



International
Communication
Association
INDONESIA

RECLAIMING AUTHENTICITY IN COMMUNICATION

**ICA INTERNATIONAL CONFERENCE
INDONESIA HUB 2023**

PROCEEDING

Editor:

Sawitri Sarwoprasodjo

R. Satria Kusuma F.M

Natalia Wideasari

Nia Sarinastiti

ISBN #

REMARKS

"Exploring Authenticity and Communication Dynamics: A Multifaceted Analysis"

The School of Communication, Atma Jaya Catholic University of Indonesia, proudly holds the 72nd ICA Annual Conference 2023 – Indonesia Hub, collaborating with ICA Indonesia Chapter. In this prestigious conference, participants from different universities contribute to the communication research showing the growth of this study area. In their thought-provoking proceeding based on the theme of the 72nd ICA Annual Conference, "Exploring Authenticity and Communication Dynamics: A Multifaceted Analysis," a team of distinguished researchers delves into the intricate world of digital communication networks and their impact on various facets of contemporary society. From disaster management and public health promotion to brand communication and social change, this collection of essays offers a comprehensive examination of how authenticity shapes and influences communication processes in the digital age.

The authors, Rizky Fauziah, Iskandar Zulkarnain, Alifiah Ghaniyyu Widyaningrum, Thirtawati, Azwar, Dwi Purbaningrum, Agus Satoto, Farida Hariyati, Yearry Panji Setianto, Irma Garnesia, Nuning Indah Pratiwi, Putu Sri Handayani, Magdalena Lestari Ginting, Carly Stiana Scheffer-Sumampouw, Sarwititi Sarwoprasodjo, Agnes Kania, R. Satria Kusuma F.M., Nia Sarinastiti, Riris Purbasari, Natalia Wideasari, Marsha, Vania Sheren Hermanto, Cheryl Nathania, Cicha Dewi Nur Azizah, Erliani Sisilia Putri, Grace Putranto, I Gusti Agung Intan, Gregorius Bagas K.S., Evan Christian Dohong, Andrew Witarsa, Ignatius Davin, Renaldi Putra Satria, and Amelia Raslara S., bring together their expertise to unravel the intricate threads that connect authenticity, communication, and societal change.

The proceeding encompasses a wide array of topics, ranging from the role of virtual communities in combating disinformation to the impact of data journalism on truth and credibility in news reporting. Each extended abstract explores how authenticity influences communication dynamics and shapes how we perceive and interact with information in the digital landscape. The authors demonstrate the transformative power of authentic communication in various contexts through meticulous analysis and case studies. Authenticity is pivotal in disaster management strategies, political education, brand communication, and consumer perceptions. The exploration of YouTube videos, social media accounts, advertising campaigns, and even historical artifacts provides a comprehensive understanding of how authenticity resonates across different mediums and periods.

"Exploring Authenticity and Communication Dynamics: A Multifaceted Analysis" is an invaluable resource for scholars, researchers, and practitioners alike, offering a deep and nuanced exploration of how authenticity functions as a cornerstone in digital communication. With its insightful essays and thorough investigations, this proceeding pushes the boundaries of our understanding of communication, authenticity, and their intricate interplay in today's rapidly evolving world.

I hope all researchers and readers gain knowledge and networking that may open for further collaboration in the future.

Professor Dr. Y.M. Dorian Kartikawangi

Director of ICA Indonesia Chapter

FOREWORD

Dear Communication Colleagues,

Hope you were able to take the benefits in participating in the International Communication Association - Indonesia Hub 2023 last May 25-26.

It is a great pleasure to be able to provide the proceeding of the ICA – Indonesia Hub 2023 as part of the ICA 2023 Conference. This is perhaps the first of its publication for Indonesia, and I thank all participants who have made an extended abstract of their presentations.

Thank you once again for making an effort to publish in the English language. Hope you will be able to complete the paper as a full journal submission. We have received 15 papers to present and reviewed 11 extended abstracts for publication. We are also glad to receive ePosters that were presented during the on-site sessions and are well documented in this proceeding.

If you have any interest to develop your international networks, please contact the ICA – Indonesia Chapter through admin@icaindonesia.org. We look forward to your further collaboration.

Chair of the ICA International Conference – Indonesia Hub 2023

Dr. Nia Sarinastiti, M.A.

CONTENT

Remarks <i>Director of ICA Indonesia Chapter</i> <i>Professor Dr. Y.M. Dorien Kartikawangi</i>	1
Foreword <i>Chair of ICA International Conference - Indonesia Hub 2023</i> <i>Dr. Nia Sarinastiti, MA</i>	3
CONTENT	4
<i>EXTENDED ABSTRACT</i>	
Analysis of Digital Communication Network Communication Network of the Volunteers on Instagram Account @SekolahRelawan on Disaster Management in Indonesia <i>Rizky Fauziah, Iskandar Zulkarnain</i>	6
Narrative as Authenticity of Messages in The VBAC (Vaginal Birth After Caesarean) Learning Process <i>Alifiah Ghaniyyu Widyaningrum</i>	10
Brand Story in Ecopreneurship: How Authenticity is Communicated <i>Thirtawati</i>	16
Virtual Community Communicative Action in Reducing Disinformation in New Public Space <i>Azwar</i>	23
Promoting Social Change Through Polite Communication (A Study in the Promotion of Sanitation Culture of the People in Nagrak Village) <i>Dwi Purbaningrum, Agus Satoto</i>	27
Exploring Authenticity of Communicative Processes of Resilience among Displaced People by Development <i>Farida Hariyati</i>	31
The Rise of Data Journalism in Indonesia: Fostering Truth and Authenticity in News Reporting <i>Yearry Panji Setianto, Irma Garnesia</i>	36
Organizational Communication of Denpasar City General Elections Commission in Implementing Voter Political Education Socialization Program <i>Nuning Indah Pratiwi, Putu Sri Handayani</i>	42

Brand Communication Clarity in Creating Sustainable as A Dimension of Brand Authenticity: An Approach to Business Circular Model <i>Magdalena Lestari Ginting, Carly Stiana Scheffer-Sumampouw</i>	53
Exploring the Role of Authenticity in Learning Communities: Content Analysis of YouTube Video <i>Sarwititi Sarwoprasodjo</i>	59
Neuromarketing Implementation Analysis on Color in Improving Purchase Decisions and Brand Value <i>Agnes Kania, R. Satria Kusuma F.M.</i>	65
<i>E-POSTER</i>	
Authenticity Approach Through Use of Artifacts in Defining Gastro-Delicacy During the Mataram Era <i>Nia Sarinastiti, Riris Purbasari</i>	71
Justification of Authenticity: Analysis of Consumers' Perception to Sociolla's Instagram Account <i>Natalia Wideasari, Magdalena Virla, Marsha, Vania Sheren Hermanto, Cheryl Nathania</i>	73
Analysis of Audience Perception of Pantene Shampoo Brand Image in Using Anggun C. Sasmi and Keanu AGL as Brand Ambassador in YouTube Advertising <i>Natalia Wideasari, Cicha Dewi Nur Azizah, Erliani Sisilia Putri, Grace Putranto, I Gusti Agung Intan</i>	75
The Authenticity of Paid for-Immersion: Analysis of Purchase Decision of In-Game Skin Mobile Legends Bang-Bang <i>Natalia Wideasari, Gregorius Bagas K.S., Evan Christian Dohong, Andrew Witarsa, Ignatius Davin, Renaldi Putra Satria.</i>	77
The Instagram Advertising Patron to e-Wallet Adoption: Shilin AEON BSD <i>Natalia Wideasari, Amelia Raslara S., Christiana Tandra, Nethanya Cybil Maruli, Theodora Jessica</i>	79
Acknowledgement	81

EXTENDED ABSTRACT

ANALYSIS OF DIGITAL COMMUNICATION NETWORK OF THE VOLUNTEERS ON INSTAGRAM ACCOUNT @SEKOLAHRELAN ON DISASTER MANAGEMENT IN INDONESIA

Rizky Fauziah¹, Dr. Iskandar Zulkarnain²
¹*Communication Science, University Sumatera
Utara*
rizkyfauziah1bs@students.usu.ac.id
²*Communication Science, University Sumatera
Utara*
iskandar.zulkarnain@usu.ac.id

ABSTRACT

The rapid climate change that attacks the world today creates a huge impact in handling disaster. Information is the main need once disaster happens. Social media is an important tool to understand the situation at the disaster site. Instagram is one of the most popular social media sites that can spread disaster news in a quick response. Instagram users who participate in spreading disaster information are called digital volunteers and play the important role as the first responder when disaster attack. Sekolah Relawan is an organization who manages volunteers and is well known with their verified Instagram account where the digital volunteer gathered. Their massive posts and content in spreading disaster information create the opportunity to maximize the advantage of using social media. The results of this literature review will be the basic of developing the research for future disaster management in Indonesia to include the digital volunteer in the disaster handling steps. The management of big data on disaster management in Instagram spread by digital volunteers will be one of interesting solution for disaster management in Indonesia.

Keywords: Communication Network Analysis, Disaster Management, Digital Volunteering, social media, School of Volunteering (Sekolah Relawan).

1. INTRODUCTION

Extreme weather changes hit the world significantly in the last 5 years and causing disaster management to adapt quickly. Researchers that concern on disaster management required to do the immediate adjustment to create the multidisciplinary approach in finding the solutions of climate change. The dissemination of information becomes the main need to fulfill the data specifically from social media to help mapping the disaster location and the surrounding condition.

The rapid increase of disaster events forces every party involved in disaster management to simplify the coordination lines to do the quick response. One of the media that helps to monitor the disaster location is by using social media. The most followed social media in Indonesia is Instagram which very useful in spreading disaster information. Social media users who spread disaster information called “digital volunteer” which play an important role in spreading the disaster news and in the massive amount of people. The communication network is the main tool to analyze the massive amount of information in social media to improve disaster management.

2. MATERIALS AND METHODS

The main purpose of this systematic literature review is to raise the important role of digital volunteers in disaster management. Digital volunteer must be the main element in deciding the disaster management work plan. The authenticity in the massive information spreading by digital volunteer is the key for future success of disaster management in Indonesia. The spontaneous act they have done brought numerous advantages to all the party involved.

The systematic literature review started with analyzing each variable on the title with scientific sources and improved by referring to previous research. The deductive approach that begins with the communication network analysis definition, the understanding of Instagram data in spreading the disaster information, the role that Sekolah Relawan in facilitating the disaster information and extracting the digital volunteer data in Instagram, and then ended by analyzing how disaster management can improved due to the rapid increasing of disaster events.

3. RESULTS AND DISCUSSION

Communication network analysis is a research method to identify communication structures in a system, where relational communication is analyzed using several types of interpersonal relationships as a unit of analysis (Eriyanto, 2014). Analysis of communication networks describes the interrelationships between components and their relationships in the structure of interpersonal communication. Communication networks consist of individuals who are interconnected through relationships formed by the flow of information.

In network analysis, the communication process involves relationships rather than attributes. A relationship is not just an individual, but a characteristic defined in the relationship of two or more people together. A communication network, therefore, is a structure built based on communication relations. The terms *communication networks* or social networks are used for at least three different comparisons.

Communication structure is the arrangement of different elements in a patterned communication flow in a system. One of the goals of communication research using communication network analysis is to identify these communication structures, and thus to understand the big picture of human interaction in systems. Communication network analysis is used to identify content, social media behavior (sentiment), relevant actors, and networks. Network analysis is divided into five variables including degree centrality, closeness centrality, betweenness centrality, eigen-vector centrality, and clustering coefficient (Budi, Herlina and Antonius, 2012). Network analysis reveals the unique attributes of many communication network roles.

Digital volunteer can be defined as “an individual that applies and leverages their technical skills in collecting, processing, and managing data in support of response efforts for disasters. In most cases, he or she is not physically present at the place where the disaster has occurred” (Dos Santos Rocha et al., 2017). The main reason why people agree to be digital volunteers is to maximize the smartphone features in their hand and they want to be involved in spreading information.

Sekolah Relawan is an institution concerned in managing volunteers which has transformed not only limited to the offline volunteer but also the digital volunteer. Their social media account specially their Instagram account @sekolahrelawan is the most followed digital volunteer account in Indonesia and has been verified by Instagram with more than 185.000 followers. The name of “Sekolah Relawan” was inspired by the Father of Indonesian Education who once said that all places are schools and everyone who we meet on this earth is a teacher. For most people, schools are often imagined as school buildings with students, teachers, and levels of education. But not with voluntary schools, even though voluntary schools are basically learning spaces for volunteers.

On January 13, 2013, the Sekolah Relawan was established to be a group that has a plan for various knowledge and adds insight to the volunteers. Furthermore, on January 21, 2016 the Sekolah Relawan finally became a humanitarian foundation that prioritizes volunteer education and is supported by three more program focuses, namely humanitarian social programs, community empowerment programs, and advocacy programs as part of real volunteer actions. The @sekolahrelawan account distributes a lot of information on how to facilitate donations via the internet, the latest disaster news that is happening in Indonesia and abroad, and the preparedness of volunteers.

Disaster communication management is a communication management activity or coordination that can reduce disaster risk or reduce disaster vulnerability and danger. The management of disaster communication is the responsibility of the central and local governments and communities, and for the greatest protection of the community and its assets in the event of a disaster. Disaster communication management is important to do because disaster mitigation can not only rely on capabilities in the field and giving support in terms of material and moral. However, through communication that is guided by ethics and the substance of communication in delivering messages, from one source to another that aims to gain mutual understanding or meaning, communication becomes very essential in providing assistance to natural disasters.

Users who participate in conversations are so important during the disaster management cycle (DMC). DMC consists of four stages, namely mitigation, preparedness, response, and recovery (Kim and George, 2008). Disasters are part of a crisis. In the context of government organizations, cooperation is needed between the central government to the local communities affected by disasters to manage disasters so they can recover quickly.

The act of spontaneous spreading the disaster information by digital volunteer shows the authenticity. (Enli, 2015) introduces four key points to identify authenticity: (1) authenticity illusions; Predictability (for example by living up to genre conventions), Spontaneity (when content is scripted but appears as impromptu), Immediacy (a “sense of „liveness”” connecting producer and audience in a shared “now”), Confessions (revelations of facts or emotions that appear trustworthy and that the audience can relate to), Ordinarity (especially concerning people appearing in the media who come across as just ordinary people, as opposed to glamorous

celebrities or experts), Ambivalence (it seems more authentic if something is presented ambivalently or even reluctantly, for example a fake blogger who discloses facts about him/herself) and Imperfection (too perfect is not credible). (2) authenticity contract, which is built painstakingly by producers with every new media establishment, especially in the early phase of adoption

(3) authenticity scandals; The emergence of TV by now familiar vocabulary of scandals and illusions and emphasize personality as a very important feature of televised authenticity.

(4) authenticity puzzles; Media audiences are keenly engaged in solving „authenticity puzzles“ – separating the fake from the real in “reality shows”, blogs, etc.

The last context of authenticity is spontaneity that reflected in the act of digital volunteers while spreading disaster information. The spontaneous response by sending the location, pictures, video, to their Instagram account shows pure intention to help and give support. The mere fact they spread in their Instagram content must be analyzed and become the main data source while planning disaster relief.

4. CONCLUSION

Results than can be emphasized in this systematic literature review is digital volunteer must be involved in improving the disaster management. Digital volunteering can be one of the future success disaster management work plans. From the previous research we can see that Instagram still quite rare to be the research object specifically in Indonesia. The numerous amounts of Instagram followers is become one of the main reasons why we have to keep the communication/social network analysis to this social media. The massive information that digital volunteer spread must be the key element while providing the disaster management plan. Sekolah Relawan being the only formal institution that already moved forward by using Instagram as their media to gather information from digital volunteer. Future disaster management should learn from this and understand how social media bring numerous impactful data in spreading disaster information.

REFERENCES

- Budi, S., Herlina and Antonius. (2012). Penerapan Social Network Analysis dalam Penentuan Centrality Studi Kasus Social Network Twitter, *Jurnal Informatika*, 8(1), pp. 1–13. <https://doi.org/http://dx.doi.org/10.21460/inf.2012.81.111>.
- Dos Santos Rocha, R. *et al.* (2017). Improving the involvement of digital volunteers in disaster management, *IFIP Advances in Information and Communication Technology*, 501, pp. 214–224. https://doi.org/10.1007/978-3-319-68486-4_17.
- Enli, G. (2015) *Mediated Authenticity. How the Media Constructs Reality*.
- Eriyanto (2014) *Analisis Jaringan Komunikasi*.
- Kim, H.S. and George, H.D. (2008) *Disaster Communication In A Changing Media World*.

NARRATIVE AS AUTHENTICITY OF MESSAGES IN THE VBAC LEARNING PROCESS

Alifiah Ghaniyyu Widyaningrum

Mahasiswa Doktor Komunikasi Pembangunan Pertanian dan Pedesaan , Fakultas Ekologi

Manusia, Institut Pertanian Bogor

arumalifiah@apps.ipb.ac.id , alifiah.ghaniyyu@mercubuana.ac.id

ABSTRACT

This study examines the learning process of childbirth through conversations on the WhatsApp Group. Pregnant women carrying out childbirth preparations can reduce stress, anxiety, fear, and pain compared to mothers who do not learn in the delivery process. This research aims to see the authenticity of communication in the learning process of childbirth in the online community. This study uses a narrative, ethnographic method for stories about childbirth experiences from four storytellers who have a high level of engagement by having roles as experts, administrators, and storytellers. The birth learning process departs from stories of pregnant women who have experienced childbirth through the VBAC (Vaginal Birth After Caesarean) process. The key informants in this study were members of the VBAC support community. Sources in the storytelling process have credibility and authenticity in producing messages. Analysis was carried out by qualitative content analysis of the narrator's narration and comments from other group members. This study showed that group members increased their knowledge about how to deal with Caesarean indications, and the attitude of group members felt calm and more confident in dealing with VBAC delivery. The results of this study are due to the authenticity of the source marked by people who have experienced the VBAC delivery process. The message's authenticity is marked by telling stories of personal experiences; while telling stories, some messages are corroborated by admins with scientific studies making members believe the truth.

Keywords: Social Support, Interpersonal Communication, Online Community, Behaviour Change, VBAC

1. INTRODUCTION

The narratives of pregnant women that tell personal experiences during pregnancy have their uniqueness in showing the value of the authenticity of the source, the authenticity of the interaction, and the authenticity of the message in it. Through narration, pregnant women can share their experiences directly with other mothers in the community who are also considering a healthy birth process. Independent pregnant women will seek birth information and prepare themselves physically and mentally. Preparation for the birth learning process can reduce stress, anxiety, fear, and pain compared to mothers who do not learn in the delivery preparation process. Every woman wants her labour to run smoothly and be able to give birth to a perfect baby. A

normal delivery after having SC delivery is known as Vaginal Birth After Caesarea (VBAC). VBAC delivery is a safe option and has a lower risk of maternal mortality than recurrent in CS delivery. The emergence of several social media, which are used as communication media in the learning process, makes communication no longer limited to distance and time, one of which is the WhatsApp conversation application (Goodwin, 2004; Nasrullah & Rulli, 2018). Communities that utilize social media as a medium of interaction in exchanging information about the VBAC delivery process are the VBAC Support Community (KSV).

The experience of the story of the birth learning process conveyed in this community illustrates how authentic the source is in mastering VBAC learning material. The source authenticity comes from the knowledge of previous delivery experience. It makes observers believe in what has been discussed. The virtual storytelling process is showing authentic identity of the model and her performances directly or synchronous. The learning process conveyed by the model is displayed in the form of a story projecting emotional turmoil during pregnancy and invites observers to immerse to the model's experiences. The environment determines most behaviour, so people tend to use their cognitive processing to interpret the environment and the related behaviour. People react to the environment changes and later receive better behavioural results (Susilowati, 2017).

2. METHODOLOGY

The method used in this study is a narrative, ethnographic method of stories about childbirth experiences from four storytellers who have a high level of engagement by having roles as experts, admins, and storytellers. Qualitative narrative research presents information in the form of text or images. The narrative method is the ability to understand a person's identity and worldview by referring to the story (narration) told in his daily activities. *Reports* are narratives that tell a detailed sequence of events. In a narrative research design, the researcher describes the lives of individuals, collects stories about people's lives, and writes stories of individual experiences (Clandinin, 2000). As a typical form of qualitative research, narrative research usually focuses on the study of a single person or individual and how that individual give meaning to their experience through the stories told, collects data by collecting stories, reports individual experiences, and discusses the meaning of that experience, for individuals (Creswell & Clark, 2018). Narrative research is usually used when researchers want to create narrative reports of individual stories; narrative research establishes a close relationship between the researcher and the participants. The participants provide detailed information, and the researcher listens and reports back the story or information. So that participants feel that the story conveyed is important and can have benefits for others. In descriptive narrative research, researchers describe narrative as message authenticity, source authenticity, and interaction authenticity in the VBAC Learning Process.

The narrative principle focuses on individual experiences and story of the model in chronological perspective. This research incorporates context and place in the story. Based on (Creswell & Clark, 2018), there are seven main characteristics, namely: (a) Individual experience, (b) Chronology of experience, (c) Story collection, (d) Re-storying, (e) Theme Coding, (f) Context/screen, (g) Collaboration.

