



Social Solidarity, Media, and Collective Action Organization: Fishermen Community and Reclamation in Lae-Lae Island, Indonesia

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Abstract

This study aims to identify the mechanisms of social-media use, primarily Instagram and WhatsApp groups, in building social awareness on Lae-Lae Island, and to analyse the role of social media in organising collective actions of the Lae-Lae Island fishermen community. The reclamation plan triggers resistance because it is perceived to threaten both the marine ecosystem and the livelihoods of residents. This research employs a qualitative approach, utilising a case-study method, which involves in-depth interviews with eight key informants purposively selected, participant observation in both physical and digital spaces, and document analysis of content and visuals. The study is analysed using resource-mobilisation theory and relational network-solidarity theory. Findings show that the media play an important role in facilitating the formation of social solidarity among the fishing community. Social media shape collective identity, become a space for sharing information and joint narratives that strengthen the consensus against reclamation, and also serve as a digital mobilisation tool for organising collective actions. The synergy between solidarity networks, activists, NGOs, students, the Kawal Pesisir alliance, and community members supported by media communication strategies strengthens the fishermen community's capacity to mobilise resources, formulate demands, influence public opinion, and sustain the anti-reclamation movement on Lae-Lae Island.

Keywords: social solidarity, media, collective action, fishermen, reclamation, Lae-lae Island

Paper type: Research paper

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INTRODUCTION

Lae-lae Island is a coastal fishermen community in Makassar City that heavily depends on marine resources as its primary livelihood. However, in recent years, plans and implementation of reclamation projects along Makassar's coastal areas, including around Lae-lae Island, have caused significant social, economic, and environmental impacts. The most well-known large-scale reclamation project is the Center Point of Indonesia (CPI), which began in 2009 and involves collaboration between the South Sulawesi Provincial Government and private companies such as PT Ciputra Nusantara and PT Yasmin Bumi Asri. This project has brought major changes to Makassar's coastal zones, including land reclamation covering hundreds of hectares that altered marine ecosystems and restricted community access to fishing grounds.

The tangible impacts of reclamation are already felt by the fishing communities, especially on Lae-lae Island. They experience income declines due to shrinking fishing areas and blocked sea access that have long been their sources of livelihood. Previous research found that the CPI project directly affects the income resilience of fishing households on Lae-lae Island (Idrus, Ismail, and Amandaria 2022). Additionally, reclamation impacts the environmental quality, such as decreasing sea water quality and damage to coral reef ecosystems that serve as critical habitats for fish and other marine biota (Huda 2013).

The community of Lae-lae Island also rejects the reclamation plan of 12.11 hectares proposed by the South Sulawesi Provincial Government as a replacement for the land shortage in their contract with the private sector. This rejection is based on the adverse experiences from the previous CPI reclamation, which already caused negative impacts on the livelihoods of fishermen and the environment. In this context, social media has become one of the important spaces for the Lae-lae Island fishermen community and advocacy organizations to build social solidarity, voice opposition to reclamation, and raise public awareness about the impacts of reclamation on their lives.

The development of information and communication technology, especially social media, has revolutionized the way social communities interact, organize, and conduct social advocacy worldwide. Social media not only functions as a communication tool but also as a digital public space enabling the formation of social solidarity and collective mobilization in facing various social and environmental issues (Kaplan and Haenlein 2010; Castells 2012). In the context of coastal and fishing communities, social media has proven to be a strategic platform to disseminate information, strengthen collective identity, and organize social movements opposing development projects that threaten their living space, such as coastal

reclamation (Kade Galuh 2016).

Various international studies have examined the role of social media in building social solidarity and advocacy among fishing communities in countries such as the Philippines, Zanzibar, and Australia. For example, Telles (2022) highlights how Facebook and WhatsApp are used to accelerate the dissemination of information and organize fishers' protests in the Philippines. Khamis Jape (2024) found that social media is not only a communication tool but also a multifunctional platform that meets users' needs; especially for blue economy actors in Zanzibar who require information, market connections, and social support, thereby enhancing their capacity to face external pressures. However, significant barriers remain, such as internet access gaps, low digital literacy, and concerns about data privacy. Fransen-Taylor and Narayan (2018) also show how Twitter has become an advocacy tool for coastal rights in Australia, opening access to global advocacy networks that strengthen the bargaining position of local communities. Nonetheless, these studies generally focus on different geographic and social contexts, with cultural, political, and technological characteristics that cannot always be generalized to coastal communities in Indonesia.

