

POLITICAL PARTICIPATION OF SOCIETY ON INSTAGRAM SOCIAL MEDIA: A CASE STUDY OF THE #RESETINDONESIA (17+8) MOVEMENT IN 2025

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Abstract. Instagram has quickly become a space for public political participation, as shown by hashtag movements like #ResetIndonesia in 2025. This movement began after a policy increased housing allowances for Indonesian House of Representatives (DPR) members, which many people felt did not reflect current social and economic conditions. This study explores how digital platforms shape and encourage political mobilization, focusing on Indonesia, a country with one of the largest Instagram user communities. The research uses a qualitative method that combines netnography and in-depth interviews to understand participation in the #ResetIndonesia movement on Instagram. The netnography analyzed 30 Instagram posts with the #ResetIndonesia hashtag, and interviews were held with six people: two movement initiators, two who joined both online and offline, and two who participated only online. The main ways people took part were by expressing political dissatisfaction, using satire, and offering criticism through comments, sharing posts, and posting Instagram Stories. Mobilization took place by choosing Instagram as the main platform, spreading content through influencers, and depending on communities and organizations to support offline collective action. The analysis draws on Charles Tilly's Resource Mobilization Theory, as well as ideas from Theocharis and van Deth about digital political participation and from Gibson and Cantijoch about hybrid participation. The findings show that Instagram is a strong tool for increasing political participation, but turning digital engagement into real-world action still relies on support from communities and organizations outside the platform. Digital platforms alone cannot drive political mobilization.

Keywords: political participation, digital mobilization, Instagram, #ResetIndonesia, 17+8

I. INTRODUCTION

This study explores political participation on Instagram through the #ResetIndonesia movement in 2025. The movement emerged as a digital response to the government's decision to increase housing allowances for members of the Indonesian House of Representatives (DPR) by 50 million rupiah per month in place of official residences (Kumara, 2025). Public criticism of the policy quickly spread across social media, particularly Instagram, where users expressed dissatisfaction with what they perceived as a lack of sensitivity toward the public's economic conditions. According to The Guardian (2025), these online reactions contributed to a broader wave of protests that eventually pressured the government to reconsider several legislative benefits, including the controversial housing allowance. As the issue gained traction, the hashtag #ResetIndonesia became a focal point for public discussion, criticism, and political expression on Instagram.

These posts gradually gained public attention on Instagram. One of the most notable examples was a post from @salsaer, which received around 329,000 likes. This high level of engagement shows that many users were paying attention to and discussing the issue. As public interest

continued to grow, various online calls for collective action began to circulate and eventually led to offline protests on August 25, 2025. These protests also coincided with labor demonstrations that continued until August 28, 2025 (Bestari, 2025).

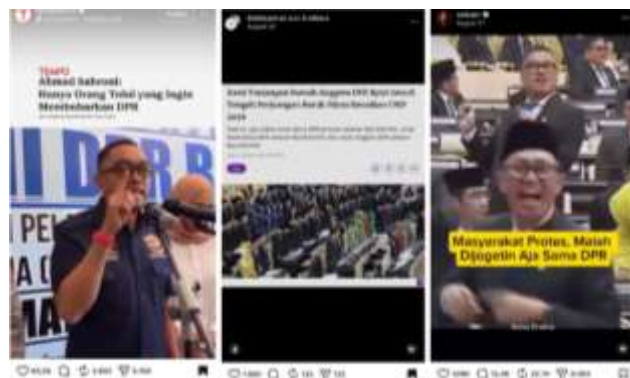


Fig 1. Posts Regarding the Increase in DPR Allowances

As the protests continued until September 1, 2025, public criticism expanded beyond the issue of housing allowances and began to target broader concerns about political institutions and representation. During this period, social

media became an important space for people to share their views and express their concerns. The hashtag #ResetIndonesia later emerged as a common label used to unite these discussions and demands online. Its emergence reflected how public frustration that had been expressed through street protests was increasingly organized and amplified through digital platforms (Radar Solo, 2025).



fig 2. Post About the 17+8 Demands Through the Instagram Account @realityclub

Based on a post uploaded by the Instagram account @realityclub on August 31, 2025, the #ResetIndonesia movement appeared not only as a spontaneous public expression, but also gained support from public figures and creative communities. The post contained several demands directed at the government, including calls to review the policy of increasing DPR members' housing allowances and demands for a more transparent government that prioritizes public interests.

