



Mediation and mediatization in agrarian conflict in Indonesia on the Instagram accounts @wadas_melawan and @rempang_melawan

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ABSTRACT

The agrarian conflict in Indonesia was nothing new. In fact, it was rooted back to the Dutch colonial era hundreds of years ago. This meant that rural conflict in Indonesia had gone on for a very long time. However, the various solutions offered by stakeholders never satisfied all parties. There were always some who benefited, on the one hand, and others who were disadvantaged, on the other. Initially, rural conflict was limited to landowners, companies, and the state. In the era of social media, the conflict has lengthened. Instead of resolving the conflict, social media added to the long series of agrarian conflicts in Indonesia. This research was a qualitative study that combined social media text analysis (Critical Discourse Analysis), particularly on Instagram, and field research. The aim of using these two methods is to produce a broader perspective on agrarian conflicts in the field and those on social media. The initial focus of the research was on two Instagram accounts, @wadas melawan and @rempang melawan. The results of the study showed that social media, as a digital space, became an arena for conflicting parties to fight. As a virtual public space, social media was utilized by those in conflict over agricultural issues. Secondly, the best alternative for resolving agrarian conflicts was dialogic communication involving all interested parties. Lastly, the farm reform that the government had always echoed needed to be carried out by involving all interested parties.

Keywords: *Social Media, Mediatization, Critical Discourse Analysis, Agrarian Conflict*

INTRODUCTION

Social media was one form of contemporary communication. Almost all aspects of communication were carried out through social media. Communication on social media manifested in the form of a set of applications. Various features presented by social media facilitated various expressions, interactions, and communication transactions (Gu, 2022) (Lakshman et al., 2023). On the other hand, it also presented various difficulties, especially for the generation that was not tech-savvy. This meant that not all groups felt the positive impact of the presence and involvement of social media in the context of contemporary communication. Thus, there were also negative impacts for those who did not master it but were exposed to its presence (Nada et al., 2024).



The internet, which was the lifeblood of social media, presented a new space in human interaction. Virtual space was the manifestation of this new space. Thus, through the internet, humans had two worlds: the real world and the virtual world. In the context of interaction in public space, borrowing Juergen Habermas' term about public space, the internet presented a virtual public space (Prasutomo et al., 2019). Social media was a variety of types of virtual public space realms. Facebook, Instagram, Twitter, and YouTube were some types of social media that were currently virtual public spaces (Zaru, 2019) (Bengtsson & Johansson, 2022). It was not surprising that, all public interactions were carried out in virtual public spaces (social media).

Due to the hegemony of the internet, including social media, the form of communication changed a lot. One of them was the emergence of the terms mediation and mediatization. Mediation was defined as the process of media acting as a liaison between individuals and institutions. The media was only a channel. Meanwhile, mediatization referred to the media becoming the most important source. This happened because various forces in society adjusted to the logic of the media with the aim of influencing other parties (Triputra, 2017). Mediation referred to the process by which the media acted as an intermediary between individuals and reality. Mediatization further explained how media became an integral part of social and cultural life, influencing the way people thought, acted, and interacted with each other (Brilian, n.d.). According to Setiadi & B, (2022) mediatization referred to two things. First, mediatization was the result of digital technology, especially the Internet. Second, the collection and exploration of digital data continued to be a challenging problem.

In the context of agrarian conflicts in Indonesia, social media could also be a mediation and/or mediatization. Various agrarian conflicts in Indonesia scattered in the virtual realm through social media. Agrarian conflicts that initially occurred in real life spread to virtual conflicts, becoming hashtag wars (#), trends (links), and/or virtual world communities. The hashtags @wadas melawan, @rempang melawan, and @Kendeng_Melawan represented community resistance to the government in contemporary agrarian conflicts. Agrarian conflicts usually involved people who worked as farmers/planters (landowners), companies, and the government/state. The agrarian conflict between fishermen and PIK developers in Kohod Village, Tangerang, Banten, is a recent example of agrarian conflict in Indonesia. The conflict is still ongoing, with no signs of ending

As a conflict, cases of agrarian conflict in Indonesia were nothing new. In fact, they had been rooted since the Dutch colonial era hundreds of years ago. This meant that agrarian conflicts in Indonesia crossed a very long line. However, the various solutions put forward by stakeholders never satisfied all parties. There were always parties who benefited, on the one hand and were disadvantaged, on the other. Initially, agrarian conflicts were limited to landowners, companies, and the state. In the era of social media, the conflict became longer. Instead of resolving the conflict, social media added to the long series of agrarian conflicts in Indonesia. When agrarian conflict was uploaded to social media, it became public consumption regardless of space and time. In fact, through social media, parties abroad intervened in agrarian conflicts in Indonesia.