This research brings significant novelty by presenting a case study of the fishermen community of Lae-lae Island, Makassar City, which has unique socio-economic, cultural, and political dynamics, especially related to reclamation conflicts that directly impact their living space and livelihoods. Furthermore, this study highlights how the fishermen community in Lae-lae Island overcomes real challenges such as limited technology access, low digital literacy, and the risks of misinformation spread, which become obstacles to effective social media use. These aspects provide empirical contributions rarely discussed in detail in international literature, while also offering practical insights for developing inclusive and adaptive digital communication strategies aligned with local characteristics.

Based on the background, the objectives of this research are to (1) identify the mechanisms of social media usage in building social awareness in Lae-lae Island, and (2) analyse how social media facilitates social solidarity and the organisation of collective actions in the coastal community.

The research results are analyzed by integrating two theoretical frameworks: Resource Mobilization Theory and Networked Solidarity Theory. This interdisciplinary approach provides a holistic understanding of how social media functions not only as a communication

tool but also as an arena for resource mobilization and a dynamic digital public space in the context of reclamation conflicts (Kaplan & Haenlein 2010; Castells 2012). Thus, this study not only enriches the literature on the role of social media in building social solidarity and social movements among fishers but also contributes importantly to the development of digital communication and community-based advocacy models that respond to local contexts and complex socio-economic challenges. This research is expected to serve as a strategic foundation for policymakers, NGOs, and coastal communities to strengthen their social and political capacity through the effective and sustainable use of social media.

METHODS

This study is a qualitative descriptive research employing a deliberately chosen case study approach to allow for an in-depth exploration of the social dynamics, social media usage, and community solidarity among fishers in Lae-lae Island within the context of coastal reclamation conflicts. This approach enables the researcher to intricately investigate how social media functions as a strategic tool in building social solidarity and mobilizing resources, aspects that cannot be adequately revealed through quantitative methods or broad surveys that tend to generalize data without capturing rich local nuances (Creswell 2018). The in-depth qualitative descriptive case study approach allows exploration of the nuances of experiences, perceptions, and strategies used by the community in utilizing social media to build solidarity and engage in social resistance, which are often inaccessible by quantitative methods or broad surveys (Putnam 2000; Berkes 2009). The research was carried out for roughly one year, from May 2023 to April 2024, because during this period the intensity of anti-reclamation actions on Lae-Lae Island was quite high.

The qualitative approach demands the use of techniques capable of holistically capturing the complexity of social and digital interactions, so several data collection techniques are selected and synergistically combined to complement and enrich the research findings. *First*, in-depth interviews were used as the primary technique for data collection. Informants were selected purposively; the interviews were conducted with five community leaders of fishermen who are key actors and hold strategic roles within the community, as well as with three social activists representing non-governmental organizations (NGOs) involved in reclamation advocacy. In-depth interviews allow the researcher to explore the subjective experiences, perceptions, motivations, and strategies employed by informants in using social media for building solidarity and mobilizing resources. This technique also provides respondents with space to openly and richly express their views, resulting in data

that is rich in social context and meaning (Kvale and Brinkmann 2009).

Figure 1.
The researcher observed the Anti-Reclamation Action on Lae-Lae Island
(16 August 2023)



Source: research documentation

Second, participatory observation, both in physical activities (Figure 1) and in the digital space. Observation in the digital space becomes an important method for understanding how interaction and communication occur in real-time on the community's social-media platforms. The researcher actively follows and observes activities in WhatsApp groups, Instagram, and other digital platforms used by the fishing community. This observation includes monitoring discussions, information dissemination, forms of digital solidarity, as well as mobilization patterns that emerge in the context of reclamation conflicts. Participatory observation enables the researcher to capture social dynamics that are not always revealed in interviews, such as spontaneous interactions, emotional reactions, and communication strategies that develop organically in digital spaces (Hine 2020).

Third, digital document content analysis is a crucial supporting technique to complement data from interviews and observations. The digital documents analyzed include social media posts, videos, photos, and archives of digital communications related to the fishing community's activities in the context of reclamation. This content analysis helps identify main themes, collective narratives, symbols of solidarity, and mobilization strategies

used on social media. By systematically examining digital documents, the researcher can uncover communication patterns and social representations that strengthen understanding of social media's role within the research context (Krippendorff 2019).