The content also used colors and symbols associated with the movement, which later encouraged greater public participation in digital spaces. Support from large accounts such as @realityclub helped expand the reach of the political message and showed how public opinion could be mobilized through symbolic power and social networks on Instagram. Visual posts and reels that reached more than 9 million views also demonstrated how public figures, visual symbols, and Instagram features such as reels, stories, and templates functioned as strategic resources in expanding mobilization (Harff & Schmuck, 2024).

The movement also adopted specific colors as part of its identity. Green, known as "Hero Green," was associated with working-class solidarity and referred to Affan Kurniawan, an online motorcycle taxi driver who died during the unrest on August 28, 2025. Another color used in the movement was "Brave Pink," which symbolized women's participation in political struggles and was linked to Ibu Ana, one of the women who became a prominent figure during the demonstrations against the policy (Meilina, 2025).

As the movement gained traction on social media, it gradually expanded beyond the digital sphere. On September 1, 2025, participants organized offline demonstrations and voiced the 17+8 demands that had previously circulated through Instagram and other online platforms. This development shows how online discussions and expressions

of support were later translated into collective action on the ground (Tempo, 2025).

The #ResetIndonesia movement illustrates a pattern in which mobilization moved between online and offline spaces. Similar patterns have been observed in other social movements around the world. For example, the 2019 Hong Kong Pro-Democracy Movement relied heavily on digital communication through Telegram and LIHKG forums before evolving into large-scale street protests. After the demonstrations, online platforms continued to be used for coordination, documentation, and information sharing (Hale, 2019).

In the case of #ResetIndonesia, Instagram played a central role throughout the movement. Features such as Stories, Reels, and shareable templates allowed information and political messages to circulate quickly among users. These features also helped maintain public attention and participation even after the demonstrations had taken place (Virilinda et al., 2026).

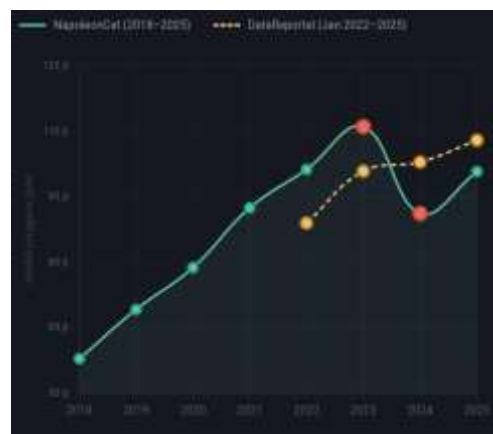


fig 3. Line Chart of Instagram Users in Indonesia Based on Data from NapoleonCat (2025) and DataReportal (2025)

The development of Instagram users in Indonesia has shown a significant trend in recent years. Based on data from NapoleonCat compiled by GoodStats (2025), the number of Instagram users in Indonesia increased from 57.9 million in 2018 to 111.1 million in 2023, reflecting a cumulative growth of 91.9% within five years. The highest growth occurred during the 2018–2019 period at 19.5% and 2020–2021 at 17.4%. Although the number decreased by 17.9% in 2024, the number of users recovered in 2025 to 100.8 million. This data is supported by DataReportal (2026), which recorded 108 million Instagram users in Indonesia by the end of 2025, making Indonesia the fourth-largest Instagram user country in the world.