The authenticity of the source concerns (1). whether the identity claimed corresponds to the

original identity of the source; (2). second, while research on the credibility of online information remains true to the main functions of conventional mass communication, namely information transfer and persuasion, authenticity can explain a broader array of mixed forms of CMC, whose goals include socio-emotional and relational components as well, (3). third by focusing on perceived reality as a fundamental virtue that is valued in every human interaction, the authenticity model aims to bring together various research programs. Which programs are independently examining multiple examples of authenticity by different labels such as message credibility, perceived realism, and parasocial interactions. It is highlighting the common threads overlooked that touch the essence of human communication. (Lee, 2020)

Through narrative, mothers who experience VBAC can share their experiences directly with other mothers preparing for or considering VBAC. In the narration, the source shared details about their feelings, challenges, and successes during the VBAC birth process. This story provides inspiration, information, and hope to bystanders wishing to attempt a VBAC birth and provides a real-world view of what to expect. The narrative lends authenticity to the messages conveyed by sources successfully delivered naturally after SC surgery. When the narration conveys messages, the listening observer can feel the real emotions, experiences, and accomplishments of the stories. This gives the message power in helping the viewer to feel deeply connected to those experiences. During the VBAC learning

rocess, narration can also assist in conveying important information. In addition to stories of personal experiences, narratives can be used to explain the VBAC birth process in detail, including the steps required, medical considerations, and available support. Model story narrators share the knowledge and practical guidance they get from facilitators such as medical personnel or other trusted sources. This helps bystanders in the VBAC learning process to better understand what to expect and how they can best prepare. However, it is important to remember that narrative is a subjective experience of the individual and cannot be considered a universal representation of every VBAC experience. Every birth is unique, and the models share and explain the stories clearly. In utilizing narrative in the VBAC learning process, bystanders must listen to stories from reliable sources of information, consult with medical practitioners, and gain a comprehensive understanding of their conditions. Overall, the narrative has an important role in the learning process. There is an authentic interaction that responds to each story, thus strengthening the authenticity of the message and the authenticity of the source in giving views on a story.

3. RESULT

The study involves community members in several areas by looking at four informants. Their profiles are as follows.

Table 1. Profile of informants

No	Initials, Sex, Age	Role	Storyline	Caesarean indications
1	G, 38	Admin	Forward Flow	Painful
2	R, 35	Model	back and forth	premature rupture of membranes

3	H, 37	Model	Backward Flow	Close birth between the first and second child
4	A, 38	Model	Back and forth	Anaemia

Source: Data gathering

This study showed that group members accumulate knowledge about how to deal with Caesarean indications, and the attitude of group members felt calm and more confident in dealing with VBAC delivery. The results of this study are due to the authenticity of the source marked by people who have experienced the VBAC delivery process. The process of discussing personal experiences marks the message's authenticity. In the process of telling the story, there is a message that is strengthened by the facilitator that backed up with scientific studies making the members become convinced of the truthfulness of the story.

4. DISCUSSION and CONCLUSION

The first, second, third, and fourth narrator models convey individual experiences seen from the authenticity of the source, the authenticity of the message, and the authenticity of the interaction. The authenticity of the source is seen when the model tells her experience. First, the model introduces her identity, and the model's background has VBAC experience, so the model has high credibility that observers can trust the narrative told in story.

The first narrator model has a story plot Forward (Progressive). According to the story's chronology, this plot is light in time transitions. The forward plot climaxes in the middle of the story, running regularly and sequentially according to the sequence of events from beginning to end. The stages are beginning, complication, climax, anticlimax, and ending. The authenticity of the source can also be seen from the model showing the same picture as what is told so that observers can know the authenticity of the source. The authenticity of the message is seen from the knowledge possessed by the observer, following what is conveyed by the model so that the information conveyed is appropriate. Scientific articles and reliable sources support the message information conveyed, so the authenticity of the message conveyed is unquestionable. The information received by the observer is supported by the knowledge possessed by the observer so that if there is a similarity in information, it can be said that the information received has an acceptable level of accuracy. The authenticity of the message can also be found when the observer asks about the contents of the message, and the answers given by the model are consistent with what is being told. The authenticity of the interaction seen from the narrator's model is that the observer responds spontaneously, showing common questions asked to the model, showing authenticity in interacting can be felt. Feedback obtained from observers shows that the story conveyed by the model is interesting and easy to understand, so questions arise that make the authenticity of the interaction arise. Affective results such as feelings that arise, such as empathy and compassion felt by the observer for the story conveyed by the model, make the observer feel motivated and continue to be interested in learning what is directed by the model.

The Expert Model, in conveying the narrative information presented to observers, has a professional background that convinces observers to witness writings and directions supported by scientific journal data so that the authenticity of the message conveyed can add to the

cognition of observers. Behavioural results are found in the expert model, namely, a behaviour change shown by the observer to the stories told by the expert model.

The facilitator model in the narrative conveys the facilitator's role in following the conversation's interactions. The facilitator provides direction for the flow of conversation according to the rules here. The authenticity of sources in the facilitator role has a high level of trust because the facilitator can adjust the flow of the conversation so that the topics discussed do not go outside the topics presented.

REFERENCES

- Clandinin, D. J. & F. M. C. (2000). *Narrative Inquiry: Experience and Story in Qualitative Research*. Jossey-Bass.
- Creswell, J. W., & Clark, V. L. P. (2018). *Praise for the Third Edition*. 849.
- DATAR, P. K. B. (n.d.). PENINGKATAN KOGNITIF SISWA DENGAN. *Researchgate.Net*. https://www.researchgate.net/profile/Aurelia-Siregar/publication/333133796_Peningkatan_kognitif_siswa_dengan_pemahaman_konsept_bangun_datar/links/5cdd4d8f458515712eae468f/Peningkatan-kognitif-siswa-dengan-pemahaman-konsep-bangun-datar.pdf
- Goer, Henci; Romano, Amy; Sakala, C. (2012). Vaginal or Cesarean birth: what is a stake for mothers and babies? A best evidence review. In *Childbirth Connection*. <http://transform.childbirthconnection.org/reports/cesarean>
- Goodwin, J. M. (2004). Book Reviews. *Journal of Trauma & Dissociation*, 5(4), 129–132. https://doi.org/10.1300/j229v05n04_09
- Hindina Maulida. (2020). Komunikasi Kesehatan Perilaku Hidup Sehat #JSR di Media Sosial. *Kesehatan*, 3(komunikasi kesehatan), 18–32. <https://jurnal.politeknikalislam.ac.id/index.php/jutek/article/view/44/32>
- Lee, E.-J. (2020). Authenticity Model of (Mass-Oriented) Computer-Mediated Communication: Conceptual Explorations and Testable Propositions. *Journal of Computer-Mediated Communication*, 25(1), 60–73. <https://doi.org/10.1093/jcmc/zmz025>
- Nasrullah, M. S., & Rulli, D. (2018). *Riset Khalayak Digital: Perspektif Khalayak Media dan Realitas Virtual di Media Sosial*. pdfs.semanticscholar.org. <https://pdfs.semanticscholar.org/4492/320751ec9c96ac416fc28da2ff2226ef32ef.pdf>
- Riksani, R. (2013). *203 tanya seputar kehamilan*. Dunia Sehat.
- Rumondang, S. K. A. dr. A. (2022). *Mengenal Prosedur VBAC, Ketika Ibu Melahirkan Normal Setelah Pernah Caesar*. Hallosehat.Com. <https://hellosehat.com/kehamilan/melahirkan/persalinan/vbac-adalah-melahirkan->

normal-setelah-caesar/

Siregar, P. A. R. A. H. Z. A. (2020). Promosi Kesehatan Lanjutan Dalam Teori Dan Aplikasi. In *Journal of Chemical Information and Modeling* (Vol. 53, Issue 9).
[http://repository.uinsu.ac.id/9183/1/Buku Promosi Kesehatan Cover dan Isi.pdf](http://repository.uinsu.ac.id/9183/1/Buku_Promosi_Kesehatan_Cover_dan_Isi.pdf)

Susilowati, N. (2016). Pengaruh Field Experience Calon Guru Ekonomi terhadap Keyakinan Efikasi Mengajar dan Manajemen Kelas (Kajian Teori Kognitif Sosial). *Cakrawala Pendidikan*. <https://media.neliti.com/media/publications/86985-none-77f33a65.pdf>

SUSILOWATI, W. (2017). *ANALISIS PERILAKU PERIKSA PAYUDARA SENDIRI PADA PEREMPUAN USIA 35-44 TAHUN BERDASARKAN TEORI KOGNITIF SOSIAL (Studi pada Puskesmas repository.unair.ac.id. <https://repository.unair.ac.id/59285/>*

BRAND STORY IN ECOPRENEURSHIP: HOW AUTHENTICITY IS COMMUNICATED

Thirtawati¹

¹*IPB University*

thirta_thirtawati@apps.ipb.ac.id

ABSTRACT

Ecopreneurship is a subset of entrepreneurship that focuses on environmentally friendly products, services, and practices that aim to have a positive impact on the planet and society. Communication is an important factor in the journey of a business, including ecopreneurs, especially in sharing values and increasing public engagement. Brand stories and authentic communication play a vital role in establishing an ecopreneurship identity and building public engagement. The narrative that a company develops through its brand story is a form of authentic communication used to convey its values, mission, and purpose to its audience. In ecopreneurship, the brand story illustrates how the company's commitment to the environment becomes the basis for authentic communication. This study is a systematic literature review that looks at how authentication is communicated through brand stories in ecopreneurs. The focus of the review is not only on the methodology and findings but also on the level of analysis and perspectives used, as well as research gaps and limitations in the existing literature. The finding of this study shows that authentic communication in ecopreneurship plays a role in building consumer trust, credibility, and environmental awareness. The relationship between brand story, authentic communication, and ecopreneurship are centred on shared values and the need to engage stakeholders transparently and genuinely. A well-crafted brand story, supported by authentic communication, can effectively convey an ecopreneur's commitment to sustainability and create a positive impact on the environment and society.

Keywords: ecopreneurship, brand story, authentic communication.

1. INTRODUCTION

In the era of globalization of information and the rapid development of communication technology, the use of various media in marketing products or services is now widely practiced by producers to make consumers feel connected to their products. Brand story is one of the most effective ways to communicate with consumers because it can increase consumer comprehension of the product (Lundqvist et al., 2013). Brand story refers to a narrative that describes the origins, core values,

mission, vision, and purpose of a brand and aim to build connections and trust with consumers. The story shapes the brand identity and creates an emotional bond between the brand and consumers. Through storytelling, consumers can estimate the quality, condition, and usage of a product, so the story must be authentic. Brand stories help create a strong brand identity and differentiate the brand from competitors. Brand stories can also influence consumer perceptions and preferences, motivate loyalty, and strengthen long-term relationships between brands and consumers. In the term of marketing process, people are better suited to understand stories than arguments. Well-structured brand story has the potential to enhance brand image, mediated by narrative transportation (Ryu et al., 2019). Different from advertising, which is aimed to promote sales in the short run, a brand story can affect consumers' perceptions and build long-term consumer relationships and trust (Hollebeek & Macky, 2019). In ecopreneurship, brand histories typically include the history of the brand's origins, including the motivation and experiences of the founder or founding team, a description of the company's or organization's values, a declaration of the brand's mission and vision, characteristics that set the brand apart from competitors, and consumer engagement strategies.

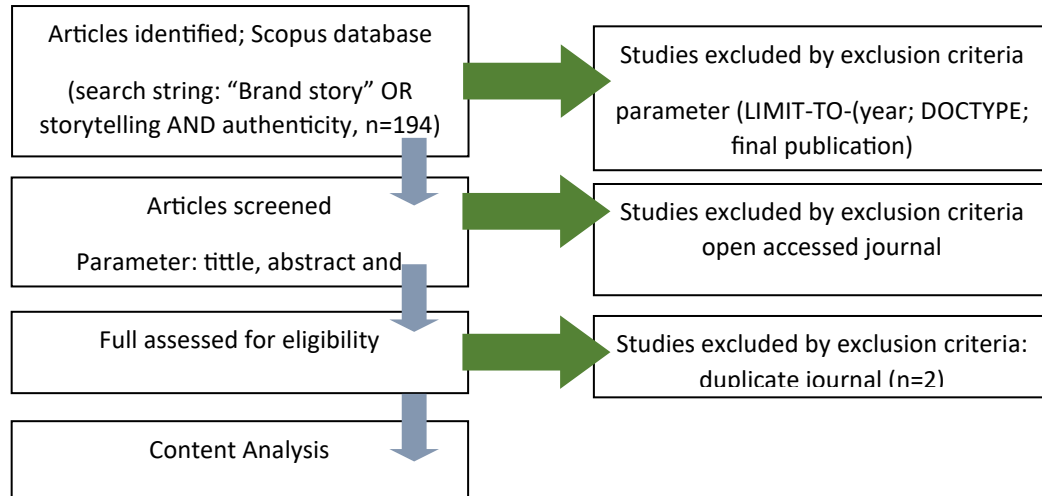
The importance of authenticity for consumers is becoming increasingly high. A research examining the business practices of 26 upscale wineries sheds light on the authenticity of brands (Beverland, 2005). It took ingenuity to combine rhetorical and industrial elements in a sincere account in order to convey an impression of authenticity. By creating a real narrative, the businesses were able to maintain their quality and relevance while projecting an image that was above economic considerations.

Authenticity is also closely correlated with the rise in popularity of social media platforms and web-based online review forums (Campagna et al., 2021). The latest update shows that social media users in the world reach 63.48% of the global population (Hootsuite, 2022). Ecopreneurship is a subset of entrepreneurship that focuses on environmentally friendly products, services, and practices that aims to have a positive impact on the planet and society. Communication is an important factor in the journey of a business, including ecopreneurs, especially in sharing values and increasing public engagement. Brand stories and authentic communication play a vital role in establishing ecopreneurship identity and building public engagement. The narrative that a company develops through its brand story is a form of authentic communication used to convey its values, mission, and purpose to its audience. In ecopreneurship, the brand story illustrates how the company's commitment to the environment becomes the basis for authentic communication. This study aims to reveal the role of authentic communication in ecopreneurship and the way brand stories communicated authenticity in the context of ecopreneurship.

2. MATERIALS AND METHODS

This research is a literature study that takes a study of Brand story and authenticity in the period 2018-2023. The literature reviewed comes from searching the Scopus journal database. The search used the Preferred Reporting Items for Systematic Reviews and Meta-analyses (Prisma) method. A total of 32 articles focusing on authenticity communication and brand stories were analyzed. Data were extracted from each paper, tabulated, and thematically analyzed as seen in Figure 1.

Figure 1. Stages of Systematic Reviews and Meta Analysis



There is plenty of research that discusses authenticity in the marketing process of a product in the 2018-2023 timeframe. Various perspectives look at how authenticity is articulated. The study obtained in this SLR is not limited to how authenticity is important in the product marketing process (Parkman & Krause, 2018; Sacco & Conz, 2022; Yueh et al., 2020) but also in the context of education and health (Conlon et al., 2020), technology, health, and politics (Serazio, 2017; Zummo, 2020).

The study also connects how authenticity is an important factor in branding through storytelling. From a media standpoint, the articles reviewed show that brand stories use multiple channels such as videos, movies, social media, and influencers in the consumer engagement process (Cotter, 2018; Yang and Kang, 2021; Laurecea and Pitardi, 2019; Penrose, 2018).

3. RESULTS AND DISCUSSION

3.1. Role of Authenticity in Ecopreneur Brand Stories

Authentic communication is the practice of transparently and genuinely communicating a brand's values, actions and messages to stakeholders, involving open discussions about the company's environmental initiatives, sustainable practices, and the impact it seeks to create. Authentic communication in ecopreneurship plays a role in building consumer trust, credibility, and environmental awareness. authenticity is a central aspect that is not disturbed through the presentation of scientific content (Kaul et.al, 2020). Authenticity plays a crucial role in ecopreneurship for several reasons:

1. **Building Trust and Credibility:** Authenticity helps ecopreneurs build trust and credibility with their stakeholders, including consumers, investors, employees, and partners. In the context of

environmental sustainability, consumers are becoming increasingly conscious and skeptical of greenwashing and superficial environmental claims. Authenticity allows ecopreneurs to demonstrate their genuine commitment to sustainability, making their brand more trustworthy and reliable (Huang & Guo, 2021; Rajendran & Arun, 2020)

2. **Differentiation and Competitive Advantage:** In a crowded marketplace, authenticity sets ecopreneurial brands apart from their competitors. By communicating an authentic brand story, ecopreneurs can differentiate themselves by showcasing their unique values, mission, and environmental practices. This differentiation can lead to a competitive advantage, as consumers are more likely to choose brands that align with their own values and beliefs (Parkman & Krause, 2018)
3. **Engaging and Connecting with Consumers:** Authenticity creates a strong emotional connection between ecopreneurial brands and their target audience. Consumers are drawn to brands that have a genuine purpose and demonstrate their commitment to sustainability in an authentic manner. Authentic brand stories resonate with consumers on a deeper level, fostering loyalty and advocacy. When consumers believe in the authenticity of a brand's sustainability efforts, they are more likely to engage with the brand, purchase its products or services, and become brand ambassadors (Dessart & Pitardi, 2019; Mills & Robson, 2020).
4. **Enhancing Transparency and Accountability:** Authenticity promotes transparency and accountability in ecopreneurship. By communicating openly and honestly about their environmental practices, challenges, and achievements, ecopreneurs can showcase their commitment to transparency. This transparency not only builds trust but also encourages other businesses to adopt similar practices, fostering a culture of accountability within the industry.
5. **Inspiring and Driving Change:** Authenticity in ecopreneurship goes beyond marketing and branding. It has the power to inspire and drive change on a broader scale. When ecopreneurs authentically share their stories, experiences, and successes, they inspire others to act and adopt sustainable practices. Authenticity can serve as a catalyst for positive environmental change by influencing consumer behavior, encouraging industry-wide innovation, and fostering collaboration among stakeholders.

3.2. Factors Influencing the Communication of Authenticity in Ecopreneur Brand Stories

Several factors influence the communication of authenticity in ecopreneurship. Understanding and addressing these factors can help ecopreneurs effectively communicate their commitment to sustainability and enhance the authenticity of their brand stories. Here are some key factors:

1. *Consistency and Alignment:* Authenticity is reinforced when there is consistency and alignment between a brand's values, mission, and actions. It is essential for ecopreneurs to ensure that their communication aligns with their actual practices and behaviors. Any inconsistencies or contradictions between what is communicated and what is practiced can undermine authenticity and erode trust.
2. *Transparency and Openness:* Transparency is crucial for establishing authenticity. Ecopreneurs should be transparent about their sustainability practices, initiatives, and challenges. Sharing information about the environmental impact of their products or services, supply chain practices, and progress towards sustainability goals can demonstrate a genuine commitment to transparency and authenticity.
3. *Storytelling and Emotional Connection:* Effective storytelling is a powerful tool for communicating authenticity. Ecopreneurs can use storytelling techniques to share their journey, values, and passion for sustainability. Authentic storytelling creates an emotional connection

with the audience, allowing them to relate to the brand's mission and engage with its sustainability efforts on a deeper level.

4. *Employee Engagement and Advocacy*: Employees play a crucial role in conveying authenticity. Engaged and knowledgeable employees who believe in the brand's sustainability values can authentically communicate the brand story to customers and stakeholders. Providing training, fostering a culture of sustainability, and involving employees in sustainability initiatives can enhance the authenticity of the brand's communication.
5. *Stakeholder Collaboration and Partnerships*: Collaborating with relevant stakeholders and forming partnerships can enhance authenticity in ecopreneurship. Engaging with environmental organizations, NGOs, and other sustainability-focused entities can demonstrate a commitment to collective action and garner external validation for the brand's sustainability efforts.
6. *Measurable Impact and Demonstrated Results*: Authenticity is strengthened when ecopreneurs can provide tangible evidence of their sustainability impact. Sharing data, metrics, and results that showcase the positive environmental outcomes of their initiatives can substantiate authenticity and build credibility.
7. *Social and Environmental Responsibility*: Going beyond mere compliance with regulations, ecopreneurs should demonstrate a broader sense of social and environmental responsibility. This includes engaging in ethical business practices, supporting local communities, and actively contributing to solving environmental challenges. These actions reinforce authenticity and demonstrate a genuine commitment to sustainability.
8. *Continuous Improvement and Adaptation*: Authenticity is an ongoing process that requires continuous improvement and adaptation. Ecopreneurs should actively seek feedback, monitor their sustainability performance, and make necessary adjustments based on evolving environmental standards and stakeholder expectations. Demonstrating a willingness to learn, evolve, and address shortcomings reinforces authenticity.

By considering these factors and integrating them into their communication strategies, ecopreneurs can enhance the authenticity of their brand stories, build trust with stakeholders, and contribute to the larger goal of sustainability.

3.3. Challenges and opportunities for ecopreneurs to communicate of authenticity in Ecopreneur Brand Stories

The application of authentic communication in ecopreneur brand stories cannot be separated from several discourses related to challenges and opportunities. The challenges include issues related to the environment and sustainability, such as greenwashing concerns. In today's market, there is a risk of greenwashing, where businesses make exaggerated claims about their eco-friendly practices. Ecopreneurs need to navigate this challenge by ensuring that their authenticity is transparent and backed by concrete actions.