Fourth, visual documentation is also used as a complement to empirical data, especially to record the physical conditions, social activities, and environmental context in Lae-lae Island related to the reclamation conflict. This documentation can take the form of photos or videos taken during the field data collection process, serving to provide a visual depiction that enriches the research narrative and supports the interpretation of qualitative data.

RESULTS AND DISCUSSION

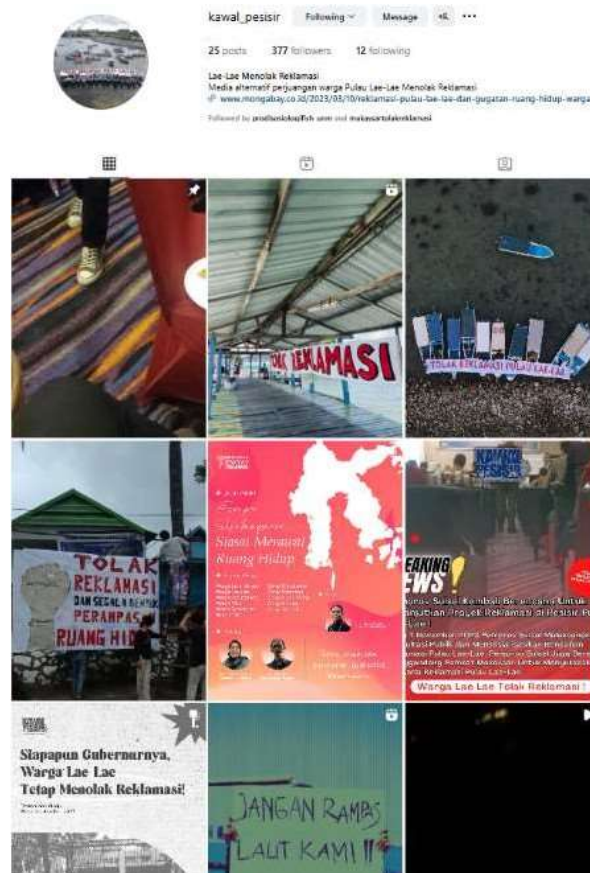
Mechanism of Social Media Usage in Building Social Awareness

The use of social media in building social awareness is a complex and multi-layered mechanism because it involves various interconnected social and psychological processes at both individual and collective levels. This mechanism can be explained in detail through several layers and main aspects, including the layer of information dissemination and social education (Pandey 2025), the layer of collective identity formation and solidarity (Al Ketbi et al. 2025), the layer of social support and psychological well-being (Lin and Lachman 2024), as well as the layer of influence on prosocial behavior (Vaast et al. 2017).

At the first level, social media functions as a rapid and wide channel for information dissemination. Social issues are raised and spread across various user groups, making these topics gain greater public attention (Suhendra and Pratiwi 2024), thereby increasing public awareness of social, environmental, and humanitarian problems. This process includes curation and content production by credible individuals or organizations, viral dissemination through sharing and reposting mechanisms (Retnowati 2023), and the use of hashtags and digital campaigns to focus public attention (Eriyanto 2020). In the context of opposition to the reclamation plan in Lae-lae Island, residents and activists from several institutions or civil society groups formed an alliance named the Coastal Reclamation Resistance Coalition (Koalisi Lawan Reklamasi Pesisir or Kawal Pesisir). The institutions involved include the Lembaga Bantuan Hukum (LBH) Makassar, Konsorsium Pembaharuan Agraria (KPA), Solidaritas Perempuan (SP) Anging Mamiri, Jurnal Celebes, Front Mahasiswa Nasional (FMN), WALHI Sulawesi Selatan, Lembaga Advokasi dan Pendidikan Anak Rakyat (LAPAR), Perserikatan Petani Sulawesi Selatan (PPSS), and Front Nahdliyin untuk

Kedaulatan Sumber Daya Alam (FNKSDA).

