Political message disruption in family communication patterns on social media

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Article Info	Abstract
	This study examines the disruption of political messages within Family Communication Patterns (FCP) through social media in the context of the 2024 General Election in Blimbing District, Malang City. No study has specifically analyzed how algorithmic disruption shapes political message negotiation across the four FCP types. This research addresses this gap by providing the first empirical integration of Stuart Hall's encoding-decoding model with FCP typology in the Indonesian electoral context. Employing a qualitative approach with reception analysis methodology, the research involved 8 informants from 4 families representing pluralistic, protective, consensual, and laissez-faire types, with data collection through in-depth interviews, and participant observation. Findings reveal that social media has fundamentally transformed family political communication from a single-encoder model to a multiple-encoder ecosystem, wherein younger generations now function as primary decoders who re-encode political messages for parental consumption. Based on Hall's (1973) framework, the protective family demonstrated dominant-hegemonic reading characterized by uncritical acceptance of preferred meanings and rejection of counter-hegemonic messages; pluralistic and consensual families adopted negotiated reading through distinct mechanisms collaborative co-decoding via weekly political forums versus hierarchical decoding through family digest rituals respectively; the laissez-faire family exhibited fragmented individual reading without collective meaning-making processes; and no family fully adopted oppositional reading, although children in the protective family exhibited emerging oppositional tendencies triggering intergenerational conflicts over meaning-making authority. This study contributes to political communication scholarship by proposing "algorithmic encoding" as a third FCP dimension and a "distributed encoding-decoding framework," thereby extending Hall's model beyond mass media contexts into digitally-mediated family communication.

INTRODUCTION

The 2024 General Election in Indonesia marked a significant transformation in the landscape of family political communication, wherein social media has fundamentally altered the ways family's access, process, and discuss political information. The massive

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penetration of social media has created a complex political information ecosystem, where each family member possesses direct access to diverse and often contradictory sources of information. This phenomenon is particularly evident in major cities such as Malang, where internet penetration rates and social media usage have reached exceptionally high levels, creating conditions wherein political information is no longer consumed exclusively through traditional mass media, but also through personal and algorithmic digital social networks (Indonesian Internet Service Providers Association, 2023). This transformation has reconfigured information power dynamics within families, where digitally literate younger generations have begun to play more active roles in introducing new political perspectives into family discussions, frequently challenging the traditional authority of parents as primary sources of information and shapers of family political views.

Blimbing District, as one of the sub-districts with the highest levels of urbanization and digital literacy in Malang City, serves as a strategic research locus for understanding how family political communication dynamics evolve in the digital era. According to data from the Malang City Central Bureau of Statistics (2023), Blimbing District has a population of 76,543 residents with demographic characteristics representative for digital communication studies: smartphone usage reaches 89% and internet access stands at 85%, reflecting near-universal technology penetration among urban residents. These socio-demographic characteristics create conditions wherein nearly every family has multiple access points to political information through various social media platforms, ranging from Facebook, Instagram, TikTok, to WhatsApp, each possessing distinct characteristics of information dissemination and opinion formation. This context positions Blimbing District as a micro-representation of the broader phenomenon of how digitalization of political communication affects the structure and dynamics of family communication in contemporary Indonesia, particularly in the context of major political events such as the 2024 General Election, which was characterized by unprecedented intensity of digital campaigning.

The Family Communication Pattern (FCP) framework developed by Koerner and Fitzpatrick (2006) provides a robust theoretical framework for understanding the complexity of this political communication disruption phenomenon within families. FCP theory identifies two fundamental dimensions of family communication conversation orientation, which measures openness in discussion, and conformity orientation, which measures emphasis on uniformity of views—which subsequently form four family types with

distinctive communication characteristics: protective, pluralistic, consensual, and laissez-faire (Koerner & Schrodt, 2014). Although previous research has demonstrated that social media transforms how families communicate about political issues in Western contexts (Gil de Zúñiga et al., 2021; Thorson, 2020), studies specifically examining political message disruption within the FCP framework in Indonesian family settings remain extremely limited, creating a significant research gap. The urgency of this research is further reinforced by several crucial phenomena observed during the 2024 General Election campaign period: escalating political polarization amplified by social media algorithms, proliferation of hoaxes and disinformation creating conflicts in family discussions, generational role shifts in consumption and distribution of political information wherein children become information brokers for parents, and the emergence of digital echo chambers influencing how families form political consensus.

