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The Power of Crowdcourcing and Participatory Culture: Beauty Vlogger Analysis on Wardah Cosmetic Brand

Atikah Putri Adrilia Gultom

Postgraduate Communication Science, Department of Communication Science, Faculty of Social and Political Sciences, University of Indonesia, Central Jakarta

Abstract

Advances in technology and the internet have fundamentally changed the way we consume media and generate innovation, including in the fields of advertising and marketing. Participatory culture and crowdsourcing by beauty vloggers change the power patterns (top-down, bottom-up or both) that the industry has in implementing advertising strategies. In addition, the strength of individuals in a participatory culture arises because of various media such as video blogs or websites that allow individuals to share comments and reviews. This situation provides an opportunity for beauty vloggers with the power they have to distribute their power, so that strength is not absolutely in the industry. Meanwhile, from the industry side, you can use beauty vlogger services to become a marketing strategy. This conceptual paper uses literature review and meta-synthesis methods to discuss the power possessed by beauty vloggers through participatory culture and crowdsourcing as well as linking it to Wardah cosmetic products as one of the products using the halal concept. The purpose of this research is to see the power possessed by beauty vloggers can influence the public using the local makeup brand Wardah and Wardah power as a local halal makeup brand so that it is attractive to Muslim women. Finally, the analysis of this conceptual paper shows that participatory culture and crowdsourcing have become very important entities in the dynamics of the advertising and marketing industry in the digital era.

Keywords*: Participatory Culture, Crowdsourcing, Halal Consumerism, Advertising and Marketing*

*Corresponding author:
atikahgultom94@gmail.com*

INTRODUCTION

The advent of the internet has fundamentally changed the modern media ecosystem and our habits of consuming media. Society relies on various media including traditional and online platforms to keep up with developments in the scientific field. This is something new for scientists to use their role actively in communicating directly with various audiences (Liang et al., 2014). The mechanism of Social Network Sites (SNS) according to Dellarocas (in Luarn et al., 2016) partially replaces the function of search engines, allowing users not only to search, but also to publish and receive shared information on their network. Social media plays an important role in social life.

According to Toivonen (in Lin et al., 2015) as a functional definition, social media is the interaction of people and the creation, sharing, exchanging, and commenting of content in virtual communities and networks. Social media (eg Twitter, YouTube, Plurk, Facebook) has become a popular space for marketers to promote products and customers share their opinions about these products. Based on research, around 70% of people use social media to receive the latest information about a company, brand or product. In addition, about 45% of people use social media to distribute information. Sensis (in Lin et al., 2015) reports that keeping in touch with friends and family, sharing information, and coordinating social events are the main goals for which people use social media. Social media has become the main platform in the exchange and personal communication of information. In addition to the use of their personal information, social media has been increasingly used by companies to carry out activities.

Based on this increasing trend, determining how to apply social media to create value in business is becoming a significant issue for companies. Therefore, Stockman (in Lin et al., 2015) argues that "ensuring the right advertisements reach the right demographic is the first step towards smart marketing". Today, advertising is a major concern for advertising sponsors and two terms are known, namely target advertising and social advertising to increase advertising effectiveness. Target advertising focuses on identifying the targeted (right) recipients, whereas social advertising emphasizes finding the right (influential) endorser to spread the ad (Lin et al., 2015). Based on this, the author connects the emergence of the endorser phenomenon with a participatory culture, sees endorsers as a medium for companies to market their products, but on the other hand endorsers also have the power to convey based on experience so that they can provide diverse feedback for the company and society. /target consumers. Participatory culture (participatory culture), sees individual involvement as playing a very important role (Ashton, 2015).