The issue of greenwashing will lead to Consumer Skepticism. Many consumers today are skeptical of businesses that claim to be environmentally friendly due to past greenwashing cases. Ecopreneurs need to overcome this skepticism by providing evidence, certification, and transparent information about their sustainable practices to build trust. This shows that consumer education and awareness is also an important challenge. Many consumers may not fully understand the complexities of sustainability and green practices. Ecopreneurs face the challenge of effectively

educating consumers about their efforts, the benefits of sustainable products or services, and the importance of supporting environmentally conscious businesses overall.

In addition to the challenges, there are certainly opportunities in creating authentic communication on ecopreneurship that can be utilized. There is an increasing demand from consumers for sustainable products and services. Ecopreneurs have an opportunity to capitalize on this demand by communicating their authenticity and positioning themselves as genuine sustainable alternatives in the market. Discussing building trust and loyalty, authenticity in sustainability can help ecopreneurs build trust and loyalty among their target audience. By clearly demonstrating their commitment to sustainable practices, they can create long-term relationships with customers who share their values.

Opportunities also arise from collaboration and networking. The authenticity of ecopreneurs can be further strengthened by collaborating with like-minded businesses, organizations, or experts in the field. Partnering with credible sustainability initiatives or obtaining certifications can enhance the brand's authenticity and reach. In addition, effective storytelling allows ecopreneurs to share their brand's journey, values, and the positive impact they are making on the environment. Engaging customers through authentic narratives and experiences helps in forging emotional connections and building a community of environmentally conscious individuals.

The development of the digital world is also an opportunity in this case by leveraging digital platforms. Digital platforms provide ecopreneurs with a powerful tool to communicate their authenticity. They can use social media, websites, blogs, and other online channels to share their sustainability practices, achievements, and engage with their audience in meaningful ways.

4. CONCLUSION

Shared values and the necessity of involving stakeholders in a transparent and sincere manner are at the core of the interaction between brand story, authentic communication, and ecopreneurship. Authenticity is vital in ecopreneurship as it establishes trust, differentiates brands, connects with consumers, enhances transparency, and inspires change. An ecopreneur's dedication to sustainability can be effectively communicated through a well-crafted brand story and authentic communication, which will have a good effect on the environment and society.

ACKNOWLEDGEMENT

We would like to express our sincere appreciation and gratitude to IPB University and ICA Indonesia Chapter for the opportunity to share this study as a part of ICA Conference Indonesia-Hub 2023

REFERENCES

Beverland, M. B. (2005). *Crafting Brand Authenticity: The Case of Luxury Wines**.

- Campagna, C. L., Donthu, N., & Yoo, B. (2021). Brand authenticity: literature review, comprehensive definition, and an amalgamated scale. *Journal of Marketing Theory and Practice*. <https://doi.org/10.1080/10696679.2021.2018937>
- Conlon, M. M. M., Smart, F., & McIntosh, G. (2020). Does technology flatten authenticity? Exploring the use of digital storytelling as a learning tool in mental health nurse education. *Technology, Pedagogy and Education*, 29(3), 269–278. <https://doi.org/10.1080/1475939X.2020.1760127>
- Dessart, L., & Pitardi, V. (2019). How stories generate consumer engagement: An exploratory study. *Journal of Business Research*, 104, 183–195. <https://doi.org/10.1016/j.jbusres.2019.06.045>
- Hollebeek, L. D., & Macky, K. (2019). Digital Content Marketing's Role in Fostering Consumer Engagement, Trust, and Value: Framework, Fundamental Propositions, and Implications. *Journal of Interactive Marketing*, 45, 27–41. <https://doi.org/10.1016/j.intmar.2018.07.003>
- Huang, C., & Guo, R. (2021). The effect of a green brand story on perceived brand authenticity and brand trust: the role of narrative rhetoric. *Journal of Brand Management*, 28(1), 60–76. <https://doi.org/10.1057/s41262-020-00213-7>
- Lundqvist, A., Liljander, V., Gummerus, J., & Van Riel, A. (2013). The impact of storytelling on the consumer brand experience: The case of a firm-originated story. *Journal of Brand Management*, 20(4), 283–297. <https://doi.org/10.1057/bm.2012.15>
- Mills, A. J., & Robson, K. (2020). Brand management in the era of fake news: narrative response as a strategy to insulate brand value. *Journal of Product and Brand Management*, 29(2), 159–167. <https://doi.org/10.1108/JPBM-12-2018-2150>
- Parkman, I. D., & Krause, A. J. (2018). The Diamond Model of Authentic Green Marketing: Evidence from the Sustainable Architecture Industry. *Business and Society Review*, 123(1), 83–118.
- Rajendran, R. P., & Arun, C. J. (2020). A Conceptual Framework on The Influence of Authenticity in Advertising and Positive electronic Word of Mouth on Customer Satisfaction. *Academy of Marketing Studies Journal*, 24(3).
- Ryu, K., Lehto, X. Y., Gordon, S. E., & Fu, X. (2019). Effect of a brand story structure on narrative transportation and perceived brand image of luxury hotels. *Tourism Management*, 71, 348–363. <https://doi.org/10.1016/j.tourman.2018.10.021>
- Sacco, F., & Conz, E. (2022). Corporate heritage communication strategies of iconic Italian brands: a multiple case study. *Corporate Communications*, 28(7), 19–43. <https://doi.org/10.1108/CCIJ-12-2021-0136>
- Serazio, M. (2017). Branding politics: Emotion, authenticity, and the marketing culture of American political communication. *Journal of Consumer Culture*, 17(2), 225–241. <https://doi.org/10.1177/1469540515586868>
- Yueh, H. P., Chen, Y. T., & Zheng, Y. L. (2020). What makes a good agricultural story? Validation of a scale for marketing and communication. *Journal of Library and Information Studies*, 18(1), 25–44. [https://doi.org/10.6182/jlis.202006_18\(1\).025](https://doi.org/10.6182/jlis.202006_18(1).025)

Zummo, M. L. (2020). Performing Authenticity on a Digital Political Stage Politainment as Interactive Practice and (Populist?) Performance. *Iperstoria*, 15, 96–118.

VIRTUAL COMMUNITY COMMUNICATIVE ACTION IN REDUCING DISINFORMATION IN NEW PUBLIC SPACE

Azwar

*Faculty of Human Ecology (FEMA), Bogor Agricultural Institute (IPB) Indonesia Faculty of Social
and Political Sciences (FISIP), UPN Veteran Jakarta.
ipb2019_azwar@apps.ipb.ac.id and azwarstmalaka@upnvj.ac.id*

ABSTRACT

This article reveals how communicative action is being carried out by the virtual community of the Forum Anti Fitnah Hasut dan Hoaks (FAFHH) on Facebook to reduce disinformation on social media as a new public space. This communicative action comes as a response to the rise of disinformation of economic, political, and cultural domination on social media. This precise study was conducted iterating the theory of *Communicative Action* by Jurgen Habermas and applying qualitative virtual ethnographic method. The communicative action of the FAFHH virtual community is part of community participation to jointly create information certainty in the Indonesian public space. The results of this study indicate that at least the FAFHH virtual community on Facebook carries out information literacy to create a new, healthy public space. With these communicative actions, the virtual community is truly universal (*universal*), equal (*inclusivity*), and a space capable of becoming a place for the emergence of rational critical *discourse*. It is in line with the related concept of authenticity source communication, authenticity message, and authenticity interaction.

Keywords: *authenticity, virtual community, social media, communicative action, public space.*

1. INTRODUCTION

If authenticity *in* communication is often contrasted with all that is untrue, unreal, or something fake (Lindholm, 2008 in Lee, 2020), then the concept of authenticity is by communicative rationality or communicative action in realizing mutual understanding in communicating. As is known, communicative rationality requires that everyone involved in communication practices must meet the validity requirements (*validity claim*). This paper will discuss authenticity/authenticity *and* its relationship to validity claims in communicating in virtual communities.

In addition to authenticity (*authenticity*) is something contrary to falsity, according to some experts, authenticity is interpreted differently. First, *authenticity* is defined as something that has several dimensions of reality in the text, such as a window capable of accurately describing reality. Authenticity has the same characteristics as the real world, it can be accepted by human common sense. Authenticity also has an identity in the form of character involvement, utility, perceptual loyalty (visual realism), and virtual experience (Popova 2010).

Second, while *authenticity* is principally collectively informed by the reality perception of communicator identity, message content, and interaction experience, the three types may not be used in all situations, and when they do, their relative contributions will appear to vary (Lee 2020). Lee stated that communication *authenticity* consists of three subcomponents, namely source authenticity ("Is the communicator really what he claims?"), message authenticity ("Is what he said true?"), and interaction authenticity ("Is this a real interaction?").

Meanwhile, the third notion mentions *authenticity* as the authenticity of mediated communication requiring trust (ie. accurate, true), originality (ie. genuine, real), and spontaneity (honesty with oneself). This explanation of *authenticity* expands previous knowledge which is centered on the identity or content of the communicator's message. Communication authenticity refers to the extent to which certain communicative actions, as a whole, are considered real or true (Enli 2015).

The concepts of *authenticity* presented by the experts above are in line with the concept of *Rational Communicative Action* which provides valid claim requirements for creating good communication in the public sphere. *Validity claims* as conveyed by Habermas (1987) include truth, *sincerity*, and *rightness*. Lubis added the aspect of clarity as one of the validity that must be fulfilled to create rational communicative actions (Habermas 1987; Hardiman 2009; Thompson 2004; Lubis 2016).

The effort to create a healthy public space through rational communicative actions is in line with the concepts of authenticity offered by several experts such as Lee (2020), Enli (2015), and Popova (2010). The essence of this is how to create good communication without any lies in the communication.

Communicative action is the brainchild of Jurgen Habermas, whereby actors in society seek to reach a common understanding and coordinate action by reasoned argument, consensus, and cooperation rather than strictly strategic action in pursuit of their own goals (Habermas 2012a). Communicative action is individual action designed to promote shared understanding within a group and to promote cooperation, as opposed to strategic action designed only to achieve one's personal goals (Habermas 2012b).

Communicative action is closely related to a theory that was born by Habermas, namely public space. The meaning of the public sphere is strongly influenced by the context and science that is utilizing it. For Habermas, public space in his writings is examined from a political perspective. All of them share the same view that public space plays a vital role in strengthening democracy, namely as a space that is lived by civil society and functions as an intermediary between the state and private individuals. Through the public space, politics that is carried out is formally controlled and carefully examined through public reasoning (Prasetyo 2012).

The research for writing this article was conducted in the view of a critical paradigm with qualitative research. This research was conducted with a virtual ethnographic approach. Virtual ethnography is referred to different terms by experts, and is defined as a method used to investigate the internet and examines entities (*users*) when using the internet (Hine 2000). Virtual ethnography is often equated with netnography. Netnography is defined as a qualitative research method that adapts ethnographic research techniques to study cultures and communities that occur in computer-mediated communication (Kozinets 2010).

2. COMMUNICATIVE ACTION TO CREATE AUTHENTICITY IN COMMUNICATION IN VIRTUAL COMMUNITIES

This article looks at the phenomenon of the virtual community FAFHH on Facebook. FAFHH is a virtual community that initiated *Fact-Checking* in Indonesia which gave birth to the MAFINDO community. *Fact-checking* itself is the act of checking factual statements in non-fictional texts to determine the accuracy and truth of factual statements in the text.

FAFHH is interesting to observe because the FAFHH movement gave birth to the fact-checking movement MAFINDO which is one out of five *fact-checking institutions* in Indonesia recognized by the IFCN - International Fact-Checking Network. The five institutions are Kompas.com, Tirto.id, Liputan6.com, Tempo.co, and MAFINDO (turnbackhoax.id). Among the five institutions, four institutions were born within the media industry, while only one institution was born from virtual media activism, namely MAFINDO which was born by FAFHH.

To reduce information uncertainty, the virtual community of the FAFHH conducts digital literacy in the form of fact-checking. This activity reveals how social movements on social media utilize social media to achieve the goals they strive for. At first glance, digital literacy activities for citizens by checking facts are an attempt to create a good public space. The good public space in question is social media that is free from slander, incitement, and hoaxes.

Based on observations of the media archives of the Facebook group FAFHH in the form of text, video, or images, it can be seen that FAFHH in carrying out fact checks tries to fulfill validity claims *which* are prerequisites for the implementation of communicative actions. Claim validity is understandability, truth, *sincerity*, and *rightness*.

Based on observations in the media space of the FAFHH group on Facebook, it can be found that the form of communicative action is carried out by debunking incorrect information circulating on social media. To clarify misinformation, FAFHH created a debunk format *by* dividing disinformation into various types. The practice of applying these formats, FAFHH divides the types of misinformation into several types, namely (1) Satire or parody, (2) Misleading content, (3) Imposter content, (4) Fabricated content, (5) False Connection, (6) False context, (7) Manipulated content.

Labeling false information as was done by the FAFHH is an attempt to fulfill validity claims, namely creating understandability, truth, sincerity, and rightness of information. The application of this can be seen from the various actions taken by FAFHH in debunking *various* misinformation on social media, especially Facebook.

Based on observations on Facebook's media space, it can be seen that basically, Facebook is a new universal public space. Facebook is open to anyone without restrictions. Of course, *the universality that is full of public spaces in this case has been fulfilled*. However, as a space that is present because of advances in information technology, of course, Facebook has rules as a media that can be accessed by the public. As a new media system, Facebook has advantages and disadvantages when used as a public space for society.

The FAFHH group is basically like Facebook which is open to anyone. But to maintain stability within the group. Group admins or managers create rules or regulations for all group members. The group rules of the admin are (1) Use the "Search" facility in the group. (2) Post-pirating is prohibited.

(3) It is prohibited to carry out personal attacks. (4) Promotion or spamming is prohibited. (5) Provocation, inciting, and spreading hoaxes are prohibited. (6) It is forbidden to post content/comments that violate. (7) Report violations directly to the admin. (8) Additional rules. 1. Admin / Moderator decisions are absolute and cannot be contested. 2. This regulation can be adjusted at any time according to the needs.

3. CONCLUSION

Virtual communities, in this case, the Facebook group FAFHH have attempted to take communicative actions to create public spaces that liberate society. This effort is also an attempt to create authentic communication. To encourage the creation of an equal social media public space for all these members, FAFHH has tried to fulfill a validity claim *which* is necessary for a communicative action to work properly. The validity claim that has been carried out by FAFHH is by trying to create *understandability*, truth, sincerity, and rightness of information. In line with that FAFHH has also created source authenticity, by ensuring the communicator is a true member of the community (bots or machines), FAFHH has also ensured the authenticity of messages by debunking (disputing) disinformation that appears in the media and FAFHH has also ensured the authenticity of interactions in conversations in the virtual group.

BIBLIOGRAPHY

- Enly, Gunn. 2015. *Mediated authenticity: How the media constructs reality*. New York: Peter Lang.
- Habermas J. 2012a. *Communicative Action Theory I Ratio and Community Rationality*. 4th ed. Yogyakarta: Discourse Creation.
- Habermas J. 2012b. *Communication Action Theory II Criticism of the Functionalist Ratio*. 3rd ed. Yogyakarta: Discourse Creation.
- Hine, Christine. 2000. *Virtual Ethnography*. London: Sage Publications, Ltd.
- Kozinets R V. 2010. *Netnography: Doing ethnographic research online*. volumes to 29.
- Lee, Eun Joo. 2020. Authenticity Model of (Mass-Oriented) Computer-Mediated Communication: Conceptual Explorations and Testable Propositions. *Journal of Computer-Mediated Communication*. 25 (2020) 60–73. doi:10.1093/jcmc/zmz025.
- Lubis, Akhyar Yusuf (2015) *Thoughts Critical contemporary*. Jakarta. Publisher Rajawali Press.
- Popova, Lyudmila. 2010. *Perceived reality of media messages: Concept explication and testing*. Unpublished doctoral dissertation. Santa Barbara, CA: University of California, Santa Barbara.
- Prasetyo A. 2012. Towards Rational Democracy: Tracing Jurrgen Habermas' Thoughts About Public Space. *J. Social Science. and Political Science*. 16(2):37770.doi:https://doi.org/10.22146/jsp.10901.

PROMOTING SOCIAL CHANGE THROUGH POLITE COMMUNICATION

(A study in the promotion of sanitation culture of the people in Nagrak Village)

Dwi Purbaningrum,, Agus Satoto
Paramadina University
pubaningrumdwi@gmail.com

ABSTRACT

Around 45.6 million people in Indonesia live without a private toilet in their respective houses. The problem with this number is that not everyone within the statistics has the willingness to build private toilets, despite having the means to do so. One of the possible reasons underlying the reluctance is the potential rise in the electricity cost needed for private toilets. Through persuasive messages, in interpersonal and group ways, and using the Elaboration Likelihood Model (ELM) thinking—both through central and peripheral channels—the people of Nagrak Village in Bogor, West Java, were encouraged to change their water source into well water, and to use communal toilets that have been made with *zakat* agency. The messages are conveyed using Message Design Logic and Politeness Theory. Qualitative research is applied where data is gathered using FGD and interviewing with opinion leaders and community. The results show that the community has acquired better awareness about the need for clean water for bathing and cooking.

Keywords: persuasion, elaboration likelihood model, social change, Politeness Theory, Message Design Logic

1. INTRODUCTION

According to the World Health Organization (WHO), Indonesia ranks third as a country with the worst sanitation in 2017, while India ranks first and China ranks second. In addition to poor toilet facilities, habit termed as open defecation free (ODF – Buang Air Besar Sembarangan) is also one of the causes. The same thing happened in Nagrak Village, Bogor Regency. The people here still use the murky water for their daily bathing, washing, and toilet activities. Based on the BAZNAS report, a zakat charity, in Nagrak village in 2022 only around 0.8% of houses have clean water but no healthy toilets, and around 10.8% have healthy toilets but no septic tanks. BAZNAS chose this village to channel its funds by building communal toilets and wells. Then, the question is “*How does communication play a role in building awareness and inviting people to change their habits from using river water to healthier wells and toilets?*”

This research looks at the role of communication from the point of view of inviting community participation to have more awareness in improving the quality of life. Communication is a social process based on dialogue using a broad range of tools and methods (Servaes 2020: 5). According to Petty Cacioppo (1986), in the Elaboration Likelihood Model Theory, efforts to persuade people can be done through two channels, namely the Central Route and the Peripheral Route. The central path puts forward arguments and data to influence cognition in inviting or persuading people. Griffin

(2012: 206) sees, on the central line, the path of cognitive processing that involves scrutiny of message content. Whereas on the peripheral route, people don't think much, and don't consider much, without any active thinking about the attributes of the issue. Villagers in general, who on average have low education, are reluctant to think much about an issue. Message-Design Logic (MDL) is a framework used to assess and describe the thought processes behind the creation of a message. According to Barbara O'Keefe, there are three modes of logic in this framework: expressive logic, conventional logic, and rhetorical logic (Littlejohn 2017: 130).

The first logic refers to the 'communication of feelings and thoughts', where messages are not focused on the needs and desires of other people—the most self-centered mode of communication in this framework. The second mode of logic, conventional logic, refers to the use of communication as a means of self-expression that pays heed to the rights and responsibilities of all the stakeholders involved. Conventional logic acknowledges the existence of rules and boundaries within a certain situation and seeks to communicate one's thoughts within the context of those rules and boundaries. The third and last mode of logic, rhetorical logic, acknowledges the existence of rules and boundaries and looks to modify the rules through means of negotiation. Within this mode, messages tend to be person-centered and the least self-centered.

In the framework of politeness theory, we can also see how people design messages in such a way that "protect face" while intending to achieve other goals as well—much like rhetorical logic. Within the politeness theory, communicators are expected to understand that there are different degrees of the required politeness and different customs/ways of being polite because even though people have different backgrounds. They all have the desire and need to be appreciated and protected. Politeness has a big role in classroom tutorials. Submission of polite information improves student performance (Lin et al: 4).

2. MATERIALS AND METHOD

Nagrak Village is located at Kampung Cibitung, Bogor Regency. About 2,406 of the residents are private workers, 2,200 laborers, 1,872 traders, and 733 farmers. As many as 1,969 of them did not attend school, while 1,743 did not finish elementary school. Those who attend schools, about 3,015 graduated from elementary school, 2,297 graduated from junior high school, and 1,489 graduated from high school. Their average income is below the UMR (Regional Minimum Wage). By percentage, 30% of them are categorized as poor families, but interestingly they are cooperative, tolerant, and religious.

The data were collected from two-stage interviews as follows:

1. Focus Group Discussion (FGD) on the Implementation of Community-Based Total Sanitation (STBM). It was held on Friday, December 2, 2022, in the At-Taqwa mosque area. Together with opinion leaders, village officials, and religious leaders, the discussion emphasized the importance of healthy living and efforts to overcome the unavailability of healthy toilets. It was later found out that the root of the problem was the residents' income is very low. In addition, they were already accustomed to using river water for their everyday activities. BAZNAS built communal toilets in early December 2022. The Community-Based Total Sanitation Program (STBM) in this village was carried out with funding from BAZNAS in collaboration with PT HP Asset Management. Together they built two communal toilets, ablution areas, and wells.