This study addresses this gap by providing the first empirical integration of Koerner and Fitzpatrick's FCP typology with Stuart Hall's encoding-decoding framework to analyze how social media disrupts family political communication in a non-Western electoral context. Unlike previous studies that have examined FCP and political communication separately, or applied reception theory exclusively to mass media audiences, this research investigates how different family communication types produce differentiated reception positions when decoding political messages encountered through social media platforms. By doing so, this study contributes to political communication scholarship in three distinct ways: first, extending the applicability of FCP theory beyond Western family structures; second, demonstrating that Hall's encoding-decoding model can illuminate family-level political discourse in digitally-mediated environments; and third, providing empirical evidence of how algorithmic information ecosystems interact with family communication patterns to shape political meaning-making processes during Indonesia's 2024 General Election.

LITERATURE REVIEW

Family Communication Pattern Theory

The Family Communication Pattern (FCP) theory, developed by Koerner and Fitzpatrick, provides a comprehensive framework for understanding how families communicate. This theory is constructed upon two fundamental dimensions. First, conversation orientation refers to the degree to which families create a climate wherein all members are encouraged to participate in open discussion about a wide range of topics.

Families with high conversation orientation promote unrestricted communication, facilitate free exchange of ideas, and involve all members in collective decision-making processes. Second, conformity orientation denotes the extent to which family communication emphasizes homogeneity of attitudes, values, and beliefs. Families with high conformity orientation prioritize harmony, avoid conflict, and expect all members to maintain uniform perspectives to preserve family cohesion.

The intersection of these two dimensions yields four distinct family types with different communication characteristics. First, consensual families exhibit both high conversation and high conformity orientations they encourage open discussion while maintaining hierarchical structure and parental authority in final decision-making. Second, pluralistic families demonstrate high conversation orientation but low conformity orientation they strongly promote open discourse and value diverse opinions without requiring consensus among all members. Third, protective families display low conversation orientation but high conformity orientation, they emphasize obedience to rules and parental viewpoints while avoiding discussions of topics that might generate disagreement. Fourth, laissez-faire families exhibit low levels of both orientations communication in these families is minimal with low emotional involvement, where individual members tend to live independently with limited interaction or collective agreement.

Social Media and Family Political Communication

Social media has fundamentally transformed the ways families access, process, and discuss political information (Vromen et al., 2016). Platforms such as Facebook, Instagram, Twitter, and TikTok function not merely as information sources, but also as spaces for political discourse that can significantly influence family communication dynamics (Thorson, 2020). Research by Gil de Zúñiga et al. (2021) demonstrates that social media use for political purposes can enhance individual political engagement, yet simultaneously creates potential for filter bubbles and echo chambers that may affect family political discussions. This phenomenon can alter traditional communication patterns within families, particularly in the context of intergenerational relationships.

Disruption in Family Communication

The concept of disruption in family communication refers to fundamental changes occurring in established communication patterns due to the influence of technology or other external factors (Mascheroni et al., 2021). In the context of social media and politics, disruption manifests in several forms:

1. Information hierarchy transformation: Children or younger family members may become sources of political information for their parents through social media (Clark & Marchi, 2017).

2. Media consumption fragmentation: Unlike the traditional media era, family members can now consume political information from disparate sources (Nielsen & Fletcher, 2020).

3. Intrafamilial polarization: Exposure to different political information on social media can create significant political perspective differences among family members (Thorson, 2020).