Henry Jenkins (in Barker, 2017) states that participatory online culture allows consumers to make media flow more completely under their control. Consumers are not only allowed to contribute in an industry controlled environment; they also participate in the production and distribution of culture. This more empowered consumer activity results in "bottom-up" agency as opposed to more "top-down" corporate practices. This growth in active consumption, user-generated content, and collaborative and collective action has led to the popularity of terms such as produsage (Bruns 2008), producer (van Dijck 2009), and co-creator (Banks and Humphreys 2008), each of which underscores the role that consumers have that should increase in shaping professionally produced media (Barker, 2017). According to Jenkins (in Langlois, 2013), the discourse on the rise of participatory online culture with the slogan "Do-It-Yourself" utilizes popular websites such as YouTube, Facebook, Wikipedia, Twitter through communication technology and democratic actions. From amateur participatory cultural productions on YouTube to grassroots political activism organizations on Facebook or Twitter (e.g. Barack Obama's 2008 election campaign and Iran protests in 2009), user-generated content models offer new hope and new possibilities for public re-engagement in business affairs. common interests (Langlois, 2013).

The importance of participatory culture because it will result in a shift in power, initially power tends to be centralized for example in the company and now becomes more diffuse because each individual can take part/role. Anyone has power, so that expertise can be carried out by anyone with a network model, this condition is made possible one of them is because of the internet. This power is almost the same as that of any endorser in any industry model. Based on this condition, from an industry perspective, participatory culture influences the company's approach to advertising. Endorsers can be seen as a bottom-up phenomenon. Companies today are starting to adapt to the community or target consumers by looking at endorsers because the endorser's position as a bottom-up can be a problem for the company if it is not understood. Endorsers who have this bottom-up power are more likely to share their honest experiences with certain products. Therefore, more and more companies are implementing convergence and collaboration to achieve efficiency.

The endorser phenomenon; one of them is a beauty vlogger from a local makeup brand Wardah who supports a participatory culture and crowdsourcing in expressing their experiences using local makeup brand products (Ashton, 2015). The Wardah brand was chosen because the halal market creates space for the social mobility of middle-class Muslim women. Halal commodities include gender, where retail products, especially herbal medicine and cosmetics are the most important instruments in forming halal habits (Rakhmani, 2019). Access to halal products, provided through Sharia and halal certificates issued by the MUI, creates an illusory social bond among Muslims of different classes. Although middle-class Muslim women are encouraged to continue their education, it fuels anxiety about women's morality in the domestic and public sphere. The survey results show that 89 percent think that Muslim women should wear the hijab (Rakhmani, 2019). According to Sumarwan (in Widyaningrum, 2016) Islamic consumers tend to choose products that have halal certification compared to products that do not yet have halal certificates by institutions that have the power to issue the certificate. The desire to consume halal products in Muslim consumers is considered as an effect of good religious understanding and information from producers regarding halal certificates on their products as important (Widyaningrum, 2016).

New media provide significant opportunities for audience feedback and participation, with the power to influence the creation and development of contemporary works (Yeates, 2018). This paper sees that participatory culture can be built through various platforms such as YouTube, Instagram, reviews in the comments column, and others. The video made by beauty vloggers while reviewing Wardah products offers uniqueness for audiences and companies to see a picture of beauty vloggers as consumers positioning Wardah products in the halal cosmetics market. According to Tang (in Widodo & Mawardi, 2017), video blogs or better known as "vlogs" are blogs in the form of videos with the most popular platform for uploading vlogs is YouTube. A vlogger is a person or individual who often uploads vlogs, generally uploading experiences related to everyday life and providing reviews of the products used (Widodo & Mawardi, 2017). Beauty vloggers are individuals who produce videos with content about beauty and upload them to various platforms. Beauty referred to here is any product that is being used by vloggers related to skincare, personal care, makeup, or other beauty tools (Widodo & Mawardi, 2017). Vloggers generally provide natural reviews regarding what products are being used, share tips, and experiences they feel when using these products (Widodo & Mawardi, 2017); the author wants to see the use of Wardah's local makeup products.