2. Direct interview with the community in the residents' homes. This interview aimed to see their attitudes and behavior changes when the communal toilets were made available.
3. FGD during the program socialization at the community hall on 24 December 2022.
4. On-the-site observation.

3. RESULTS AND DISCUSSION

Before the introduction of communal toilets, they used to take a bath in murky river water and inadequate bathing places. Then, after having communal toilets, they began to switch to using communal toilets. Residents are ready to maintain this shared toilet facility. In the direct interviews with residents, they explained that their using the murky river water is partly caused by the absence of many communal toilets. In that case, some residents admitted to having to queue, and the queue can be quite long. Others said that the current residents' bathing and washing area facilities are relatively wide. Accordingly, when there is a village event (wedding, religious celebration, etc.), washing the dishes and cooking utensils is more comfortably done publicly by using the river water. This practice is still done although the water conditions often change, from brown to dark brown, depending on the weather. In addition, the cost of electricity may also discourage them from using the well water.

Message Delivery

Table 1. Message Delivery

	Message to	Method	Technique	Results
1	Opinion Leader	FGD	It is carried out with community leaders, RT heads, and religious leaders before and after the construction of toilets and wells	Approved the construction of communal toilets and wells.
2	Community	Socialization in a friendly situation – sitting on the ground.	Done to residents by providing an understanding of health, after toilets and wells have been built, and residents use them for about three weeks.	Residents feel happy. They are aware of the importance of health and want to switch to using well water. However, in certain situations, for example, a celebration, they still use river water to wash kitchen utensils and clothes.

Source: Data gathering

Message Contents

Table 2. Message content

	Socialization message content	Meaning
--	-------------------------------	---------

1.	Tanginaskeun Budaya Hirup Resik	Invitation to the community to get used to clean and healthy living.
2.	Integrated, safe, and comfortable socialization	Providing knowledge according to the needs of society, can protect health and make life feel better
3.	Total community-based sanitation	Healthy living by inviting community participation, by the social life of the community
4.	Use Healthy Toilets	An invitation to switch from using river water to toilets will make people's lives healthier
5.	The healthy toilet, healthy living	Invitation to use the toilet and an invitation to leave river water so that life is healthier
6.	Protect yourself and your family	Teach them to live healthier, healthier families.

Source: Data gathering

Residents in Nagrak Village have been using river water for generations, so it is not easy to change their habits. Socialization uses language that is easy to digest, and messages are designed to provide new understanding that further improves their health, and improves their quality.

As Barbara O'Kefee says that someone will design their message according to the situation. The messages conveyed to the residents of Nagrak are not provocative, nor demeaning, but are in the form of invitations. They provide information of a general nature, which is generally understood and considered important by the general public. For example, protect yourself and your family so that you are healthy. Sentences are easy to accept and understand. They are respectful and polite. In addition, the residents are used to have cooperation, working together when they have activities or celebrations. "Tangisnakeun Culture of Breathing Clean" banner, for instance. This banner is in Sundanese, their daily language.

Hartini, et al. (p. 1144) relate this choice of polite attitude to emotional intelligence, namely the ability to recognize the emotions of oneself and the people around them and to express emotions properly based on received social situations. Polite messages and respectful behavior are more accepted by residents. Politeness here is used to build a relationship of mutual trust, for the common good, especially for community members. The method of conveying the message, apart from using a standing banner, is also done by sitting and eating together. This is felt by the community as seriousness and sincerity, good intentions to invite changes to better things. The community can accept the presence of students and officers from Baznas. They were willing to change but not fully yet. They admitted that they would still use river water when there is a celebration or an activity that requires a lot of water.

4. CONCLUSION

Conveying messages to the public will be easily accepted, not rejected if they are conveyed by the social characteristics of the people who receive them. Face-to-face discussions will be more effective because they can see gestures, words, and sincerity. Besides, face-to-face communication has the advantage of prompt feedback, thus reducing misunderstanding. Verbal and nonverbal messages are conveyed politely. The Nagrak people welcome the invitation to leave the river water to well water. However, when there is a certain event, when they have needs that require speed, they still use the river water because it is considered easy and free.

REFERENCES

- Brown, Penelope, & Stephen, Levinson C. (1987). Politeness is universal in language usage. Cambridge: Cambridge University Press.
- Griffin, Emory A. (2012). Eighth Edition. A first look at communication theory, 206, New York: McGraw-Hill
- Hartini, Nurul. (2023). Written language politeness (of short messages on social media) and emotional intelligence: A study in Indonesia and Malaysia, 1144, *Psychology Research and Behavior Management*. Dove Medical Press Limited
- Tiffany, Lewis, Stephen, & Yoshimura M. (2017). Politeness strategies in confrontations of prejudice. *Atlantic Journal of Communication (Online)*. Journal homepage: <https://www.tandfonline.com/loi/hajc20>
- Lin, Jionghao, et all. (2022). On the role of politeness in online human–human tutoring, 4, *British Journal of Education Technology*.
- Littlejohn, Stephen W Foss, Karen A, Oetzel, John G. (2017). Eleventh Edition. Theories of Human Communication, 130, United States of America: Waveland Press, Inc.
- Miller, Katherine. (2002). Communication Theories. Perspective, Process, and Context, 100, McGraw Hill, USA.
- Servaes, Jan. (2020). Handbook of Communication for Development and Social Change, 5, Springer, Singapore.

EXPLORING AUTHENTICITY OF COMMUNICATIVE PROCESSES OF RESILIENCE AMONG DISPLACED PEOPLE BY DEVELOPMENT PROJECTS

Farida Hariyati
Department of Communication
Faculty of Social and Political Sciences
Universitas Muhammadiyah Prof. DR. HAMKA (UHAMKA), Jakarta, Indonesia
farida@uhamka.ac.id

ABSTRACT

People were impacted by infrastructure development projects in a few countries, losing their homes, jobs, ties to their neighbours, families, and previous means of support, forcing them to relocate or undergo displacement. There are issues with the social, economic, cultural, and psychological effects that cannot be disregarded, and resilience is required to see the ability to adapt to living in a new place. This study, which examined literature reviews, presented the communication theory of resilience (CTR), which entails five aspects of the communicative processes to build resilience: creating new normalcy, affirming identity anchor, maintaining and using communication networks, using alternative logics, and legitimizing unpleasant feelings while emphasizing constructive action. Based on extensive research, this study shows that the following are the real communicative processes in CTR: how individuals create meaning

Keywords: authenticity, communicative processes, displaced people, communication theory of resilience

1. INTRODUCTION

People who have been displaced are the result of the displacement. People who have been uprooted from their homes or who have relocated due to a government decision are among those who have been displaced (Bennett dan McDowell 2012). In addition to the actual physical eviction from a home, displacement also refers to the expropriation of useful lands and other assets in order to allow for a different use of the space (Cernea 1999; Parasuraman 1999). Several studies have expanded the issue of displacement and questioned the development strategies that lead to the displacement. However, there is a dearth of research exploring how those displaced persons build resilience through interpersonal interactions to manage the disruption in their lives.

This study uses the Communication Theory of Resilience (CTR), which involves five communicative processes in the context of development-induced displacement, where people are forcibly removed from their land as a result of government decisions regarding dam projects, to examine the communication processes among displaced people. Based on the theories of Patrice Buzzanell, CTR is a theory that employs resilience on the perspective of communicative processes and involves five

processes: Creating a new normal, affirming identity anchor, maintaining-and-using communication networks, putting alternative logics to use, legitimizing unpleasant sentiments while emphasizing positive action are all examples of creating a new normal (Eddington dan Buzzanell 2018; Venetis et al. 2020; Lillie et al. 2021). While discussing the authenticity of communication, it also discusses about how authenticity of resilience communication might describe how people build their resilience through authentic construction and interaction.

2. MATERIALS AND METHODS

Resilience has been conceptualized in several studies as a phenomenon that has been socially constructed by the media, politics, social movements, political leaders, or other actors or organizations. It describes how a problem is 'packaged' to favour some interpretations and exclude others (Brown, 2016). As a more appropriate replacement for the term sustainability in the context of development and social change, the term resilience has recently been employed by a number of researchers, policy makers, and community organizers (Servaes 2020). Resilience has many different and varied meanings, depending on how various scientific viewpoints and fields interpret resilience concepts as they are applied to various environmental and development concerns by examining the framing and discourses.

This literature review's primary goal is to highlight the importance of communication among displaced people—those who are compelled to leave their homes because of infrastructure building projects. The ability of people, communities, and other systems to respond to trauma is often described as resilience in daily speech. For instance, individuals always mention "resilience" when discussing their communities in the wake of a significant catastrophe or trigger event (Buzzanell 2010; Brown 2016; Buzzanell dan Houston 2018).

3. RESULTS AND DISCUSSION

Being resilient is more than just being tenacious or resilient in the face of adversity. It also has to do with the possibilities that disturbances present for the fusion of developed structures and processes, for the system's regeneration into a new normal, and for the formation of new paths (Folke 2006; Buzzanell dan Houston 2018). According to Afifi (2018), one of the hardest concepts to discuss across disciplines is resilience, which is the capacity to constructively respond to adversity.

This study explores how five communication processes might be used to create resilience according to the Communication Theory of Resilience (CTR). The following is an explanation of these procedures (Buzzanell 2010; Buzzanell 2018): 1) crafting new normalcy; this process focuses on language, routines, rituals, encounters, and narrative as communication practices that integrate loss. As humans speak reality into existence, this process acknowledges the dialectical conflict between hope and actuality; 2) affirming identity anchors, which is the third phase by which people act out the key aspects of who they are to serve as a reminder of what matters to them; 3) Using and maintaining communication networks; People may keep their communication networks active by strengthening their close ties. 4) Putting alternative logics to work, it is the process through which individuals may take transformational action when previous modes of behaviour are no longer viable or make sense. This method captures people's decision to confront their problems and any encouraging remarks they may receive from others. It also promotes change and adaptation, as well as 5) legitimizing negative feelings while foregrounding positive actions; this process portrays the

decision people have to address their problems and the supportive communication they might receive from others.

However, Buzzanell expressly contends that the CTR varies from other resilience orientations in four crucial aspects (Buzzanell dan Houston 2018; Scharp et al. 2020). Buzzanell claimed that these processes are socially formed in holistic and interwoven systems. Focusing on ongoing communication processes such as transformation and adaptation, reactivity and proactivity, stability and change, disruption and reintegration, destabilization and re-stabilization; situating resilience in interaction and relationships; integrating scholarship from interpersonal, family, organizational, health, and mediated communication contexts; and refocusing the inability to "bounce back" from individual deficit approaches to the nature and characteristics of communication.

Recognizing the differences between a normative and descriptive approach to resilience is essential. Brown prefers to take a descriptive stance, emphasizing that resilience is socially produced and negotiated and that it is not necessarily a desirable thing. Resilience refers to a person's capacity to adapt to change, including abrupt shocks as well as other kinds of changes. Increasing capacity is the goal of resilience development (Brown, 2016).

Our debate moves on to rural livelihoods in the study of displacement brought on by development, where resilience and its emphasis on systems and holistic thinking also have some resonance with regard to the environment and natural resources (Constas *et al.* 2014). According to studies conducted in the past (Beck dan Nesmith 2001; Lepper dan Goebel 2010), the poor are known to rely more heavily on natural resources. As a result, the state of the environment and the status of its resources affect a community's or system's resilience. The definition of the vulnerable groups is encouraged by this social-ecological dependence.

The majority of development projects have been carried out in resource-rich areas, and the construction of extensive infrastructure has ultimately led to great displacement. This study focused on the Cipaku village in West Java, Indonesia, which was notably affected by the Jatigede Dam Project. Cipaku is not only the people's physical home, but also their deeply ingrained cultural and social identity. People in the town of Sumedang, West Java, Indonesia, think that Cipaku had a significant connection to the history of the Tatar Pasundan. There were also other ancestral and historical sites nearby that people attempted to protect by not having them transported to a new location. After the Jatigede dam project in West Java began to function formally in 2015, the displaced individuals encountered a variety of disruption. They lose their homes, jobs, and familial support network, and as a result, they also lose their unique identity as the Cipaku community. As a result, when Cipaku residents discuss their former village and towns, they truly talk about their tenacity. When referring to people who have been uprooted by infrastructure projects, the term "home" connotes not only a physical location where one can find shelter and meet biological needs, but also a social, cultural, political, and emotional environment where people can give meaning to the happenings of daily life. This applies to people who have been uprooted by infrastructure projects. The perception of displaced people as outsiders or "OTD" (Orang Terkena Dampak), or those who have been negatively impacted by the development of infrastructure projects, is common.

Families of displaced people build their resilience through (Aurellia dan Ramadhana 2022): communication with spouses or partners and sharing with the family; cooperation with partners to

prioritize family; social activities, such as joining a community or group; new routines, such as working as a fisherman; spirituality; and strengthening each other with the partners. The concept of authenticity is derived from philosophical concerns of the contemporary person as well as from issues with comprehending the purpose and worth of existence and coexistence in a society with strong and conflicting interests (Hardt 1993). Three subcomponents make up authenticity of communication: authenticity of source (communicator), authenticity of message, and authenticity of interaction. These three sorts of aspects, nevertheless, may not be used together. They contribute in varying degrees to different communication situations, and authenticity extends beyond the veracity of messages (Lee 2020). How communication channels are structured to craft or build resilience.

4. CONCLUSION

The findings of this literature review highlight how different social, economic, cultural, and political settings have an impact on how authenticity is examined in communicative processes for fostering resilience among displaced individuals. By encouraging people to consider their past, make decisions about how to live their lives now, and look for ways to survive, rationalizing people's daily actions contributes to the creation of meaning through communication and social interaction. Good communication is intimately related to resilience. Resilience Communication is constructed through authentic human interaction rather than just a conclusion drawn from several measurements. In CTR, I may infer from this that authentic communicative processes include: how people create the meaning of their new phase of life through being exposed to various communication contexts, such as interpersonal, familial, group, organizational, and community after disturbances.

REFERENCES

- Aurellia OA, Ramadhana MR. 2022. KOMUNIKASI ORANG TUA YANG MEMILIKI ANAK RETARDASI MENTAL COMMUNICATION OF PARENTS WITH MENTAL RETARDATION. 9:1–18.
- Beck T, Nesmith C. 2001. Building on poor people's capacities: The case of common property resources in India and West Africa. *World Dev.* 29(1):119–133. doi:10.1016/S0305-750X(00)00089-9.
- Bennett O, McDowell C. 2012. *Displaced: The Human Cost of Development and Resettlement*.
- Brown K. 2016. *Resilience, development and global change*. London, New York: Routledge Taylor & Francis Group.
- Buzzanell PM. 2010. Resilience : Talking , Resisting , and Imagining New Normalcies Into Being. 60:1–14. doi:10.1111/j.1460-2466.2010.01469.x.
- Buzzanell PM. 2018. Organizing resilience as adaptive-transformational tensions [Query date: 2022-09-29 16:12:57]. *J Appl Commun Res.* 46(1):14–18. doi:10.1080/00909882.2018.1426711.

- Buzzanell PM, Houston JB. 2018. Communication and resilience: multilevel applications and insights—A Journal of Applied Communication Research forum. *J Appl Commun Res.* 46(1):1–4. doi:10.1080/00909882.2017.1412086.
- Cernea MM. 1999. Re- ex a mi n in g “ D i s p l a c e m e n t ” : A Redefinition of Concepts in Development and Conservation Policies. 36(1).
- Constas MA, Frankenberger TR, Hoddinott J, Mock N, Romano D, Béné C, Maxwell D. 2014. FSIN - A Common Analytical Model for Resilience Measurement. *Food Secur Inf Netw.*(2):46.
[http://www.fsincop.net/fileadmin/user_upload/fsin/docs/resources/FSIN_Paper2_WEB_1dic\(WEB\).pdf](http://www.fsincop.net/fileadmin/user_upload/fsin/docs/resources/FSIN_Paper2_WEB_1dic(WEB).pdf).
- Eddington S, Buzzanell PM. 2018. Tensions Within Bullying and Career Resilience in Higher Education. *Routledge Handb Commun Bullying.*, siap terbit.
- Hardt H. 1993. Authenticity, communication, and critical theory. *Crit Stud Mass Commun.* 10(1):49–69. doi:10.1080/15295039309366848.
- Lepper CM, Goebel JS. 2010. Community-based natural resource management, poverty alleviation and livelihood diversification: A case study from northern Botswana. *Dev South Afr.* 27(5):725–739. doi:10.1080/0376835X.2010.522834.
- Lillie HM, Chernichky-Karcher S, Venetis MK. 2021. Dyadic coping and discrete emotions during COVID-19: Connecting the communication theory of resilience with relational uncertainty. *J Soc Pers Relat.* 38(6):1844–1868. doi:10.1177/02654075211009302.
- Parasuraman S. 1999. *The development dilemma: displacement in India*. Volume ke-37. Hampshire: Macmillan Press Ltd.
- Venetis MK, Chernichky-karcher SM, Lillie HM, Venetis MK, Chernichky-karcher SM, Lillie HM. 2020. Communicating resilience : predictors and outcomes of dyadic communication resilience processes among both cancer patients and cancer partners. 9882. doi:10.1080/00909882.2019.1706098.

THE RISE OF DATA JOURNALISM IN INDONESIA: FOSTERING TRUTH AND AUTHENTICITY IN NEWS REPORTING

Yearry Panji Setianto¹, Irma Garnesia²

¹*Universitas Multimedia Nusantara*

yearry.panji@umn.ac.id

²*Technische Universität Ilmenau*

irma.garnesia@tu-ilmenau.de

ABSTRACT

This paper examines the role of data journalism in redefining trust and authenticity in journalism practice in Indonesia. The decline in trust towards news and journalism is attributed to factors such as reliance on social media for news, the proliferation of fake news, and perceived bias in traditional media outlets. Data journalism is seen as a promising avenue for providing more authentic news reports by combining traditional journalistic methods with data analysis, programming, and visualization techniques. The study uses a qualitative research approach, conducting in-depth interviews with data journalists in Indonesia from 2020 to 2023. Preliminary findings suggest that data journalism plays a crucial role in restoring trust in journalism. Data journalists in Indonesia use data to verify information, tell more accurate and engaging stories, and make news more transparent. Data journalism communities in the country work to overcome barriers by providing training and organizing conferences, but challenges remain in terms of newsroom investment and government initiatives for open data. Overall, data journalism is seen as a valuable tool for promoting trust and authenticity in journalism in Indonesia, but further efforts are needed to overcome existing barriers and fully integrate data journalism into mainstream news practices.

Keywords: Data Journalism; Journalism Communities; News Authenticity; News Trust; Qualitative

1. INTRODUCTION

In recent years, there has been a growing decline in trust in the news and journalism. This is due to the increasing reliance in obtaining news from social media (Kalogeropoulos, Suiter, Udriș & Eisenegger, 2019; Park & Lee, 2023), the proliferation of fake news (Lee, Gil de Zúñiga & Munger, 2023; Stubenvoll, Heiss & Matthes, 2021), and the perceived bias of traditional media outlets (Ardèvol-Abreu & Gil de Zúñiga, 2017; Lee, 2010), among others. As a result, many people are

now turning to alternative sources of information, such as blogs, podcasts, and independent journalists.

One promising avenue for providing the public with more authentic news reports is data journalism. Appelgren and Nygren (2014) conceptualize data journalism as, “an emerging form of storytelling where traditional journalistic working methods are mixed with data analysis, programming, and visualization techniques” (p. 394). Usher (2019) highlights the nature of data journalism to optimize the use of the web to tell stories. Data journalism mostly requires the journalist to have ‘hybrid’ skills, varying from statistics to data visualization (Bradshaw, 2014). Data journalism practice may also involve various processes, including “collecting, processing, analyzing, and presenting big amounts of information using computer technology” (Splendore et al., 2016, p. 139). It is expected that by analyzing large datasets, data journalists can uncover hidden patterns and trends that can be used to inform the public about important issues, such as corruption, climate change, and public health.

In Indonesia, data journalism is still in its early stages of development. However, there are a few data journalists who are working to mainstream this form of journalism in the country (Roza 2022). These journalists are using data to tell stories that are relevant to Indonesian audiences, and they are helping to restore trust in journalism practices, in addition to offering a more authentic news report. In its early stages, the implementation of data journalism practice in Indonesia faces several barriers, such as to introduce data journalism skills and literacy to journalist, the time needed to cultivate a data story that opposes the fast-paced journalism environment, the need for open data initiative by the government, the willingness from the newsroom to invest to data journalism, as well as the technological devices possessed by the journalist to work on the story. This research aims to address the role of data journalism in redefining the notion of trust and authenticity in journalism practice in Indonesia.

Current literature regarding the work subject should be examined and the differences to the said work from the past, similar works should be presented clearly in the introduction section. There is a growing body of literature on the role of data journalism in restoring trust in journalism (e.g., Felle, 2016; Zamith, 2019). In a study of data journalism in Brazil, researchers argued that data journalists were expected to increase public trust in journalism by providing news coverage with a better quality, especially by enabling public collaboration in the news production (de-Lima-Santos & Mesquita, 2023). The researchers also found that data journalism can help to break down the perceived bias of traditional media outlets by providing a more transparent and accountable form of journalism (Porlezza & Splendore, 2019).