Figure 2.
Instagram Profile Kawal Pesisir



Source: Screenshot of IG @kawal_pesisir

Kawal Pesisir began to take shape in 2023 as a response to the enactment of Regional Regulation Number 3 of 2022 concerning the Spatial Planning for South Sulawesi (RTRW) and Governor Regulation Number 14 of 2021 concerning the Development of Marine Tourism Destinations on Lae-lae Island, which serves as the basis for the implementation of the reclamation. The Instagram account @kawal_pesisir is used as a media platform to convey narratives opposing the reclamation (Figure 2), followed by 378 followers and with 25 posts receiving likes ranging from 14 to 662. Among the posts are 8 video reels with viewers ranging from 226 to about 20,900. Instagram has become an important social media platform for providing ideas and knowledge to the public, fostering interaction, and serving as a means to develop intensive communication activities with the audience (Ihsaniyati et al. 2023).

Figure 3.**WALHI Sulsel content posts together with Kawal Pesisir**

Source: Screenshot of IG @walhisulsel

The dissemination of information and social education is also produced by members of the Coalition and then shared through the social media of each institution, primarily Instagram (IG) and Facebook (FB), both personally and through sharing. The content is accompanied by narratives and hashtags such as #pulihkansulsel, #tolakreklamasi, #laelaemenolakreklamasi, and #TolakreklamasiMNP as seen on IG @walhisulsel (Figure 3).

After the information is disseminated, social media helps to form a collective identity through interaction and communication among individuals who have similar interests or concerns (Shah 2024). Social media features such as community groups, discussion forums, and digital events enable the formation of social solidarity networks that act as a basis for social mobilization (Ulya and Indainanto 2024), strengthening social bonds through shared virtual experiences, and spreading shared narratives that reinforce a sense of togetherness and collective goals (Nasrullah 2016).

The process of interaction and communication among residents who reject the reclamation is conducted through the WhatsApp (WA) group “Tokoh Masyarakat” and the WA group “Lae-Lae Against Reclamation,” both consisting of young residents of Lae-lae Island and Kawal Pesisir activists. Further explanation is provided by Mrs. Halusu Daeng Puji, a female community leader and figure of Lae-lae Island, as follows:

“We have a "Tokoh Masyarakat" group; indeed, not everyone is included in the WhatsApp group, especially residents who accept the reclamation are not included. There is also a group with LBH (Legal Aid Institute) people, but it is currently inactive because the reclamation issue has diminished since the regional elections (Pilkada). Usually, various activities related to reclamation are informed in the group, but I do not immediately believe it, especially if it is only hearsay. If the information is true, then it is announced at the mosque. This can include calls for actions or demonstrations.”

Daeng Puji's statement, her familiar name, indicates that the existence of the WhatsApp Group serves as a means to build a collective identity among residents, especially among those who oppose the reclamation. This information is further strengthened by Mrs. Mariati Daeng Intang, as follows:

“There is a WhatsApp group here, specifically for community leaders who oppose the reclamation. Usually, what is shared are stories or news about issues in the community, including news related to reclamation, and then we discuss in the group what actions will be taken. I also often share information I get from Instagram or from the Legal Aid Institute (LBH), as they and the students accompany the residents. There is also support from people in the city in the form of manpower; they also join demonstrations. Some come from Takalar, Tallo, Barrang; they receive information either by phone or directly from social media.”

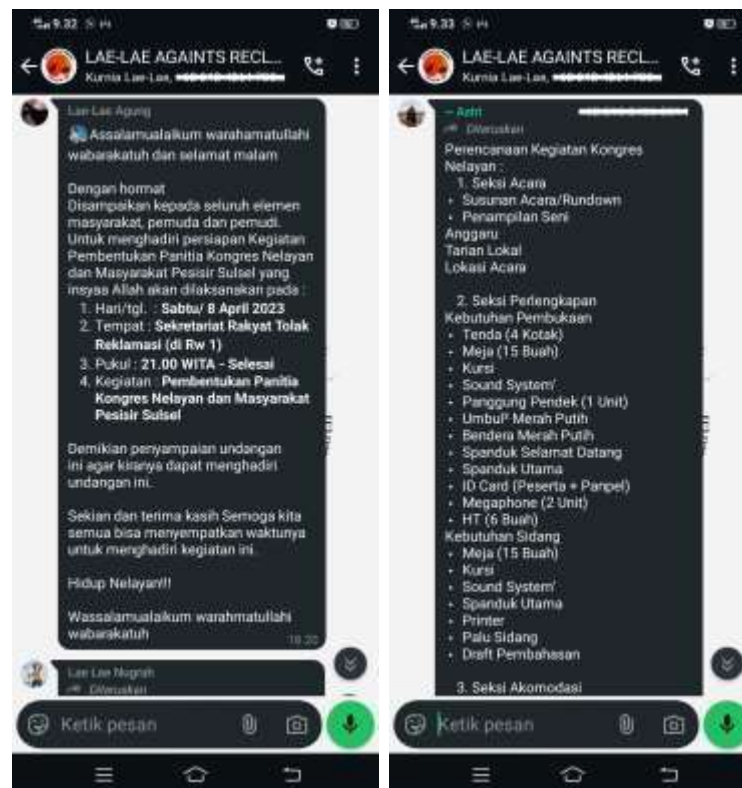
The interview data shows that social media facilitates communication and interaction among individuals who share the same concerns, thereby able to build a sense of togetherness and social solidarity. This solidarity network supports the mobilization of social movements and collective interventions. This indicates that active participation in social media communities strengthens social bonds, which positively impacts increased tolerance and community peace (Al Ketbi et al. 2025).