Based on a review that appeared on YouTube, the beauty vlogger described a positive review regarding the Wardah makeup brand. However, in fact, with the recent changes in technology diffusion and the rise of social media that

facilitate the complaint process (Daskal & Kampf, 2015), it is possible for beauty vloggers to give negative reviews on these cosmetic products. However, in the end, the company/organization still has the power to ignore the negative review on the grounds that it is not representative, especially if the number of negative reviews is only small and not well organized (Daskal & Kampf, 2015). Michael Zimmer (in Langlois, 2013) explains that as users, participatory online media is when we can freely express ourselves both from cultural, political and economic perspectives, but this freedom must be paid at the expense of putting ourselves in a network of surveillance, marketing, and advertising. This condition gives rise to a paradox between freedom of communication and control over the network which results in two points of view; user-centric paradigm and network paradigm (Langlois, 2013). The user-centric paradigm focuses on the relationship between empowering users and fostering more democratic communication. From this perspective, communication is the main thing and online technology supports the creation of various cultural meanings. This perspective allows for greater participation and agency (Langlois, 2013). Meanwhile, the network/network paradigm focuses less on communication content but rather on network conditions and regulations where information can be disseminated online. The analysis focuses on the intersection between technical infrastructure, political and economic dynamics and codes and laws (Lessig, 2006), or protocols and controls (Galloway, 2004), where power struggles over network control (Langlois, 2013). So in the end, information practices have control through network regulation and limit user agency and privacy about what can actually be generated and what content can be accessed (Langlois, 2013). Furthermore, crowdsourcing also involves an existing culture. In the beginning, perhaps a message or specifically an advertising message was only distributed by the company as a producer, but the current condition is that anyone can take part in the dissemination process, so it can be said to be top-down or bottom-up (Ashton, 2015). Efforts to collect and share stories about everyday life and self-representation would fit well with participatory cultural practices and crowdsourcing. Tensions around strengths and expertise previously explored separately in relation to digital storytelling and participatory culture are also found to converge (Ashton, 2015). The term crowdsourcing is a broad term for different approaches, and there is no systematic understanding of their application.

Estellés-Arolas and González-Ladrón-de-Guevara (in Bassi et al., 2019) articulate the following definition: "Crowdsourcing is a type of participatory online activity in which individuals, institutions, non-profit organizations or companies propose to a group of individuals with diverse knowledge , heterogeneity, and number, voluntarily perform the task. Jeff Howe first coined the term crowdsourcing in a 2006 Wired magazine article, he made use of the internet (Nakatsu et al., 2014). Many popular websites have for years used crowds to source content (e.g. comment fields and user ratings on CNN, ebay, Amazon or Netflix, and user-generated content on Wikipedia, Yelp and many other sites (Nakatsu et al., 2014).).

The market potential according to the World Halal Forum (in Endah, 2014) is estimated to reach $2.7 trillion globally and demand that does not only come from Muslim consumers according to the Global Pathfinder Report (in Endah, 2014), seems to be of interest to a number of countries in Asia such as Malaysia, Indonesia, Thailand, and Japan compete to be the center of halal products. As quoted from Webb (in Endah, 2014), several foreign companies such as Tesco and Sainsbury's have also created special aisles that sell halal food products. The high consumer desire for halal products is not only for food products but also for other product categories such as cosmetics, financial services, tourism and pharmaceuticals.

The point of view of Muslims according to Issa, Z., 2009; Borzooei and Maryam (in Endah, 2014) consuming halal products is a must. The word "halal" is rooted in Arabic which means permissible or according to Islamic law. PT Paragon Technology and Innovation (PTI) with one of its brands, Wardah, has strengthened its position as a halal beauty product in the cosmetic market by diligently increasing its product portfolio in the cosmetic, skincare and personal care segments. Halal trend is likely to develop and cosmetic manufacturers are keenly entering this market. Luck for Paragon with the Wardah brand, has become a pioneer in penetrating the Muslim women market (Hidayat, 2019). Some of the artists that Wardah chose to become Brand Ambassadors were dominated by artists who wore headscarves, such as: Inneke Koesherawati, Dewi Sandra, Zaskia Sungkar, Natasha Rizky and Fenita Arie (Apriiani, 2019).

This paper will elaborate on how beauty vloggers are able to influence audiences to use Wardah's local makeup brand by using power in the concept of participatory culture and crowdsourcing. Various methods such as reading reference readings and literature studies were carried out to find data relevant to the issue of participatory culture, advertising and crowdsourcing. Based on the understanding that the author got from the various explanations above, the author asks a conceptual question in the form of: How can a beauty vlogger with a participatory culture and crowdsourcing have bottom-up power to take on an important role for local makeup brand Wardah? How is the power of Wardah's makeup brand as a halal makeup brand so that it is attractive to Muslim women? The purpose of this study is to see how beauty vloggers with the power they have in one way through a review can influence the audience to use the local makeup brand Wardah and the power/power of Wardah as a local halal makeup brand so that it is attractive to Muslim women.