There were many studies and articles on agrarian conflicts on various islands in Indonesia. (Akbariani et al., 2022) wrote about the agrarian conflict in Banyuwangi, East Java, during the period from 1960 to 1966. At the same time, Badila & Abdulgani, (2022) researched farmers' resistance in Lampung. Meanwhile, the conflict over land access and the dynamics of agrarian change in the Forest Area in Napal Putih Village, Tebo Regency, Sumatra, was studied by Halomoan et al., (2024). Brad & Hein, (2023) wrote about social conflict and agrarian land disputes assisted by international Non-Governmental Organizations (NGOs). According to Matondang, (2019), the agrarian conflict in Papua posed a threat to the integration of Papua with the Unitary State of the Republic of Indonesia (NKRI), prompting the state to resolve these conflicts urgently. In Kalimantan, Brata et al., (2022) conducted a study on resolving agrarian conflicts between forestry companies and plantation companies in North Kalimantan.

In other parts of the world, many studies researched various causes of agrarian conflict (Malik et al., 2025). Kay, (2001) wrote about agrarian conflict in rural Latin America. Peters, (2004) conducted research on agrarian conflict due to social injustice from the African continent. Domènech & Sánchez-Cuenca, (2022) studied agrarian and social conflict in Spain. Numerous agrarian conflicts in Southeast Asia were conducted and supported by the state, as noted by (E. Rahmawati et al., 2023). Agrarian conflicts harm all parties. People lose jobs and business land; public trust in the government declines; and for companies, the conflict tarnishes their reputations.

Various studies also examined the links between agrarian conflict, communication, and social media. Siregar et al., (2024) studied the role of communication in agrarian conflict. (Suartha's study (2021) identified the determining factors of communication in agrarian conflicts through a content analysis focusing on the resolution of conflicts between the Indramayu Farmers Union and Perum Perhutani. Ganjar Pranowo, the Governor of Central Java from 2018-2023, used social media as a platform for political communication to express his stance on agrarian issues (N. F. Rachman, 2013). Mamahit & Pratiwi, (2022) showed that social media, particularly Instagram, served as alternative media for rallying support and sympathy for agrarian conflicts. The findings of Tsaqila et al., (2023) indicated that the Instagram social network acted as a medium for government agencies to convey information. The need for social media was shown to be effective due to the diverse information needs of individuals.

There were many field studies on agrarian conflicts in Indonesia. Many studies analyzed agrarian conflict texts in Indonesia, as mentioned above. What had not been widely discussed was the use of mediatization theories in agrarian conflicts in Indonesia. The theory of mediation and mediatization will be used to analyze agrarian conflicts that exist on social media and those that occur in the field. Mediation was carried out through field research and mediatization with media text research. This combination of research was very rarely done. This was the state of the art and the novelty of this article. Thus, the question of this research was: What were the forms of mediation and mediatization in agrarian conflicts in Indonesia contained in the Instagram accounts @wadas melawan and @rempang melawan?

METHOD

The approach of this research is qualitative combining social media text analysis, especially Instagram, and field research. The initial focus of the research is two Instagram accounts, @wadas melawan and @rempang melawan, in the context of agrarian conflict, especially public resistance to government policies in the two regions. A qualitative approach is used to seek and find understanding or understanding of phenomena in a specific contextual setting (Mulyana, 2010) (Neuman, 2014) (Yin, 2011). One of the studies included in the qualitative approach is a combination of field research and media text analysis with various variants (framing analysis, semiotics, and critical discourse/discourse) (Iskandar, 2021). The aim of using these two methods is to produce a broader perspective on agrarian conflicts in the field and those on social media.

In this case, the context of mediation and mediatization research in agrarian conflicts in Indonesia, which occurs in the field, and Instagram media texts (@wadas melawan and @rempang melawan) are the initial objects of research. Therefore, the research method used is qualitative field analysis and critical discourse analysis, especially media text analysis. The initial discourse that occurred during mediatization in agrarian conflicts in Indonesia was between @wadas melawan and @rempang melawan.