Reception Theory and Stuart Hall's Encoding-Decoding Model

Reception theory, rooted in cultural studies, emphasizes how audiences actively interpret and construct meaning from media messages (Hall, 1980). In the family context, reception studies focus on how family members receive, interpret, and respond to media messages, including political messages on social media (Livingstone, 2019). Hall's (1980) encoding-decoding model identifies three reading positions: dominant-hegemonic reading (accepting the encoder's intended meaning), negotiated reading (partially accepting and partially rejecting the message), and oppositional reading (rejecting the message). Within the family context, these reading positions may differ among family members, creating complex discussion dynamics and potentially generating tensions when family members adopt contradictory interpretive positions toward the same political content.

METHODS

This study adopted a qualitative approach utilizing reception analysis methodology to examine how families construct meanings from political messages on social media. The reception framework, grounded in Hall's (1973) encoding-decoding model, was selected for its capacity to reveal how audiences actively interpret media texts rather than passively receiving predetermined messages. Fieldwork was conducted in Blimbing District, Malang City, East Java Province, Indonesia during March–July 2024, coinciding with heightened political discourse surrounding the Indonesian general election cycle.

Purposive sampling recruited four families representing Koerner and Fitzpatrick's (2002) family communication pattern typologies: pluralistic, protective, consensual, and laissez-faire. Classification was determined through screening protocols assessing conversation orientation and conformity orientation dimensions. Eligibility criteria included

active social media engagement, household composition with at least one parent and one child aged 17 or older, and willingness to participate in individual and group discussions. The final sample comprised eight informants, one parent and one child from each family unit.

Data collection employed four techniques enabling methodological triangulation: (1) semi-structured individual interviews (60-90 minutes) exploring personal interpretations of political content; (2) family-based focus group discussions (90-120 minutes) observing collective meaning negotiation processes; (3) participant observation documenting organic political communication practices during routine family interactions; and (4) documentation archiving social media content triggering family discussions. Individual interviews preceded group sessions to mitigate power asymmetries within family structures. Ethical protocols included informed consent, pseudonym usage, and voluntary participation with right to withdraw.

Thematic analysis following Braun and Clarke's (2006) framework proceeded through systematic stages: familiarization with transcripts, open coding generating preliminary codes (e.g., "information authority shift," "platform mediated conflict"), and axial coding organizing themes according to Hall's reading positions and family communication pattern types. Two researchers independently coded transcripts to enhance analytical consistency. Trustworthiness was ensured through data source triangulation, member checking with participants, systematic documentation of procedures, and thick description enabling transferability assessment.

RESULTS AND DISCUSSION

This section presents findings organized according to the research questions and Family Communication Pattern (FCP) types, employing Stuart Hall's (1973) encoding-decoding framework as the primary analytical lens. Given the small qualitative sample (N=4 families, 8 informants), findings are presented as descriptive patterns rather than statistical generalizations, with proportional descriptions employing qualitative terms (e.g., "three of four families") to maintain methodological appropriateness. The analysis addresses three interrelated research questions: first, how social media transforms patterns of political information dissemination across FCP types; second, how digitalization reconfigures traditional encoder-decoder roles within family political communication hierarchies; and third, how echo chamber dynamics and algorithmic mediation produce differentiated reading

positions across pluralistic, protective, consensual, and laissez-faire family types. Each finding is substantiated with empirical excerpts from in-depth interviews and Focus Group Discussions, followed by theoretical interpretation linking participant statements to Hall's dominant-hegemonic, negotiated, and oppositional reading positions thereby demonstrating how pre-existing family communication patterns mediate reception of political messages within the Indonesian electoral context.

Patterns of Political Information Dissemination

Families access political information from diverse sources through varied reception modes. Official accounts were consumed by three of four families, though only half actively engaged with formal political information, indicating widespread skepticism toward overly formal political communication. Mainstream media on digital platforms demonstrated the highest consumption rate across three of four families, reflecting continued trust in conventional media despite digital transition. Political influencers serve as information sources for half of participating families. Peer networks registered the highest consumption rate across all four families, marking a fundamental shift in political information circulation wherein families accept information from close circles without conducting further verification.

