

## **MASCULINITY OF VAPE USE AMONG HIJAB WOMEN AMONGST STUDENTS IN JAKARTA**

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### **ABSTRACT**

Recently a new trend has emerged, namely the use of vape. Vape devices are divided into two, namely mud, which means machine, and rda, which means a device that burns liquid or chemical liquid that is stored and burned in the device. Vaping has a close relationship with a person's masculinity, masculinity is a construction of social expectations based on the exchange of meanings, especially from gender depictions in mass media. The use of e-cigarettes or vapes was initially more often associated with men, however, over time, the use of e-cigarettes or vapes by women has increased and is considered something open. The aim of this research is to find out how masculinity affects vape use among women who wear the hijab. The results of the research show that social factors, uniqueness and different tastes are the reasons for choosing vape and there is no change from the feminine side to the masculine side.

**Keywords:** Masculinity, Hijab Women, Vape, Popular Culture

### **1. INTRODUCTION**

The era of globalization is an era of developing behavior and habits that have become global trends, people are competing to keep up with developments so as not to be left behind by time, technology and increasingly advanced human thinking. The strength of globalization is reflected in people's behavior, especially in individuals who are ready to absorb and follow developments in globalization. Recently a new trend has emerged, namely the use of vape. Devices are divided into two, namely mud, which means machine, and rda, which means a device that burns liquid or chemical liquid which is stored and burned in the device, which can be inhaled like conventional smoking and then the steam is released (Purba & Permatasari, 2021).

The first electronic cigarette or vape appeared in 2010. Electronic cigarettes are used to reduce addiction to tobacco cigarettes. The increasing use of e-cigarettes means a person's lifestyle is changing. Using a personal vaporizer is an alternative way to quit smoking. Electronic cigarettes or vapes have become a topic of conversation in recent years, because the use of vapes is considered a safer alternative to tobacco cigarettes. In Indonesia in 2018, the proportion of e-cigarettes smoked by people aged less than 10 years was 2.8%, the largest number of e-cigarette users were in the 10 to 14 year age group at 10.6%, the 15 to 19 year age group at 10.5%, and age group 20 to 24 years old is 7% (Diana et al., 2020).

Indonesian e-cigarette users are also recorded to be dominated by men with a total of 64 percent of the total vape users. Meanwhile, of the total Indonesian vape users, female vape users are recorded at 36 percent. The prevalence of e-cigarette use increased significantly from 0.3 percent in 2011, to 3.0 percent in 2021. This figure is equivalent to 6.2 million adults consisting of 5.8 percent male consumers and 0.3 percent female consumers (GATS, 2022).

Knowledge about the existence of electronic cigarettes in Indonesia is 10.9% with men hearing more about electronics, namely 16.8% compared to women, namely 5.1%, compared with age, electronic knowledge of the existence of electronics at the age of 15-24 is more large, 14.4% compared to ages 25-44, namely 12.4% (Damayanti, 2017).

Some say vaping can cure smoking addiction, and the risks are smaller, for real teenagers who are still up to date. Electric cigarettes or vapes are a more modern innovation and a simple way of working where a liquid enters an atomizer then is heated using battery power, then the liquid becomes vapor. The vapor exhaled after smoking an e-cigarette contains substances that can cause cancer. However, the spread of the dangers of e-cigarettes has not been evenly distributed throughout the country, this is due to the lack of research results regarding the dangers of using e-cigarettes (Akbar, 2021).

Vaping has a close relationship with a person's masculinity, masculinity is a construction of social expectations based on the exchange of meanings, especially from gender depictions in mass media (Kartika & Wirawanda, 2019). One way to achieve equality is by making efforts to bring out the existence of women as creatures of the same rank as men. Masculinity refers to the characteristics usually associated with being a man which include a wide range of traits, physical strength, aggressiveness, courage and emotional toughness. Masculinity shows that it is considered superior to femininity. Therefore, the assumption that masculinity is more dominant than femininity still persists today (Prasetyo, 2022).