METHODOLOGY

This paper is a conceptual study using qualitative methods; literature review and meta-synthesis. The essence of conceptual research is that this type of research takes a problem-focused approach and answers questions that really matter. Conceptual analysis also does not need to build theory, bridging existing and interdisciplinary concepts is sufficient (Gilson & Goldberg, 2015). In addition, a literature review was selected to demonstrate the novelty of what was considered the problem. Literature reviews are based on ideas collected and developed, and a researcher can learn and build on what others have done (Neuman, 2014). Based on the preliminary explanation, this study discusses scientific writings about participatory culture and crowdsourcing by looking at the role of beauty vloggers. A qualitative approach by means of meta-synthesis is used to synthesize (summarize) the results of several qualitative descriptive studies (Perry & Hammond, 2002). According to Jensen & Allen, Thorne et al., Walsh & Downe (in Nye et al., 2016) stated that qualitative meta-synthesis, like the underlying qualitative research, is more interpretive than aggregate i.e. offering new interpretations and insights rather than combining studies such as meta-analysis. -quantitative analysis. Various meta-synthetic approaches according to Kinn et al. (in Edwards & Kaimal, 2016), "represents an inductive way to compare and translate authors' understanding of key metaphors, phrases, ideas, concepts, and findings across studies".

DISCUSSION

The presence of the internet and social media has a new impact on the advertising and marketing industry. Initially, the industry focused more on top-down power; Companies use endorsers to promote products and brands. However, at this time the industry must have the ability to predict what kind of pattern will develop in the future considering that every individual and endorser has the power to promote themselves and provide reviews on the

products and brands used. The review is also given in accordance with the endorser's interests, not entirely in accordance with the wishes of the industry. A participatory culture can influence a company's approach to advertising. Companies must also be able to adapt to the audience or target consumers, not vice versa. Technology allows the public at large to be involved in disseminating messages or advertisements, this shows increased participation. In line with McLuhan's thinking that media are extensions of man (McLuhan, 1964) so that in other words endorsers, beauty vloggers and individuals can be said as media. An individual can also be seen as a medium, so that what is sold to the company is not just a product but the person who advertises the product. Conditions in the future, beauty vloggers or endorsers can become free advertisers voluntarily, it is even possible for an individual to advertise or promote himself with the power of his social media. In addition, the results obtained from qualitative analysis related to the experience of beauty vloggers with the concept of participatory culture and crowdsourcing to identify what makes beauty vloggers important in participatory culture. The example chosen in this paper is to see how Wardah has bottom-up power described through beauty vloggers who conduct reviews or reviews related to their products through various SNS or social media.

Halal Market Strength and Wardah as a Halal Makeup Brand

According to the 2015 Pew Research Center (in Kamarulzaman et al., 2016), more than a fifth of the world's population is Muslim and that proportion is projected (Kamarulzaman et al., 2016) to increase from 1.7 billion in 2014 to 2.7 billion in 2030. Globally, Thomson Reuters (in Kamarulzaman et al., 2016) stated that Muslim spending on food and beverages was estimated at $1,292 billion in 2013, or 17.76% of global food and beverage spending, and is projected to grow to $2,537 billion in 2019 , or 21.2% of global spending. In addition, the 2015 Pew Research Center declared Islam to be the fastest growing religion in the US and is projected to be the largest non-Christian religion by 2050. Therefore, Thomson Reuters (in Kamarulzaman et al., 2016) argues that many companies around the world , including in the US, continue to ignore the importance of offering halal food, significantly missing out on the opportunity to serve its large and growing number of Muslims. The halal market has created a space for social mobility for middle-class Muslim women. Halal commodities have gender, where retail products, especially herbal medicine and cosmetics, play the most role in forming halal habits. The accessibility of more halal products, which are sharia-compliant and the halal certification issued by the MUI, creates an illusory social bond among Muslims of various classes (Rakhmani, 2019). Halal consumerism is defined as a socio-economic order that promotes an ever-increasing purchase of goods and services in line with the state-sanctioned fatwas of Islamic authorities. Consuming halal products that are doctrinally and morally justified, and available through market mechanisms, gradually builds a halal habitus, a sense of one's place in the shadow of the ummah. This condition involves the consumption of halal products that build the experience of life and culture in the capital city of being a Muslim. In addition, this condition is also supported by a halal environment in the form of Islamic finance and banking, and the flow of halal retail products in the form of goods and services (Rakhmani, 2019).