Also, one important issue that needs to be addressed is that trust in journalism is connected to the idea of authenticity. Authenticity is considered as socially constructed, a constant negotiation between individuals who aim for authenticity and the social environment that perceives the authenticity performed by those individuals. As mentioned by Hoff (2012), authenticity is also increasingly manufactured rather than naturally attached to a person, before he/she obtains approval from others. In the journalistic field, Singer (2006) argued that in a contemporary competing media environment, journalists are expected to further devote themselves to their mission in serving the public with trustworthy information, performing their journalistic authenticity. This has been a

serious challenge where the ‘authentic’ news report offering a quality journalism is also competing with mis/disinformation circulated on social media.

Moreover, Moran (2021) explained that the mutual trust between newsroom and the audience is not always dependent on journalistic professionalism. She added that to some extent, the audience also demands a sense of individual authenticity, meaning that the journalist should display transparency in terms of his/her interests as well as ideological perspectives. From this point of view, we can agree that individual journalists should remain transparent in the way they produce their news report to achieve journalistic authenticity. Only after these journalists could satisfyingly perform such authenticity, the audience may perceive the news as trustworthy.

Previously, Harwood (2004) mentioned the importance of understanding the relationship between journalist and the audience regarding trust and authenticity. In his observation he found that some audiences wanted the news that could help them to become a good citizen while some others regarded that current news tend to miss the context and tend to be simplistic in covering a more complex issue. For this reason, data journalism could be regarded as having the opportunity to regain audience trust since it could offer in-depth coverage of important and complex issues with sufficient data. By providing data-driven news story, data journalists could distant themselves with contemporary commercial-driven news production, which regarded by Merrill (1995) as, “brainless, illiterate, superficial, and meaningless—created chiefly for the entertainment-hungry, the lazy, and the thoughtless” (p. 98).

2. MATERIALS AND METHODS

This paper is based on an on-going project on data journalism in Indonesia. This study used a qualitative research approach to investigate the role of data journalism in Indonesia. The study was conducted over a three-years period (2020-2023) and involved in-depth interviews with data journalists from various mainstream and alternative newsrooms in Indonesia. We included data journalists who had joined several meetings and workshops with two prominent data journalism communities (1). Journocoders Indonesia and (2) the Indonesian Data Journalism Network (IDJN).

3. RESULTS AND DISCUSSION

The findings of this study suggest that data journalism is playing a crucial role in restoring trust in journalism practices in Indonesia. From our initial observations, many journalists who were interested in data journalism have a strong belief in the power of data to tell stories that are accurate, informative, and engaging. They also believed that data journalism can help to break down the perceived bias of traditional media outlets by providing a more transparent and accountable form of journalism.

In terms of promoting authenticity in news and journalism, we identified three major themes that can be addressed on this issue.

First, using data to verify information. Data journalists in Indonesia can use data to verify information that is reported in the news. For example, they can use data to check the accuracy of statistics or to track the spread of misinformation. The use of data journalism to debunk various misinformation was also visible, especially during the pandemic and political campaigns.

Second, using data to tell stories. Data journalists can use data to tell stories that are more accurate, informative, and engaging than traditional news stories. For example, they can use data to create interactive visualizations that help audiences to understand complex issues. While most of the published project was limited to basic infographics, several numbers of news outlets began to utilize interactive and more complicated visualizations. The use of visualization also offers a distinctive approach separating traditional news reporting with data journalism. It is expected that this unique characteristic could further promote the authenticity of the news as well as underlining the trustworthiness of the news report.

Third, using data to make news more transparent. Data journalists can use data to make news more transparent by providing information about the sources of their data and the methods they use to analyze it. This can help audiences to better understand how news is produced and to assess its credibility. For example, several data journalists were also providing the raw data where they used to develop their story along with the published news article. Using this approach, the journalists were not only being transparent but were also highlighting the importance of the news authenticity they produced.

In terms of the barriers, data journalism communities such as Journocoders Indonesia and Indonesian Data Journalism Network (IDJN) have tried to close the barriers on learning new skills through giving free training, fellowship programs, and conducting conferences. However, some other barriers such as the investment from the newsroom as well as more open data initiatives from the government are a work in progress in the country.

4. CONCLUSION

The findings of this study suggest that data journalism is playing a crucial role in restoring trust in journalism practices in Indonesia. Data journalists are using data to tell stories that are accurate, informative, and engaging. They are also using data to make news more relevant to Indonesian audiences and to help raise awareness about important issues. Moreover, it is also expected that by utilizing data in their news reporting, data journalists could further highlight the idea of journalism authenticity by adding transparency aspects in their data-driven storytelling.

This study has several implications for the future of journalism in Indonesia. First, it suggests that data journalism is a promising avenue for providing the public with more authentic news reports. Second, it suggests that data journalism can help to break down the perceived bias of traditional media outlets and to make news more relevant to Indonesian audiences. Third, it suggests that data journalism can help to raise awareness about important issues and to promote civic engagement.

In summary, the study's findings indicate that data journalism is highly beneficial for Indonesian journalists aiming to rebuild trust in journalism and deliver news reports that are more authentic.

REFERENCES

- Ardèvol-Abreu, A., & Gil de Zúñiga, H. (2017). Effects of Editorial Media Bias Perception and Media Trust on the Use of Traditional, Citizen, and Social Media News. *Journalism & Mass Communication Quarterly*, 94(3), 703–724. <https://doi.org/10.1177/1077699016654684>
- Bradshaw P (2014) Data journalism. In: Lawrie Z, Craig D (eds) *Ethics for Digital Journalists: Emerging Best Practices*. New York: Routledge, pp. 202–219.
- de-Lima-Santos, M.-F., & Mesquita, L. (2021). Data journalism in favela: Made by, for, and about forgotten and marginalized communities. *Journalism Practice*, 17(1), 108–126. <https://doi.org/10.1080/17512786.2021.1922301>
- Felle, T. (2015). Digital Watchdogs? Data Reporting and the news media’s traditional ‘fourth estate’ function. *Journalism*, 17(1), 85–96. <https://doi.org/10.1177/1464884915593246>
- Harwood, R. C. (2004). In search of authenticity: Public trust and the news media. *National Civic Review*, 93(3), 11–15. <https://doi.org/10.1002/ncr.56>
- Holt, K. (2012). Authentic Journalism? A Critical Discussion about Existential Authenticity in Journalism Ethics, *Journal of Mass Media Ethics: Exploring Questions of Media Morality*, 27(1), 2-14, DOI: 10.1080/08900523.2012.636244
- Kalogeropoulos, A., Suiter, J., Udriș, L., & Eisenegger, M. (2019). News Media Trust and News Consumption: Factors Related to Trust in News in 35 Countries. *International Journal Of Communication*, 13, 22. Retrieved from <https://ijoc.org/index.php/ijoc/article/view/10141>
- Lee, S., Gil de Zuniga, H., & Munger, K. (2023). Antecedents and Consequences of Fake News Exposure: a two-panel study on how news use and different indicators of fake news exposure affect media trust, *Human Communication Research*. <https://doi.org/10.1093/hcr/hqad019>
- Lee, T.-T. (2010). Why they don’t trust the media: An examination of factors predicting trust. *American Behavioral Scientist*, 54(1), 8–21. <https://doi.org/10.1177/0002764210376308>
- Merrill, J. C. (1995). *Existential journalism* (rev. ed.). Ames, IA: Iowa State University Press.
- Moran, R. E. (2021, August 10). Trust and authenticity as tools for journalism and partisan disinformation. Items. <https://items.ssrc.org/beyond-disinformation/trust-and-authenticity-as-tools-for-journalism-and-partisan-disinformation/>
- Park, S., & Lee, J. Y. (2023). Incidental News Exposure on Facebook and Its Relation to Trust in News. *Social Media + Society*, 9(1). <https://doi.org/10.1177/20563051231158823>
- Porlezza, C., & Splendore, S. (2019). From open journalism to closed data: Data Journalism in Italy. *Digital Journalism*, 7(9), 1230–1252. <https://doi.org/10.1080/21670811.2019.1657778>
- Roza, A. (2022). *Data Journalism in Indonesia in the Times of Hoaxes*. Dissertation. University of Technology Sydney. Retrieved from <https://opus.lib.uts.edu.au/bitstream/10453/167731/2/02whole.pdf>
- Stubenvoll, M., Heiss, R., & Matthes, J. (2021). Media Trust Under Threat: Antecedents and Consequences of Misinformation Perceptions on Social Media. *International Journal of*

Communication, 15, 22. Retrieved from
<https://ijoc.org/index.php/ijoc/article/view/15410/3470>

Usher N. (2019). What is data journalism for? Cash, clicks, and cut and trys. In Gray J., Bounegru L. (Eds.), *The data journalism handbook 2*. Usher, N. (n.d.). What is data journalism for? cash, clicks, and cut and trys (chapter 53) - the data journalism handbook. Cambridge Core. <https://www.cambridge.org/core/books/data-journalism-handbook/what-is-data-journalism-for-cash-clicks-and-cut-and-trys/6C84D46F44FDAF447C6027B6078D7D25>

Zamith, R. (2019). Transparency, interactivity, diversity, and information provenance in everyday data journalism. *Digital Journalism*, 7(4), 470–489. <https://doi.org/10.1080/21670811.2018.1554409>

ORGANIZATIONAL COMMUNICATION OF DENPASAR CITY GENERAL ELECTIONS COMMISSION IN IMPLEMENTING VOTER POLITICAL EDUCATION SOCIALIZATION PROGRAM

Nuning Indah Pratiwi¹, Putu Sri Handayani²

¹*Universitas Pendidikan Nasional*
nuningindahpratiwi@undiknas.ac.id

²*Universitas Pendidikan Nasional*

ABSTRACT

Communication in an organization is very important because an organization has goals that must be achieved. As is at the General Election Commission (KPU – Komisi Pemilihan Umum) Denpasar City is implementing a voter education socialization program to attract or increase the participation of the people of Denpasar City in the upcoming elections. During the Denpasar City mayoral election in 2020, the number of participants in the election increased by only 2% from the Denpasar City mayoral election in 2015. Therefore, the KPU Republic of Indonesia, including the KPU Kota Denpasar carried out a voter political education socialization program to increase community participation, especially during election activities. This research was carried out with qualitative methods through observation and in-depth interviews with the commissioner of the KPU Denpasar City regarding how the communication of the KPU Denpasar City organization in implementing the programs, especially in Denpasar City. This research uses Chester Barnard's Communication Theory of Authority that the message cannot be analyzed, accepted or assessed, or rejected intentionally, but rather burdens the direction, command, and persuasiveness so as not to fall into the *zone of indifference* in everyone in an organization. The authentic results of this study are that organizational communication in the Denpasar City KPU has its challenges in each segment using its organized structure in having the willingness to work under the control of a hierarchical system in the division of work and the authority of commissioners in the organization so that there is no overlap in achieving common goals.

Keywords: Organization Communication, KPU Kota Denpasar, Authority Communication Chester Barnard, Voter Political Education Socialization Program.

1. INTRODUCTION

Communication is the basis of activities carried out by humans in everyday life. By carrying out communication, activities carried out by individuals, groups, or organizations can be carried out properly. Communication plays a major role in every human activity, especially in an organization, organizations consisting of many people have their own thoughts and goals and require communication so as not to create differences in thought. Rakhmat stated that the importance of communication in an organization is, (1) communication is said to be human blood, (2) communication is a means of gluing humans, (3) communication is a lubricant that smoothed organizational functions, and (4) communication is said to be a system binder.

Therefore, communication has an important or big influence on an organization. Organizational communication is communication carried out by individuals in the organization (Redding, 2017, Spates, 2021, Purba, 2021). West and Turner state that organizational communication includes *interpersonal* communication (conversations between superiors and subordinates) or what is called downward communication, public or external communication (presentations carried out by executives in an organization) in accordance with its function, namely information processing systems (*information-processing systems*), *horizontal* communication (communication between colleagues) and communication using media (internal memos, e-mail, and remote conferencing (Murti, 2017, Pratiwi, 2017). The purpose of communication in an organization is the formation of mutual understanding, a *frame of reference*, and a *field of experience*. Soeganda and Elvinaro explained that four contexts of organizational communication functions are persuasive, information, integrative, and control. Persuasive is expressed as an activity that invites others to carry out or follow ideas, ideas or tasks, integrative that the organization is divided into several parts and remains a unified whole and means that this relationship is based on provisions that are well arranged in work procedures, information namely managing and compiling data so as not to provide wrong information. Control is the essence that the organization still has a series of hierarchies, meaning that there are always so-called superiors and subordinates as a form of authority and responsibility (Purba, 2021). Four communication functions in an organization are mentioned, one of which is control as the essence of organizational communication that fosters authority communication in an organization. Barnard's theory of authority communication states that the message cannot be analyzed, accepted, judged, or rejected intentionally. But it is more burdensome to be directed, ordered, and persuasive so as not to fall into the zone of indifference to everyone in an organization. Barnard states that authority is a function of willingness to cooperate. Barnard mentioned four conditions that a person must accept before receiving an authoritative message:

- (1) It is ensured that the person understands the message conveyed,
- (2) It is ensured that the person that the message conveyed does not conflict with the goals of the organization,
- (3) It is ensured that the person believes when deciding to cooperate, that the message conveyed is in accordance with his interests, and
- (4) It is ensured that the person has the physical and mental ability to carry out the message conveyed because the direction of information flow of a formal organization still applies a hierarchical system, namely information from a person who has a higher position to another person who has a lower position in the formal organization of the KPU of Denpasar City.

The Denpasar City KPU is a state institution or formal organization owned by the government of the Republic of Indonesia that organizes general elections in the Regency or City of Denpasar and as a forum for organizing the democratic rights and political rights of the people of Denpasar City, which has programs or efforts, one of which is directed directly by the KPU of the Republic of Indonesia, namely Voter Education Socialization. Voter Education Socialization is a program directed by the KPU of the Republic of Indonesia and is run by each Provincial KPU Regency or City including the Denpasar City KPU.

The KPU of the Republic of Indonesia has regulated legislation regarding the Education Socialization Program, one of which is General Election Commission Regulation Number 10 of 2018 concerning Socialization, Voter Education, and Community Participation in the

Implementation of General Elections, in article 6 paragraph (2) states that the General Election Commission, Provincial General Election Commission, and District or City General Election Commission carry out General Election Socialization and Voter Education. The Denpasar City KPU has implemented a Voter Education Socialization program as political education for the community that has been regulated by the KPU of the Republic of Indonesia and one of them that has been implemented is the Socialization of Novice Voter Education, but what happened in the field was not as expected. During the 2020 Denpasar Mayor Election, many people in Denpasar City did not exercise their voting rights, which was around 54 percent, which means that 46 percent of voters did not come to the polling station. There was a decrease of about 2 percent compared to the 2015 election, namely voter participation of 56 percent. People were still worried about coming at that time to the polling station because the pandemic was the main reason, psychological burden, and economic burden that hit the community.

Table 1. Results of the 2020 Denpasar Mayor Election

No	Kecamatan	Jumlah Pemilih	Partisipasi	Suara Sah	Suara Tidak Sah	Golput
1	Denpasar Selatan	120.453	62.170	227.385	11.940	
2	Denpasar Timur	80.959	48.319			
3	Denpasar Barat	129.015	65.370			
4	Denpasar Utara	114.502	63.466			
	Jumlah DPT	444.929	239.325	227.385	11.940	
	Pemilih pindahan	186				
	Tidak terdaftar	1685				
	Pemilih total	446.800	239.325			207.475

Source: Results of the Final Report of the Denpasar City KPU

Even though the Denpasar City KPU and the organizers have socialized, implemented, and prepared health protocol tools at polling stations, people are still reluctant to come to vote. Therefore, in 2022 as a period of recovery and transition from the cure of Covid-19, the Voter Education Socialization Program is still running to educate and encourage the people of Denpasar City to participate in democratic party activities, namely the General Election. The Denpasar City KPU continues to strive so that people are aware of and understand their democratic rights, political rights, and voting rights to voice their opinions because the community determines who will lead them in the future (AW, M. J., 2015, Orr, 2016, Udvarhelyi, 2020).

2. MATERIALS and METHOD

The selection of informants in this study used *purposive sampling* techniques. Bungin (2021) stated that the *purposive sampling* technique is a technique for taking informants that are relevant and in accordance with certain groups or characteristics desired by researchers. *Purposive sampling* was chosen to make it easier for researchers to obtain original data and facilitate the data processing process. Researchers are looking for informants who are related to the object of research, people who understand best what is being researched. This study uses qualitative research with *in-depth interviews* with related informants, namely the Chairman of the Denpasar City KPU, the Voter Education Socialization Division, Participation and Public

Relations of the Denpasar City KPU, expert academics in their fields, and the people of Denpasar City who have participated in activities from the Denpasar City KPU to get the results of the problem, namely why the participants of the 2020 mayoral election in Denpasar City fell 2% from 2015. In accordance with this understanding, this research requires the main informant and supporting informant. The main informants in this study, namely three experts or experts in related fields. The main informants and academic informants in their fields provide validity in the correlation of Chester Barnard's authority communication theory with the communication organization of the Denpasar City KPU in implementing voter education socialization programs. As well as several supporting informants who have participated in voter education socialization activities held by the Denpasar City KPU. The criteria for informants in this study are as follows:

- a. Academics who are experts in related fields is only one person.
- b. Commissioners of KPU Denpasar City are two persons.
- c. Denpasar City people aged 17-50 years old are eight persons who have participated in Voter Education Socialization activities.

3. RESULT AND DISCUSSION

According to Ernika (2020) states that organizational communication is an activity of sending and receiving various messages in a formal and informal organization in organization. Communication occurs in organizations, although technology grows rapidly and does not inhibit everyone in the organization from carrying out communication, the most important thing in communication is for the individual in the organization to achieve common goals. This study discusses the communication of the Denpasar City KPU organization in implementing the voter education socialization program, especially for the people of Denpasar City. By conducting *in-depth interviews* with informants, namely the chairman of the Denpasar City KPU, members of the Voter Education Socialization, Participation, and Public Relations Division of the Denpasar City KPU, academics who are experts in their fields, and supporting informants who have participated in activities from the Denpasar City KPU. After interviews with informants, it was found that the communication of the Denpasar City KPU organization in the implementation of the voter education socialization program had its own challenges in each segment. Therefore, all levels of the Denpasar City KPU are required to be more active, creative, and innovative in implementing these programs. The statement was also supported by one of the informants, Ni Ketut Dharmayanti Laksmi, S.E. who stated that before the socialization took place, internal parties from the Denpasar City KPU, especially in the field of Voter Education Socialization, Participation, and Public Relations of the Denpasar City KPU would hold a meeting to plan what strategies should be done by them so that the *audience* in the socialization understood the material they presented.

The Denpasar City KPU also routinely conducts plenary meetings every week to discuss what performance has been implemented and what further programs must be achieved together, usually, plenary meetings will be held with the commissioner of the Denpasar City KPU, the Secretariat and the Head of each field in the Denpasar City KPU. There is a unity between individuals of the Denpasar City KPU itself in communicating which makes it possible for them to continue to achieve their common goals, one of which is providing information about elections in Denpasar City with a voter education socialization program that has been determined directly by the KPU of the Republic of Indonesia in General Election Commission,

on Regulation Number 10 of 2018 concerning Socialization, Voter Education, and Public Participation in the Implementation of General Elections, in article 6 paragraph (2) states that the General Election Commission, the Provincial General Election Commission, and the District or City General Election Commission carry out General Election Socialization and Voter Education.

Organizational Communication at KPU Denpasar City

Communication is an activity to convey information from an individual or group commonly called a communicator to communicants, other individuals or groups who received the information. Dance stated that communication is the delivery of information and commands. Organizations we know that we can call bodies, institutions, and institutions consisting of associations of an individual to achieve common goals (Fahmawati, 2021). Simply put, organizational communication is the activity of conveying information or orders in order to achieve common goals. Common goals have always been the main point in an organization, especially in the Denpasar City KPU which continues to innovate in conveying the understanding of how important the people of Denpasar City are to participate in state activities such as elections. Before the Denpasar City KPU implements the programs they want to go to, of course, there is internal communication between the Denpasar City KPU to make strategies to attract Denpasar City *residents* understand that elections are important and must be followed. Pace and Faules stated that organizations consist of several units that are connected in a hierarchical relationship between other units to function properly (Ober, 2017). Therefore, it is desirable that there is no overlap in achieving common goals in the Denpasar City KPU, namely educating the people of Denpasar City in terms of elections and increasing election participants by communicating in a good internal manner, strategizing what must be implemented between all members of the organization and the role of leaders making decisions so that these common goals are achieved.

Based on the results of interviews and observations that have been conducted, the Denpasar City KPU holds regular plenary meetings every week to discuss the performance that has been implemented and what the next program must be achieved together. Conducting every day morning briefing provides transparency of the results of the plenary meeting of a day prior, what they have implemented, and what will be aimed today or tomorrow. This statement was supported by the Chairman of the Denpasar City KPU I Wayan Arsa Jaya, S.E. that individuals in the organization at the Denpasar City KPU play a major role in achieving organizational goals, Therefore, good communication will always be sought so that there is no *miscommunication*, misperception and overlapping work with other members.

