

Cosmetics and Consumption (An Analysis of Consumption Culture in Wardah Cosmetic Products Selection)

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Abstract—In this modern era, media have brought a new order in societies life. Electronic media especially television, has come so close inside the family as a primary need. Imagination and expectation, which exist along with media consumption result a homogeneous view of objects. Women and beauty are two things that cannot be ignored. Through advertisement, women are given expectation to become beautiful and perfect as the actress who appears in advertisement. Wardah is one of beauty products intended for Muslim women, which brings a different label that is halal (permissible things in Islamic law). However Wardah is not only used by Muslim women, but in its development also allowed to be used by women in general. Wardah presence gives new insight to communities about Muslim women previously identified as simple even outdated women. This phenomenon later will be analyzed using discourse analysis method, explained using consumption theory by Baudrillard, and supported by some advertising concepts of fashion and beauty construction. Finally, the various codes and the creation of new needs which are raised through Wardah advertisement make societies eagerer to consume its product continuously.

Index Terms—Advertisement, construction, consumption.

I. INTRODUCTION

In this era of technology, societies are faced with more complex new world. Societies are not only presented with a variety of surrounding physical phenomena, but also brought into wider world with the help of media. Media are able to guide the audience to become new manufacturer or just as spectator. The shows of media are able to entertain the audience through flatteries and obscured realities. Women's issue becomes interesting issue in media industry, especially in terms of face beauty and body beauty. Body is used as an investment and consumption object [1]. Literally, body has been replaced by the function of moral identity and ideology.

Fashion and beauty are two things that cannot be separated from the world of media and women, as well as beauty that is always constructed toward homogeneous. Mass culture that happened because of massification, that is industrialization and commercialization which require cultural product standardization and homogeneous beliefs [2]. It can be seen from how societies or women (in particular) have been brought into an unified view of beauty.

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Nowadays situation in Indonesia shows that beauty can be depicted in another way, that is through the trend of women who wear hijab (a veil traditionally worn by Muslim women to cover their heads and chests). Hijab that is always related with Muslim women appears an illustration of how culture has been used as an opportunity to form new consumer culture. Hence, advertisement becomes inseparable media of that phenomenon. Advertising practice displays the representation of cultural values where the societies live on [3]. Indonesia, which is generally known as a Muslim-majority country, is used to attract consumers who need products in accordance with Islamic culture. Then this condition is able to be captured by Wardah beauty product advertising agency.

Wardah beauty products come with a new offer. Wardah is a beauty product that not only offers a face beauty, but also has an additional halal label. Therefore, this becomes an interesting issue to be discussed through the analysis of media and consumption. To date, Wardah development has had dozens of products that not only meet consumers' need, but also create a group of people who cannot leave it.

II. CONCEPTUAL FRAMEWORK ADVERTISEMENT AND EXPECTATION

Advertisement is one of media to offer a variety of products owned by the company. Offering through advertisement not only aims to introduce products, but also functionate to provide insight to consumers about new culture. Contemporary advertising industry was built in the early 20th century was based on a premise that products sale would increase if the products can be associated to socially significant lifestyle, trend, and value [4].

Expectation is a component built through advertisement. Advertisement not only just offers products, but also gives consumers opportunity to accept or reject it. Advertisement is a myriad emotional experiences ever faced by societies which then translated into the form of visualized messages, and also other forms of expectation depictions [3]. Based on the above statement, it can be seen how advertisement can bring consumers into new imagination and desire to be a figure depicted in advertisement. Advertisement has power to lead consumers at objects as if they have done, owned, and embodied.

Expectation can be simply interpreted as desire to be better. Conceptually it can be seen how advertisement has brought societies into the order of imagination to consume what they have seen. Advertisement displays the sense of art layer so

that the commodities sold look good, which turns out to lure societies to represent themselves with symbols through material consumption [3]. Further Supriadi explained that consumers will buy expectation from advertisement in order to look beautiful or handsome.

Advertisement can be said as a successful advertisement if it complies some indicators. Some indicators of successful advertisement such as; advertisement should contains an achievement or fulfillment expectation, engages a social class from particular societies that usually is represented by actress or actor, has a catchy slogan and involves emotion such as pride, friendship or loyalty [3]. These components then will raise a wish or expectation as societies have seen in advertisement.

A. Beauty Construction

Beautiful is a word often heard nowadays. This adjective even can change its function to judge between beautiful and nonbeautiful women categories. This division of women categories appears because of experience and internalization existence so that it becomes a construction in societies. Cowie mentioned that exploration concerning women can be called as political representation [5]. Representation and cultural meaning have a particular materiality that is produced, displayed, used, and understood in a particular social context [5]. Advertisement is a way how beauty concept then is internalized in each individual's mind in societies.