Masculinity is often interpreted by society as more directed at men, but the masculinity of vaping as it develops today also influences women's own point of view. In reality, women are good and gentle figures, women are part of the debate regarding their ethics among society which ultimately gives rise to various assumptions. Vaping or e-cigarettes is not something that is commonly done by women, because it is considered a characteristic that differentiates them from other women. Self-image includes the assessment of appearance, individual thinking patterns and emotional conditions, individual behavior and the individual's personality as a whole (Mawardah & Darma, 2021).

Over the last 20 years the trend of wearing the hijab in Indonesia has become increasingly popular. This trend is not only dominated by women, but is followed by all groups of women. The sight of women wearing the hijab is not a strange and rare sight. The use of the hijab is also not limited to schools, but extends to working women (Elvi, 2021).

This can be seen from the phenomenon of celebrities deciding to wear the hijab or what is also known as the hijrah phenomenon. This phenomenon is seen massively in various circles, even in Muslim-majority countries, where the hijab is not mandatory. This cannot be separated from the development of hijabers' increasingly advanced and modern models or clothing (Reichenbach et al., 2019).

Women are depicted as figures who are always secondary in society. Therefore, women's masculinity is shown to provide existence to women, that on the other hand, women have the masculine characteristics found in men that women are capable of possessing. So the image of women has their position as minority creatures (Ayu, 2022).

Women are also often treated as property. In this context, society views women not as humans, but also as objects. For them, women who have exchange value are those who respond to the norms that apply in society. Society seems to require women to respect the rules of beauty, appearance and behavior (Fauziah & Puspita, 2020).

The use of e-cigarettes or vapes was initially more often associated with men because they tended to emphasize their expertise with e-cigarette or vape devices. However, along with developments, the use of e-cigarettes or vapes by women is increasing and is considered something open because women tend to focus on appearance, self-image and pressure from the surrounding environment. According to the Smoke Free Bandung coordinator in (Dwi Bramantyo & Wulandari, 2020), Santi Indra Astuti stated that in 2017 the number of female smokers in Indonesia had increased by 400 percent in the last five years.

Based on the description above, researchers are interested in researching the use of vape among women wearing hijabs among students in Jakarta, because according to researchers it is interesting to conduct research on women wearing hijabs who use vape. Where we know that the representation of the hijab depicts a particular religion or belief related to a person's faith. Researchers want to know the masculinity of vape use among women wearing hijabs among students in Jakarta, researchers also want to know whether the femininity of women wearing hijabs has moved into masculinity.

## **2. METHOD**

The research paradigm regarding the masculinity of vape use among women wearing the hijab uses an interpretive paradigm, namely a paradigm that was born as one that explains reality. According to Patton in (Dwi Bramantyo & Wulandari, 2020), the interpretive paradigm can also be called the phenomenological paradigm. An interpretive effort to see social reality as something dynamic, sustainable and full of subjective meaning, social reality is nothing but a social construction. In this research, the researcher entered into an interpretive paradigm, because the researcher wanted to know the social reality of masculinity in vape use among women wearing the hijab from various perspectives of students in West Jakarta. Researchers also want to know what is behind women wearing hijabs among students using vape.

This research uses a qualitative descriptive method with a phenomenological approach. The data collected is presented in the first form from the source, the researcher becomes part of the main instrument of analysis, secondly in the form of words in sentences or images that have meaning (Subandi, 2011). Descriptive is a search that tries to describe an event, events that occurred at that time. Description is carried out by researching information related to existing symptoms, clearly explaining the goals to be achieved, planning how to overcome them and collecting various types of data as reporting material (Jayusman & Shavab, 2020).

There are five approaches in qualitative research, namely narrative, phenomenology, grounded theory, ethnography, and case study (Werdingasih & B, 2022). The fundamental aim of phenomenology is to reduce the experience of a phenomenon to a description of its universal essence in order to understand the nature of things. For this purpose, qualitative research identifies phenomena as objects of human experience (Werdingasih & B, 2022).