Table 1. Information Source Consumption by FCP Type

FCP Type	Official Accounts	Mainstream Media	Influencers	Peer Networks
Pluralistic	High	High	Moderate	High
Protective	Moderate	High	Low	High
Consensual	High	High	Moderate	High
Laissez-faire	Low	High	Low	High

Table 1 illustrates that peer networks and mainstream media constitute the most universally consumed sources across all FCP types. Pluralistic and consensual families demonstrate higher engagement with diverse sources including influencers, reflecting openness to multiple perspectives. Protective and laissez-faire families exhibit more selective patterns aligned with their orientations toward conformity and disengagement respectively.

From Hall's (1973) encoding-decoding perspective, these consumption patterns reveal differentiated access to encoded political messages that subsequently shape family-level decoding processes. The universal reliance on peer networks across all FCP types is particularly significant: unlike official accounts or mainstream media where encoding is performed by institutional actors with explicit ideological positioning, peer networks involve

multiple amateur encoders whose messages carry embedded preferred meanings shaped by personal political affiliations yet transmitted through trust based interpersonal channels. This creates what may be termed "distributed encoding" a phenomenon wherein political messages reaching families have already undergone multiple re-encoding processes by peers before family-level decoding occurs. Furthermore, the pattern wherein high-conversation families (pluralistic and consensual) engage with more diverse sources suggests that conversation orientation correlates with exposure to multiple encoding positions, thereby expanding the repertoire of messages available for family meaning-making. Conversely, protective families' low engagement with influencers, despite high peer network consumption, indicates selective exposure patterns that may reinforce dominant-hegemonic reading positions by limiting access to counter-hegemonic messages typically circulated through informal digital opinion leaders.

Transformation of Encoder-Decoder Roles

The research identifies fundamental transformation in family political information hierarchy. Traditional patriarchal structures have experienced significant inversion. Younger generations now function as primary decoders who transform political messages from social media into family-level information, displacing parents' roles as dominant encoders. Mr. Agus (pluralistic family) stated:

"My children often share political news from TikTok that I never see on television. I have to listen and discuss with them because they understand social media better than I do."

From Hall's (1973) perspective, this excerpt demonstrates a negotiated reading position the parent accepts children's decoded messages while maintaining traditional interpretive authority, indicating role reversal in the encoding-decoding process.

This transformation reconfigures Hall's (1973) classical encoding-decoding model in significant ways. In the traditional model, encoders (media producers) transmit preferred meanings to decoders (audiences) who may accept, negotiate, or oppose those meanings. Within family contexts, parents historically functioned as secondary encoders, filtering and repackaging media messages according to family values before transmitting them to children. However, social media has disrupted this hierarchical flow. Children now access political messages directly from multiple digital sources, decode these messages independently, and subsequently re encode them for parental consumption. Parents experience a transition from dominant reading positions toward negotiated reading positions,

wherein they must accommodate children's interpretations while attempting to preserve traditional frames of reference. This bidirectional encoding-decoding process represents a fundamental departure from Hall's linear model, necessitating theoretical reconceptualization for the digital family communication context.

Echo Chamber Dynamics and Reading Positions Across FCP Types

Social media curation algorithms facilitate echo chamber formation at the micro-community level of families. This phenomenon manifests differently across FCP types, producing distinct reading positions as theorized by Hall (1973). The following analysis presents empirical evidence organized by family type, demonstrating how pre-existing communication patterns shape reception processes.

Protective Families: Dominant-Hegemonic Reading

Protective families exhibit the strongest echo chamber formation due to their high conformity orientation. Social media algorithms function as technological encoders that reinforce selective exposure and confirmation bias through filter bubble technology, producing messages aligned with users' pre-existing ideological positioning. Mrs. Budiono (protective family) stated:

> *"I only follow accounts that support our family's political choice. When my son showed me different information, I told him that those are hoaxes spread by opponents."*

According to Hall's (1973) reception framework, this excerpt exemplifies a dominant-hegemonic reading position. The recipient uncritically accepts preferred meanings from ideologically-aligned sources while actively rejecting counter-hegemonic messages as illegitimate labeling them as "hoaxes" without critical evaluation. This closed reception loop generates hegemonic consensus at the family scale, deepening political polarization.