The case of agrarian conflict management that was raised to social media resulted in two primary sources, namely agrarian conflicts in the field and those that emerged in social media texts. Therefore, a more holistic research approach is needed between what happens in the field and on social media. The placement of field analysis and social media texts begins by identifying all interests, including those in social media texts. Thus, agrarian conflicts that start in the field and are uploaded on social media need to be addressed through a holistic research approach, namely, field research and media text analysis research.

Data collection techniques involved interviews, observations, library data searches, and intertextuality, which was one of the characteristics of critical discourse analysis (Fairclough, 1992) (Fairclough, 1995). Interviews, which were the initial step of qualitative field research, were conducted with several competent informants who had characteristics in accordance with the research object. The selection of informants was aimed at representing stakeholders (society, companies, and government/state). Meanwhile, observations were conducted on mediatization data in agrarian conflicts

in Indonesia on Instagram @wadas melawan and @rempang melawan. Social media data was taken from the GEMPA DEWA post and several other posts related to the agrarian conflict in Wadas and Rempang.

The research data that was successfully collected, including interviews, observations, and library data, was then displayed. The next stage involved sorting and selecting data and findings in the field based on the categorization needed during the writing of this article. Furthermore, all data was reduced according to research needs. Data processing needed to be adjusted to the research framework. Unnecessary data was set aside. Finally, the data was analyzed, and conclusions were drawn.

RESULTS AND DISCUSSION

Based on the research results, both media text research, observation, and interviews on agrarian conflicts in Indonesia were recorded in social media and field research. The results and discussions were presented below. Social media text recordings, significantly Instagram posts, focused on agrarian conflicts in Rempang, Batam City, Riau Islands, and Wadas, Bener District, Purworejo Regency, Central Java. Based on the research results, both media text research, observation, and interviews on agrarian conflicts in Indonesia were recorded in social media and field research. The results and discussions were presented below. Social media text recordings, significantly Instagram posts, focused on agrarian conflicts in Rempang, Batam City, Riau Islands, and Wadas, Bener District, Purworejo Regency, Central Java.

Social Media Text Analysis on Agrarian Conflict in Rempang and Wadas

The problem in Rempang began when the Batam Business Agency planned to relocate the population of Rempang Island, Batam, Riau Islands, which numbered approximately 7,500 people. The plan aimed to construct an industrial, service, and tourism area called Rempang Eco City on Rempang Island. This project was included in the central government's National Strategic Project (PSN). The establishment of Rempang Eco City is targeted to attract investment of up to IDR 381 trillion by 2080. However, residents rejected the plan, which led to clashes; even schoolchildren who were still undergoing teaching and learning activities were forced to stop (Idris, 2023).

A year later, a tragedy occurred during the clash between the Rempang Island community and 1,000 joint team personnel who came to clear the settlement for the national strategic project, Rempang Eco City. The Rempang Island community held various cultural activities, including pilgrimages to old graves. A year passed, but no authorities were held responsible for the incident; instead, some community members were jailed. Meanwhile, the government sought to continue the Rempang Eco City PSN and the Rempang PSN regulation was completed (Sahputra, 2024).

The Rempang Fight had its own Instagram account, namely, @rempang melawan, with the tagline "Against Eviction and Destruction of Nature." (Melawan Pengusiran dan Perusak Alam-tagline)" This account became active, especially when there were plans for eviction or relocation a year ago. Resistance against security forces, consisting of the TNI, Pollusi, and Satpol PP, whom the company assigned to vacate the

location for the project, was documented. The images, words, and sentences uploaded related to this agrarian conflict.

With the taglines #rempang melawan and #rempang darurat, the @rempang melawan account posted incidents about evictions and violence carried out by state officials to clear the land. The clashes that occurred were described dramatically in this account. "Dozens of people in plain clothes accompanied by police officers committed violence and intimidation against the people of Rempang Island."



Figure 1. Account @Rempang Melawan (Source: research data, 2025)

The image above was the initial post from the @rempang melawan account. With the posts and taglines #rempang melawan and #Rempang Darurat, this post showed forms of resistance against the government's arbitrariness towards the Rempang community. In the initial post, three photos were uploaded. The first photo showed an upload from YouTube that depicted a clash between Rempang residents and security forces (TNI, Police, Satpol PP, and members of community organizations) deployed by capital owners.