Communication of Authority at KPU Denpasar City

Authoritative communication according to Chester Barnard is explained as individuals in organizations that will have an impact on organizational effectiveness by communicating him/her self. Barnard states that members of organizations are not always like machines because each individual has their own thoughts and views that we cannot know, guess, or predict (Wulandari, 2012, Valentinov, 2021). Therefore, organizations depend on the cooperation of members to communicate to work together in achieving common goals. In the authoritative communication system, Barnard regarding formal organization states that it is a system of activities carried out by two or more people who are carried out in a coordinated and conscious manner, just like the Denpasar City KPU its structure is organized in having the willingness to work under the control of a hierarchical system on the division of work and authority of

commissioners. Further, Barnard in Wulandari (2012: 15) stated there are four conditions that must be met by someone in the organization before receiving a message authoritatively in the hierarchical system:

1. The person must understand the intended message;
2. Believe that the message does not conflict with the goals in the organization;
3. Trust at the time of deciding to cooperate, the intended message corresponds to his interests;
4. The person has the physical and mental ability to carry out the message.

The conditions that must be met by someone in the organization with an authoritative message by Barnard were approved by Dr. Ni Wayan Widhiasthini, S.Sos., M.Si. in the interview, namely when determined to enter an organization like the KPU, it is required to be neutral, until it is considered to be *anti-social* so as not to collude and nepotism with prospective candidates who want to run for leadership. The Commissioner of the Denpasar City KPU also applies a *collective-collegial system* (Achyani, 2015: 55), namely the leadership or team makes decisions through plenary meetings that are approved and attended by a number or all members in carrying out activities at the Denpasar City KPU, such as holding plenary meetings every week to discuss activities carried out by the Denpasar City KPU and plan activities to be implemented. With the use of a hierarchical system at the time of the division of work, members in such organizations will not be indifferent to the work that has already been determined according to its specialists.

Acceptance of Authority at the Denpasar City KPU

When the four conditions put forward by Barnard regarding a person who must be accepted before entering an organization are met, then the acceptance of authority will be carried out. Real authority, accepted but the message conveyed cannot be analyzed, assessed, accepted, or rejected deliberately but orders, directions, and persuasive messages so as not to occur indifferently. This was agreed by the informant, I Wayan Arsa Jaya, S.E. in an interview who stated that the leader's voice was absolute because the Denpasar City KPU uses a hierarchical system and as members must also be ready to receive directions and messages from the leadership. Barnard states about the acceptance of authority in an organization with effective communication (Wulandari, 2012). Oral and written communication are important in carrying out an activity so that there are no differences of opinion and goals from the initial goal to be achieved. The Denpasar City KPU as an organization within the municipal area receives direction from the KPU of the Republic of Indonesia and the Bali Provincial KPU in carrying out its performance, one of which is providing information to the Denpasar City resident audience about the importance of elections in fulfilling rights as Indonesian citizens.

Voter Education Socialization Program at the Denpasar City KPU as Political Education

Voter Education Socialization is regulated by the KPU of the Republic of Indonesia and is run by each Provincial and Regency or City KPU including the Denpasar City KPU. The KPU of the Republic of Indonesia has regulated legislation regarding the Education Socialization Program, one of which is General Election Commission Regulation Number 10 of 2018 concerning Socialization, Voter Education, and Community Participation in the Implementation of General Elections, in article 6 paragraph (2) states that the General Election

Commission, Provincial General Election Commission, and District or City General Election Commission carry out General Election Socialization and Voter Education. Voter Education Socialization by the KPU of the Republic of Indonesia has several segmentations with a simple understanding of voter-based and the general public based on the results of interviews and observations conducted by researchers with Ni Ketut Dharmayanti Laksmi, S.E. as a member of the Socialization, Voter Education, Participation and Public Relations Division of the Denpasar City KPU regarding the socialization program Voter Education is divided into state voters and the general public whom informant Ni Ketut Dharmayanti Laksmi, S.E. confirmed in a previous interview, namely:

Voter-Based

1. Family Voter Education
Family Voter Education is voter education conducted with family *segments*, usually attended by mothers in a family because women's voices in a family can have a great influence on their families. Such as PKK activities, social gatherings for mothers, and RT or RW activities.
2. Beginner Voter Education
Beginner Voter Education is Voter education conducted with the beginner *segment*, usually attended by teenagers who have just entered the age or are under the age of 17 years where they do not understand the basis of elections, the basis of democracy, and the basis of voting rights. Such as providing material during the introduction period of school.
3. Young Voter Education
Young Voter Education, namely voter education carried out with the *youth segment*, which usually already understands democratic rights, voting rights, and voting rights with the aim of increasing participation during elections. Such as activities in youth organizations, campus students, and so on.
4. Education of Women Voters
Gender women in Indonesia have a strategic role in domestic and public activities. Therefore, the largest target of voting or participation in elections occurs in this gender.
5. Voter Education for People with Disabilities
Voter education for people with disabilities, namely education given to friends with disabilities such as deaf friends, speech friends, and others. Because this segment targets people with disabilities, therefore the General Election Commission has its own way, which is to visit friends with disabilities.
6. Education of Voters with Special Needs
Special Needs voter education, which is education given to friends in limited or remote areas. Therefore, the General Election Commission has its own way, which is to visit friends of voters with special needs.
7. Education of marginalized voters
Marginalized voter education, is education given to marginalized friends, namely medical personnel, scavengers, fishermen, and *LGBTQ+ friends*.
8. Community Voter Education
Community Voter Education is education given to community friends such as animal lovers, nature lovers, and others.
9. Education of Religious Voters
Religious Voter Education, is education given to friends in every religion in every religious activity.
10. Voter Education Volunteer Democracy
Voter Education Volunteer Democracy, namely Education in increasing the participation and quality of voters in exercising their right to vote. Democracy volunteers become

partners of the KPU in carrying out the socialization and education agenda of the district or city-based voters.

11. International Citizen Voter Education (netizen)

Voter education of internet citizens is carried out on social media such as *Twitter*, *Facebook*, and *Instagram*. By creating status or *content* that invites you to be a smart voter.

The General Public

1. Mass Media.

Mass media is where we get all the information we want, just like social media. The mass media is difficult to carry out gatekeeping on the information disseminated, increasing the opportunity for people who want to *black campaign* and provide *hoaxes* to a wide audience, which is why the KPU, especially the Denpasar City KPU provides socialization to a wide audience through Radio in disseminating information about the government.

2. Political party.

Political Parties according to Law Number 31 of 2002 concerning Political Parties article 1 reads as follows: "A political party is a political organization that is entered into by a group of citizens of the Republic of Indonesia voluntarily on the basis of equal will and ideals to fight for the interests of members, society, nation and state through general elections (AW, 2015: 212). Political parties are required to get socialization because political parties participate in activities such as elections from the KPU including the Denpasar City KPU.

3. Election Participants.

Election participants, namely the public, must be given socialization about the importance of this election being carried out to reduce abstention. Dander (Evelina & Angeline, 2014: 102) states that abstention is the white group who do not exercise their right to vote at the time of election. Therefore, the KPU, especially the Denpasar City KPU, tries to reduce the amount of absenteeism in every election activity by implementing Voter Education Socialization.

4. Supervisor.

The role of supervisors in elections such as the Election Supervisory Committee (PANWASLU – Panitia Pengawas Pemilu) and the Election Supervision Agency (BAWASLU – Badan Pengawas Pemilu). Eddyono (2016) PANWASLU and BAWASLU oversee the implementation of elections in all regions of the Unitary State of the Republic of Indonesia. PANWASLU and BAWASLU must be given direction before the election is held because the election must be neutral without taking sides with anyone.

5. Domestic Election Monitor.

Monitor the implementation of the stages of holding elections which are in accordance with the rules, especially domestically.

6. Foreign Election Monitor.

Monitor the implementation of the stages of holding elections which are in accordance with the rules, especially domestically.

7. Community Organization.

Because the community is a human organization, therefore it was born and the number of various kinds of organizations made the KPU, especially the Denpasar City KPU target *this segment* in socializing voter education.

8. Indigenous.

Indonesian society consists of many different tribes, religions, races, and customs. Therefore, the KPU, especially the Denpasar City KPU, seeks to target *this segment* by providing socialization of voter education.

9. Government.

The government will take shelter under the leadership chosen later at the time of the

election therefore government agencies must know wisely who will lead them in the future and how to choose wisely.

4. CONCLUSION

Based on the results of research and discussions conducted by researchers to answer the formulation of problems related to the communication of the Denpasar City KPU organization in implementing the voter education socialization program in Denpasar City, it can be concluded that, the communication of the Denpasar City KPU organization uses a hierarchy system. In leading the organization, it is expected that communication remains in one direction absolutely with an absolute leadership voice but still makes a collective-collegial system to determine an action in an organization with the votes of all or part of the members of the organization so that there is no overlap in implementing the intended program, one of which is increasing participation in election activities, especially in the people of Denpasar City. Based on the results of the study, it was found that allegedly made the low participation of the people of Denpasar City in the 2020 Pilwali Election, namely the packaging of information provided by the Denpasar City KPU when implementing the voter education socialization program is less attractive, does not reach the target audience in its generation, is too formal and rigid. In the end it results in low feedback.

In addition to the lack of information packaging, in 2020 we also experienced the Covid-19 event, many people in Denpasar City returned to their hometowns, and many were also infected and affected by the virus resulting less people who brave enough to leave their homes at that time. It is expected by the Denpasar City KPU that the implementation of voter education socialization is carefully prepared so that the socialization can be memorable and embedded in the audience's thoughts according to its segmentation. Further research can conduct an in-depth study of one of the segmentations of the voter education socialization program by the General Election Commission or KPU Denpasar City in terms of communication. This research can improve the literacy of the community, including the people of Denpasar City, about how important it is to participate in elections held by the KPU Denpasar City.

REFERENCES

- Achyani, F. T. (2015). Efektivitas Hubungan Kerja Komisioner dengan Sekretariat Komisi Pemilihan Umum Provinsi Nusa Tenggara Timur. *Jurnal Kebijakan & Administrasi Publik (JKAP)*, 19(1), 43-58. <https://doi.org/10.22146/jkap.7533>
- AW, M. J. (2015). Peranan Partai Politik dalam Demokrasi di Indonesia. *Jurnal Administrasi Publik*, 6(9), 208–218. <https://jurnal.untirta.ac.id/index.php/jap/article/view/2443/1908>
- Bungin, B. (2021). *Penelitian Kualitatif Komunikasi, Ekonomi, Kebijakan Publik dan Ilmu Sosial Lainnya*.
- Eddyono, L. W. (2016). Penetapan Anggota Panwaslu oleh Bawaslu: Analisis Putusan Mahkamah Konstitusi Nomor 11/PUU-VIII/2010. *Jurnal Konstitusi*, 8(2), 23. <https://doi.org/10.31078/jk822>

- Ernika, D. (2020). Pengaruh Komunikasi Organisasi dan Motivasi Terhadap Kinerja. *Jurnal Akuntansi Keuangan Dan Manajemen*, 1(3), 87–101. <https://doi.org/180.248.82.139>
- Fahmawati, L., Cheerli, C., & Imarshan, I. (2021). Fungsi Komunikasi Organisasi Internal Selama Pandemi Covid-19: Studi Kasus di Organisasi Pendidikan. *Edumaspul: Jurnal Pendidikan*, 5(2), 414–423. <https://doi.org/10.33487/edumaspul.v5i2.2119>
- Murti, R. A. M., Lestari, M. T., & Ali, D. S. F. (2017). Komunikasi Organisasi Pt. Pln (Persero) Area Bandung Dalam Kegiatan Code of Conduct. *Jurnal Kajian Komunikasi*, 5(2), 210. <https://doi.org/10.24198/jkk.v5i2.8487>
- Ober, Y. (2017). *Model Komunikasi Komisi Pemilihan Umum Daerah Kota Kendari dalam Mensukseskan Pemilihan Walikota Langsung dan Serentak Tahun 2017*.
- Orr, Graeme & Tracey Arklay. (2016). Rethinking voter identification: its rationale and impact. *Australian Journal of Political Science*. 51(3), 386–399. <http://doi.org/10.1080/10361146.2016.1197181>
- Pratiwi, Nuning Indah. (2017). Penggunaan Media video Call dalam Teknologi Komunikasi. *Jurnal Ilmiah Dinamika Sosial*, 1(2), 202-224. <https://doi.org/10.38043/jids.v1i2.219>
- Purba, B., Hasoloan, A., & Yasir, A. (2021). Komunikasi Organisasi dalam Proses Pengambilan Keputusan di UPT- PTPH Provinsi Sumatera Utara. *Jurnal Simbolika: Research and Learning in Communication Study*, 7(1), 84–95. <https://doi.org/10.31289/simbolika.v7i1.4444>
- Redding, W. Charles. (2017). Organizational Communication Theory and Ideology: An Overview. *Annals of the International Communication Association*, 3(1), 309-341. <http://doi.org/10.1080/23808985.1979.11923769>
- Spates, Stephen A. (2021). The Bear Cave: Using Gamification to Teach Organizational Communication. *Communication Teacher*. 36(2). 160-165 <http://doi.org/10.1080/17404622.2021.1937665>
- Udvarhelyi, Éva Tessza. (2020). Participatory Action Research as Political Education. *Action Learning: Research and Practice*. 17(1). <http://doi.org/10.1080/14767333.2020.1712839>
- Valentinov, Vladislav, & Steffen Roth. (2021). Chester Barnard's Systems-Theoretic Approach to Organization Theory: A Reconstruction. *The European Journal of the History of Economic Thought*. 28(5). 733-752. <http://doi.org/10.1080/09672567.2021.1877759>
- Wulandari, T. A., & Kom, M. I. (2012). Classical Approaches (Pendekatan Klasik) Metafora Mesin Organisasi Teori Manajemen Klasik – Fayol. *Komunikasi Organisasi*, 15–20.

Brand Communication Clarity in Creating Sustainable as A Dimension of BrandAuthenticity: An Approach to Business Circular Model

Magdalena Lestari Ginting, Carly Stiana Scheffer-Sumampouw
Pelita Harapan University
magdalenlg@gmail.com

ABSTRACT

The clarity of brand communication found in content created by companies and consumers influences creating brand authenticity. In the context of the fashion business, sustainability is proven to be an important factor in the dimension of authenticity. The circular business model that is currently being echoed requires clarity in its communication so that it can be implemented effectively. This research was conducted to find the steps in creating clarity of brand communication that is beneficial for implementing circular business models. This research was conducted using a qualitative method by collecting various views from practitioners who apply the circular business model with support from previous literature on the operationalization of sustainability. This research ultimately describes the communication steps in managing brands that effectively create sustainable authenticity in accordance with the circular business model.

Keywords: Brand Communication Clarity, Sustainable, Brand Authenticity, Business Circular Model

1. INTRODUCTION

Brand communication through social media is currently more popular because traditional media such as TV, newspapers and magazines are very expensive and cover a limited target market. Traditional marketing strategies are based on focusing on certain markets individually. The presence of social media shows that traditional media cannot target and market their products and services to large geographic positions through one advertising campaign because each region has its own television channel (Evans, 2012).

Social media marketing allows businesses to take feedback, comments, and suggestions from their customers through blogs, pictures and ratings and improve their products and services so that customer needs can be addressed more proactively. Advertising and marketing have completely changed because of social media. Social media allows consumers to build information about everything, especially matters related to marketing strategies. Social media allows consumers to share experiences that directly impact the continuity of a business. This change has become a momentum for the information age, thus clarity and dissemination of positive information about the company and its products are important on social media (Jaoker, 2009).

Positive word of mouth on social media will help a company retain customers and generate more sales. Kabani and Brogan said that the greatest comfort with social media is that it assists businesses in marketing brands to a wider 'global' community. Social media platforms are open and accessible to everyone from every country. Therefore, companies have great opportunities to communicate with communities and build relationships with target markets (Brogan, 2010).

Social media in marketing is all about using natural conversational platforms to build relationships with consumers to meet consumer needs. Social media platforms help disseminate information about the company's identity, the products and services offered so that customer needs can be handled effectively. Social media works with participatory collectively that accommodates customer conversations to produce separate content. Social media with a collective approach allows for communication, namely gathering and exchanging information. Clarity of information is very important for a business to continuously improve business and marketing plans in maximizing customer attraction and retention (McKee, 2010).

Brand Authenticity

Brand authenticity is understood as the extent to which consumers perceive a brand that is consistent with the values carried from the start, loyal to consumers, motivated by care and responsibility, and toughness in supporting consumers to be themselves. In other words, perceived brand authenticity has four key components: (1). continuity (a brand that is loyal to itself), (2). credibility (loyal to its consumers), (3). integrity (motivated by caring and responsibility), (4). symbolism (supporting consumers in being themselves). These four dimensions form the key notion that authenticity is much more than an objective attribute. Authenticity has psychological, subjective, and symbolic value.

Brand authenticity is a consumer perception of a brand that is introduced by Beverland in 2006 with the dimension of brand authenticity for wine products. In the same year, Leigh, Peter, and Shelton conducted research on the dimensions of brand authenticity for car products. In 2012 Bruhn raised brand authenticity variables for various product variations with the dimensions of continuity, originality, reliability, and naturalness. In 2014, Choi used brand authentication variables with the dimensions of authority, fashion-ability, consistency, innovativeness, sustainability, origin, and heritage for sports shoe products. Schallen also uses brand authenticity for fast food and beer products. In 2015, Morhart conducted research with brand authenticity variables in various product categories by combining dimensions from Bruhn's research. Then in the same year, Assiouras conducted research using brand authenticity variables on food products with three dimensions of brand authenticity. In 2016, research using brand authenticity variables was conducted by Moulard and Napoli for service products and various products with four dimensions.

In 2017, Fritz researched brands with nine dimensions of brand authenticity. In 2018, Tran and Guevremont examined brand authenticity in well-known brands with six dimensions. In 2019, Oh researched brand authenticity on brands that have a favorite reputation with four dimensions. The various studies above provide input for the elaboration of dimensions in research with local fashion products. The ten dimensions are an elaboration of research conducted by Bruhn, Choi, and Oh who specifically conducted brand authenticity research. The ten dimensions are authority, fashion-ability, consistency, innovativeness, sustainability, origin, heritage, naturalness, quality commitment and sincerity.

Research Questions

How does brand communication clarity creating sustainable as a dimension of brand authenticity in an approach to business circular model?

2. METHODOLOGY

This research is expected to reflect the concept of "authenticity" and its indicators related to communication. Enterprise frameworks integrated with circular business models require relevant tools to clarify the position and role of brand authenticity. The scope of this research is focused on the company's perspective in identifying internal challenges and opportunities, how changes and adjustment plans can be made and implemented in the business. Qualitative methods are used in this study, through a thematic analysis of the literature in the field of brand communication. The exploratory nature of this research requires a qualitative and inductive approach based on literature reviews of published reports, research papers, and documents from leading institutions, organizations, researchers, and experts. With exploratory qualitative research methodology, an attempt has been made to determine the relevance of brand communication clarity in creating sustainability as a dimension of brand authenticity and in relation to circular business. Qualitative research is a form of research in which the researcher explores social phenomena in natural situations and collects and interprets data.

3. RESULT

In the coming decades, an increase in world population is expected and projected to grow to nine billion by 2050, which poses enormous pressure on limited natural resources while satisfying customer needs and wants. Even the most conservative projections for global economic growth over the next decade suggest that demand for oil, coal, iron ore, and other natural resources will rise by at least a third, with about 90% of that increase coming from growth in emerging markets (Ellen MacArthur Foundation, 2015). Without rethinking how society uses raw material in the linear value chain, many of key elements of industry could be exhausted in the upcoming years. Decreasing total natural resource input is critical for sustainability and therefore is mandatory to improve resource efficiency at all levels, from products to industry-wide systems (Kobayashi et al., 2020).

The notion of a Circular Economy (CE) has its roots in industrial ecology originating from the 1970s, specifically, to adopt the concept of resource cycling that exists in the natural environment in industrial systems to improve performance of such systems and reduce the need for the extraction of more resources by closing the product life cycle loop and promoting re-use and recycling of resources (Preston, 2012). The CE is an economic and industrial system in which resources are used for as long as possible – this typically involves businesses implementing a range of alternative business models, such as remanufacture (Muranko et al., 2019). It is a rapidly evolving economic system that benefits society, business, and the environment (Primc et al., 2020). Kirchherr et al. (2017) collected 114 definitions of CE and coded them in 17 dimensions to create transparency regarding the current understandings of the CE concept.

The transition to CE implies an innovative approach to production and consumption systems, often requiring radical transformation of business models, related products and services, and supply and value chains to decoupling of resource consumption from value creation (Kravchenko et al., 2020)

Three Strategies for Circularity

Manufacturing companies—from the producers of products that serve the new economy to the more traditional companies that provide our clothing and furnishings—can create a circular business model in many ways. Most involve a combination of three basic strategies. *First*, retain product ownership (RPO). In the classic version of this approach, the producer rents or leases its product to the customer rather than selling it. Thus, the producer is responsible for products when consumers have finished with them. RPO is an interesting strategy for companies that offer complex products with a lot of embedded value. This strategy may require companies to invest heavily in after-sales and maintenance capabilities, which may be more expensive for them and, ultimately, their customers than a strategy of sell and replace. *Second*, Product life extension (PLE). Companies applying this strategy focus on designing products to last longer, which may open possibilities for markets in used products. Because a longer product lifespan means fewer purchases over time, this may seem like a bad idea for original-equipment manufacturers. But durability is a key competitive differentiator and provides a strong rationale for premium pricing. *Third*, design for recycling (DFR). Companies applying this strategy redesign their products and manufacturing processes to maximize the recoverability of the materials involved for use in new products. This strategy often involves partnering with companies that have specific technological expertise or that may be best able to use the materials recovered (Atasu, 2021).

