

The Impact of Social Media Use on the Communication Behavior of Housewives in Jorong Tanjung Durian, Sangir Jujuan District, South Solok Regency

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Abstract

Social media is reshaping everyday communication, yet limited attention has been given to how the use of multiple platforms relates to communication behavior among housewives in rural communities. This study examines these relationships in Jorong Tanjung Durian, Sangir Jujuan District, South Solok Regency. A descriptive qualitative approach was employed, involving 18 informants selected through purposive sampling. Data were collected through non-participant observation, unstructured in-depth interviews, and document review. Analysis followed the stages of data collection, reduction, display, and conclusion drawing. The findings indicate that WhatsApp, Facebook, TikTok, YouTube, and Instagram facilitated long-distance communication, expanded social relationships, and improved access to everyday information. Less regulated use was associated with reduced attention during face-to-face interactions, lower responsiveness to people nearby, and repetitive engagement that affected time management. These findings suggest that social media supports more flexible communication practices while presenting challenges for balancing digital engagement with direct interpersonal interaction. The study contributes to understanding social action in digital communication within a rural setting and highlights the practical importance of digital literacy that supports attentive interaction, effective time management, and meaningful family and community relationships.

Keywords: Social Media; Communication Behavior; Housewives; Social Interaction; Digital Literacy

INTRODUCTION

Digital communication technologies have reshaped the ways people establish relationships, exchange information, and participate in everyday social life. Social media has become one of the most visible expressions of this transformation because it allows communication to take place across geographical and temporal boundaries while enabling users to produce, circulate, and respond to content within the same digital environment. Castells (2000) describes this social configuration through the idea of the network society, in which social relations are increasingly organized through information networks rather than being limited by physical proximity. Kaplan & Haenlein (2010) similarly explain that social media provides interactive spaces where users are no longer merely recipients of information but also active participants in creating and sharing it. More recent evidence further suggests that social media communication has become closely connected to interpersonal and family relationships, although its social consequences vary according to how, why, and with whom the technology is used (Tammisalo et al., 2024). Social media therefore needs to be understood not simply as a technological innovation, but as a social environment that increasingly shapes everyday communication practices.

Indonesia reflects this broader transformation through the continued expansion of internet access and digital participation. The Indonesian Internet Service Providers (2024) reported that the number of internet users in Indonesia reached approximately 221.56 million in 2024, representing an internet penetration rate of 79.5%. Such expansion has made digital communication increasingly familiar across age groups, social backgrounds, and geographical settings. Social media has consequently moved beyond its earlier association with young urban users and has become part of the daily lives of adults, families, and communities. Nasrullah (2017) views social media as a sociotechnological space in which communication, culture, identity, and social relationships intersect, while Ardiansah & Maharani (2021) emphasize its capacity to facilitate two-way interaction and wider social connections. Awaliyah et al. (2021) likewise regard social media as an accessible communication channel through which people can exchange information rapidly and maintain social relationships despite physical distance. These developments indicate that digital communication is increasingly embedded in ordinary social life, including within communities outside major urban centers.

Housewives represent an important social group within this changing communication environment. Their everyday lives often involve overlapping responsibilities related to household management, caregiving, family communication, neighborhood relationships, and, in many cases, informal economic activities. Social media may expand their access to information, strengthen connections with relatives and friends, provide entertainment, facilitate home-based businesses, and create spaces for exchanging experiences with other women. Nuzuli (2023), for example, found that housewives used Facebook not only for leisure but also to maintain social relationships, obtain information, and support family economic activities. Hidayati & Handayani (2022) similarly illustrate the importance of women's social participation and empowerment in improving family welfare. Kalesaran et al. (2024) further show that social media can support housewives in developing economic opportunities, although its benefits depend on how meaningfully digital platforms are incorporated into everyday activities. Social media use among housewives should therefore not be reduced to a question of screen time; it is closely related to their social roles, relationships, access to information, and efforts to negotiate domestic and social responsibilities.