This pattern is corroborated by Taber and Lodge's (2006) findings that individuals with strong political attitudes tend to uncritically accept attitude-consistent information while rejecting counter-attitudinal content through "motivated skepticism." Within protective family contexts, Koerner and Fitzpatrick (2002) posit that high conformity orientation emphasizes obedience and attitudinal homogeneity among family members, thereby fostering a closed communicative environment. Mrs. Budiono's dismissal of discrepant information as "hoaxes spread by opponents" exemplifies what Osmundsen et al. (2021) characterize as partisan identity protection whereby contradictory information is rejected not through critical evaluation, but rather through source delegitimization. Cinelli et al. (2021) further substantiate that echo chamber effects on social media are amplified among

individuals predisposed toward selective exposure. Consequently, the conformity orientation inherent in protective families reinforces algorithmic filter bubbles, generating a multi-layered echo chamber that consolidates ideological enclosure.

Emerging Oppositional Reading Among Children

While parents in protective families maintain dominant-hegemonic reading positions, their children demonstrate contrasting reception patterns shaped by direct exposure to diverse political messages on social media. This generational divergence creates fundamental tension within family communication structures, as children's autonomous information access challenges parental monopoly over political meaning-making. The collision between parental ideological control and children's exposure to counter-hegemonic messages produces emerging oppositional tendencies that fundamentally disrupt established family power dynamics in political discourse. Dani (son in the Budiono family) expressed:

> *"I cannot share what I read on social media because my parents will be angry. They think only their candidate is good, but I see many different opinions online."*

This statement demonstrates an emerging oppositional reading position wherein the younger generation actively resists dominant family ideology based on counter-hegemonic messages accessed through social media. The phrase "I see many different opinions online" signals recognition of message plurality that contradicts parental meaning-making authority. This intergenerational tension reflects struggles over hegemonic reading positions—a fundamental dispute regarding who possesses authority to determine "political truth" within the family.

Pluralistic Families: Collaborative Negotiated Reading

Pluralistic families demonstrate minimal echo chamber formation due to their high conversation orientation and openness to diverse perspectives. These families developed systematic media literacy practices as adaptive responses to political information complexity. Rina (daughter in the Agus family) explained:

> *"Before we discuss any political news, we check at least three different sources. If information only appears on WhatsApp but not on trusted news sites, we consider it suspicious."*

This excerpt illustrates a negotiated reading position characterized by collaborative co-decoding. Family members accept general frameworks of political messages yet critically evaluate and modify interpretations through democratic deliberation and cross-verification. The "three-source verification" practice reflects Hall's (1973) negotiated code wherein

audiences acknowledge legitimacy of dominant definitions while reserving right to adapt meanings to local conditions. This cultivates intellectual humility and evidence-based truth-seeking that strengthens family bonds.

Consensual Families: Hierarchical Negotiated Reading

Consensual families exhibit moderate echo chamber formation, balancing openness to information with maintenance of family ideological coherence. They developed layered meaning-making mechanisms combining generational competencies. Mr. Cristianto (consensual family) noted:

> *"My children teach me how to check if news is real or fake. But as the father, I decide what information we should believe and discuss further."*

This statement reflects hierarchical negotiated readinga variant of Hall's (1973) negotiated position adapted to family power structures. Children function as digital decoders with technological competence ("teach me how to check"), while parents retain interpretive gatekeeping authority ("I decide what to believe"). This symbiotic arrangement synthesizes digital literacy with traditional family value frameworks, creating layered meaning-making wherein raw messages received by children are repackaged by parents within family ideological boundaries.

Laissez-faire Families: Fragmented Individual Reading

Laissez-faire families demonstrate individual-level echo chambers without collective family political discourse. Their low conversation and conformity orientations produce absence of shared meaning-making infrastructure. Mr. Hendra (laissez-faire family) confirmed:

> *"We never discuss politics at home. Everyone is free to vote for whoever they want. Social media does not change anything because we never talked about politics anyway."*

This excerpt indicates fragmented individual reading a condition outside Hall's (1973) original typology which assumed collective reception contexts. No family-level encoding-decoding process exists; each member engages in independent meaning-making without collective positions. The phrase "social media does not change anything" confirms that digital transformation requires pre-existing communicative infrastructure; without such foundations, message diversity merely produces isolated individual interpretations without contributing to family-level political discourse.