4. CONCLUSION

Based on the indicators contained in brand communication clarity and the sustainability dimension, the steps that need to be carried out to describe the clarity of brand communication through the sustainability dimension in a circular business context are as follows: The communication by the brand is clearly conveyed about sustainability in its marketing activities, the communication made by this brand it is easy to understand about sustainability and the communication by the brand is clearly conveyed sustainability in its promotion activities.

REFERENCES

- Atasu, Atalay. 2021. The Circular Business Model. Harvard Business Review
- Beverland, M. (2006). The "Real Thing": Branding Authenticity in The Luxury Wines. *Journal of Business Research*, 59 (2), 251-258. <https://doi.org/10.1016/j.jbusres.2005.04.007>
- Beverland, M.B. and Farrelly, F.J. (2010), "The quest for authenticity in consumption: consumers' purposive choice of authentic cues to shape experienced outcomes", *Journal of Consumer Research*, Vol. 36 No. 5, pp. 838-856.
- Brogan, S. (2010). *The Zen of Social Marketing*. Dallas: Banbella Books.
- Bruhn, Manfred. (2012). Are Social Media Replacing Traditional Media in Term of Brand

Equity Creation. *Management Research Review*, Vol. 35 No. 9, pp. 770-790.
<https://doi.org/10.1108/01409171211255948>

- Bruhn, M., Schoenmüller, V., Schäfer, D. and Heinrich, D. (2012), “Brand authenticity: towards a deeper understanding of its conceptualization and measurement”, *Advances in Consumer Research*, Vol. 40, pp. 567-576.
- Choi, Hyeonyoung, Ko, Eunju, Kim, Eun Young, & Mattila, Pekka (2014). The Role of Fashion Brand Authenticity in Product Management: A Holistic Marketing Approach. *Journal of Product Innovation Management*, 32(2), 233-242, ISSN 0737-6782, Wiley, <https://doi.org/10.1111/jpim.12175>
- Ellen MacArthur Foundation. (2015). Towards the circular economy. Economic and business rationale for an accelerated transition. Accessed online: https://www.werktrends.nl/app/uploads/2015/06/Rapport_McKinsey-Towards_A_Circular_Economy.pdf (4. 8. 2021).
- Ellen MacArthur Foundation. (2021). About us—what we do: How to build a circular economy. Accessed online: <https://ellenmacarthurfoundation.org/about-us/what-we-do> (16.11.2021).
- Evans, D. (2012). *Social Media Marketing* (2nd ed.). Wiley.
- Fritz, K. (2017). Authenticity in Branding - Exploring Antecedents and Consequences of Brand Authenticity. *European Journal of Marketing*, Vol. 51 No. 2, pp. 324-348. <https://doi.org/10.1108/EJM-10-2014-0633>.
- Kobayashi, H., Murata, H., & Fukushige, S. (2020). Connected life-cycle systems: A new perspective on industrial symbiosis. *Procedia CIRP*, 90, 388–392. <https://doi.org/10.1016/j.procir.2020.01.107>
- Kravchenko, M., McAloone, T. C., & Pigosso, D. C. A. (2020). To what extent do circular economy indicators capture sustainability? *Procedia CIRP*, 90, 31–36. <https://doi.org/10.1016/j.procir.2020.02.118>
- Kirchherr, J., Reike, D., & Hekkert, M. (2017). Conceptualizing the circular economy: An analysis of 114 definitions. *Resources, Conservation & Recycling*, 127, 221–232. <https://doi.org/10.1016/j.resconrec.2017.09.005>
- Muranko, Z., Andrews, D., Chaer, I., Newton, E. J., Proudman, P., & Longhurst, M. (2017). Pro-circular behaviours and refrigerated display cabinets: Supporting resource efficiency in the retail refrigeration sector. *Energy Procedia*, 123, 70–75. <https://doi.org/10.1016/j.egypro.2017.07.235>
- Muranko, Z., Andrews, D., Chaer, I., & Newton, E. J. (2019). Circular economy and behaviour change: Using persuasive communication to encourage pro-circular behaviours towards the purchase of remanufactured refrigeration equipment. *Journal of Cleaner Production*, 222, 499–510. <https://doi.org/10.1016/j.jclepro.2019.02.219>
- Preston, F. (2012). A global redesign? Shaping the circular economy. *Energy, Environment and Resource Governance*, 2, 1–20
- Primc, K., Kalar, B., Slabe-Erker, R., Dominko, M., & Ogorevc, M. (2020). Circular

economy configuration indicators in organizational life cycle theory. *Ecological Indicators*, 116, 106532. <https://doi.org/10.1016/j.ecolind.2020.106532>

Jaoker, A. (2009). *Social Media Marketing*. Future Text.McKee,

D. E. (2010). *Social Media Marketing*. Wiley.

Morhart, F., Malär, L., Guèvremont, A. and Girardin, F. (2015), “Brand authenticity: an integrative framework and measurement scale”, *Journal of Consumer Psychology*, Vol. 25 No. 2, pp. 200-218.

Moulard, Julie Guidry, Raggio, Randle D., & Folse, Judith Anne Garretson (2016). Brand Authenticity: Testing the Antecedents and Outcomes of Brand Management's Passion for its Products. *Psychology & Marketing*, 33(6), 421-436. ISSN 0742-6046, Wiley, <https://doi.org/10.1002/mar.20888>

EXPLORING THE ROLE OF AUTHENTICITY IN LEARNING COMMUNITIES: CONTENT ANALYSIS OF YOUTUBE VIDEOS

Sarwititi Sarwoprasodjo ¹
¹IPB University, Bogor, Indonesia
sarwititi@apps.ipb.ac.id

ABSTRACT.

Social networking sites (e.g., YouTube) promote a learning environment that is interactive and inclusive, providing opportunities for collaboration, communication, resource sharing, networking, and personalization to enhance the effectiveness and participation of online learning. However, in user-generated content, the validity of the source and learning media as reliable sources may be questioned, so there may be some drawbacks. In the context of sustainable agriculture, the promotion of organic farming faces obstacles, in part due to the limited example provided by influential individuals. Consequently, this study aims to explore how opinion leaders' authenticity influences the behavior of YouTube viewers about organic farming. This study is based on an analysis of the contents of four organic gardening practice videos on the Organic Garden Channel and comments. The determination of the channel is based on the consideration of the number of subscribers and the number of engagements. The results of this study show that the Organic Garden channel has credibility since YouTubers appear as organic farmers who are regarded as daily gardeners, open, honest, and experts, who are also recognized by field agriculturists. The authenticity of the interaction with the audience is marked by the style of greeting, the storytelling style, and the response to the audiences' requests on certain topics, the setting of the garden environment, and the participation of family members who represent a humble and happy agricultural family. Through the comments of the audience, we can see how this authenticity generates engagement and leads to a higher level of knowledge, and confidence in self so that it can generate the intentions and actions of the audience to practice organic gardening.

Keywords: authenticity; behavior change; organic farming; online learning community

1. INTRODUCTION

Social networking sites have transformed online learning by fostering an interactive and inclusive environment (Qassrawi & Al Karasneh, 2023). These platforms promote collaboration, facilitate communication, encourage resource sharing, enable networking, and provide personalized learning experiences. By leveraging the capabilities of social networking sites like YouTube, learners can enhance their engagement, access a wealth of knowledge, and participate in a vibrant and dynamic learning community.

YouTube, as a user-generated content platform, presents challenges regarding the validity and reliability of sources for learning (Azak et. Al, 2023). The lack of editorial control and fact-

checking can lead to the spread of misinformation. Varying levels of expertise among content creators make it difficult to determine credibility. Algorithmic recommendations can create filter bubbles, limiting exposure to diverse perspectives. To mitigate these drawbacks, users should exercise critical thinking, verify information from multiple sources, and supplement YouTube with reliable and trusted educational materials.

Within the realm of sustainable agriculture, the advancement of organic farming encounters obstacles (Rehman & Farooq, 2023), and among them, lack of knowledge, and poor extension services are a notable contributing factor. Influential figures, including prominent farmers, agricultural leaders, or public figures, hold significant potential in establishing exemplary models and advocating for sustainable practices. However, the limited presence of renowned individuals actively involved in organic farming can create an impression that organic practices are less prevalent or feasible. Consequently, this perception may discourage aspiring farmers and individuals from embracing organic farming methods.

The study aims to investigate the influence of vlogger authenticity on the behavior of YouTube viewers regarding organic farming. We use an integrative conceptual framework to account for mass-oriented Computer Mediated Communication (CMC) (Lee, 2020). Authenticity of communication consists of three subcomponents: authenticity of source (“Is the communicator really who he/she/it claims to be?”), authenticity of message (“Is what’s being said true?”), and authenticity of interaction (“Is this a real interaction?”). Although authenticity judgments, in principle, are collectively informed by perceived realness of the communicator’s identity, the content of a message, and the experience of interaction, the three types may not be invoked in all situations, and when they are, their relative contribution would vary. Vlogger authenticity refers to the perceived genuineness, credibility, and transparency of vloggers in their content related to organic farming. By examining this relationship, the study seeks to shed light on how vlogger authenticity can impact viewers' attitudes, knowledge acquisition, and behavioral intentions towards organic farming.

2. MATERIALS AND METHODS

The approach is mainly based on qualitative content analysis. This study employs content analysis to examine four videos that showcase organic gardening practices on the "Kebun Organik” (“Organic Garden”) channel, along with the accompanying comments. The four videos are as follows:

Table 1. Sample Videos

Titles of Video	Engagement	Samples of comments
1. Cara Membuat Biang Bakteri PGPR dari Akar Bambu (How to make PGPR bacteria from bamboo roots)	189,003 views Jan 3, 2017 368 Comments, Like 2,4 K	22
2. Proses Pembuatan Biang Bakteri PGPR Hari Kedua (24 jam Kesatu 04-01-2017) (Second Day of PGPR Bacterial Manufacturing Process (1st 24 hours 04-01-2017))	59,553 views Jan 4, 2017 148 comments, Like 492	26

3. Cara Membuat Bakteri PGPR Bagian 2. Memperbanyak Bakteri PGPR (06-01-2017) (How to Make PGPR Bacteria Part 2. Increasing PGPR Bacteria (01-06-2017))	77,735 views Jan 7, 2017, 196 Comments, Like 889	35
4. Cara Mencegah dan Membasmi Hama Tanaman Cabe dan Sayuran Organik dengan Pestisida Alami (How to prevent and eradicate pests of chili peppers and organic vegetables with natural pesticides)	1,047,702 views Sep 14, 2016 1,195 Comments, Like 8.9 K	86

Source: Data Analysis

The "Organic Garden" channel's is selected popularity and success are attributed to a significant number of subscribers and high levels of engagement. Established on July 18, 2013, the channel has accumulated 43,826,637 views, 387,000 subscribers, and 1,100 videos as of May 23, 2023.

The research team employed qualitative content analysis as a method of deriving structure and meaning from transcribed videos and comments on those selected videos which consisted of a round of the approach is mainly based on. The approach is mainly based on qualitative content analysis, open coding with the completed transcripts, and generating a list of codes from the qualitative data. Next, the research team reviewed and discussed these codes, and merged codes into categories. Following this step, the researchers analyzed the categories through the lens of the role of authenticity in online learning sites. Three themes emerged: Theme 1 Real People, Real Results: Organic Gardening Inspiration. Theme 2 Accessible Success: Organic Gardening Made Simple. Theme 3 Engaging Organic Gardening: Authenticity Sparks Connection

3. RESULTS AND DISCUSSION

3.1. Real People, Real Results: Organic Gardening Inspiration

Everyday individuals who actively participate in organic gardening, both within their flourishing garden environments and the broader vicinity, serve as genuine exemplars or personal narrative (Chong, 2022). The vlogger's authenticity becomes apparent as he portrays himself as an ordinary farmer who enthusiastically imparts knowledge, despite his primary occupation as a popcorn trader. Through his videos, he presents himself as a dedicated gardener, showcasing his gardening endeavors within the confines of his residential premises. On occasion, his videos feature his spouse and children, highlighting their active involvement in the gardening process. The presence of his family not only underscores their engagement but also signifies their eagerness to acquire knowledge and comprehend the various tasks associated with nurturing and harvesting crops for household consumption. In one video, he discloses that his motivation for embracing organic gardening is to educate his children about the significance of consuming nutritious food.

The vlogger's commitment to promoting awareness about organic gardening is further exemplified by his visits to other mothers, children, and teenagers from different locales, wherein he showcases the outcomes of his gardening efforts. Moreover, the vlogger's credibility as a role model is acknowledged by the local agricultural extension service (referred to as PPL), as evidenced by a video interview conducted with the PPL, wherein they discuss his expertise in the realm of organic farming.

Authentic tutorials rely on sources of information from experienced individuals who possess authority and receive viewer testimonials regarding the success of their organic gardening practices. Throughout his tutorial videos, he emphasizes that he obtains information from experienced organic farmers or agricultural extension services (PPL). When answering questions, he draws from his own experiences or consults with experts and PPL for accurate information. In some videos, he showcases his visits to organic farmers in the Central Java region, where he learns about organic farming techniques and puts them into practice. The vlogger's authenticity is further demonstrated through his respect for senior figures and those with authority in the field. The authenticity of his message is reinforced by numerous testimonials from viewers who have either implemented or expressed their intention to adopt organic farming practices.

3.2. Accessible Success: Organic Gardening Made Simple

Authentic tutorials provide exemplary demonstrations that are easily understandable. Authentic tutorials explain organic gardening procedures in a clear and coherent manner (Chong, 2022), allowing the audience to easily follow along. They also provide indicators of success at each stage. The tutorial's coherence in instructing the production of PGPR (Plant Growth-Promoting Rhizobacteria) and natural pesticides is characterized by a logical and sequential flow, avoiding unnecessary elaboration or excessive detail. Each step is described and presented in a concise manner, accompanied by visual aids that highlight key indicators of success.

Consequently, the tutorial effectively facilitates the audience's comprehension and enables them to readily assess the outcomes of their own attempts. Materials and tools required for organic gardening are readily accessible within the household. Apart from that, materials, and tools for practicing organic gardening are also easy to find because you can use recycled materials such as used clothes, used paint cans and so on. Moreover, the Vlogger takes measures to substantiate the authenticity of the presented tutorials and address viewers' inquiries. To achieve this, the Vlogger references information sources obtained directly from reputable organic farmers and field agricultural extension workers, ensuring the reliability and accuracy of the information provided. Additionally, the credibility of the tutorials is bolstered by testimonials shared by viewers who have successfully implemented the methods, thus further confirming their efficacy.

Vloggers adopt a narrative style when delivering tutorials related to organic gardening, aiming to share their personal experiences in this field. The video structure typically begins with an introductory segment that includes greetings and an overview of the topic to be discussed. Subsequently, the main content of the video comprises a step-by-step organic gardening tutorial, providing detailed explanations on various activities such as producing PGPR or crafting natural pesticides. Finally, the video concludes with closing remarks, expressions of gratitude, and an invitation for viewers to subscribe to the channel.

The overall presentation of these tutorials adopts a storytelling approach (Kathleen, Hardesty & Hollinga, 2020), characterized by the portrayal of a humble and friendly farming family. The family members serve as characters in the narrative, reflecting a simple and contented lifestyle. Throughout each video, an underlying message promoting organic gardening is consistently conveyed, emphasizing the importance of meeting the family's food requirements through sustainable farming practices.

3.3. Engaging Organic Gardening: Authenticity Sparks Connection

Authenticity is reflected in the interaction between the tutorial creator and the audience. This includes questions and answers related to organic gardening techniques, as well as discussions about trivial aspects of the vlogger's daily life within the comment section. Audiences are drawn to YouTube due to its potential for fostering social interaction and engagement (Kim, 2022). YouTube users who subscribe to a particular YouTube channel tend to recognize and relate to other subscribers according to their common interest in a particular topic. Audiences are drawn to YouTube due to its capacity for fostering social interaction and engagement.

As an authentic form of interactive learning, the process involves the exchange of questions and answers between the viewers and the vlogger. These inquiries and responses pertain to various technical aspects of organic gardening, such as the preparation of materials, indicators of success (both in terms of the process and the yield), and the application of these practices to different types of plants. The delivery of lectures and practical procedures related to organic farming occurs in an informal manner, wherein the vlogger shares their personal experiences within a garden setting, rather than a formal classroom environment.

Moreover, the comment section accompanying the videos serves as a platform for discussions on trivial aspects of the vlogger's daily life. Within this section, viewers engage in conversations reminiscent of everyday dialogues between friends, touching upon topics such as changes in the vlogger's household and the appearances of both the vlogger and their family members.

4. CONCLUSION

The significance of authentic communication in the realm of YouTube-based learning cannot be underestimated. It assumes a critical role in establishing trust and forging connections among viewers, thereby enhancing their engagement and active involvement in the learning process. By highlighting real-life applications of concepts, authentic communication facilitates learners' understanding of their relevance in the world, thereby fostering a meaningful and relatable learning experience. Moreover, authentic communication promotes critical thinking by empowering learners to scrutinize and evaluate information, leading to a deeper comprehension of the subject matter. It also cultivates empathy and collaboration, creating an inclusive environment that supports and encourages learning.

Furthermore, authentic communication, through its embodiment of passion and genuine interest, serves as a source of inspiration, motivating learners to explore the topic in greater depth. It also contributes to cultivating a positive learning culture on YouTube by promoting open dialogue, active participation, and respect for diverse perspectives. In doing so, it fosters inclusivity and provides support for all learners, regardless of their backgrounds or abilities.

REFERENCES

- Qassrawi, R. M., & Al Karasneh, S. M. (2023). Benefits of Facebook Usage (as a Web 2.0 Application) in Foreign Language Instruction in Higher Education: A Meta-Analysis Study. *Cogent Arts & Humanities*, 10(1), 0–12.
- Azak, M., Korkmaz, N., Şahin, K., & Gözen, D. (2023). Evaluation of YouTube videos on complementary feeding: Content quality and reliability analysis. *Appetite*, 188.

- Rehman, A., & Farooq, M. (2023). Chapter 18 - Challenges, constraints, and opportunities in sustainable agriculture and environment (M. Farooq, N. Gogoi, & M. B. T.-S. A. and the E. Pisante (eds.); pp. 487–501). Academic Press.
- Lee, E.-J. (2020). Authenticity Model of (Mass-Oriented) Computer-Mediated Communication: Conceptual Explorations and Testable Propositions. *Journal of Computer-Mediated Communication*, 25(1), 60–73.
- Chong, B. F. (2022). YouTube Beauty Tutorials as Technical Communication. *Technical Communication*, August 2018, 1–22.
- Kathleen, B., Hardesty, S., & Hollinger, A. (2020). Uncommonly Common: Reconsidering Creativity and Beauty in Technical Communication. *Technical Communication*, November, 1–28.
- Kim, M. (2022). How can I Be as attractive as a Fitness YouTuber in the era of COVID-19? The impact of digital attributes on flow experience, satisfaction, and behavioral intention. *Journal of Retailing and Consumer Services*, 64(January), 102778.

NEUROMARKETING IMPLEMENTATION ANALYSIS ON COLOR IN IMPROVING PURCHASE DECISIONS AND BRAND VALUE

Agnes Kania¹, R. Kusuma Satria F.M.²

School of Communication Atma Jaya Catholic University of Indonesia

agnes.201902020028@student.atmajaya.ac.id

satri.kusuma@atmajaya.ac.id

ABSTRACT

Global neuromarketing market is expected to grow significantly from 2018 until 2028 (Mordor Intelligence, 2022). The applications of neuroscience are beneficial for learning consumer's perception and have a crucial role of improving in terms of predicting consumer's behavior and actions. Neuromarketing is the application of neuroscience for marketing purposes, on the other hand it can be used as a study of how the brain function works in decision-making process, including buying decisions. (Kenning, 2014). The aims of this study are to analyze the implementation of neuromarketing on color in terms of increasing chances of purchase decisions and brand value of Coca-Cola. The research was conducted using a qualitative approach through in-depth interviews with 12 informants consisting of those who have experienced or have a career in neuroscience, neuromarketing, or members of NMSBA (*Neuromarketing Science and Business Association*) and also regular consumers who had Coca-Cola before. This research uses neuromarketing theory with the dimensions of sensory marketing (visual), color psychology, emotions, attention, memory, and behavioral economics. Purchase decisions theory with its process (problem identification, needs, information research, evaluating alternatives, purchase decisions, and post purchase decisions). And brand value with brand awareness, brand associations, brand perception, brand loyalty, brand identity.

Keywords: brand value, neuromarketing, purchase decisions.