Among the various available social media platforms, Instagram holds a highly strategic position in the context of political mobilization in Indonesia. Data from Socindex Binokular shows that the highest engagement in the 17+8 movement came from major Instagram influencers, with figures such as Jerome Polin and Jovial da Lopez generating more than one million engagements in the form of likes, comments, and shares through their posts. This indicates that, compared to other platforms, Instagram has advantages in

terms of massive visual content distribution capacity and the strength of influencer networks as mobilization nodes.

Instagram features such as Reels, Stories, and the reshare function make it easier for political content to circulate among users. Compared to text-based platforms such as X/Twitter, Instagram offers stronger visual features that help messages reach a wider audience and attract greater engagement (Theocharis et al., 2023). In addition, Indonesia had approximately 100.8 million Instagram users in 2025 (NapoleonCat, 2025), making it one of the country's most widely used social media platforms. Its large user base includes young people, professionals, creative communities, and public figures, many of whom were involved in discussions surrounding the #ResetIndonesia movement.

The widespread use of Instagram provided favorable conditions for the growth of the #ResetIndonesia movement. Through features such as Reels, Stories, and templates, users were able to share information, express opinions, and spread the movement's messages quickly across their networks. The involvement of influencers and public figures further increased the visibility of the movement and expanded its reach beyond politically active groups.

What makes this case particularly noteworthy is that participation did not remain limited to online discussions. Public engagement on Instagram was followed by responses from formal political institutions. One example was the post uploaded by the official DPR RI Instagram account (@dpr_ri) on September 5, 2025, which addressed several of the 17+8 demands that had circulated online. This suggests that digital participation can contribute to broader political discussions and may influence how public demands are addressed within formal political processes (Kompas, 2025).

From a theoretical perspective, the #ResetIndonesia movement provides an opportunity to examine how political participation is mobilized through digital platforms. This study uses Charles Tilly's Resource Mobilization Theory (1978) as its main analytical framework. According to Tilly, the success of a social movement depends not only on the existence of shared grievances, but also on the ability of actors to organize and use available resources effectively. These resources may include networks, information, legitimacy, and other forms of support that help sustain collective action (Tilly, 1978).

Recent studies have shown that resource mobilization remains relevant in the digital era. Van Stekelenburg and Klandermans (2023) argue that online platforms create new opportunities for collective identity formation and make political expression more accessible. Likewise, Earl and Kimport (2021) suggest that digital activism has introduced new forms of organization in which decentralized online networks can perform functions that were previously carried out by formal organizations. These developments are particularly visible in hashtag-based movements, where participation and coordination often occur through social media platforms rather than traditional organizational structures. In the context of this study, Tilly's framework is applied to examine how the initiators of the #ResetIndonesia movement mobilized resources such as public figure networks, visual symbols, and Instagram platform features as strategic instruments to expand political mobilization. This

framework is considered the most suitable primary lens because it directly addresses the central question of how mobilization occurs, what resources are involved, and through what mechanisms collective action is constructed and sustained. To complement the main theoretical framework, this study also draws on the concepts of digital political participation and hybrid political participation.

The concept of digital political participation developed by Theocharis and van Deth (2018) explains how political engagement has expanded beyond conventional activities such as voting and demonstrations. In the digital era, actions such as commenting on political issues, sharing content, and posting stories on social media can also be understood as forms of political participation. Theocharis et al. (2023) further argue that the features offered by different platforms influence how people participate politically online. Instagram, for example, provides visual and interactive features that encourage users to engage with political issues and share them with wider audiences. In this study, the concept is used to identify the forms of political participation that appeared on Instagram during the #ResetIndonesia movement.

This study also refers to the concept of hybrid political participation proposed by Gibson and Cantijoch (2013). According to their argument, political participation exists on a continuum that ranges from low-cost online activities, such as liking, commenting, and sharing content, to higher-cost forms of participation, including attending demonstrations and other forms of collective action. Rather than existing separately, online and offline participation often influence one another. This perspective helps explain the relationship between digital engagement and offline protests within the #ResetIndonesia movement, particularly the role played by communities and organizations in connecting activities across both spaces.

