

ABSTRACT

Indonesia is very known for its unique cultural diversity with its own characteristics and each has its way in the process of inheritance. One of the interesting culture for research by researchers is omed-omedan. This culture has existed since the year 1700 and remained preserved up to now, the interest of researchers to focus to the male gender as objects of this research was based on a statement from Davis and Proctor (1989, in Samovar, Porter, and McDaniel, 2006) that in her research States that "In Asian families, males are primarily responsible for the task function, while females attend to social and cultural tasks." Explain that in a family in Asia, men are more dominant in doing things that require physical strength, like making a living, even to repair damaged homes.

Overall this is enclosed under research by the methods of case study with a qualitative approach and using the constructivist paradigm. Data obtained in this study obtained through observation, interviews and field to study the document. The purpose of this research is to explain the communication process that occurs in the process of the cultural inheritance of omed-omedan.

Based on the research results, the conclusion drawn in the communication process that occurs through enculturation and socialization on the male in Banjar Kaja vary in each individual, some individuals experience the process of enculturation is more intense than other individuals, however, there is still a possibility that individual had a unique socialization process as well. Sekaa truna-truni became the primary means in this process, in this Organization all individuals who wish to gain knowledge about omed-omedan gathered so as to create opportunities for the occurrence of the processes of cultural inheritance, either through enculturation or socialization.

Key words: Cultural Inheritance, Enculturation, Socialization, Omed-omedan.