With the explanation above, the researcher wants to use a phenomenological approach with a qualitative descriptive method because it can accurately describe existing phenomena factually and systematically. In this research the writer wants to find out whether the feminine side changes to masculine when women wearing the hijab use vape and try to get data that describes appropriate in the field. Data collection in this study consisted of researchers' interviews with hijab-wearing women who use vape among students in Jakarta. Then observe, because by making observations, researchers can obtain data that may not have been conveyed by informants.

### **3. RESULTS AND DISCUSSION**

#### **Vaping and the lifestyle of women wearing the hijab**

Researchers conducted interviews aimed at clarifying and strengthening the data obtained in the field related to the lifestyle of the four informants. In Indonesia itself, lifestyle is developing along with the proliferation of shopping centers, the fashion industry, luxury residences, technological advances and many more things, which can be an indicator of improving people's lifestyles. The changing lifestyle of society is increasingly developing, leading society to a culture of consumption and consumerist life behavior. Lifestyle is defined as a person's way of living, including how a person spends their money, how they allocate their time. The researchers asked when they started wearing the hijab and the reasons why the informants wore the hijab. Based on the research results, the informants' answers were varied, some had been wearing the hijab since elementary school, there were also those who had only worn the hijab 2 years ago, the reasons were also varied, some were wearing the hijab because of awareness of the obligation to cover their private parts, there are also those who are forced by their parents and there are also those who are forced for environmental reasons, such as going to schools that require female students to wear the hijab, so that the use of the hijab continues until college level.

Apart from that, the researchers also asked the four hijab-wearing female informants about why they were interested in using vape. Based on the answers from the four informants, they explained that they use vape because the aroma it produces is fragrant, the taste is also varied, starting from flavors such as fruit, strawberry, grapes, apples, there are also vape flavors that are identical to foods such as cakes and cereals, also to the taste and aroma of drinks, such as cola, sweet tea, green beans and so on, so that vape use among women wearing the hijab can be said to be different from cigarettes. Tobacco in general does not have more feminine flavor variants. Apart from that, the aroma of vape or electronic cigarettes also does not stick to clothes, so that some women who use vape will not be bothered by the strong smell and aroma like tobacco cigarettes. And finally, because there are many attractive vape models when used by women, with a variety of colors such as pink, yellow, green, purple and even the vape model and color variants are also designed not to be too masculine but also provide special designs for women.

Next, the researchers asked about their experience of using a hijab with a vape. The experiences of the four informants were varied, one informant had a bad experience when using a vape in a coffee shop, most of the mothers looked at him with strange looks, "I was hanging out in a coffee shop and the ladies looked at me but I ignored it because I thought For me, the hijab is an obligation, while vaping is a choice." Next was a statement from the second informant who felt that she had been underestimated as a woman who wears a hijab and uses a vape, because the connotations of vaping and the hijab are very opposite, the hijab is synonymous with a pious, elegant and religious woman, while vaping synonymous with delinquency, "People have almost looked down on people who say that looking at the hijab is a pious child, while vaping is a naughty child, whereas it has nothing to do with it at all, it's the same choice to wear the hijab and the choice to use a vape. That stigma also occurs in my family "Furthermore, statements from the third and fourth informants regarding the experience of using vape among women who wear the hijab, the point is that you have to be smart in choosing a place to use vape, for example not in too crowded public places, not near small children, not using vape at family events, and The most important thing is not to use vape in campus or educational environments, the point is you have to be able to restrain yourself and adjust the use of vape in places where it is permitted.