Meanwhile, some people were unwilling to let their land and homes be evicted. The second and third images highlighted the atmosphere after the conflict. The community made a post to help the victims who were injured due to clashes with security forces.



Figure 2. Example the post of @Rempang melawan Instagram Account

The following post by @rempang melawan on Instagram highlighted negotiations between the community and the police. Several Rempang residents, who did not accept their area being used for a national project, fought back against the security forces deployed by the capital owners. The picture showed dozens of residents guarding and preparing to confront the security forces who were going to execute the land occupied by hundreds of Rempang residents. Negotiations between Rempang residents and the security forces did not result in an agreement. Both parties stuck to their respective positions. The residents held out because they felt they had the right to occupy the area they had lived in for decades. Meanwhile, the security forces continued to carry out their duties to free and vacate the land occupied by the Rempang residents.



Figure 3. Victims of the Clash in the Post of @rempang melawan's Instagram Account

The third image of the Instagram account @rempang melawan presented several people who were victims of clashes between Rempang residents and security forces. Three Rempang residents were injured as a result of the clashes with security forces who forced them to vacate the land that was to be used for the national project. A man was injured in the head. Meanwhile, another woman wearing a slightly greenish veil was seen lying on her back, exhausted from blocking the security forces.

The analysis of social media regarding the agrarian conflict in Wadas started with the planning of the Bener Dam construction as a national strategic project. The construction of this dam formed two pro and con camps regarding development. The group that supported the construction of the Bener Dam and was willing to release land for development gathered in the Wadas Village Affected Community (Mata Dewa). Meanwhile, the group against the opening of the mine in Wadas Village united in the Wadas Village Concerned Community Movement (GEMPA DEWA).

However, the rejection by Wadas residents had strong reasons. In a post on Instagram @wadas melawan, it was mentioned that the opening of the mining location would damage the nature of Wadas, which would later disrupt the residents' agricultural land. The uploaded post explained that this development disrupted the water source, which was the mainstay of the Wadas community's life. Air pollution due to mining, the consumptive nature that could occur because of monetary compensation that would not support the community's life in the future, and the mining location that was very close to the residential area of Wadas residents were concerns. This mining project, which already had an Amdal, was considered not to have studied in depth the environmental impacts that arose from mining. The lack of involvement of Wadas residents drove the movement, which had been going on since 2018.



Figure 4. Press Release from the Community on the @wadas melawan Instagram Account

On February 9, the author uploaded a video on Instagram recording the agrarian conflict in Wadas. This upload highlighted the discrimination that caused fear and demanded an end to discrimination and violence, as well as a halt to mining activities, which were key points of the Wadas movement.

The post described a siege in Wadas village, carried out by thousands of police-TNI officers. This siege was seen as a form of power domination used by the government to suppress those opposing mining in the area. The author expressed the intention to stop the criminalization of the community and called for the withdrawal of police-TNI officers. Additionally, the post urged Governor Ganjar Pranowo of Central Java to stop quarry mining in Wadas village and invited the community to support Wadas residents in their fight to save the environment and their living space.