Previous studies have examined similar issues from different perspectives. Ulya and Indainanto (2024) found that the #TolakRUUKesehatan movement on Twitter was largely driven by opinion leaders, including activists and professional organizations, who helped shape public opinion regarding government policies. Their findings highlight the importance of digital actors in political mobilization. However, the study focused on Twitter and did not explore how digital mobilization related to broader policy responses.

Another relevant study was conducted by Bahriansyah et al. (2025), who examined the political participation of Generation Z in the Indonesia Gelap 2025 movement. Their research showed that social media algorithms played an important role in increasing engagement with political issues, particularly those that gained viral attention. At the same time, they found that this form of participation was often reactive and difficult to sustain over longer periods. While the study provides useful insights into digital mobilization, it did not focus on a specific platform and did not examine how online mobilization was connected to institutional responses.

Based on the review of previous studies, several gaps remain insufficiently addressed. The study by Ulya and Indainanto (2024) focused on Twitter and did not examine the specific characteristics of Instagram as a mobilization space, while the study by Bahriansyah et al. (2025) did not

specifically connect the dynamics of digital mobilization with institutional responses from state institutions. Both studies also did not deeply examine how digital resources — such as platform features, visual symbols, and influencer networks, work synergistically in shaping the process of political participation mobilization.

Furthermore, there has been no research specifically examining the forms and processes of political participation mobilization through the #ResetIndonesia movement on Instagram as a phenomenon that connects digital expression, offline action, and formal policy responses within a single analytical framework.

This study seeks to fill these gaps by comprehensively examining how political participation mobilization occurred on Instagram through the #ResetIndonesia movement, using netnography and in-depth interviews to provide a more holistic understanding of the phenomenon.

Based on this review, the research question of this study focuses on the #ResetIndonesia movement case study, namely how the forms and processes of public political participation mobilization occurred on Instagram through the #ResetIndonesia movement in 2025. This question is important because Instagram does not only function as a platform for sharing information but has also developed into a space for political expression, public opinion formation, and public mobilization in responding to policy issues. Therefore, this study seeks to answer this question by examining how patterns of political participation are formed, how issues are disseminated, and how digital interactions on Instagram can encourage political engagement both online and offline.

II. RESEARCH METHODS

This study aims to analyze the forms and processes of public political participation mobilization through the #ResetIndonesia movement on Instagram in 2025. This movement was selected because it represents a form of digital political participation in responding to the 2025 policy regarding the increase of DPR allowances. The research subjects include actors involved in spreading the hashtag producing content, and users who participated through comments, reposts, and further actions outside social media.

According to Creswell (2014), qualitative research is an approach used to explore and understand the meanings individuals or groups attach to social or human problems. This study uses a qualitative method with a case study approach to understand the processes of political participation and digital mobilization within the #ResetIndonesia movement. The case study approach was chosen because the research focuses on a specific phenomenon with clear boundaries in terms of time, issue, and space, namely the #ResetIndonesia movement on Instagram in 2025.

Data were collected through netnography and in-depth interviews. Netnography was used to observe Instagram activities related to the #ResetIndonesia movement, including posts, comments, reposts, hashtags, and other forms of user interaction. According to Kozinets (2020), netnography adapts ethnographic methods to examine social interactions

and communities that develop through online communication and social media platforms.

In addition, semi-structured interviews were conducted with individuals involved in the movement to explore their experiences, motivations, and perspectives on the spread of #ResetIndonesia on Instagram (Creswell & Creswell, 2018). Informants were selected using purposive sampling based on their level of involvement and understanding of the movement. The study involved six informants, consisting of two movement initiators, two online participants, and two hybrid participants who engaged both online and offline. To protect participants' privacy, all informants were assigned pseudonyms and identified using codes rather than their real names. Prior to the interviews, informed consent was obtained from each participant, and all interviews were conducted in accordance with research ethics principles.