The conclusion is that this lifestyle is seen by the four informants as a choice, the choice to use vape and hijab simultaneously, this is also considered normal because usually vape users also have a more open mind. People no longer buy goods according to their priority scale of needs and uses, but rather based on a sense of prestige, prestige and style. Apart from being used as a symbol of social status, the product or service is also used as a tool for individuals or individuals to enter and be accepted into their social environment. This condition also gives rise to two psychological and sociological signs. However, in the psychological aspect, lifestyle has become an icon of modernity and is an option for us to be able to choose what is the most important need in the environment, while in the sociological aspect, the need for self-actualization is needed to show a person's personal side in constructing their lifestyle.

#### **Popular culture of vaping among women wearing the hijab**

Culture is dynamic, it can mix, acculturate, assimilate, and even construct. It is a fact that many people in the world travel to all the countries of the world, where each of these has its own cultural construct. When interactions with other individuals occur, they will unconsciously experience the process of sending, exchanging and absorbing a culture (Ridaryanthi, 2014). In popular culture, vaping among women wearing the hijab is also constructed through the same process, namely transmission, exchange and cultural absorption. Where we know that the vape culture was born as a trend in western countries. Quoting from Consumer Advocates for Smoke Free Alternative, vapes or electronic cigarettes have been around since 1930. Evidence that can show the existence of vapes in that year is the existence of documents containing patent rights. e-cigarette, and gave it to Joseph Robinson. Initially, e-cigarettes or vapor were created to reduce dependence on tobacco cigarettes, because tobacco cigarettes are very dangerous for

human health, but it turns out that the impact of e-cigarette vapor is just as dangerous as tobacco cigarettes (Mahardika, 2023).

The development of popular vape culture in Indonesia is marked by the rise and fall of public acceptance regarding the use of vape. Even though in 2014 the vape industry experienced a dark period, 2015 was a good year for the industry. The revival began to be felt, because at that time vape was in its heyday, so that its users increased. Until now, there are more and more vape users, there is even a community of vape lovers. Usually the community of vape lovers gathers to discuss vapes, liquids, or even tricks that can be used when enjoying vaping. The development of vape in Indonesia in 2018, vape is officially considered legal by the Government. This means that vape users are required to pay taxes to the state through excise on tobacco products. Progress over time can influence the development of innovation in the vape industry. So that vape entrepreneurs can meet user needs related to aspects of comfort and safety.

In terms of vape use, in fact vape companies have a wider market share than tobacco cigarettes, vapes are presented as a more dynamic, modern lifestyle choice with all personal and gender aspects that have a much wider coverage. This trend is gradually becoming embedded in the popular lifestyle of young people in Indonesia. In popular culture, the interest in vaping is not only carried out by men, but women are also interested. Women wearing hijabs who use vapes are a new trend for society. The courage of hijab vapers to show their passion and activities as vape users is also a characteristic of a new phenomenon in Indonesia.

Of the four informants that researchers interviewed, the majority of vape users felt a different sensation from tobacco cigarettes, informants one and three, using vape since 2018, they said that at that time vape was hype or trending, even the content from various social media platforms also flooded with the lifestyle of vape use among young people. Meanwhile, the second and fourth informants have been using vape since 2019, they accidentally became vape users, because initially they were active tobacco smokers, "At that time I accidentally tried electronic cigarettes, how come the taste is delicious, not bitter like tobacco cigarettes, the after sensation The taste also doesn't smell bad, so in the end I continued using vape and have now given up the habit of smoking tobacco." The four informants agreed that the development of popular vape culture has become a reference for the number of teenagers who also use vape, not only men but also women, in fact not only teenagers but all ages now use vape, from teenagers to adults.

The phenomenon of vaping among women wearing the hijab has also begun to be felt in society, even some women wearing the hijab openly use vape in public places, although the majority of ordinary people still have a bad stigma regarding the behavior of women wearing the hijab using vape, this bad stigma is certainly not an obstacle for Some vapers wear the hijab, they say that this is part of their choice and lifestyle, some who use vape also feel that vape is lighter than tobacco cigarettes. In fact, some of those who wear the hijab have started to wear vape necklaces, the aim is clear so that it is easy for many people to know that they are vapers or use vape. They feel that there is no connection between using vape and the clothes or hijab they wear, because vape is not synonymous with delinquency, vape can be said to be a modern lifestyle, so that it is easily accepted in the environment or social environment, as long as they use vape in the appropriate place then they I think it's normal for women wearing hijabs to use vape.