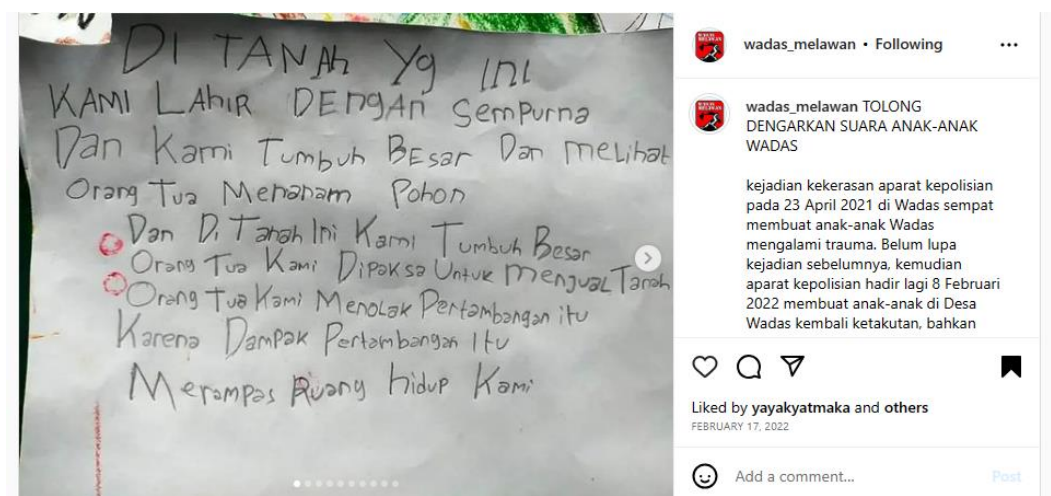


Figure 5. The posts from the @wadas melawan Account

In the macro-structural analysis of the upload on February 17, 2022, the voices of Wadas children were highlighted. The topic selection of this upload was seen from the overall meaning, which consisted of images and text descriptions. There were ten images in total, with two images containing writing and the rest depicting houses, rice fields, mountains, trees, and roads. All of these uploads contained what the Wadas children felt about the conflict that occurred in Wadas village.

In the superstructure analysis of the upload on February 17, 2022, the researcher found that the title provided an introduction to the contents of the Instagram post. The title of this upload read 'PLEASE LISTEN TO THE VOICES OF WADAS CHILDREN' in capital letters, emphasizing the overall content that the audience would read. The introduction began with the incident on April 23, 2021, involving the police and Wadas residents, which impacted Wadas children. The illustrated text introduced a poem by one of the Wadas children, describing himself as being born perfect and protected by caring parents who loved nature. These two introductions were reflected in the text's descriptive sentences: "The incident of police violence on April 23, 2021, in Wadas traumatized the Wadas children. 'In this land, we were born perfect, and we grew up and saw our parents plant trees.'"

In the subtopic of this upload, the researcher identified two subtopics: the fears of the Wadas children and the future of Wadas' children and grandchildren. In the first subtopic, the fears of the Wadas children were evident in the sentence, "Not forgetting the previous incident, the police came again on February 8, 2022, making the children in Wadas village afraid again; they even cried hysterically when the police suddenly arrested their father for no clear reason." This subtopic was related to the introduction written by the author, addressing the trauma experienced by children during the violence that occurred on April 23, 2021, and how the incident on February 8 created new fears with the arrest of the fathers of the Wadas children.

Next, the second subtopic was the future of Wadas' children and grandchildren. In this subtopic, the author tried to use an exclamation sentence to emphasize that the future of children and grandchildren in Wadas should not have been sacrificed for mining in Wadas village. This subtopic was seen in the following writing: "Do not sacrifice the future of children and grandchildren in Wadas village for mining. Let this next generation grow up safely and peacefully in Wadas Village." The upload in this description was also closed with the author's wish stated as 'They only wanted WADAS TO REMAIN INTACT AND SUSTAINABLE,' supported by the hashtags #WadasMelawan #SaveWadas #WadasOraDidol #WadasLestari.

In this post, the background used by the author displayed the work of Wadas children. The work of Wadas children represented the voices of Wadas children, which were channeled through images and poems written and drawn with the selection of red, yellow, blue, and green colors that dominated the entire image.

In this post, the details that the author wanted to convey were the impacts brought by children in Wadas. In addition, the pictures drawn by these children represented what they wanted to fight against the government's aggressive actions toward the Wadas residents. Out of the ten uploaded pictures, they inserted the phrase "Wadas Fight," which was a phrase of resistance from the community and children in Wadas. The author also emphasized that in this conflict, not only adults but also children were directly affected by the conflict.

"Regarding activists and advocacy assistants for people who were in land conflicts, they were not free from violence. This included criminalization, intimidation, doxing, and hacking of social media accounts and WhatsApp (WA) accounts," said the Indonesian Legal Institute Foundation (YLBHI) Edy Kurniawan (June, 10 2024).

"Regarding policy advocacy, Walhi continued to do it. Among other things, they reported land conflict cases to the relevant ministry, facilitated community members who wanted to have an audience with the ministry, and conducted campaigns. They fostered the spirit and courage of the community to dare to face agrarian conflicts. Strengthening community and community organizing helped in this effort. There was no standard formula or strategy because one region's methods could differ from another's," said Uli Arta Siagian, WALHI National Forest and Garden Campaign Manager (June, 26 2024).