Historically, finance, cosmetics, pharmaceuticals, tourism, shipping, and biotechnology are not sectors where manufacturers and religious authorities extensively certify products as innocent. However, currently the company adds Islamic, halal, and Sharia adjectives according to the types of goods and services sold in these sectors. Millions of Muslim consumers distinguish these products from products that are not Islamic or haram (sinful, not halal) in their way because this is important (Calder, 2020). The use of the

word halal also includes products such as halal vaccines, halal refrigerators, halal nail polish, halal enzymes, Islamic dishwashers, halal resorts, halal frying pans, washing machines according to Sharia, securities protected by Islamic law and so on (Calder, 2010). 2020). Wardah's presence as a halal makeup brand is a form of halal consumerism in Indonesia. In Indonesia, since 2017, the Government requires food to be accompanied by a halal certificate. However, since 2018 and 2019 apart from food, toiletries and medicines, it is also mandatory to be accompanied by a halal certificate by the MUI (Kumparan, 2019a). In this case, LPPOM MUI accommodates the requests of consumers who want to know what cosmetics have a halal certificate. Changes in the list of LPPOM MUI changes from time to time because the certification is only valid for two years and must be extended. Wardah Cosmetics is a makeup brand that has a halal certificate from LPPOM MUI (Kumparan, 2019a). Wardah as one of the halal makeup brands in Indonesia is very well received by the target audience. This situation can be seen through YouTube and Google when looking for information about Wardah then what appears is positive information. Moral narratives are reproduced through halal consumerism marketing channels, especially through retail products (eg Wardah) which are considered easier to control in purchasing compared to long-term financial products (Rakhmani, 2019).

The following are some of the reasons why Wardah as one of the pioneers of developing halal cosmetics (Kumparan, 2019b): first, Wardah Kosmetik was able to penetrate the global market and was the first local cosmetic brand to get halal certification since 1995; secondly, according to Google Trends (Kumparan, 2019b), searches for the phrase 'halal makeup products' have been increasing every day since 2013. This led to the conclusion that the demand for halal cosmetic products continues to increase; third, the report and study 'Saudi Arabia Halal Cosmetics Market Forecast and Opportunities 2020', predicts that the halal cosmetics market will continue to grow by 15 percent for the next five years; fourth, in Canada, halal cosmetics are also in demand because of the popularity of the issue of 'cruelty-free' or support for animal rights, halal cosmetics are believed to be an 'alternative to using cosmetics that are free from animal ingredients (Kumparan, 2019b).