Ideal images constructed and raised continuously and also socialized through media slowly but surely will have changed to become a cultural standard of women beauty that lie in societies' mind [6]. Internalization and construction process can be seen from advertisement that always promote unrealistic life standards or it can be said as dreams or illusions. Another case that is impossible to be more lasting constructed, women have a great attention toward their body attractiveness because of men attention priority is on women's physical attractiveness [7].

B. Consumption – Jean Baudrillard

Consumer society is much discussed and becomes the focus of postmodern theorist, Jean Baudrillard. Baudrillard stated that need and consumption are the expansion of productive and organized forces [8]. Genosko said Baudrillard's claim explains an object becomes sign and its value is determined by a code [8]. In consuming particular object, societies consume not only that object but also signs which come from that object and in consuming process, societies will be able to define themselves through that object. Maneuver consumption toward a particular product becomes a standard whether an individual is the same as or different from the societies and through the code of an object then societies will be controlled.

Object is a sign (the sign value over the exchange value) and sign consumption uses societies' understood language [8]. Purchasing commodities is expression of style and sign, prestige, luxury, power, and so forth [9]. Effect of societies who consume products becomes communication media to public societies to show their position. Baudrillard also mentioned about "social workers" that will create mass consumption "which can be exploited".

III. ANALYSIS



Fig. 1. Wardah advertisement.
Source: <http://www.wardahbeauty.com/>

Wardah product advertisement has been known extensively by Indonesian societies. Wardah is a cosmetic company under Paragon Technology and Innovation Inc. cooperating with Make Over dan Inovativ Xalon (IX). Wardah is owned by a native Indonesian, Nurhayati Subakat. The main concept taken by Wardah cosmetic is halal, and it is of course directed toward Muslim women market. The slogans carried by Wardah are Inspiring Beauty, Halal, Halal, Halal dan Berkualitas (Halal and Qualified), #HalalDariAwal (Halalfromthebeginning), and Ada Wardah Dibalik Kisah Cantikmu (Wardah is behind your story beauty. Wardah is the first cosmetic brand in Indonesia with its beauty concept; pure and safe, beauty expert, and inspiring beauty [10]. Wardah engages many national class actresses such as Dewi Sandra, Inneke Koesherawati, Natasha Rizky, Ria Miranda, Dian Pelangi, Zaskia Sungkar, dan Lisa Namuri.

A. The Messages of Wardah Advertisement

Wardah cosmetic product raises a variety of themes in its advertisement. Object that cannot be left out is identity of Indonesian Muslim societies showed by women who wear hijab. In advertisement displayed by Wardah, actresses often showed as brand ambassadors in television are Dewi Sandra, Inneke Koesherawati, and Tajana Saphira. From the three of those brand ambassadors, only a brand ambassador who does not wear hijab, she is Tatjana Saphira. It shows how advertisement has been able change societies' view especially on women who wear hijab considered before as mannered, simple, natural and unpretentious, become skilled how to apply makeup. Wardah accommodates this condition by creating halal products, so there is no need to worry for women who wear hijab to use cosmetic products. Wardah seems to convey the message as a new product and the only one product that can inspire beauty with its peculiar, as halal cosmetic product. However, it cannot be forgotten how Wardah also engages a brand ambassador who does not wear hijab. Through its advertising, Wardah also expands its market to those women who do not wear hijab to participate for consuming its product.

Internalization of Wardah to societies are supported by some simple slogans. Some of those above mentioned slogans

have proved how Wardah tries to introduce its products as necessary products for consumers. Societies who previously have never gained cosmetic products with halal label, then they are offered an attractive new brand with halal label. Moreover, expectation finally is created in societies' mind to consume this cosmetic brand continuously. Reflecting on what was presented by Supriadi (2013: 50) expectation achievement or fulfillment, certain social class and emotional involvement, are fulfilled indicators by Wardah advertising.

Wardah engages brand ambassadors who represented as perfect women. Advertisement are displayed with various concepts which show limelight women, married women, successful women, traveled abroad women and a variety of other concepts. Furthermore those concepts become expectation for advertisement audience and Wardah consumers to use its product continuously in order to become a person shown in advertisement. Wardah can bring an image that hijab does not restrict women's movement and look attractive. These kind of expectations will continue to be built through advertising concepts so that consumers will never cease in consuming Wardah.