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TABLE I
RESEARCH INFORMANTS PROFILE

Code	Categories	Gender	Involvement
I-1	Initiator	Woman	Initiator & Coordinator of the #ResetIndonesia Movement
I-2	Initiator	Man	Content Manager & Instagram Distribution Strategy Coordinator
H-1	Hybrid Participation	Man	Participated Online & Joined Offline Actions
H-2	Hybrid Participation	Man	Participated Online & Joined Offline Actions
O-1	Online Participation	Woman	Participated Through Comments, Shares, & Instagram Stories
O-2	Online Participation	Man	Participated Through Comments, Shares, & Instagram Stories

The data sources in this study consist of primary and secondary data. Primary data were obtained through in-depth interviews with informants, while secondary data were collected through digital observation of Instagram content related to #ResetIndonesia, as well as supporting documents such as journals and news articles.

The data analysis technique used in this study follows the Miles and Huberman (2014) model, which includes data collection, data reduction, data presentation, and conclusion drawing. To ensure data validity, this study applies source, technique, and time triangulation by comparing interview results with digital observation findings.

III. RESULT AND DISCUSSION

The following discussion uses Charles Tilly's Resource Mobilization Theory (1978) as the primary analytical framework to examine both the forms and processes of political participation mobilization in the #ResetIndonesia movement on Instagram. Resource Mobilization Theory serves as the main theoretical framework in this study because it helps explain how collective action is organized and sustained. The theory is particularly relevant for examining how different resources, including social networks, digital platforms, and public figures, contributed to the development of the #ResetIndonesia movement. To support the analysis, this study also draws on the concepts of digital political participation proposed by Theocharis and van Deth (2018) and hybrid political participation developed by Gibson and Cantijoch (2013). The first concept is used to identify the forms of political participation that appeared on Instagram, while the second helps explain the relationship between online engagement and offline collective action. By combining these perspectives, the study is able to examine both the forms of participation that emerged and the processes through which the movement developed and expanded.

A. Forms of Public Participation on Instagram

Based on the results of netnography conducted on 30 Instagram contents using the hashtag #ResetIndonesia, seven categories of content findings were identified, as presented in the following table.

TABLE 2
NETNOGRAPHY RESEARCH FINDINGS

No	Categories of Findings	Total
1	Political Dissatisfaction/ Public Anger	14
2	Political Documentation	8
3	Political Satire	8
4	Political Criticism	7
5	Public Mobilization	5
6	Political Education	3
7	Organizational Consolidation	1

The most dominant category was Political Dissatisfaction/Public Anger with 14 contents. This finding shows that affective expressions in the form of disappointment and frustration toward political conditions became the main content dominating the digital space of the #ResetIndonesia movement. Sequentially, the categories of Political Documentation and Political Satire each recorded 8 contents, followed by Political Criticism with 7 contents, Public Mobilization with 5 contents, Political Education with 3 contents, and Organizational Consolidation as the least common category with 1 content.

The netnography findings, which resulted in seven categories of content, indicate that the forms of public political participation in the #ResetIndonesia movement on Instagram are aligned with the typology of digital political participation developed by Theocharis and van Deth (2018).

In their theoretical framework, activities such as uploading content related to dissatisfaction, satire, and political criticism on social media are included in the category of individualized expressive action, which refers to forms of participation that are personal, based on identity and emotional expression, and do not require affiliation with formal political organizations.

The dominance of the Political Dissatisfaction/Public Anger category with 14 contents confirms that affective expression has become the most common form of contemporary digital participation. Theocharis and van Deth (2018) emphasize that this type of participation occupies the position of low-threshold participation, meaning involvement that does not require significant resources but has high potential for resonance and dissemination because it is emotional and easily identified by audiences who share similar sentiments.