Communication behavior may also change when digitally mediated interaction becomes an increasingly prominent part of daily routines. The speed, accessibility, informality, and continuous flow of online communication can influence how people express themselves, respond to others, divide their attention, and maintain face-to-face relationships. Fatmawati (2020) notes that social media creates broader opportunities for accessing and circulating information, while Rafiq (2020) argues that its presence can contribute to changes in social behavior and patterns of interaction. Maihasni et al. (2025) similarly highlights the close relationship between social media use and interpersonal communication. These changes are not inherently negative or positive. Digital communication may sustain family relationships across distance and make interpersonal contact more flexible, yet intensive or poorly managed use may also compete with direct communication and shared family time. Maihasni et al. (2025), in a study of families in Padang, found that social media could be associated with altered patterns of family communication, reduced interpersonal attention, and greater boundaries between family members when its use was not balanced with direct interaction. The central concern, therefore, lies in how users incorporate social media into existing social relationships rather than in the technology itself.

Previous studies concerning housewives provide valuable insight into this issue, although their findings show that social media use is highly contextual. Nuzuli (2023) found that Facebook served housewives as a medium for entertainment, information, social connection, and economic support. Simanjuntak et al. (2025) reported that Facebook contributed to changes in the interaction patterns of housewives in Partali Toruan, where some forms of interaction that had previously occurred face to face increasingly shifted into online spaces. Rahmania & Sazali (2025) approached the issue from another perspective by examining housewives' communication styles on Facebook Pro and found that warm, polite, and non-patronizing forms of communication were interpreted as expressions of closeness and social support. Kalesaran et al. (2024), meanwhile, concentrated on the use of social media for family welfare and economic purposes. Collectively, these studies confirm that housewives are active digital actors rather than passive consumers of online content, but they also demonstrate that existing research has often focused on a particular platform, economic utilization, online interaction, or a specific form of digital communication.

Studies conducted in rural and community settings further indicate that the social effects of digital media cannot be separated from the characteristics of the communities in which it is used. Sanders et al. (2023) found that patterns of social media use among rural residents differed according to user characteristics and communication needs, suggesting that digital communication practices should be interpreted within their social context. Indonesian evidence offers a similar picture. Tarigan et al. (2026) found that digital media did not completely replace face-to-face interaction among housewives in Laut Dendang Village; instead, online communication functioned alongside continuing neighborhood interaction and community participation. Such findings challenge the assumption that increasing social media use automatically weakens offline relationships. They also reveal a remaining analytical space: relatively little attention has been given to how multiple social media platforms collectively shape the communication behavior of housewives within a rural Indonesian community, particularly at the intersection of family communication, neighborhood relationships, everyday conversation, attention, and time management.

Jorong Tanjung Durian in Sangir Jujuan District, South Solok Regency provides a relevant social setting for examining this issue. Social media has become increasingly familiar among local housewives, who use platforms such as TikTok, Facebook, Instagram, YouTube, and WhatsApp for communication, entertainment, information seeking, online selling, and engagement with popular content. Patterns of use also vary across age groups,

with younger and middle-aged housewives tending to engage with a wider range of platforms and content, while older users show more selective patterns of use. Preliminary field observations conducted on February 10, 2026, also indicated that several housewives had incorporated activities such as viewing and participating in live streaming into their daily routines. Such practices illustrate the growing presence of digital media in a community where interpersonal communication has traditionally relied strongly on direct family and neighborhood interaction. The phenomenon raises a socially relevant question concerning whether social media merely provides an additional communication channel or whether its routine presence has begun to alter how housewives communicate, allocate attention, manage interaction, and sustain relationships within their households and surrounding community.

The research gap emerges from the difference between what previous studies have examined and what remains insufficiently understood in this specific social setting. Studies by Nuzuli (2023), Simanjuntak et al. (2025), and Rahmania & Sazali (2025) provide important evidence concerning Facebook use, social interaction, and online communication styles among housewives, while Kalesaran et al. (2024) emphasizes economic and welfare-related uses of social media. Research on rural communication also demonstrates that digital and face-to-face interaction may coexist rather than simply replace one another (Sanders et al., 2023; Tarigan et al., 2026). The present study extends these discussions by examining social media as a multi-platform everyday practice and by placing communication behavior itself at the center of analysis. This perspective is consistent with Castells (2000) view that networked communication reorganizes social relations and with Kaplan & Haenlein (2010) understanding of social media as an interactive environment shaped by user participation. The novelty of the study therefore lies in exploring how social media use is experienced within the everyday communicative life of housewives in a jorong community, with attention to both family and community relationships rather than limiting the analysis to one platform or one functional use of social media.