Since the beginning of the determination of the mining location, Wadas residents refused to use it as a mining site because it was prone to natural disasters. Through GEMPA DEWA, the Wadas community movement rejected development policies that damaged nature and the sustainability of Wadas village. Their protest was not only physical but also utilized social media to pressure the development project to be canceled. Based on an analysis of the Instagram account @wadas melawan, residents used social media to build a discourse of resistance and rejection of the mining plan in Wadas village.

Root Causes of Agrarian Conflict

In reality, agrarian conflicts, whether occurring in Indonesia or globally, involve nearly the same actors: communities, corporations, and the government/state. Despite their different causes, agrarian conflicts in Indonesia have driven the agrarian reforms advocated by various parties. According to the Indonesian Legal Institute Foundation (YLBHI), Edy Kurniawan pointed out that agrarian reform seemed to be an annual government program. Each time there was a presidential election, agrarian reform always became an attractive "selling point" and a political display. The biggest problem with agrarian reform in Indonesia was land acquisition, which served as the main obstacle to various projects.

"The biggest problem faced by farmers and urban communities was landlessness (not having land rights). Even when farmers in rural areas had land rights, most were small farmers with a maximum land size of 0.5 hectares. In contrast, some corporations or companies controlled hundreds of thousands to millions of hectares of land. There was an imbalance in land ownership, which was a fundamental problem," said Edy (June, 10 2024).

He continued that in agrarian conflicts, there were always economic interests at play. Some investments needed to be protected. The journey of agrarian reform started with the formation of Law No. 6 of 1990 concerning agrarian reform. This law was considered to block investments that seized people's lands. Agrarian reform was viewed as a policy that hindered investment, and such a perception had existed since the beginning.

"There was absolutely no government or state bias in agrarian conflicts. As proven by YLBHI data in the field, during the 10 years of Jokowi's administration, the agrarian reform program through the Land Objects of Agrarian Reform (TORA) never had any conflicts resolved by the government. Agrarian reform actually deviated," Edy added (June, 10 2024). "In several cases of land conflicts, there were also instances involving officials, both the police and the TNI. For us, this violated the law and human rights. The involvement of officials in conflicts related to natural resources had two factors: First, there was an official business related to securing companies. Second, there was a business of certain officials."

Edy continued, noting that in several cases of land conflicts, there were powerful economic motives. This showed that there was an intertwining of private and state interests. From a perspective, the construction of the Jokowi regime's lighthouse was a National Strategic Project (PSN). In the last five years, it has become the epicenter of violence in the agrarian sector. We saw the perspective of national development as economic gain, not a welfare perspective. So, the policies taken, both at the top level and operationally, served entirely the interests of private investors or the state. Community rights, such as the right to information, the right to participation, the right to access recovery, and objections, were also ignored.

In the view of Uli Arta Siagian, Manager of the National Forest and Garden Campaign for WALHI, the agrarian conflict that had existed since the colonial era until then had not been resolved because there had never been any intention from the government to overhaul the land ownership structure. Moreover, until then, there had never been an evaluation of the entire use of the Right to Cultivate (HGU) permits in the forestry and mining sectors. The evaluation was intended to resolve the agrarian conflict that still existed at that time.

"There were three notes related to the agrarian reform carried out by the government. One, apart from land assets and access, state administrators had never been serious about overhauling the land ownership structure or reorganizing land ownership in Indonesia. The government's intention to carry out agrarian reform did not extend to reorganizing the land ownership

structure. So the easiest thing to do was to carry out land certification," said Uli (June, 26 2024).

The concept of state administrators saw land only in an economic context. For example, land managed by small farmers was considered unproductive by the state, so it had to be transferred to more productive economic activities. To be more productive, the land needed to be managed by companies. People who occupied executive and legislative institutions were partly landowners.

Meanwhile, Roni Septian Maulana, Head of the Policy Advocacy Department of the Agrarian Reform Consortium (KPA), previously viewed agrarian conflicts in Indonesia as occurring between the community and the Vereenigde Oost-Indische Compagnie (VOC) or colonial powers. It was still the same then, only the companies were different. Government involvement, in that context, made agrarian conflicts even more complicated. In its policies, the government affirmed the problems of poverty, agrarian conflicts, criminalization, and so on.