The researcher also touched on the behavior of using vape in the informant's social environment. The researcher asked whether the informant believed that the use of vape among female students wearing the hijab was a reflection of the prevailing trend. The four informants answered that they believed that vaping was a current trend, for example, in the campus environment, many of them were also friends with people who used vaping, whether they wore hijabs or not. Some informants denied that the use of vape was based on simply wanting to follow trends because several informants stated that vape was not like tobacco cigarettes, in using vape there is an art, namely the art of vaping, where the art of vaping itself is the art of using vape to produce patterns. or interesting and varied smoke pets, even many vapers in Indonesia have also become influencers on social media because of their vaping art skills.

### **Gender, Masculinity, Hijab and Vaping**

Gender is the characteristics and behavior inherent in men and women which are formed socially and culturally. Because it is shaped by local social and cultural aspects, gender does not apply forever depending on the time (trend) and place (Putri, 2018). Gender behavior itself is synonymous with masculine and feminine. Masculinity is a concept that exists because of the social construction of men. In this concept, men are synonymous with violence, aggressive, logical, ambitious and strong. This construct also causes when a boy is born, a number of things such as family norms, standards and expectations. It is passed down from generation to generation so a person must do what has been done if he wants a real man (Syulhajji, 2017).

The concept of masculinity and femininity posing on the body. A lifestyle that has become a commodity, the concept of discipline and body building as the norm. Ideal body criteria also affect men. In developed countries, the term "new man" has emerged, which is almost similar to "macho man". New Man is a portrait of the displacement of humans as glasses or objects. Seeing this, men seem to have anxiety about their own bodies. They always project their bodies into ideal media concepts (S. Tanjung, 2012).

What is interesting is when it brings the phenomena of gender, masculinity, hijab and vaping into a new construction of reality in society. If previously tobacco cigarettes were identified with something masculine, strong, dashing, a macho man, then this might be inversely proportional to the findings on the masculinity side of vape use. Departing from the stereotype of the use of tobacco cigarettes among society which is influenced by elements of masculinity, which can be seen from the various cigarette advertisements that are often broadcast for tobacco cigarette products, most of the advertisements construct that cigarettes are synonymous with masculinity behavior, then the question is what about using vape?.

From this research, researchers conducted in-depth observations and interviews with four hijab-wearing female informants who use vape, not only following a series of experiences in using vape, but the researcher also participated in the behavior of hijabers in using and using vape, in fact the masculinity side of vape was not constructed. As hard as tobacco cigarettes are, several vape products in Indonesia and abroad are targeting a wider market share, the call to action given by vape production provides a new construction that is more diverse, not only the masculinity side but the feminine side is constructed in line with its development. Vaping is not only for men or only for women who want to look masculine like men, but vaping gives birth to a wider personalization, the production of vape devices themselves varies, from designs, models to masculine colors, such as black, gray -ash, dope. Feminine colors, pink, purple, pastel. Also provides unisex colors and designs such as red, blue, yellow, green and so on. Apart from design and color, the flavors produced by vapes themselves are certainly different from tobacco cigarettes, in vapes the taste and aroma are not only constructed by masculine gender, but also feminine and unisex, for example vapes produce flavors and aromas that are identical to women, such as strawberry flavor, grapes, apples, cake, creamy and others. Meanwhile, flavors that are synonymous with masculinity are less popular among vapers, for example the Bacco Filter Liquid flavor, the Menthol series and other tobacco flavors.