In addition to content analysis, interview results with all informants, consisting of two initiator informants, two hybrid participation informants (online and offline), and two online participation informants, consistently identified three concrete forms of public political participation on Instagram, namely:

- 1) Comments on posts using the hashtag #ResetIndonesia
- 2) Sharing/reposting movement-related posts to their own networks
- 3) Uploading Instagram Stories containing movement-related content

All informants consistently identified three main forms of participation in the #ResetIndonesia movement: commenting on movement-related posts, sharing content, and uploading Instagram Stories. Although these activities may appear simple, the informants viewed them as meaningful ways of expressing political opinions and support for the movement.

These findings are in line with Theocharis and van Deth's (2018) concept of online expressive political participation. According to their framework, political participation in the digital era extends beyond conventional activities such as voting or attending demonstrations. Actions such as commenting, sharing information, and posting political content on social media can also be considered forms of political engagement because they allow individuals to express opinions, support causes, and contribute to public discussion. From the perspective of Resource Mobilization Theory, these activities represent new forms of political action that complement more traditional repertoires such as protests and petitions. Social media provides individuals with relatively low-cost ways to participate in political issues while still contributing to the visibility and reach of a movement.

The dominance of content related to political dissatisfaction and public anger can also be interpreted using Tilly's concept of WUNC (worthiness, unity, numbers, and commitment). Tilly (1978) argues that social movements gain influence when they are able to demonstrate public support, collective identity, and sustained commitment. In the case of #ResetIndonesia, the large number of posts, views, comments, and shares reflected widespread public concern regarding the issues raised by the movement. The visibility of these expressions on Instagram helped signal that the movement was supported by a considerable number of participants and was not limited to a small group of activists.

The Political Satire category, which appeared alongside Political Documentation as one of the most common forms of content, further illustrates how political messages were communicated during the movement. Through humor, memes, and other creative expressions, users were able to criticize political conditions in ways that were accessible and easy to share. As noted by Theocharis and van Deth (2018), this type of content can increase engagement because it is often more appealing and easier to circulate than formal political criticism.

B. The Process of Political Participation Mobilization in Society

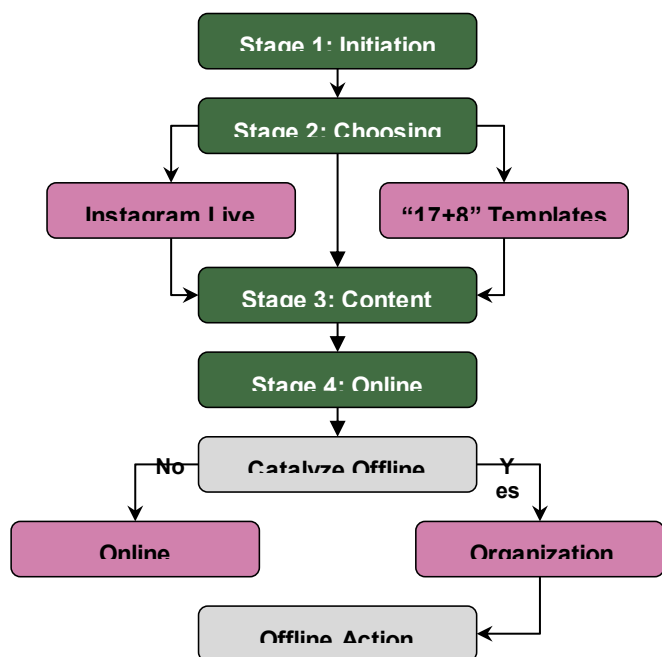


Fig 4. Flowchart of the Mobilization Process

Based on the results of in-depth interviews with six informants, the mobilization process within the #ResetIndonesia movement took place through several interconnected stages. These findings can be analyzed using Charles Tilly's Resource Mobilization Theory, which argues that the success of a social movement is influenced not only by the existence of collective grievances but also by the ability of actors to identify, organize, and utilize available resources to encourage collective action (Tilly, 1978).