The involvement of various elements as a form of solidarity in the resistance movement of the people of Lae-lae Island in various actions, as conveyed by Daeng Intang, demonstrates the significant role of social media. Thus, interactions on social media can

become a significant source of social support, enhancing the psychological well-being of its users. Relationships formed digitally can help individuals feel more connected and emotionally supported, which in turn supports greater social awareness and active participation in social issues (Lin and Lachman 2024).

Figure 4.

Invitation for Preparation of Congress of Fishermen & Coastal Communities of South Sulawesi



Source: Screenshot of Lae-Lae Against Reclamation WA Group

The final layer of the mechanism by which social media builds social awareness is the influence on prosocial behavior. Through informative content and campaigns on social media, the community is encouraged to take positive actions in real life. This was also found on Lae-lae Island, where actions and activities carried out are not solely directly related to the rejection of reclamation but also take the form of other social activities. Among these is the initiation of the Congress of Fishermen and Coastal Communities of South Sulawesi (Figure 4). Further elaboration is provided by Wandu, a young resident of Lae-lae Island, as follows:

“Since the emergence of the reclamation issue, we have done many things, both involving only the residents and activities carried out together with other institutions. Starting from beach and village clean-up actions, which have now become routine activities for the residents every Friday, to arts and cultural

activities. There is also a positive side to this issue, as now the residents have become more united. It's just that those who support the reclamation are pitied; they are eventually ostracized. There was even a time when all the pa'palimbang (ferry services) agreed not to transport them. Now, some of them have been appointed as acting neighborhood and community leaders (Pj RT & Pj RW), and the residents united in protesting at the Subdistrict Office to demand their replacement."

Referring to the informants' statements, the reclamation issue has strengthened the solidarity among residents, especially solidarity in the form of concrete prosocial actions. Furthermore, internet and social media exploration revealed information about several other prosocial activities initiated by various institutions as a form of support for the residents of Lae-lae Island. Among them is "Songkabala Lae-Lae" initiated by Gymnastic Emporium along with the residents of Lae-lae Island on September 15, 2023. This activity, which consists of social choreography derived from the local tolak bala tradition, is also part of the Lawatari program, a series within the Road to Indonesian Dance Festival 2024 (<https://indonesiandancefestival.id/>). Other activities include the People's Festival: Island Fest Vol 1 & Vol 2 held in 2023 and 2024 to commemorate Indonesia's Independence Day. Island Fest was initiated and organized by residents together with Kawal Pesisir. This demonstrates that the trust and credibility of social media within social networks are key factors in encouraging prosocial behavior (Baumann et al. 2024).