Review for Wardah through Sociolla as an Example of Participatory Culture

The author refers to Sociolla as a platform to describe a participatory culture because it allows everyone to review the products they use based on their experiences, and also as an example of crowdsourcing. Information obtained from the Sociolla website stated that Sociolla was inspired to become a trusted beauty advisor for consumers and everyone (Sociolla, 2020). Sociolla developed Beauty Journal as an online beauty media portal dedicated for women to explore and develop their own unique beauty style, while receiving the latest information on trends and developments from brands related to makeup and skincare (Sociolla, 2020). As for the Sociolla website, which displays ratings on Wardah products, it will be seen by the number of stars that appear on the Sociolla website. The better the review given, the more stars will be (Sociolla, 2020). This review from one user of Wardah's makeup products at Sociolla will be input for other users. Every user who has a Sociolla account will be seen as a produsage (Bruns 2008) for actively commenting and providing ratings related to products purchased from Sociolla. The term 'produsage' is related to the participatory culture described by Jenkins (in Barker, 2017). The following is a view from the Sociolla website which describes the reviews of several people regarding the Wardah Kosmetik brand:
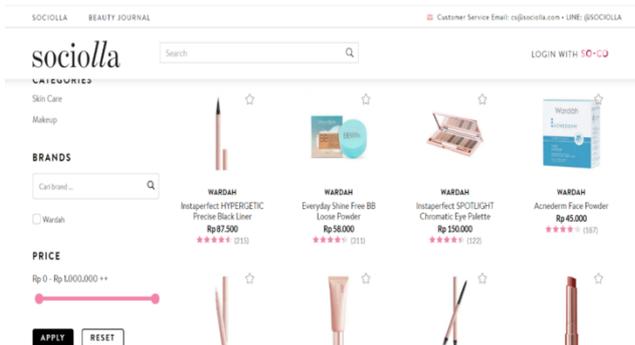
Figure 1. Individual Reviews in the Form of Star Ratings.
Source: Sociolla.com

Relationship of Marketing and Advertising to Participatory Culture

Online advertising is an advertising method by utilizing the power of the internet and the World Wide Web (WWW) whose purpose is to convey promotional messages to attract consumers. The categories of online advertising include: contextual advertising on search engines, advertising, advertising networks, banners and email marketing (Kireyev et al., 2016). Other important things that need to be considered in marketing and advertising are as follows: first, the purpose of advertising is to inform, persuade, arouse emotions and trigger action; second, in order to fulfill advertising objectives, the target audience must be properly identified. Another purpose of advertising is to identify the right audience to receive the advertisement; Third, the distribution of advertisements by choosing the right media to advertise is very important for advertisers and marketers (Lin et al., 2015). Based on the definition of the ad, the position of the beauty vlogger is to fulfill the objectives of the advertisement created by the company/industry. If the beauty vlogger in conducting review activities is not voluntary for their experience, but the company's strategy in conducting advertising/marketing, it can be said that it is not included in the bottom-up participatory culture concept. The company's ability to advertise is a top-down strategy, and generally uses the term 'endorser'. The definition of an endorser is a person who influences certain individuals or groups because the message conveyed by the endorser can influence customer behavior (Abeza et al., 2017). Furthermore, the marketing endorser by Abeza et al. divided into two categories; first, celebrity endorsements (people who use their public recognition on behalf of consumer goods by appearing with them in advertisements); second, non-celebrity endorsements (people who are not celebrities/artists used in advertisements) (Abeza et al., 2017).

Apart from endorsers, participatory culture is an important concept in advertising. The chart below illustrates how a cultural process of a person, object and context can make a person a celebrity. The presence of celebrities who carry or advertise a certain product will have an effect on that product. In addition to celebrities, social media (eg YouTube, Instagram, Twitter, and others) also has the ability to influence audiences to eventually consume the product (Abeza et al., 2017).
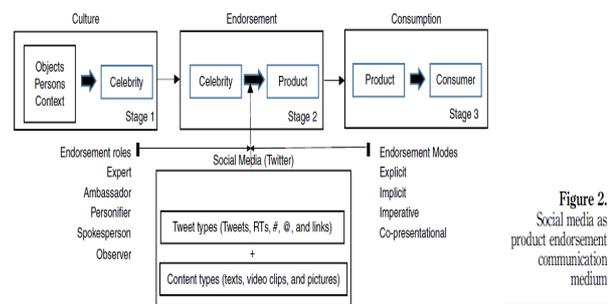

Figure 2. Social Media as a Communication Media
Source: Abeza et al., 2017, p.45

The concept of participatory culture is to describe how beauty vlogger Wardah Kosmetik has bottom-up or top-down power to change the views of consumers or target consumers regarding Wardah's makeup products. The situation when beauty vloggers conduct reviews or other activities on various social media platforms related to Wardah cosmetic products, will indirectly have an effect on the company. This effect or feedback depends on the review submitted, if it is positive it will benefit the

company and if it is negative then the company needs to pay attention to it.