"KPA's observations in the last 20 years showed that private actors became the main perpetrators who carried out land grabbing, resulting in criminalization, persecution, and murder. The causal factors stemmed from government policies that made it easier to grant land control in the form of land use, land concessions, or mining. Many stages that should have been carried out and legal regulations that should have been obeyed were not fulfilled. The most fundamental problem of agrarian conflict, apart from inequality, poverty, and environmental damage, went back to the government's political ideology of development at that time. If the idealism was capitalist, even liberal capitalist, it tended to be the same not only in Indonesia but in other countries," said Roni (Juni, 2 2024).

Roni stated that it was indeed necessary for the government to have political will that needed to be enforced until a decision or regulation was issued to regulate land conflicts. If not, the agrarian conflict would never have ended. In fact, some members of the DPR were businessmen or entrepreneurs, so there were efforts to include their business interests in every regulation. However, it all went back to the president. It was indeed necessary for the government to have political will that needed to be enforced until a decision or regulation was issued to regulate land conflicts. If not, the agrarian conflict would never have ended. In fact, some members of the DPR were businessmen or entrepreneurs, so there were efforts to include their business interests in every regulation. However, it all went back to the president. As a political winner and the highest leader in government, the president could have made a political deal with the DPR to approve the Agrarian Bill.

Below were the results of the Kompas Daily processing of agrarian conflicts in Indonesia over 20 years, spanning the periods of President Susilo Bambang Yudhoyono (2004-2014) and President Joko Widodo (2014-2024).

Table 1. Comparison of Agrarian Conflicts in Indonesia during the Term of President Susilo Bambang Yudhoyono (2004-2014) and President Joko Widodo (2014-2024) (Idris, 2023)

The Era of President Susilo Bambang Yudhoyono (2004-2014)	Aspects	The Era of President Joko Widodo (2014-2024)
1.433	Criminalization	2.363
636	Persecuted	905
110	Shot	78
155	Dead	72
1.520	Total	2.939
5.7 hectare	Eruption of Conflict	6.3 hectare
977.103	Affected Families	1.759.308

Social Media as an Arena for Discourse Battles

Communities are using social media to challenge the government in agrarian conflicts in Wadas and Rempang. Various posts of resistance have been posted to demonstrate their opposition to the projects in Wadas and Rempang. It is hoped that posts about the resistance on social media will spread to the public and influence government policy regarding the Wadas and Rempang projects. It must be admitted that in the context of agrarian conflict, social media was one of the arenas and vehicles for the discourse battle of the conflicting parties: the community, especially those assisted, and activists of Non-Governmental Organizations (NGOs) (A. Rahmawati et al., 2024). They provided resistance to the state and the private sector as capital owners (Prayoga et al., 2024). The asymmetrical battle between the state and society often claimed victims in the community (Brad & Hein, 2023).

In the agrarian conflict in Rempang, Riau Islands, and Wadas, Central Java, researchers identified a role and construction of social media, which was referred to as a virtual public space. In addition to disseminating various information about agrarian conflicts in the two regions, social media served as a bridge of communication between conflicting groups, both internally and externally (Suartha, 2021) (A. Rahmawati et al., 2024).

The presence of the internet manifested itself in online communication, one of which was social media. Communication in the agrarian conflict in Rempang and Wadas involved more people from all over the world without any personal relationships. The audience created by the internet was very unique, namely a society formed by computer networks. The Internet became an agent of involvement in various agrarian conflicts in the two places.

The idea of the public sphere as an open space for public conversation, exchange of ideas, and exchange of thoughts provided an alternative for people to express their views and communication patterns. The internet changed the pattern of political communication to be direct, cheap, fast, and interactive. This changed the pattern of political communication in agrarian conflicts, which previously tended to be monotonous and one-way. With the internet, the actors in conflict in agrarian cases had an equal and balanced position. Every person or institution could upload their

mindset, point of view, and experience in the field. Social media served as a mediation between the conflicting parties (Errmann et al., 2023).

In this study, Instagram social media was seen as a collective participation media for those involved in agrarian conflicts. Social media opened up opportunities for all those interested to join in a discussion space to share and exchange information, ideas, and experiences actively (Setiadi & B, 2022).