The present study focuses on the impact of social media use on the communication behavior of housewives in Jorong Tanjung Durian, Sangir Jujuan District, South Solok Regency. Communication behavior is examined as part of women's lived social experience, including changes in the ways they communicate with family members and neighbors, distribute attention between online and face-to-face interaction, and negotiate social media use within their daily responsibilities. Such an approach is expected to provide a more

contextual understanding of digital communication among housewives without assuming that social media is inherently beneficial or harmful. The study specifically aims to analyze how social media use influences the communication behavior of housewives in Jorong Tanjung Durian and to identify the forms of communicative change that emerge within their family and community interactions.

METHODS

This study employed a descriptive qualitative approach to examine how social media use shapes the communication behavior of housewives in Jorong Tanjung Durian, Sangir Jujuan District, South Solok Regency. A qualitative approach was considered appropriate because the study sought to understand participants' experiences, everyday communication practices, and the meanings they attached to social media use within their natural social environment rather than to measure relationships among variables statistically. Moleong (2011) explains that qualitative research generates descriptive data from participants' spoken or written expressions and observable behavior, while Sugiyono (2023) emphasizes that qualitative inquiry is conducted in natural settings, with the researcher serving as the key instrument and interpretation directed toward meaning rather than statistical generalization. The descriptive design therefore enabled the researcher to examine changes in family communication, social interaction, and daily routines as they were experienced and understood by the participants themselves. This design was more suitable than a survey-based approach because the study required contextual and experience-based accounts of communication practices rather than numerical estimates of social media effects.

Informants were selected using purposive sampling, which allows participants to be chosen on the basis of their knowledge, experience, and relevance to the phenomenon under investigation (Sugiyono, 2022, 2023). The study involved 18 informants, consisting of 13 housewives who actively used social media as the primary informants and five supporting informants representing the jorong administration and individuals within the participants' immediate family or social environment. The housewives constituted the principal unit of analysis because the study focused on their communication behavior, while supporting informants provided complementary perspectives on observable changes in family and community interaction. Data were collected through non-participant observation, unstructured in-depth interviews, and document study. Initial observation was conducted on February 10, 2026, followed by further field observation on August 5, 2026, with attention

to social media activities, duration of use, and communication behavior. Interviews were conducted in August 2026 and explored the types of social media used, purposes and duration of use, online activities, and perceived changes in communication with husbands, children, relatives, neighbors, and other community members. The interview process remained flexible so that questions could be developed in response to participants' accounts while remaining aligned with the research focus, consistent with the characteristics of qualitative interviewing described by (Ardiansyah et al., 2023). Documentary materials, including field photographs, notes, local demographic information, and records related to participants' social media practices, were used to complement and cross-check observational and interview data (Pahleviannur et al., 2022).

Data were analyzed interactively through the stages of data collection, data reduction, data display, and conclusion drawing or verification, following the Miles and Huberman analytical model as adopted in the study (Sugiyono, 2022). Data from interviews, observations, and documents were first organized and reviewed repeatedly. Relevant information was then selected, condensed, and grouped according to the research focus, particularly patterns of social media use, changes in family communication, social interaction, and the management of everyday activities. The reduced data were presented narratively and organized into meaningful categories to facilitate interpretation across participants and data sources. Conclusions were developed progressively by identifying recurring patterns, relationships, and meanings and were continuously checked against the available evidence. Credibility was strengthened through the comparison of information obtained from primary informants, supporting informants, direct observation, and documentary evidence, allowing interpretations to remain closely grounded in the participants' everyday social experiences.