The findings show that the initiators of the movement deliberately selected Instagram as the primary platform because it was considered capable of supporting the dissemination of information and public engagement. According to the informants, Instagram provides various features that make communication more accessible and interactive. Features such as Instagram Live allowed movement initiators to communicate directly with audiences and discuss issues in real time, while visual-based content could be distributed quickly through posts, Stories, Reels, and repost functions. As a result, information regarding the movement was able to reach large numbers of users within a

relatively short period of time. In this context, Instagram functioned not only as a communication platform but also as a technological resource that facilitated the mobilization process.

The interviews also revealed the importance of network resources in expanding the reach of the movement. Several informants explained that the dissemination of the 17+8 visual templates relied heavily on the participation of influencers, public figures, and content creators who shared movement-related content with their followers. Through these networks, information was able to circulate beyond the immediate audience of the movement initiators and reach different online communities. This process enabled the movement to gain wider visibility and encouraged more users to become aware of the issues being discussed. The findings suggest that influencers played an important role in increasing the exposure of the movement and helping its messages spread across multiple social networks.

In addition to technological and network resources, symbolic resources also contributed to the mobilization process. The movement utilized visual symbols, slogans, and color representations that helped create a shared identity among participants. Informants noted that symbols associated with the movement became easily recognizable and were frequently reproduced through Instagram Stories, reposts, and user-generated content. The repeated use of these symbols strengthened participants' sense of belonging and helped maintain public attention toward the movement. In this regard, symbolic elements functioned as resources that supported collective identification and facilitated broader participation.

These findings support Tilly's argument that collective action depends on the effective mobilization of available resources. The #ResetIndonesia movement was not driven solely by public dissatisfaction with government policies. Rather, the movement was able to grow because its initiators successfully combined technological resources, social networks, and symbolic elements in ways that encouraged participation and sustained public engagement.

However, the interview results also indicate that Instagram played a more significant role in encouraging online participation than in directly mobilizing offline collective action. Both the movement initiators and hybrid participants stated that while Instagram was effective in increasing awareness, spreading information, and facilitating online engagement, it was not sufficient on its own to persuade individuals to participate in street demonstrations. Decisions to join offline actions were often influenced by additional factors, including personal networks, community involvement, organizational affiliation, and direct communication outside the platform.

Several informants explained that communities and organizations continued to play a crucial role in coordinating offline activities. These groups provided information regarding protest logistics, meeting points, schedules, and safety considerations, which were not always communicated through Instagram. As a result, offline participation relied on more structured forms of coordination than those typically found in digital interactions. This finding demonstrates that

organizational resources remained important for transforming online support into physical collective action.

Overall, the findings suggest that the mobilization process within the #ResetIndonesia movement involved the interaction of multiple resources operating across both digital and offline environments. Instagram functioned as an important platform for expanding visibility, disseminating information, and facilitating public engagement, while influencers, communities, and organizations helped sustain and extend the movement beyond the digital sphere. The relationship between online participation and offline action was therefore interconnected but not automatic. Instead, the transition from digital engagement to physical mobilization depended on the presence of social networks and organizational structures capable of converting online support into collective action.

C. The Dynamics of Hybrid Participation in Society

The findings regarding hybrid participation both support and extend Gibson and Cantijoch's (2013) concept of hybrid political participation, which views political engagement as a continuum ranging from low-cost activities to more demanding forms of participation. In the case of the #ResetIndonesia movement, Instagram clearly functioned as a space for low-cost participation. Users could engage with political issues through relatively simple actions such as sharing posts, reposting movement content, or uploading Instagram Stories. These forms of engagement enabled broader sections of society, including individuals who were not previously involved in conventional political activities, to participate in political discussions and express their support for the movement.