It can be said that vape not only has a masculine side but provides other gender roles such as feminine and unisex, so that vape use cannot be said to be synonymous with masculinity, so many female vape users also feel comfortable with the choice of vape use, from color, model, the taste and aroma are synonymous with women. So the use of vape cannot be equated with the masculinity side that is highlighted in the use of tobacco cigarettes.

Meanwhile, regarding the use of e-cigarettes, hijab-wearing women themselves do not have any serious problems, many hijab women are more comfortable using e-cigarettes than tobacco cigarettes because by using e-cigarettes they are still able to maintain the feminine side of themselves which is not lost, it's just that the problem is related to the stigma of society at large. We don't yet consider the smoking habit of women wearing the hijab to be something normal, on the contrary, in younger and more open social circles, women wearing the hijab using vape can be well accepted.

### **Personal construction of women wearing the hijab using vape**

Personal Construct Theory is based on people's beliefs that they can interpret and act on situations in the world by referring to their independent experiences. This theory emphasizes the relationship between individuals and the natural surroundings as a cycle of experience in which humans build a personal construct system (Mohanty et al., 2016).

Vape use can be a personal construct related to the way individuals view themselves and the world around them. Research on e-cigarette use in relation to personal construct theory can provide valuable insight into the motivational, perceptual, and psychological factors that influence an individual's decision to use e-cigarettes. With a better understanding of this, prevention and intervention efforts related to the problem of e-cigarette use can be more effective and tailored to individual needs.

Personal construct theory is a psychological theory that emphasizes the importance of individuals' construction of personal experiences and how they perceive and give meaning to the world around them. So individuals, both male and female, can express themselves as masculine or feminine. According to the researcher's understanding obtained from the research results, this could be because the personal construct theory is related to self-confidence, according to beliefs, a woman's feelings can change her behavior due to the influence of the surrounding environment.

The use of vape for women who wear the hijab has become a lifestyle choice because they believe in not changing their feminine side into a masculine one like tobacco cigarettes, liquids, models, colors, flavors and aromas with many and varied variants, have unique designs that create their own satisfaction. Through a phenomenological approach, studies on e-cigarette use can provide insight into how individuals experience this phenomenon and make meaning of it. A deeper understanding of user perspectives can help design interventions, education, and policies that better suit individual needs and experiences. Talking about the vaping phenomenon among women wearing the hijab, it can be said that it has become part of their lifestyle. The use of vape itself is a choice, of course it can apply to women of all ages, whether they wear the hijab or not. Women are also not prohibited from using vape because there are some people who think that if a woman wearing a hijab uses vape it is considered against the rules.

#### 4. CONCLUSION

Based on analysis of the data that has been collected, this research concludes that the use of vape among women wearing the hijab among students in Jakarta does not fully reflect the concept of masculinity. This can include their reasons for choosing vaping as a lifestyle option, including social factors, uniqueness and different tastes. This can include their views on the difference between vaping and masculinity, there is no changing femininity and not masculinity. The use of vaping by women who wear the hijab may also have experiences and perceptions of the environment and their relationships, vaping not only has a masculine side but provides other gender roles such as feminine and unisex, so the use of vaping cannot be said to be synonymous with masculinity alone, so many vape users women who also feel comfortable with the choice of using vape, in terms of color, model, taste and aroma which are identical to women. So the use of vape cannot be equated with the masculinity side that is highlighted in the use of tobacco cigarettes. The use of vape for women who wear the hijab has become a lifestyle choice because they believe that it does not change their feminine side to become masculine like tobacco cigarettes. Hijab women's use of vape itself does not have quite complex problems, many hijab women are more comfortable using vape than tobacco cigarettes because by using vape they are still able to maintain the feminine side of themselves which is not lost, it's just that the problem is related to the stigma of the wider community who don't yet consider it. that the smoking habit of women wearing the hijab is something normal, on the other hand, in younger and more open social circles, women who wear the hijab think that using vape is acceptable and considered normal.

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