RESULTS

1. Social Media Use among Housewives in Jorong Tanjung Durian

The findings show that social media has become increasingly embedded in the everyday lives of housewives in Jorong Tanjung Durian. Administrative data obtained from the local authority recorded 278 women living in the area, including 105 married women and 14 divorced women. Among them, 69 were reported to be active social media users. The growing use of digital platforms was closely associated with improved internet access in the area, particularly following the availability of a network tower in Nagari Padang Limau Sundai

in 2024. Participants' accounts also indicate that adoption occurred gradually. For example, M reported using social media since 2020, PA since 2022, NS and N since 2024, and S since 2025. These differences suggest that access to digital communication developed unevenly before becoming more widely incorporated into daily routines.

WhatsApp, Facebook, TikTok, YouTube, and Instagram were the main platforms used by the participants. Their purposes extended beyond interpersonal communication and included information seeking, entertainment, following current developments, viewing religious and health-related content, learning about cooking and parenting, and, for some participants, engaging in online economic activities. Patterns of use also varied according to age. Younger housewives tended to use a wider range of platforms and content formats, while older participants generally used fewer platforms and focused more on communication, religious material, news, and practical information.

Table 1. Social Media Platforms and Content Preferences by Age Group

Age Group	Frequently Used Platforms	Commonly Accessed Content
20–30 years	TikTok, Instagram, WhatsApp	Lifestyle, beauty, parenting, and live streaming
31–40 years	TikTok, YouTube, Facebook, WhatsApp	Cooking, health, and entrepreneurship
41–50 years	TikTok, YouTube, Facebook, WhatsApp	Religious content, entertainment, and news
51–60 years and above	YouTube, WhatsApp	Religious content, cooking, entertainment, and family communication

Table 1 shows that the range of platforms and content was generally broader among younger participants. Women aged 20–50 years were more likely to use several applications simultaneously and, in some cases, create content or participate in live streaming. Participants aged 51 years and above tended to use YouTube and WhatsApp more selectively. YouTube was mainly used for religious, cooking, and entertainment content, whereas WhatsApp served primarily as a means of communicating and exchanging information with family members, particularly those living outside the community.

2. Changes in Communication Behavior Before and After Social Media Use

A central finding of the study concerns changes in the ways housewives communicated with family members, neighbors, and the wider community. Before regularly using social media, communication was predominantly conducted face to face. Family conversations, neighborhood interaction, and the exchange of information largely depended

on physical meetings and direct conversation. Social media introduced additional channels through which these interactions could occur, particularly through WhatsApp groups, messaging, voice calls, video calls, and other platform-based features.

Table 2. Changes in Communication Behavior Before and After Social Media Use

Aspect	Before Using Social Media	After Using Social Media
Mode of communication	Communication was predominantly face to face	Communication increasingly combined face-to-face interaction with social media
Family interaction	Leisure time was frequently spent talking and gathering with family members	Part of family and leisure time was also spent accessing social media
Access to information	Information was mainly obtained from direct conversations and the surrounding community	Information could be accessed rapidly through social media
Neighborhood interaction	Interaction with neighbors mainly occurred through direct meetings	Interaction also took place through social media and messaging groups
Use of leisure time	Leisure time was largely devoted to household, family, and social activities	Part of leisure time was used to access WhatsApp, Facebook, TikTok, Instagram, and YouTube

Table 2 indicates that social media did not completely replace direct interaction. Instead, it added a digital layer to existing communication practices. Participants continued to meet and speak with family members and neighbors in person, while digital communication increasingly became an alternative for maintaining contact, sharing information, and communicating across distance.

Changes in family interaction were particularly evident in participants' descriptions of leisure time. YS, aged 61, recalled that after completing household work she previously spent more time sitting and talking with family members. After becoming a social media user, part of that time was used to check WhatsApp or watch online videos. KM, aged 62, described a similar pattern, explaining that family gatherings continued but were no longer experienced in exactly the same way because some of her attention was directed toward Facebook and WhatsApp. E, aged 58, also reported that she sometimes checked her phone immediately after completing household tasks and consequently participated less actively in conversation even when family members were physically present.

The change was also evident in the way information circulated within the community. Before social media became widely used, participants generally relied on relatives, neighbors, and direct community conversations for information. Digital platforms provided more immediate access to news, health information, cooking ideas, religious material, and other everyday knowledge. Interaction with neighbors also became more flexible because certain

exchanges could take place through messaging groups without requiring an immediate face-to-face meeting.