B. Wardah and Beauty Construction

Media have brought Wardah as a trustworthy product that can create the beauty of women. As beauty product that offers different characteristic from other beauty products, Wardah is easily recognized by societies. From halal beginning concept, Wardah tries to create new construction of women. Through advertisement displayed by brand ambassadors, shows that if women want to be beautiful, they do not always have to wear sexy clothes and have beautiful hair. Wardah seems to deliver a message "Muslimah (Muslim women) can also be beautiful and appear modern . . ." which supported by various slogans such as inspiring beauty, halal from the beginning and Wardah is the Story behind Your Beauty.

Women are considered beautiful in Wardah advertising, as well as other general advertising context, only hijab that sets it different. It can be proved by looking at Wardah advertisement that engages actresses who have the same physical condition as constructed by societies. Slim body, tall body, bright skin, and healthy hair become images and indicators of perfect women. Wardah is not fully capable to build a description of Muslim women consistently. Dress style given also looks modern and it is packed in luxurious locations. For example Dewi Sandra who have applied Wardah makeup travels abroad wearing European style clothes complete with the hat. The message wanted to deliver by Wardah for Muslim women who wear hijab are to change view that wearing hijab is not old-fashioned and to wear Wardah then they can appear stylish like the actress who appears in advertisement (Dewi Sandra). This condition refers to what Ibrahim has said that expectation and imagination directed to advertisement audience incite audience to buy Wardah. This condition becomes a challenge for Wardah product advertising, if indeed Wardah wants to show Muslimah and halal concepts, whether it dares to take santriwati (Muslim women or girls who learn Islamic religion deeply in boarding school) who perform naturally with skirt or robe and walk in the fields, I do not think so.

Consumers are internalized by unreal imagination. Beauty

construction built by Wardah through its brand ambassadors will stop at the point when those brand ambassadors are beautiful. Borrowing terms which mentioned about "celebrity creation" effect called as mythological effect [4]. Television is like a magic box that is able to stop view as the same situation, in this case is brand ambassadors who are always appeared as beautiful women. Advertisement audience are never given chance to see those brand ambassadors when they are sleeping, defecating, spitting or yawning so societies eventually only see them in perfect condition that makes them always be admired. The big impacts that can be seen from that phenomenon are, they are often pursued, asked photo, and believed as dreamed women (to be imitated).

C. Wardah and Consumption

It is too common to say that Wardah presents solution for Muslim women who want to be beautiful. Wardah is a cosmetic product that takes advantage in every opportunity to achieve profit. This brand is proficient to bring the situation in societies so that it can develop rapidly in creating market. Advertisement displayed by Wardah is a significant code. Baudrillard stated that object becomes sign and its value is determined by code rule [8]. Wardah advertisement displays a variety of products called as sign and the quality of the products called as code. Dozens of Wardah products ranging from face powder, lipstick, perfume, hand and body lotion, mascara, body scrub, face cleanser, and so forth are called as sign which have halal and qualified code rule. Consumers who use Wardah products guided by code will get qualified result and halal warranty. Through advertisement, actresses' appearance builds expectation and imagination expected will be got by consumers.

The emergence of consumer society by Wardah can be seen from its products development. Baudrillard mentioned concerning a need that actually is not just what consumers want to meet, but it is a division between faked subject and object. Later Baudrillard explained consuming what code delivers actually does not have to do [8]. Wardah creates a new range of products offered to societies and Wardah itself also creates a variety of new problems in societies. Wardah seems providing solution over societies' problem. More than that, actually Wardah takes apart to create problem that actually are not considered as problem by societies before and stimulates societies to buy Wardah products as solution. The simple pattern is all the profit will back to the manufacturer. Regarding to some codes delivered toward consumers to buy Wardah, they can be seen from some examples:

Armpit problem becomes an important issue in this era. Actually underarm sweat is natural thing and it is no need to worry. Through Wardah, then societies are displayed a view that underarm sweat is a big problem and very annoying, as a result societies will buy Wardah Roll On as a solution. Wardah Roll On is also divided in two colors, pink and blue depicting of women and men colors. This illustrates how product consumption by consumers is expected more and more. Take an analogy in a family members when they can use one product previously, currently they are directed to purchase two products in the same function. To such condition, code also creates

products' "gender" to consumer society.

Wardah Roll On



Fig. 2. Wardah roll on roducts for man and woman.
Source: <http://www.wardahbeauty.com/en/products>

- Wardah Renew You Package



Fig. 3. Wardah renew you advertisement.

