh
indone
siabeb
asroko
k.org/](http://id.wiki
pedia.
org/wi
ki/Mak
ruh
indone
siabeb
asroko
k.org/)