3. Social Media Activities in Everyday Life

The participants engaged in a range of activities while using social media. Communication remained one of the main purposes, but their digital practices also included watching videos, searching for information, following current trends, accessing entertainment, and participating in live streaming. These activities were shaped by individual interests, available leisure time, age, and familiarity with particular platforms.

Live streaming was not practiced uniformly among the participants. NS reported occasionally participating in live-streaming sessions and collecting points that could be used to send virtual gifts to other users. N had also tried live streaming and reported receiving a small monetary return of approximately IDR 5,000. PA had participated in live streaming but had not received income from the activity. M and S, by contrast, had never participated because they did not feel sufficiently confident to appear in live broadcasts. This variation indicates that housewives were not homogeneous social media users; they engaged with digital platforms according to their own comfort, interests, and circumstances.

Information seeking represented another prominent activity. Participants reported using social media to find cooking recipes, health information, fashion trends, educational information for children, religious material, and current news. Social media therefore functioned simultaneously as a communication medium, a source of entertainment, and an informal source of practical knowledge relevant to everyday household life.

4. Positive Effects on Communication Behavior

The findings identify three major positive effects of social media use on the communication behavior of housewives: easier long-distance communication, broader social relationships, and faster access to information.

Table 3. Positive Effects of Social Media Use on Communication Behavior

Finding	Empirical Indication
Easier communication across distance	Messaging, voice calls, and video calls enabled participants to maintain contact with family members living elsewhere.
Broader friendship and social networks	Facebook, WhatsApp, and other platforms enabled participants to reconnect with old friends and maintain relationships beyond the local community.
Easier access to information	Participants obtained news and practical information related to cooking, health, religion, family life, and other everyday needs.

Based on table 3 long-distance communication was the most consistently reported benefit. NS explained that WhatsApp allowed her to communicate more easily with relatives living far away through messages and video calls. M described WhatsApp as a practical way of maintaining contact with family members outside the region, while N emphasized that information could now be delivered quickly without waiting for relatives to return home or meet in person. These experiences show that geographical distance became less restrictive in maintaining family relationships.

Social media also helped participants reconnect with friends and maintain broader social ties. PA reported using Facebook and WhatsApp groups to remain in contact with friends and relatives whom she rarely met in person. W described communicating with friends living outside the area and exchanging stories and information through WhatsApp groups. R similarly explained that Facebook, TikTok, and WhatsApp enabled continued interaction with people she seldom encountered directly. Digital communication therefore expanded the participants' social reach beyond their immediate neighborhood.

Access to information was another strongly perceived benefit. PA used Facebook and YouTube to search for recipes and other practical information rather than relying solely on people around her. W frequently accessed current news and cooking videos through TikTok and YouTube, whereas R used social media for health, religious, and news-related information. The findings suggest that social media increased both the speed and range of information available to housewives in their everyday lives.

5. Negative Effects on Communication Behavior

The interviews also revealed several difficulties associated with frequent or poorly regulated social media use. Three recurring patterns were identified: reduced quality of face-to-face interaction, greater attention to personal digital activities during social interaction, and difficulty controlling the duration and frequency of social media use.

Table 4. Negative Effects of Social Media Use on Communication Behavior

Finding	Empirical Indication
Reduced quality of face-to-face interaction	Attention was sometimes directed toward smartphones while participants were physically together with family members.
Reduced responsiveness to people nearby	Some participants continued browsing social media while being spoken to or while completing household activities.
Repetitive and prolonged use	Participants described repeatedly checking phones, continuing to watch content longer than intended, and occasionally postponing household tasks.

Based on table 4 reduced face-to-face interaction appeared when participants continued using smartphones while spending time with family members. MK, aged 38, described initially checking a message and then continuing to browse Facebook or TikTok while sitting with family. DH similarly observed that family members could be physically present in the same place while speaking very little because each person was occupied with a phone. KW, aged 59, perceived that direct conversation during family gatherings was less frequent than it had been previously.