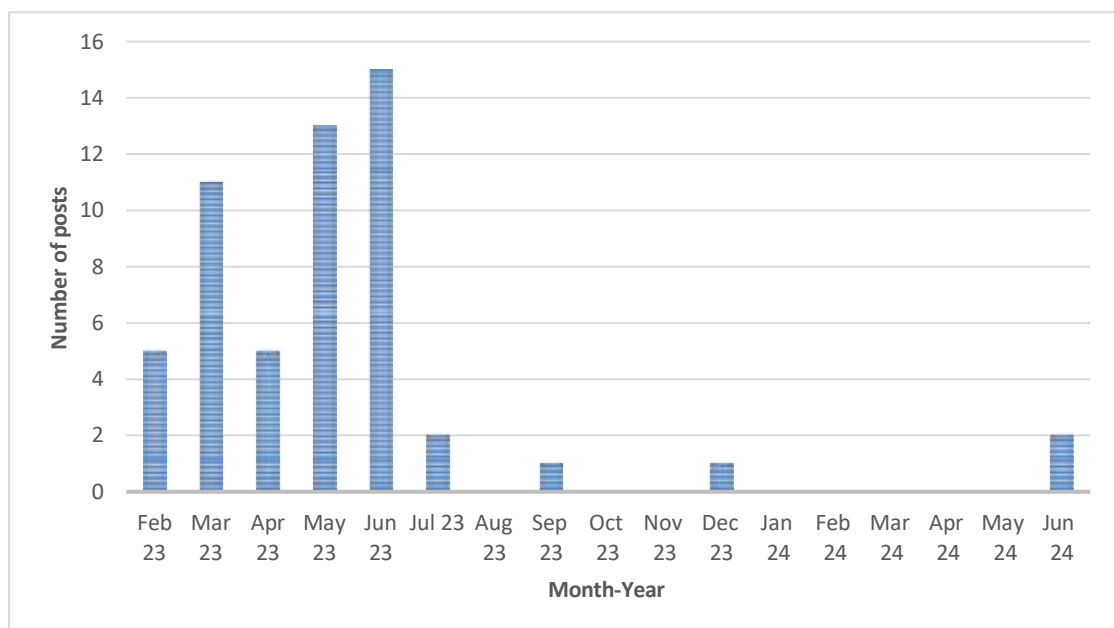
The Role of Social Media in Facilitating Social Solidarity and the Organization of Collective Action

Social media plays an important role as a platform facilitating the formation of social solidarity within communities through various indicators of digital interaction. First, social media enables the formation of collective identity where individuals with shared interests or goals can gather and communicate virtually (Khazraee and Novak 2018), strengthening a sense of togetherness even when geographically separated (Cahyono 2016). This indicator is reflected in the frequency and intensity of interactions such as posts, comments, and likes among users who support the issues raised. This signifies how actively social media functions as a space for discussion and expression of solidarity (Papacharissi 2010).

Second, social media provides a space for exchanging information and shared narratives that strengthen consensus and mutual understanding regarding certain issues (Misran, Sutan, and Nurmandi 2021), such as the rejection of reclamation on Lae-lae Island . The use of symbols, slogans, and specific narratives related to the reclamation rejection creates a collective identity for the fishermen community and activists resisting reclamation, which can reinforce solidarity cohesion and shared identity on social media (Castells 2012). Third, indicators of active participation and community engagement can be seen from the number of posts and interactions within a certain timeframe, demonstrating digital mobilization to organize collective action, whether in the form of online campaigns or calls for real-world action (Wahyuningroem et al. 2023). Fourth, through networks of interactions among accounts that support and tag each other, social media indicates solidarity formed horizontally and supports a more effective and responsive social organization (Mannayong, Herling, and Faisal 2024). Overall, social media functions as a vital instrument that connects, strengthens, and organizes social solidarity in the context of collective struggle in the digital age.

Figure 5.

Monthly Posting Frequency of the Lae-lae Island Reclamation Rejection on Instagram



Source: Research data (processed)

Research data shows that there are eight active Instagram accounts that posted information related to the rejection of reclamation from February 2023 to June 2024, with the highest number of posts occurring between February and June 2023 (see Figure 5). The high posting intensity during this period was driven by the development of the reclamation issue,

which began to be implemented by the South Sulawesi Provincial Government through PT. Yasmin Bumi Asri, as compensation for the shortage of 12.11 hectares of land allocated to the Provincial Government at the Center Point of Indonesia (CPI), the previous reclamation site. This was marked by the signing of an MoU between the South Sulawesi Provincial Government and PT Yasmin Bumi Asri on January 11, 2023, which then prompted environmental watchdog organizations to consolidate with the local residents. It began with the invitation for solidarity from the Save the Coast Alliance posted on Instagram @makassartolakreklamasi on February 8, 2023.