Table 2. Stuart Hall's Reading Positions by FCP Type

FCP Type	Reading Position	Key Characteristics	Empirical Evidence
Protective	Dominant-hegemonic	Uncritical acceptance; rejection of counter-hegemonic messages	Mrs. Budiono: "*hoaxes spread by opponents*"
Pluralistic	Negotiated (collaborative)	Democratic co-decoding; cross-verification practices	Rina: "*check at least three sources*"
Consensual	Negotiated (hierarchical)	Children decode; parents gatekeep interpretation	Mr. Cristianto: "*I decide what to believe*"
Laissez-faire	Fragmented/Individual	Independent meaning-making; no collective process	Mr. Hendra: "*we never discuss politics*"

Table 2 synthesizes the distribution of Hall's (1973) reading positions across FCP types. Three significant patterns emerge: (1) no family fully adopted oppositional reading at the collective level, although children in protective families demonstrated emerging oppositional tendencies; (2) both pluralistic and consensual families adopted negotiated reading positions through distinct mechanisms collaborative versus hierarchical respectively; and (3) laissez-faire families represent a theoretical extension beyond Hall's original framework, exhibiting fragmented reception patterns without collective meaning-making.

Oppositional Reading: First, no family fully adopted oppositional reading at the collective level. In Hall's (1973) framework, oppositional reading occurs when audiences completely reject the preferred meaning and substitute an alternative interpretation. While protective family parents exhibited dominant-hegemonic reading, their children demonstrated emerging oppositional tendencies recognizing message plurality and questioning parental interpretations. This intergenerational split generates family conflict over meaning-making authority.

Negotiated Reading Variations: Second, both pluralistic and consensual families adopted negotiated reading positions through distinct mechanisms. Pluralistic families practice collaborative negotiation wherein all members participate equally in cross-verification. Consensual families employ hierarchical negotiation wherein children's digital competence is acknowledged yet parental interpretive authority remains supreme. This distinction reveals that negotiated reading can manifest through egalitarian or stratified family structures.

Theoretical Extension: Third, laissez-faire families represent a theoretical extension beyond Hall's original framework. Hall's model presupposes collective reception contexts. Laissez-faire families exhibit fragmented reception patterns without collective meaning-

making each member operates as an isolated decoder. This necessitates theoretical reconceptualization to accommodate non collective reception.

Synthesis: Transformation of Encoding-Decoding Structures

These findings demonstrate that digitalization has complexified Hall's encoding-decoding model through algorithmic mediation. The communication process is no longer linear from single encoder to multiple decoders, but involves multiple encoding layers influenced by technology, generation, and platforms—producing a hybrid communication ecology wherein traditional family communication patterns negotiate with digital affordances.

Table 3. Summary of Findings by Research Question

Research Question	Pluralistic	Protective	Consensual	Laissez-faire
RQ1: *Information sources*	Diverse; high engagement	Selective; ideologically filtered	Diverse with parental curation	Limited; individual choice
RQ2: *Encoder shift*	Children as co-encoders	Parents resist; children challenge	Layered encoding roles	No collective encoding
RQ3: *Echo chamber*	Minimal; active verification	Strong; algorithmic reinforcement	Moderate; parent filtered	Individual bubbles
Adaptation strategy	Weekly political forums	Selective media literacy	Family digest rituals	No collective adaptation

Table 3 synthesizes findings across all research questions and FCP types. A clear pattern emerges: families with higher conversation orientation (pluralistic and consensual) develop more adaptive and collaborative responses to social media political information, while families with lower conversation orientation (protective and laissez-faire) either experience conflict or remain disengaged. These findings underscore that family communication resilience in the digital political environment depends critically on interpretive framework flexibility and willingness to engage with diverse reading positions.