A second pattern concerned divided attention. NK reported that once she became absorbed in social media, she could temporarily lose awareness of activities around her. DH described occasions when she did not immediately respond to someone speaking because her attention remained focused on TikTok or Facebook. N expressed concern that frequent smartphone use could make a person appear more occupied with individual activities than with those physically present. These accounts do not indicate that every social media user behaved in the same way. They show that intensive use could, under certain circumstances, compete with attention to immediate interpersonal interaction.

Difficulty regulating time emerged as another recurring experience. NS explained that she sometimes intended to open TikTok or Facebook only briefly but continued browsing longer than planned. PA similarly reported that watching successive videos occasionally prolonged her use and delayed household work. W described checking WhatsApp or Facebook repeatedly during periods without other activities and feeling an urge to check the phone again shortly after putting it down. Repeated access had therefore become part of the daily routine for several participants.

6. Overall Pattern of the Findings

The findings reveal that social media has produced a mixed transformation in the communication lives of housewives in Jorong Tanjung Durian. Digital platforms expanded opportunities to communicate across geographical distance, sustain friendships, obtain practical information, and participate in wider social networks. Communication became faster and more flexible, especially for maintaining relationships with relatives outside the community.

The same technological convenience also introduced changes in attention, family interaction, and the use of leisure time. Face-to-face communication remained present, but it increasingly coexisted with digital interaction. Some participants divided their attention

between family conversations and smartphone activities, while others described spending longer periods on social media than they had initially intended. The findings therefore do not portray social media as exclusively beneficial or harmful. Its influence on communication behavior depended largely on how the platforms were used, the amount of attention devoted to them, and the participants' ability to balance digital engagement with direct relationships in family and community life.

DISCUSSION

The findings demonstrate that social media has become integrated into the everyday communication practices of housewives in Jorong Tanjung Durian rather than functioning merely as an additional source of entertainment. WhatsApp, Facebook, TikTok, YouTube, and Instagram have created new possibilities for maintaining family relationships, obtaining information, sustaining friendships, and participating in wider social networks. At the same time, their presence has altered how attention and leisure time are distributed within the household. This dual pattern suggests that the influence of social media cannot be understood simply in terms of benefits or disadvantages. Its consequences emerge from the purposes for which the platforms are used, the intensity of use, and the way digital activities are negotiated alongside face-to-face relationships. This finding is consistent with the broader understanding of social media as an interactive environment in which communication practices and social relationships are continuously reorganized through user participation (Castells, 2000; Pahleviannur et al., 2022).

The most visible positive change concerned the ability to communicate across geographical distance. Participants used messaging, voice calls, and video calls to remain connected with children, relatives, and friends who lived outside Jorong Tanjung Durian. Digital communication reduced the dependence on physical meetings and allowed information, personal experiences, and expressions of concern to be exchanged more quickly. This finding is consistent with Nuzuli (2023), who found that Facebook served housewives not only as entertainment but also as a medium for maintaining relationships, seeking information, and supporting everyday activities. Rahmania & Sazali (2025) similarly show that digital spaces can become meaningful environments for housewives to maintain social interaction through communicative practices characterized by familiarity, warmth, and social closeness. The present study extends these findings by showing that such relationships are maintained across several platforms rather than through Facebook alone.

Max Weber's theory of social action provides a useful perspective for interpreting this pattern. Weber (1978) argues that social action acquires meaning when individuals orient their behavior toward particular purposes, values, emotions, or established habits. The use of WhatsApp and other platforms to maintain communication with family members living elsewhere can be understood as instrumentally rational action because participants deliberately selected a medium that they perceived as efficient for achieving a particular communicative goal. Their choice was not simply a technological response; it reflected a conscious effort to preserve relationships despite geographical distance. The finding illustrates how digital technology becomes meaningful when individuals incorporate it into practical decisions concerning family connection and social responsibility.

A similar pattern was found in the expansion and maintenance of friendship networks. Participants were able to reconnect with old friends, communicate with relatives outside the village, participate in family or friendship groups, and maintain relationships that might otherwise have weakened because of distance. This finding supports Simanjuntak et al. (2025), who identified changes in the interaction patterns of housewives after Facebook became part of their social lives. Social interaction increasingly extended beyond immediate physical encounters into online spaces. The present findings nevertheless indicate that online interaction did not entirely displace face-to-face relationships. Digital communication functioned alongside existing community interaction, suggesting a process of communicative expansion rather than complete substitution. This interpretation is also compatible with Tarigan et al. (2026), whose study of housewives in Laut Dendang Village shows that digital media has made communication more practical and efficient while remaining embedded within existing social relationships.