Table 1.
Post Data of Lae-lae Island Reclamation Rejection in 2023-2024

No	Instagram Account Name	Number of Posts	Content	Number of Likes	Number of Comments	Shared Posts
			Type (Photo/Video / Reels/Story)			
1	@lbh_makassar	16	Story, Photo, Video, Reels	4999	19	16
2	@jurnalcelebes	1	Photo	32	0	0
3	@lapar_sulsel	7	Story, Photo, Video, Reels	524	7	1
4	@kawal_pesisir	21	Story, Photo, Video, Reels	2540	44	8
5	@makassartolakreklamasi	7	Photo, Reels	594	0	0
6	@walhisulsel	4	Photo	820	3	1
7	@perserikatan.petaniss	1	Photo	8	0	0
8	@fnksda	2	Photo, Video	426	0	0
Jumlah		59		9943	73	36

Source: Research data (processed)

The content analysis data from 8 Instagram accounts, namely @lbh_makassar, @jurnalcelebes, @lapar_sulsel, @kawal_pesisir, @makassartolakreklamasi, @walhisulsel, @perserikatan.petaniss, and @fnksda, show a total of 59 posts, including stories, videos, photos, and reels related to the rejection of reclamation during the period from February 2023 to June 2024, accumulating 9,943 likes and 73 comments. Among these 59 posts, 17 were shared by 1 to 4 accounts (see Table 1). Specifically, for reels, the viewership ranged from a minimum of 138 to a maximum of about 20,900 viewers.

The use of hashtags in each post serves as symbols that build solidarity among fishermen communities, environmental groups, students, and activists opposing the reclamation of Lae-lae Island. The main hashtags used are #tolakreklamasi, #pulaulaelaetolakreklamasi, and #makassartolakreklamasi, appearing a total of 90 times in posts from February 2023 to July 2024. Hashtags essentially function to provide a cognitive effect on those exposed to the posts (Budiwinarto and Syaefudin 2025). They are also used as markers to build virtual community identity and to construct messages that enable effective connection and communication among members (Mulyadi and Fitriana 2018). Furthermore, hashtags are also employed to mobilize offline activities (Sinpeng 2021).

Comments provided, sharing posts, and resharing posts from other accounts via Instagram stories indicate virtual interactions that form horizontal solidarity among accounts in the campaign against reclamation on Lae-lae Island. The high intensity of posts and interactions among accounts during the period from February to July 2023 was a form of digital mobilization to garner support and organizing collective action. Based on content analysis and literature review, during this period 12 offline (real-world) actions were carried out, from a total of 17 actions on 2023 (see Table 2).

Table 2.
Action Data of Lae-lae Island Reclamation Rejection in 2023

No	Date	Form of Action/Activity	Theme of Action	Location	Organizer
1	2/9/2023	Consolidation	REJECT THE RECLAMATION OF LAE-LAE ISLAND	Walhi Sulsel	Aliansi Selamatkan Pesisir
2	2/25/2023	Demonstration	REJECT THE RECLAMATION OF LAE-LAE ISLAND	Lae-lae Island	Kawal Pesisir &

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					Warga Lae-lae Island
3	3/3/2023	Joint Prayer, Dhikr & Tauziah (Islamic religious talks)	REJECT THE RECLAMATION OF LAE-LAE ISLAND	Lae-lae Island	Kawal Pesisir & Warga Lae-lae Island
4	3/4/2023	Sea Parade	REJECT THE RECLAMATION OF LAE-LAE ISLAND	Losari Beach - Lae-lae Island	Kawal Pesisir & Warga Lae-lae Island
5	3/28/2023	Public Discussion	Rejection of reclamation and recognition of the living space of the Lae-lae Island community "Strengthening fellowship, strengthening rejection of reclamation"	Student Center FEB-UH	Kema Himajie FEB-UH
6	5/10/2023	Halal bi Halal		Lae-lae Island	Kawal Pesisir & Warga Lae-lae Island
7	5/17/2023	Demonstration	REJECT THE RECLAMATION OF LAE-LAE ISLAND	Regional House of Representatives Office of South Sulawesi (DPRD)	Kawal Pesisir, Warga Lae-lae Island , Perempuan Pesisir Makassar