However, the findings also reveal important limitations in the ability of social media platforms to generate offline collective action. Both movement initiators and hybrid participants consistently stated that Instagram was only one factor among many that encouraged participation in demonstrations. Although the platform was effective in spreading information and increasing visibility, it did not automatically lead users to become involved in physical protests.

This finding suggests that the transition from online participation to offline action was not a direct or linear process. Instead, it depended on the presence of communities, organizations, and interpersonal networks that connected digital engagement with collective action on the ground. Participants who eventually joined demonstrations were often introduced to offline activities through organizational channels, community groups, or personal networks that provided coordination, encouragement, and logistical information. In this sense, online participation created awareness and interest, while organizational actors played a key role in transforming that interest into concrete action.

The findings therefore enrich Gibson and Cantijoch's (2013) framework by showing that hybrid participation is not simply made possible by digital platforms. Rather, it is shaped by social and organizational structures that operate beyond the platform itself. Digital media may facilitate communication, information sharing, and recruitment, but the conversion of online engagement into offline collective action still requires

the support of actors capable of organizing and sustaining participation.

This observation is also consistent with Charles Tilly's Resource Mobilization Theory, which emphasizes the importance of organizational resources in collective action. Within the #ResetIndonesia movement, communities and organizations functioned as crucial resources that connected digital participation with physical mobilization. While Instagram expanded the reach of the movement and lowered barriers to participation, organizational networks provided the coordination and structure needed to sustain collective action beyond the digital sphere.

Overall, the findings demonstrate that political participation in the #ResetIndonesia movement developed through an interaction between digital platforms and organizational networks. Instagram served as a space for amplifying political messages, attracting participants, and facilitating public expression, while communities and organizations helped translate online engagement into offline action. The relationship between online and offline participation was therefore interconnected but not automatic, highlighting the continued importance of organizational resources in contemporary forms of political mobilization.

In terms of process, mobilization was achieved through the strategic layering of technological, network, and organizational resources as theorized by Tilly (1978). Instagram functioned effectively as a technological and network resource, enabling mass dissemination and digital participation at scale. However, the conversion of digital participation into physical collective action required the mediating role of communities and organizations, confirming Tilly's proposition that organizational resources remain indispensable in high-cost collective action. This finding simultaneously enriches Gibson and Cantijoch's hybrid participation model (2013) by revealing that the online-to-offline transition is structurally mediated, not linearly automatic.

IV. CONCLUSIONS

The research demonstrates that the #ResetIndonesia movement generated diverse forms of digital political participation on Instagram. Among the seven identified content categories, political dissatisfaction or public anger was most prevalent, followed by satire and political criticism. These findings suggest that emotional expression serves as a primary motivator for involvement in the movement. Informants agreed that commenting, sharing posts, and uploading Instagram Stories represent valid and meaningful forms of political participation. This expands the conceptualization of political participation in the digital era beyond traditional activities such as voting or protesting. The mobilization of political participation in the #ResetIndonesia movement occurred in distinct stages. Initially, Instagram was chosen as the primary platform for its functional features. Subsequently, visual content was distributed through influencer networks to facilitate information sharing. The movement later shifted to offline actions, which continued to rely on communities and organizations. These results indicate that while Instagram is effective for increasing digital

participation, it is insufficient to independently drive physical collective action.

In summary, Instagram effectively amplifies participation but cannot independently mobilize individuals. The relationship between online and offline participation is complex rather than automatic. Transitioning from digital engagement to real-world action requires the involvement of communities and organizations to convert online activity into collective action. These findings suggest that hybrid participation depends on both social media and social networks external to digital platforms.

The findings of this study indicate that digital platforms such as Instagram are effective for expanding participation and disseminating information, but they are insufficient on their own to mobilize individuals. Activists are advised not to rely exclusively on digital platforms. Instead, they should develop and maintain community and organizational networks to support offline mobilization, which technology alone cannot achieve. Instagram should be used as a tool to amplify efforts in coordination with community-based initiatives.

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