The maintenance of friendships and family ties also illustrates the affective dimension of Weber's social action. Some participants used social media because of emotional attachment, affection, a sense of belonging, or a desire to remain connected to people who were important to them. Such behavior corresponds to affective action because communication is partly shaped by emotional orientation (Weber, 1978). Instrumental rationality and affective motivation are therefore not mutually exclusive in this setting. A housewife may choose WhatsApp because it is practical while simultaneously using it because she misses a child or relative living elsewhere. The findings consequently suggest that social media use should be understood as a socially meaningful practice in which practical considerations and emotional relationships intersect.

Access to information represents another important change. Social media enabled participants to obtain information related to cooking, health, religion, parenting, news, entertainment, and other everyday concerns without relying solely on conversations within their immediate environment. The finding confirms that housewives are active information seekers rather than passive recipients of digital content. Nuzuli (2023) similarly reported that information seeking constituted an important reason for Facebook use among housewives, while Kalesaran et al. (2024) emphasize the potential of social media to support everyday household and family welfare activities when digital resources are used productively. From Weber's perspective, such information-seeking behavior can again be interpreted as instrumentally rational action. Participants entered digital platforms with identifiable purposes and selected content they considered useful for addressing particular needs. Social media thus widened the informational resources available to women living in a community where access to some forms of information had previously depended more heavily on interpersonal exchange.

The positive contribution of social media was accompanied by changes in face-to-face communication. Participants described situations in which family members remained physically together while some of their attention was directed toward smartphones. This finding is broadly consistent with Simanjuntak et al. (2025), who observed a shift in some housewives' interaction from direct conversation toward online interaction, and with Maihasni et al. (2025), whose study in Padang identified altered communication patterns, declining interpersonal attention, and challenges to family cohesion associated with social media use. The findings from Jorong Tanjung Durian should nevertheless be interpreted carefully. Face-to-face interaction had not disappeared, nor did every participant experience social media in the same manner. The more appropriate interpretation is that digital communication increasingly competes with direct interaction for time and attention. Social media therefore restructures the distribution of communicative attention rather than simply replacing offline communication.

The tendency described in the original findings as a "selfish attitude" is more appropriately interpreted as reduced interpersonal responsiveness or increased orientation toward personal digital activity. Labeling participants as selfish would risk turning situational behavior into a fixed personality judgment. The empirical evidence instead shows that participants sometimes continued browsing social media while another person was speaking or divided their attention between household interaction and smartphone use. Such behavior

indicates competition between digital engagement and immediate interpersonal demands. Tammissalo et al. (2024) also highlights the close relationship between social media use and interpersonal communication, while Maihasni et al. (2025) demonstrate that intensive digital engagement can affect empathy, attention, and communication within families. This interpretation provides a more human-centered understanding of the findings because it recognizes that participants remain socially connected individuals whose attention is being negotiated across online and offline environments.

Repeated and prolonged social media use provides another important dimension of the findings. Some participants described opening social media without a specific need, checking their phones shortly after putting them down, or continuing to watch successive videos longer than initially intended. Household activities were occasionally delayed as a consequence. Such experiences suggest that social media use had begun to move from intentional activity toward habitual behavior for some participants. Weber (1978) concept of traditional action helps explain this transition because traditional action develops through established and repeatedly performed habits. A communicative practice that begins with an explicit purpose such as checking a family message may gradually become routinized through repeated use. The finding does not, however, provide sufficient clinical evidence to classify participants as experiencing social media addiction. The more defensible interpretation is that some participants displayed repetitive or difficult-to-regulate patterns of use that affected time management and interpersonal attention.