Before information and communication technology developed very rapidly, no one had fully predicted that there would be a time when information processing, communication methods, and media consumption could be carried out comfortably without the constraints of time and place. Today, information can be disseminated and received in real-time, from anywhere, in a simple way. Indeed, after the advent of the internet, various possibilities have begun to emerge to enjoy entertainment content in various forms. This trend provides an opportunity for the media industry to design media convergence. For example, it is possible for a beauty vlogger to write a review of Wardah's makeup on Sociolla while watching a YouTube vlog about Wardah's products. This situation can be said as media convergence. According to Jenkins (in Tobias, 2013) media convergence refers to a situation in which many media systems coexist and where media content flows smoothly across those systems. Convergence is understood here as a continuous process or series of intersections between different media systems, not a fixed relationship. For example, while watching a television show, such as The Voice, involves different media, people might simultaneously post and read Twitter or Facebook comments about the contestants and judges of the singing competition show. Convergence, however, is characterized by the crossing of different systems rather than the replacement of one another (Tobias, 2013).

Marketing and Advertising Relationship with Crowdsourcing

According to Gatautis & Vitauskaite (in Kumar et al., 2019) crowdsourcing can create value for most marketing-related activities and can be used for product development and testing, communication, development of innovative ideas, and various other tasks. In addition, the opinion of Whitla (2009) states three broad areas of marketing where crowdsourcing can be used; product development, advertising and promotion, and marketing research. Marsden (2009) also discusses using crowdsourcing for promotion, feedback, and content creation, and Vukovic (2009) identifies in-company marketing as one of the key areas, where there is a high probability of crowdsourcing applications (Kumar et al., 2019).

The role of crowdsourcing from the definition that has been described includes a YouTube vlog from beauty vlogger Wardah Kosmetik when conducting a review. Review activities can be considered as feedback for companies regarding their products in the cosmetic market. Companies are expected not to underestimate the capabilities and power possessed by beauty vloggers, because if these powers are united, it will have an impact on the company. Currently, there are also many companies that have integrated with the strengths of beauty vloggers to strengthen their product position in the market. The integration of advertising with crowdsourcing is also important. Technological advances make the industry not to see things in a compartmentalized way. Everything becomes integrated in the development of technology and communication, such as how advertisements are seen unlike advertisements when delivered by a beauty vlogger through their media. Advertising becomes relevant to the concept of participatory culture and the concept of crowdsourcing.

CONCLUSION

Changes in technology from one period to another are able to produce new feedback models with participatory culture by beauty vloggers in expressing their experiences. Participatory culture arises because of various media that allow each individual to share comments, video blogs (vlogs), reviews on websites and so on. The presence of this participatory culture and crowdsourcing creates an opportunity for beauty vloggers with bottom-up power to distribute their strengths, so that power is not absolutely owned by the industry. However, from the industry side, this condition is still profitable because the industry has the ability to eventually adopt this beauty

vlogger as one of the marketing and advertising strategies.

The digital era and media convergence will require every industry to be able to follow existing patterns and adapt quickly. This paper focuses on the local makeup brand Wardah, which is one of the brands from the cosmetic industry that can see this opportunity, by targeting consumers who care about the halal label on the cosmetics used. Wardah is a product that has the potential to dominate the Muslim women market. Although there are many other halal cosmetic products, Wardah has been there since 1995. The rapid development of halal consumerism is also influenced by the wishes of the Indonesian people themselves. Since 2018, the belief in the importance of LPPOM MUI halal certification in cosmetic products has emerged and is growing rapidly.

This article is expected to contribute to further studies that discuss participatory culture and crowdsourcing in this digital and complex era. The explanation presented in this article is a form of conceptual elaboration carried out by the researcher and is also expected to be a reference for research in the field of communication in the future. Limitations in this research can provide new space for further research and can enrich thinking insight. This study only describes conceptually how the power of beauty vloggers in the world of social media can have an impact on advertising and marketing strategies. This article will be richer if in the future it raises the issue in a wider context by combining two or more research methods. This issue is an issue that is close to the audience, so it is very important in this era to pay attention to various kinds of developments that appear in the industry, as a result of advances in technology and communication.

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