Source:<http://imgcdn.femaledaily.com/2016/07/Wardah-PA-Ineke-H-01.jpg>

- Miscellaneous Lipsticks

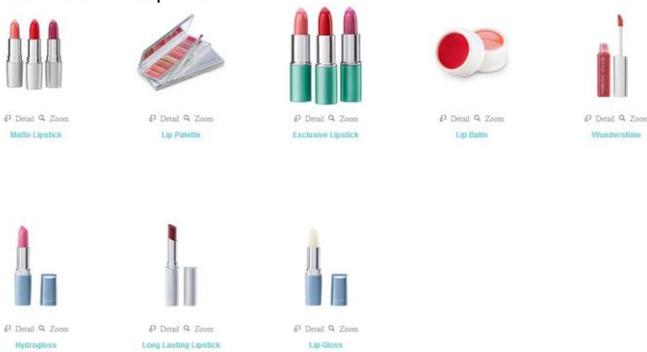


Fig. 4. The variation of Wardah Lipsticks.

Source: <http://www.wardahbeauty.com/en/products>

The next new products offered by Wardah is Renew You package. Observing from the meaning of those words literally, Renew You means renew yourself with skin rejuvenation in order to constantly young. Not much different from Wardah Roll On which creates new problem, this product also do . Renew You presents a created code that shows becoming old and wrinkled is a problem that must be solved. Wardah advertisement display is planned as dandy as possible, Ineke Koeshrawati is taken as its model because her age is no longer young anymore. Ineke considered as beautiful by

societies because she uses Wardah Renew You packagr, therefore consumers also should use it in order to get beautiful and young face. Yet, who knows if the brand ambassador has spent millions of money for her treatment in another place, not just using Wardah product.

Wardah offers a variety of lipsticks in dozens of colors. Lipstick are presented with many variants such as exclusive, matte, balm, lips gloss, lips cream and others. These variants appear with the presumption to customize the type of societies' lips. However, as previously disclosed, it is too superficial to be discussed. The code has been created by Wardah to ask people for using its products. Wardah products are produced alternately, so societies' consumption desire will never end. Satisfaction by purchasing products will continue because societies are made frantic to meet their desires of happiness in the form of having a supposed better products which can make them be more beautiful. Lips that previously was not received a particular treatment finally get an attention and are pampered, also becomes object for getting money or profit by manufacture. Those variants are not quite simple because of the additional dozens of colors adapted to societies' clothes, complexion and attended event. This is not a simple case if it is seen further by societies, because they will think "oh this is suitable, this color is good, tomorrow I will buy this".

- Hajj and Umrah Packages



Fig. 5. Hajj and Umrah packages.

Source: <http://www.wardahbeauty.com/en/products>

Wardah has Hajj and Umrah packages considered more appropriate to bring when someone do worship. Being not in line with the brand that has brought halal label, the company continues to create new products. If this case is thought critically, then it bocomes questionable whether various offered Wardah cosmetic products are truly halal. If they are really halal, why there should be products which is said to be "more halal" to use when someone do worship.

Then code is created, where previously societies who perform hajj never think to carry cosmetics, now they are grown a desire to still appear beautiful with applying cosmetics. Thought when doing worship that should only focus on the God seems to have obscured by the thought of face appearance that should stay beautiful and maintained.

Baudrillard also explained about mass consumption mentioned as “social workers” [8]. Nowadays societies are not bound by products but they are set free to choose products. Wardah as a cosmetic product does not straightforward persuade societies to use its products, but it persuades through internalized codes in societies so that societies will buy its product and consider it as new need that must be met. In short, societies are given chance to choose available products or in another word, free choosing within a certain limit created by manufacturer. Eventually consumer societies act as “social workers” at the level where everything becomes commodity. Through Wardah advertisement, it can be seen that each women’s limbs are payed attention and this condition is used to get profit by Wardah. Therefore nowadays, body is not a subject anymore but it becomes exploited object.

IV. CONCLUSION

Advertisement is media product that is able to lead societies into homogeneous view and guide them to become consumers. Wardah is a beauty product included in media circle and able to construct a new consumption. Beautiful women construction displayed by Wardah tries to accomodate women who wear hijab with halal label. Women who wear hijab considered as old-fashioned women are guided to become modern and stylish women. This condition can be used by Wardah to obtain its market that seems providing convenience to consumers, but actually it creates new need codes in order that consumers buy its products. Therefore consumers are voluntarily lured to buy its products with expectation to be beautiful, look modern, and considered as not old-fashioned. Finally, cosmetics have become new needs which must be met by societies and along with that condition societies become consumers who purchase Wardah products continuously.

V. FUTURE STUDIES

This paper offer a discourse about the association between cosmetics and beauty through the idea of representation, that is not always about product marketing. As social science reviewer, this idea is important. Because by using discourse analysis, researchers can provide knowledge to the readers that there is political economy in advertisement, especially in consumers goods ads. This kind of research is not much assessed lately, which means in the future, both researchers and readers from many different disciplines can conduct further research and analysis on such things as advertisement or popular culture based on discourse analysis type of research and make discourse analysis becoming one way to provide comprehensive study.

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