Alternative Ways to Resolve Agrarian Conflicts

Agrarian conflict was a dispute, disagreement, or conflict in social relations involving two or more people or groups related to land issues, either in the form of control or ownership of land. Agrarian conflicts in Indonesia were found in spatial and regional planning for street vendors, spatial planning for city parks, spatial planning for electrical installations, and land sales and purchases. Until now, agrarian conflicts have often been resolved through violence, state involvement, and the courts. Yet, there is a way to resolve conflicts, namely through communication. Finding a resolution to agrarian conflicts is more beneficial than resorting to violence or the courts. Conflict in society could not be avoided from conflict. Power was the primary source of conflict (Zuber, 2019). This was what M. N. R. Rachman & Hasfi, (2023) called structural agrarian conflict. The handling of agrarian conflicts at that time, in the view of Lilis Mulyani*, (1994), had not touched the roots of the conflict and was still trapped in agrarian sectoralism. Sinaga, (2020) provided a way out of agrarian conflict with agrarian reform.

According to Iyoeaga, (2022), the mechanism for resolving conflicts through non-litigation was the right path to take first. This was where the important role of persuasive communication was in providing stimuli that could influence the way of thinking and ultimately change the behavior of other people (parties) to want to follow what the message sender wanted. The role of communication in resolving agrarian conflicts was found in the research of Mustopa et al., (2020).

The dialogic communication strategy brought about changes in farmer awareness to become more critical even though naive awareness still existed, thus giving rise to a new type of awareness in the form of critical naive awareness. Muhammad Irvan et al., (2014) stated that the communication strategy in resolving land conflicts was carried out by providing assistance and mediating the parties involved in the land dispute.

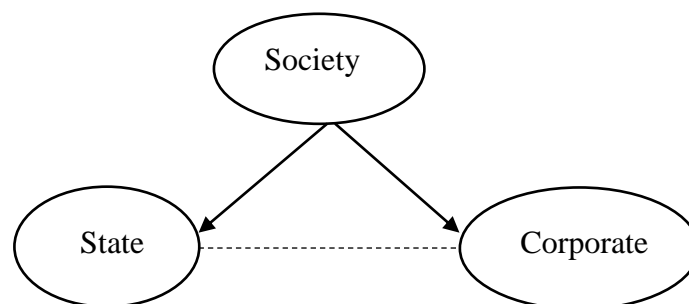


Figure 6. Relationships and Resistance in Agrarian Conflicts in Indonesia
(Researcher Processed Results)



There were three actors or parties involved in agrarian conflict : the state, the private sector/BUMN, and the community. The state owned the land, the community cultivated the land, and the private sector/BUMN would cultivate the land. The main issue of the conflict was the majority of changes in cultivated land to commercial land. In the name of increasing regional/state income and the welfare of the local community, the conversion of land functions was a necessity. It was rare to find state land being cultivated together by the private sector/BUMN with the community to achieve common interests. Usually, the community had to deal with the state and the private sector/BUMN. The community was often the victim. The state always assisted capital owners (private sector/BUMN) with various regulations and capital. Not infrequently, security forces became buffers to smooth agrarian projects in an area (Savitri, 2015) (Salsabila et al., 2023) (E. Rahmawati et al., 2023).

CONCLUSION

This study uses the theory of mediation and mediatization to analyze agrarian conflicts in Wadas and Rempang, both those on social media and those occurring in the field. Based on the results of the research and the discussion above, the researchers drew several conclusions. First, social media as a digital space became an arena for conflicting parties. As a virtual public space, social media was used by those in conflict over agrarian issues. This is where social media became a mediation that summarized all agrarian conflict events on a cellphone screen. Social media became a means of discourse battle, whether for co-optation, resistance, or negotiation. Second, the best alternative for resolving agrarian conflicts was dialogical communication involving all interested parties. This is where mediation in agrarian conflicts found its momentum and truth. No conflict was unresolved as long as parties were willing to sit together to discuss agrarian conflicts. Third, the agrarian reform that the government always talked about had to be carried out by involving all interested parties. So far, the interpretation of agrarian reform had been dominated by the state, which distributed and certificates. In fact, the substance of agrarian reform was a change in the structure and culture of land management in Indonesia.

In terms of substance and methodology, this research had various limitations. The limitation from a substantive perspective was that this study only examined the aspects of mediation and mediatization as implications of the use of social media. There were still many aspects of agrarian conflict in Rempang and Wadas that were not covered in this paper. Further researchers could examine the substance, effects, and consequences of agrarian conflict in the two regions. Therefore, future research could use other methodologies to complement this study. A quantitative approach with other methods was recommended.

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