8	6/15/2023	Blocking the Reclamation Team	REJECT THE RECLAMATION OF LAE-LAE ISLAND	Lae-lae Island	Kawal Pesisir & Warga Lae-lae Island
9	6/15/2023	Demonstration	FREE THE DEMONSTRATORS	Makassar City Police Headquarters (Polrestabes)	Kawal Pesisir & Warga Lae-lae Island
10	6/23/2023	Statement of Attitude	REJECT THE RECLAMATION OF LAE-LAE ISLAND	Lae-lae Island	Kawal Pesisir & Warga Lae-lae Island
11	6/24/2023	Fishing Together	REJECT THE RECLAMATION OF LAE-LAE ISLAND	Lae-lae Island	Kawal Pesisir & Warga Lae-lae Island
12	7/4/2023	Consolidation	Consolidation to prepare advocacy agenda for rejecting reclamation on Lae-lae Island	FIS-H UNM	Kawal Pesisir
13	8/16-18/2023	People's Festival	FREEDOM FROM RECLAMATION	Lae-lae Island	Island Fest
14	8/17/2023	Unfurling 100-meter Banner	REJECT THE RECLAMATION OF LAE-LAE ISLAND	Lae-lae Island	Kawal Pesisir & Warga Lae-lae Island
15	9/4/2023	Demonstration	REJECT THE RECLAMATION OF LAE-LAE ISLAND	Governor's Office of South Sulawesi	Kawal Pesisir & Warga Lae-lae Island
16	9/15/2023	Social Choreography	Songkabala Lae-Lae	Lae-lae Island	Gymnastic Emporium &

				Warga Lae- lae Island
			Regional House of Representatives Office of South Sulawesi (DPRD)	Warga Lae- lae Island
17	10/3/2023	Expressing Aspirations	REJECT THE RECLAMATION OF LAE-LAE ISLAND	

Source: Research data (processed)

The research results were then analyzed using two main theoretical frameworks: Resource Mobilization Theory and Networked Solidarity Theory. Resource Mobilization Theory emphasizes the importance of resources—namely information, support, collective energy, and social networks—that must be effectively mobilized to drive the success of collective action (McCarthy and Zald 1977). In the context of this study, those resources are: 1) Social media as a mobilization tool that facilitates the collection and dissemination of crucial resources needed by the Lae-lae Island fishermen community to strengthen the anti-reclamation movement. 2) Data on posting frequency and interaction intensity (number of likes and comments) show how advocacy information is distributed and how more members and supporters become actively involved. 3) The active Instagram accounts serve as vital resources in spreading solidarity content, inviting support, and organizing action agendas. 4) The role of social media enables more structured coordination compared to traditional communication, where resources can be allocated efficiently. 5) Fluctuations in posting activity also reflect the dynamics of resource mobilization that adapt according to momentum and evolving issues. Thus, social media functions as a strategic platform for digital resource mobilization, enhancing the potential for collective action and social advocacy in this case of reclamation resistance.

Networked Solidarity Theory highlights how social solidarity is formed and maintained through digitally connected interaction networks (Tufekci 2017). In the context of the opposition to the reclamation of Lae-lae Island, the study found that: 1) Interaction data from Instagram accounts shows an active and ongoing communication network among actors (accounts). 2) These relationship-interactions contribute to strengthening the collective identity

of the fishermen community and sympathizers as part of the anti-reclamation movement. 3) Social media is not only a channel for information dissemination but also a space for forming emotional bonds and social commitments that nurture and sustain solidarity. 4) The sense of togetherness and support among Instagram users enhances the power of the solidarity network, illustrating social connectedness that motivates participation and the organization of collective actions. 5) This digital solidarity can translate into tangible physical and political support, broadening the movement's base and consolidating social resilience against external pressures. Thus, social media creates a solidarity network that is dynamic, adaptive, and socially powerful, becoming an essential foundation in sustaining and expanding this social movement against reclamation.

CONCLUSION

The use of social media to build social awareness involves interconnected social and psychological processes at both individual and collective levels. These include information dissemination, identity formation, social support, and prosocial behavior. Social media functions as a platform that fosters solidarity through digital interactions—serving as a space for forming collective identity, sharing narratives, and strengthening consensus on social issues such as reclamation rejection. It also acts as a digital tool for mobilizing collective action and building horizontal solidarity through online networks and interactions.

Theoretically, the analysis using Resource Mobilization Theory and Networked Solidarity Theory found that social media, especially Instagram, serves as a tool for digital resource mobilization. Based on high frequencies of posting and interaction metrics such as likes and comments, this indicates the accumulation and distribution of information and support resources. Social media is also a network space of solidarity among community members who are actively connected and form strong social bonds, both symbolically and functionally. This process creates a cycle of mutual reinforcement between digital resources and social solidarity that supports the success of the Lae-lae Island reclamation rejection movement.

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