Implications

This study offers theoretical and methodological contributions to family communication scholarship. Theoretically, it extends Koerner and Fitzpatrick's (2002) FCP theory by proposing "algorithmic encoding" as a third dimension recognizing technology as an active agent in family meaning-making, and advances Hall's (1973) model through a "distributed encoding-decoding framework" wherein meaning-making authority is negotiated across generational and technological boundaries. Methodologically, the combination of reception analysis with ethnographic observation proves valuable for capturing family communication rituals inaccessible through surveys; future research should employ longitudinal designs

across electoral cycles and mixed-method approaches to address limitations of purposive sampling, single-timepoint design, and urban-focused contexts.

Practically, these findings inform multiple stakeholders. For educators, Rina's "three-source verification" offers a replicable model for family-based digital literacy programs. For family practitioners, the consensual family's "digest session" provides a compromise mechanism for families experiencing political communication conflicts wherein children gather information while parents guide interpretation. For policymakers, the universal reliance on peer networks without verification underscores vulnerability to misinformation, warranting targeted awareness campaigns, particularly through private messaging platforms such as WhatsApp groups, during electoral periods.

CONCLUSION

This research investigates the disruption of political messaging within Family Communication Patterns (FCP) facilitated by social media during Indonesia's 2024 General Election, drawing upon eight informants from four families representing pluralistic, protective, consensual, and laissez-faire typologies in Blimbing District, Malang City. Utilizing Stuart Hall's (1973) encoding-decoding theoretical framework, the findings reveal that social media has fundamentally reconfigured family political communication from a traditional single-encoder paradigm to a contemporary multiple encoder ecosystem. Within this transformed landscape, younger generations have assumed the role of primary decoders who subsequently re-encode political messages for parental consumption, representing a substantial inversion of conventional patriarchal communication hierarchies. The analysis further identifies differentiated reading positions across FCP types: the protective family exhibited dominant-hegemonic reading characterized by uncritical acceptance of ideologically-aligned content and rejection of counter-hegemonic information; the pluralistic and consensual families demonstrated negotiated reading positions through collaborative co decoding and hierarchical negotiation mechanisms respectively; while the laissez-faire family displayed fragmented individual reading patterns extending beyond Hall's original typology.

The research findings demonstrate that social media disruption does not generate uniform effects across family types but rather produces differentiated impacts contingent upon pre-existing communication patterns and media literacy capacities. Echo chamber formation manifested most prominently within protective families, where algorithmic

mechanisms functioned as technological encoders reinforcing selective exposure and confirmation bias. Conversely, pluralistic families exhibited minimal echo chamber susceptibility through systematic cross-verification practices, including weekly political forums and "three-source verification" protocols. Notably, peer networks registered the highest information consumption rates across all four family types, frequently without subsequent verification processes, thereby underscoring family-based political communication's pronounced vulnerability to misinformation circulation through trusted interpersonal channels. These empirical observations substantiate the proposition that family communication resilience within the digital political environment depends critically upon interpretive framework flexibility and willingness to engage with diverse reading positions.

This study advances two significant theoretical contributions to family communication scholarship. First, it extends Koerner and Fitzpatrick's (2002) FCP theory by proposing "algorithmic encoding" as a third analytical dimension alongside conversation and conformity orientations, thereby recognizing digital technology as an active agent in family meaning-making processes rather than a neutral transmission medium. Second, it refines Hall's (1973) encoding-decoding model by introducing a "distributed encoding-decoding framework" wherein meaning-making authority is dynamically negotiated across generational and technological boundaries rather than residing within singular patriarchal structures. From a practical standpoint, the empirically-grounded models emerging from this investigation including the pluralistic family's "three source verification" and the consensual family's "digest session" offer replicable frameworks for educators, family practitioners, and policymakers addressing political communication challenges within Indonesian family contexts during electoral periods. Ultimately, this research demonstrates that social media functions as a double-edged sword: simultaneously creating fragmentation through differential echo chamber exposure while opening spaces for more egalitarian intergenerational dialogue when families possess robust communicative foundations.

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