Taken together, the findings contribute to existing research by showing that social media use among housewives in a rural jorong is neither uniformly empowering nor uniformly disruptive. Earlier studies have often concentrated on individual platforms, particularly Facebook, or on specific functions such as economic activity, entertainment, or online interaction (Kalesaran et al., 2024). The present study broadens this perspective by examining several platforms simultaneously and placing communication behavior within family and community life at the center of analysis. The findings show a process of communicative hybridity: face-to-face communication remains socially important, while digital platforms add new channels for maintaining relationships and obtaining information. The distinctive contribution of this study lies in demonstrating how these two forms of communication coexist, complement one another, and occasionally compete for attention within the everyday lives of housewives in Jorong Tanjung Durian.

The theoretical implication of the study lies in showing that Weber's categories of social action can help explain variation in the meanings attached to social media use. Instrumentally rational action is evident when participants use digital platforms deliberately to communicate across distance or obtain specific information; affective action appears when communication is motivated by emotional attachment and the desire to maintain close relationships; and traditional action becomes visible when checking social media develops into an established daily habit. Social media use is consequently not a single form of behavior with a single motivation. The same user may move between purposeful, emotional, and habitual forms of action according to context. This interpretation places human intention and lived experience at the center of digital communication analysis rather than treating technological platforms as independent forces that automatically determine behavior.

The practical implications concern the need to encourage balanced and purposeful digital engagement rather than discouraging social media use altogether. Social media clearly offers meaningful benefits to housewives, particularly those who need to communicate with distant relatives, access practical information, or maintain broader social relationships. Families and local communities may therefore benefit from digital literacy practices that include not only technical competence and the ability to assess information but also awareness of time management, interpersonal attention, and appropriate moments for smartphone use. Maintaining spaces for uninterrupted family conversation while preserving the advantages of online communication could help households develop healthier communication routines. This perspective recognizes social media as part of contemporary everyday life while emphasizing the importance of keeping digital interaction in proportion to direct relationships.

Several limitations should be considered when interpreting these findings. The study was conducted within a single jorong using a qualitative design and purposively selected informants; consequently, its findings are intended to provide contextual understanding rather than statistical generalization to all housewives in South Solok Regency or Indonesia. Much of the evidence was derived from participants' accounts of their own experiences, which may be influenced by memory, personal interpretation, or social desirability. The study also examined several social media platforms collectively and did not systematically distinguish the communicative effects of WhatsApp, Facebook, TikTok, YouTube, and Instagram. The research design does not establish a causal relationship between social media use and changes in communication behavior. Future studies could compare communities

with different levels of internet access, examine platform-specific practices, involve additional family members, or combine qualitative data with measures of duration and intensity of use. Such approaches would provide a more comprehensive understanding of how digital communication becomes intertwined with family and community relationships over time.

CONCLUSION

Based on the results and discussion, this study concludes that social media has become an integral part of the everyday communication practices of housewives in Jorong Tanjung Durian, Sangir Jujuan District, South Solok Regency. WhatsApp, Facebook, TikTok, YouTube, and Instagram are used not only for entertainment but also to maintain communication, access information, and sustain relationships with family members, friends, and the wider community. Social media provides several positive contributions to communication behavior, particularly by facilitating long-distance communication, expanding friendship and social networks, and improving access to practical information. Through messaging, voice calls, and video calls, housewives are able to remain connected with relatives who live outside the area more easily and efficiently. Viewed through Max Weber's theory of social action, these practices largely reflect instrumentally rational action because social media is deliberately used to achieve specific communicative and informational goals, while emotionally motivated interaction with family and friends may also reflect affective action.

The findings also show that social media use may create challenges when it becomes excessive or difficult to regulate. Reduced attention during face-to-face interaction, greater focus on personal digital activities, and repetitive social media checking can limit the quality of direct communication with family members and people in the surrounding environment. Habitual use may also be understood through Weber's concept of traditional action when accessing social media becomes part of an established daily routine. These findings indicate that the effects of social media are not inherently positive or negative, but depend on how it is integrated into everyday life. A balanced pattern of use is therefore important so that the communicative benefits of social media can be maintained without weakening direct interpersonal relationships. Future research may extend these findings by comparing different rural communities, examining platform-specific communication practices, or

combining qualitative and quantitative approaches to better understand the relationship between intensity of use and changes in family communication.

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