1. INTRODUCTION

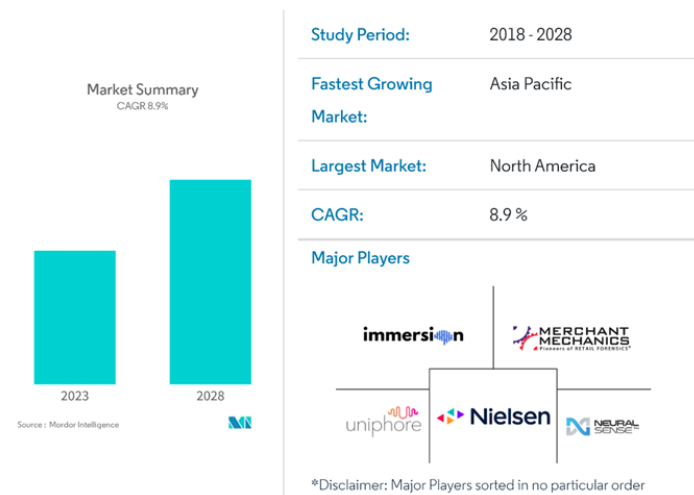
The existence of a brand is one of the most crucial things, fellow brands that sell the same type of product should pay close attention towards their strategies and should be able to be competitive in the market to maintain its sustainability. Therefore, a brand should always innovate their strategies including their products so that the consumers keep interested in buying their products. Brands can't solely rely on conventional approaches, they should be able to adapt and evolve to develop their strategies in order to reach their goals. With the advancement of science and technology, the marketing world is changing to be more collaborative, innovative, and effective.

Neuromarketing is one of them, basically neuromarketing is the application of neuroscience in marketing. According to Kenning, neuromarketing is the application of neuroscience for marketing purposes, on the other hand it can be used as a study of how the brain function works in decision-making process, including buying decisions. This neuromarketing application can affect humans at a subconscious level, by stimulating 5 senses (sight, sound, taste, smell, and touch). By stimulating those 5 senses, marketers know how to "click" the consumers' brains, so that it'll create a better consumer's experience.

According to a global market research company website called Mordor Intelligence, the global neuromarketing market is expected to grow significantly during its study period in 2018 until 2028 with a CAGR (Compound Annual Growth Rate) 8.9%. The applications of neuroscience are beneficial for learning consumer's perception and have a crucial role of improving in terms of predicting consumer's

behavior and actions. Marketers also use neuromarketing tools like *functional magnetic resonance imaging (fMRI)*, *electroencephalography (EEG)*, and *eye tracking*, to help them.

Figure 1. Neuromarketing Industry Overview (February 2023)



Source: Mordor Intelligence Website

The scope of this study is limited to visual neuromarketing, specifically analyzing the utilization of colors to enhance the sales potential (purchase decisions) and brand value of Coca-Cola.

2. MATERIALS AND METHODS

In this research, the method used is a descriptive qualitative method. This method aims to provide a comprehensive description and analysis of a phenomenon, enabling a more profound comprehension of the subject under investigation. According to (I Made Laut Mertha Jaya, 2020), qualitative methods in research able to produce discoveries regarding information that cannot be processed using statistical approaches.

The research was conducted using a qualitative approach through in-depth interviews with 12 informants consisting of those who have a career in neuroscience, neuromarketing, members of NMSBA (*Neuromarketing Science and Business Association*) and regular consumers of Coca - Cola with various backgrounds, ranging from 15-year-olds to 60-year-olds.

Qualitative methods are suitable for this non-parametric research due to its non-parametric nature. It can be used to study the behavior, perceptions, and attitudes of individuals or groups. The outcomes of the qualitative research may lead to two potential outcomes, one that aligns with existing theories and the other that doesn't align with the previous theories.

This research uses theories that are significant, sensory marketing, color psychology, attention, memory, and behavioral economics, and processes of purchase decisions and components of brand value.

1. Sensory Marketing

To stimulate the senses, marketers use sensory marketing as their marketing approach. According to (Krishna, 2012), sensory marketing is a marketing activity that involves 5 senses of consumers' (sight, sound, taste, smell, and touch) so that they can have multisensory experiences which can influence their perceptions, judgment, and behavior.

This could involve consumers at a subconscious level, affecting consumer's perception towards a brand, creating an emotional bond, therefore can increase the chances of buying the brands' products.

2. *Color Psychology*

Colors play a crucial role in our daily lives, without us realizing it. According to (Linschoten & Mansyur, 2015) colors can affect human's behavior and each color has its own purpose and function without us realizing it. These colors have their own meanings and can indirectly affect our psychology. Colors are also a versatile thing, can be applied to various types of fields such as psychology, marketing, and many more.

3. *Behavioral Economics*

Ideally, a consumer will choose products that are beneficial and satisfying, but sometimes we choose a product based on irrational behavior. A lot of factors such as environments and emotions may contribute to it. According to the University of Chicago on Uchicago news, behavioral economics merges the principles from both economics and psychology to comprehend the motivations and behavior of individuals.

4. *Attention*

(Genco, 2013) the human brain is designed to select certain information that is considered good, relevant, and interesting from other various stimuli that have been received. Attention is part of the selection process of information. Certain stimuli that have strong neural activation will create strong attention. Therefore, marketers should be able to make good approaches when it comes to creating attention, such as improving the design of the product or the placement of the product.

5. *Memory*

When it comes to buying things, memory plays a part in a consumer's mind. According to (Dias, 2019) research on consumer shopping behavior has revealed that approximately 45% of purchases and consumption occur repeatedly. This suggests that consumers, to a certain extent, demonstrate loyalty to their habits.

6. *Emotions*

With the help of neuromarketing tools, marketers could gain insights about the emotional motivations underlying decision - making. According to (Kotler, 2017) by understanding the emotional drivers, marketers can gain valuable insights into why consumers assign different values to the same product.

There are five – step processes before a consumer decides to buy a certain product. A decision – making process starts with problem identification, which a consumer recognized a necessity or a problem that needs to be fulfilled. Types of consumers' needs may vary, from physiological needs to social needs. Information needs' necessary when a consumer is interested in a particular product that they want to buy. Consumers can get information from various sources such as media platforms, friends, or family. After gathering all of the information, consumers begin to evaluate the alternatives that are available out there. Sometimes a consumer will skip this process due to a habitual buying behavior (memory) or based on impulses. In the next stage, which is purchase decisions, consumers have evaluated the alternatives and proceed to buy the product that is considered fulfilling and beneficial. After buying the product, the last stage is post purchase behavior. After buying or using the product, consumers will assess their satisfaction level and determine whether they would repurchase it in the future. According to (Aaker, 2016) there are few components to consider in order to boost brand's value, the components are: brand awareness, brand association, brand perception, brand loyalty, brand Identity.

3. RESULTS AND DISCUSSION

3.1 Neuromarketing

Neuromarketing is a combination of neuroscience and marketing. The goal of neuromarketing is to acknowledge consumer's behavior by understanding how the human brain works, including how the brain responds to marketing stimuli and also its subconscious mind. It involves neuromarketing tools such as EEG (*Electroencephalography*), fMRI (*Functional Magnetic Resonance Imaging*), facial coding, eye-tracking, and more. Many dominant marketers often use this to optimize their marketing strategies like Coca – Cola and create more effective advertising and campaigns.

3.2 Visual Neuromarketing

This research focused on visual neuromarketing only, by understanding how colors could have a certain impact on consumer's mind, emotion, attention, memory, and behavior, including their purchase decisions which could increase brand's value. Based on research, visual aspect plays a crucial role on a product, and colors have the potential to evoke specific emotions, influence perceptions, and shape consumer preferences. According to Marco Baldocchi, a neuromarketing expert, there are some key points:

A. Color Perception

The way humans perceive colors involves the interplay between light, the eyes, and the brain. There are specialized cells that are responsible for detecting various wavelengths of light, enabling the perception of colors. Then the brain processes this visual information, resulting in the experience of color.

B. Emotional & Cognitive Responses

Colors can evoke emotional and cognitive responses, creating an effect on human's perception of a brand. Certain colors are associated with certain emotions and could create psychological effects. Like red could evoke or sometimes associated with passion, boldness, excitement, and urgency, or blue with relaxation, trust, and calmness, yellow with excitement, positivity, and creativeness, green often associated with nature – related or eco – friendly things, black often associated with elegance, professionalism, luxury products, and white often associated with purity, innocence, and cleanliness.

C. Attention & Visual Processing

Colors that have bright and contrasting colors can attract more attention and visual focus, meanwhile muted colors and harmonious colors can evoke a sense of harmony.

D. Color Preference & Purchase Decisions

Color preference that consumers have can influence their buying decisions. By understanding their triggers, preferences, and response, marketers could design visually appealing products like packaging, advertising, and campaigns.

E. Color Association & Branding

Like Coca – Cola's iconic red for example, colors can be associated with certain brands. This could help consumers to recognize and remember a certain brand and create a brand identity.

Most respondents stated that Coke's iconic red color has a significant impact on their attention and memory. Their iconic red color demands attention and could evoke certain memories associated with the brand. Coke is often perceived to be paired with fast foods such as McDonald's, Burger King,

Wendy's, and many more. Coke also plays a significant part in their childhood memories as a refreshing soft drink.

3.3 Purchase Decisions

There are 5 stages before making a purchase decision (*problem identification, information research, alternatives, purchase decisions, and post purchase behavior*). During those stages, the environment also has a role in influencing the consumers, and one of the influences is the colors of their surroundings, such as the color of the product. Colors on a product act as a "push button" on the consumer's subconscious mind which could impact human's purchase decisions. For example, bright colors like red, yellow, white, or neon colors could catch more attention and red could evoke an immediate feeling of urgency, therefore the chances of that product getting bought has increased.

In this research case, most respondents stated that Coca - Cola's red could evoke certain perceptions and emotions. Those emotions and perceptions may vary, some of them are good and some of them are not that good. But one thing for sure, they viewed Coca - Cola as an occasional refreshing drink, they may not be purchasing them that often, but oftentimes they consume Coke as their staple soft drink when it comes to big celebrations, parties, or hanging out with friends. Some of them like to drink it straight away and few of them like to mix Coke with their favorite alcohol like whiskey, rum, brandy, and vodka.

3.4 Brand Value

There are 5 things to consider when it comes to brand value (*brand awareness, brand association, brand perception, brand loyalty, brand identity*). Visual neuromarketing and visually appealing products play a huge impact on them, such as colors. It is important for marketers to understand the demographics and consumer's preferences to optimize their selling strategies, and therefore could increase their brand's value in the market.

Coca - Cola is one of the most successful brands to implement visual neuromarketing in their marketing strategy. *First*, Coke has a great brand recognition (*brand awareness*) by having an iconic red as their second secret formula and their distinctive Spencerian logo. This visual branding alone has a power to recall certain memories to the consumer's mind. *Second*, there is a presence of emotional appeal in their visuals. Oftentimes Coke advertisements use vibrant colors, heartwarming background stories, and innovative new story ideas that are relevant to the target audience. Coke itself wants their brand to be associated with positive emotions such as happiness and togetherness.

Third, Coca - Cola is consistent with their logo, even though there are some minor changes throughout the decades, Coca - Cola still holds their tradition and values, creating a strong *brand identity* and *brand association*. *Fourth*, Coca - Cola is also known for their creatively anticipated seasonal campaigns, like Christmas. This brand uses festive visual elements like the iconic Santa Claus, and winter - themed landscapes. This created a sense of nostalgia and emotional connection which can lead to good *brand perception*. *Fifth*, Coca - Cola knows how to evoke certain emotions by creating visual storytelling. Through visual storytelling advertisements that contain sentimental values, this could leave a long-lasting impact on consumers.

4. CONCLUSION

To summarize all of these, visual neuromarketing in this case (color) plays a huge factor on a product and a brand. By implementing visual neuromarketing on marketing strategies could help influencing consumer's purchase decisions, enhancing brand value, and boost their sales. Neuromarketing provides insights that could help create great marketing strategies, optimize communications, upgrade packaging design, and upgrade customer experiences, such as customer's relationship towards the brand.

However, visual neuromarketing alone can't be a determining factor in influencing and boosting purchase decisions and brand value. It acts as one of the complements rather than stand-alone solutions. It can have many limitations, such as demographic and cultural differences, color preferences, ethical reasons, and the lack of resources.

REFERENCES

- Aaker, D. D. (2016). *Brand Equity vs. Brand Value: What's the Difference?* | *Aaker on Brands*. What's the Difference Between Brand Equity & Brand Value?
- Dias, A. (2020). *A Neuromarketing Perspective of Green Consumerism: A Case Study of Behavioural Science* [Copenhagen Business School]. <https://research.cbs.dk/en/studentProjects/a-neuromarketing-perspective-of-green-consumerism-a-case-study-of>
- Genco, S. J., Pohlmann, A. P., & Steidl, P. (2013). *Neuromarketing for dummies*. John Wiley & Sons.
- I Made Laut Mertha Jaya. (2020). Metode Penelitian Kuantitatif dan Kualitatif: Teori, Penerapan, dan Riset Nyata. In *Anak Hebat Indonesia*.
- Kopton, I. M., & Kenning, P. (2014). Near-infrared spectroscopy (NIRS) as a new tool for neuroeconomic research. *Frontiers in human neuroscience*, 8, 549.
- Kotler, P., & Keller, K. L. (2016). *Marketing Management*. Pearson Education limited. (15th global ed.). In *Small Business Marketing*.
- Krishna, A. (2012). An integrative review of sensory marketing: Engaging the senses to affect perception, judgment and behavior. In *Journal of Consumer Psychology* (Vol. 22, Issue 3). <https://doi.org/10.1016/j.jcps.2011.08.003>
- Linschoten, J., & Mansyur. (2015, August 26). *Memahami warna melalui teori Prang Color Wheel – Desain Komunikasi Visual – DKV New Media*. Binus University School of Design. <https://dkv.binus.ac.id/2015/08/26/memahami-warna-melalui-teori-prang-color-wheel/>

E-POSTER

AUTHENTICITY APPROACH THROUGH USE OF ARTIFACTS IN DEFINING GASTRO-DELICACY DURING THE MATARAM ERA

Nia Sarinastiti¹, Riris Purbasari²

¹*School of Communication, Atma Jaya Catholic University*

niasarinastiti@atmajaya.ac.id

²*Cultural Preservation Center Region X Ministry of Education, Culture, Research and
Technology of the Republic of Indonesia*

ABSTRACT

In the period of the Old Mataram Kingdom - a Hindu-Buddhist kingdom - that existed between the 8th and 10th centuries AD, a great building, called the Borobudur Temple was built. At Borobudur Temple there are many interesting reliefs, one of which is on gastronomy – the study of food. Food is an identity attached to human daily life. That is, food is connected to collective tastes shaped by the environment and human culture (Rahman, 2019). Likewise, the food served by the people of the Ancient Mataram Kingdom were determined by the natural, social, economic, cultural situation, of course the commodities that were developing at that time. Information on the delicacies in the Borobudur Temple reliefs has been depicted as dish for kings called "Rajamangsa" or "Mahamangsa". Apart from that, according to sources of information, data from several ancient Mataram Kingdom inscriptions explain the procession of the "Manusuk Sima" ceremony of land tax exemption that ends with a meal together. The foods are considered as gastro-delicacy, has been studied, but then needed more in depth understanding and reconstructed to promote gastro-tourism and gastro-diplomacy.

The approach to understanding the gastro-delicacies on the relief used content analysis of documents. The documents are the reliefs itself, inscriptions, and literal books. Criteria for evaluating the quality of documents are authenticity, credibility, representativeness and meaning. Authenticity in this case is on the message; credibility and representativeness are the source of the message, which derives meaning of the gastro-delicacy. The results of content analysis are then translated to the making of the food and presented in various activities for further awareness and acceptance of the delicacies.

The results of various studies on food in the reliefs and inscriptions show the diversity of food sources from plants and animals. From the inscriptions it is known only the name of the food mentioned but have no idea what the food looks like. So, to see form of the food, it is necessary to observe and interpret the relief.

In the inscription, from the presentation point of view, it is said that some are cooked first or some are served raw. Then there is a way of processing the food by preserving it, by drying it, and salting it. There are several ways to cook, some are fried, boiled, grilled over charcoal. Then for the way of making drinks there is a way of fermentation or distillation. The authentic form is based on the interpretation of the food expert who then reconstructs the food. Based on the study, various activities have been held to reflect the richness of the gastro-delicacies, including gala-dinners, exhibitions, and media engagement.

Keywords: reliefs, inscriptions, gastronomy, gastro-delicacy.

AUTHENTICITY APPROACH THROUGH US OF ARTIFACTS IN DEFINING **GASTRO-DELICACY** DURING THE **MATARAM ERA**

NIA SARINASTITI
ATMA JAYA CATHOLIC UNIVERSITY
OF INDONESIA
RIRIS PURBASARI
CULTURAL PRESERVATION
CENTER REGION X MINISTRY OF
EDUCATION, CULTURE, RESEARCH AND
TECHNOLOGY OF THE REPUBLIC OF
INDONESIA

BACKGROUND

In the period of the Old Mataram Kingdom - a Hindu-Buddhist kingdom - that existed between the 8th and 10th centuries AD, a great building, called the Borobudur Temple was built. There are many interesting reliefs in the temple, one of which is on gastronomy - the study of food. Food is an identity attached to human daily life. That is, food is connected to collective tastes shaped by the environment and human culture (Rahman, 2021). The food served by the people of the Ancient Mataram Kingdom were determined by the natural, social, economic, cultural situation. Information on the delicacies in the Borobudur Temple reliefs has been depicted as dish for kings called "Rajamangsa" or "Mahamangsa". Apart from that, several ancient Mataram Kingdom inscriptions explain the procession of the "ManusukSima" ceremony of land tax exemption that ends with a meal together (Purbasari, 2018). The foods are considered as gastro-delicacy, has been studied, but then needed more in depth understanding and reconstructed to promote gastro-tourism and gastro-diplomacy.

SELECTION OF SOURCES

Inscription - produced during the 8th-10th AD
Relief - Level 1 - "Lalitawistara" section which depicts daily lives

METHOD OF ANALYSIS & RESULT

Content Analysis based on an extremely rigorous set of criteria against which documents might be assessed (Bryman, 2012):

1. **Authenticity.** The evidence is genuine and of unquestionable origin from the inscriptions, reliefs, and literacy books.
2. **Credibility.** The evidence is free from error and distortion, since it is the authentic artifacts and prominent scholars.
3. **Representativeness.** The relief panels are the evidence typical of its kind, and, if not, is the extent of its untypicality known.
4. **Meaning.** The inscription provides the meaning as main evidence that can make the reliefs comprehensible as gastro-delicacy.

The results of content analysis are then translated to the making of the food and presented in various activities for further awareness and acceptance of the delicacies.

For example: The Singasari IV/Jërujëru inscription was issued 26 May 930 (Soekmono, 2005). Its contents is about the village of Jërujëru having a feast placed on "kawung" (palm tree leaves). The dishes include "paripurna" rice (tumpeng), sangkab, wulu, kaṇḍari, kaḍiwas fish, and salted meat. The inscription is matched to the relief, which shows there is a tumpeng (top panel, right side) and meats being stacked.



The Singasari IV/Jërujëru



Relief with tumpeng

References

- Atmosudiro, S. (ed) 2008. Jawa Tengah: Sebuah Potret Warisan Budaya. Balai Pelestarian Peninggalan Purbakala (BP3) Jawa Tengah
- Rahman. 2021. Ihwal Awal Gastronomi di Indonesia. Prisma, LP3ES, https://www.researchgate.net/publication/351780382_Ihwal_Awal_Gastronomi_di_Indonesia
- Purbasari, R.. 2011. Kebijakan Dari Sojiwan. Klaten: Balai Pelestarian Peninggalan Purbakala Jawa Tengah
- Soekmono, R. (2005). Candi: fungsi dan pengertiannya. Jendela Pustaka

Justification of authenticity: Analysis of Consumers' Perception to Sociolla's Instagram account

Natalia Wideasari, Magdalena Virla, Marsha, Vania Sheren Hermanto, Cheryl Nathania
School of Communication, Atma Jaya Catholic University

*nataliaw@atmajaya.ac.id, magdale.202002520001@student.atmajaya.ac.id,
marsha.202007000189@student.atmajaya.ac.id, vania.202002520012@atmajaya.ac.id,
cheryl.202002520023@student.atmajaya.ac.id*

ABSTRACT

Sociolla as a marketplace appeals to be the marketplace for authentic beauty and body care products. It detaches itself from the generic marketplace. The marketplace itself becomes the channel for transactions while communication interactions are probed through Instagram. Through its Instagram account Sociolla presents itself as an authentic and reliable beauty product information source as well as promoting brands that are showcased in its marketplace. The efforts are manifested in various engagements and involvement. Its Instagram Story bears quizzes and polling. Its contents triggers audiences to review and mention Instagram account of Sociolla. The process is vice versa. Users rely to Sociolla for authentic information and brands choices while user generated contents justified the authenticity of Sociolla as source of information and providers of authentic beauty and body care products. That is why this study discuss the analysis of consumers' perceptions about Sociolla's Instagram account as information and persuasion channel.

Keywords: authenticity, Instagram, perception, beauty and body care products.

JUSTIFICATION OF AUTHENTICITY: ANALYSIS OF CONSUMERS' PERCEPTION TO SOCIOLLA'S INSTAGRAM ACCOUNT

Widiasari, N; Virla, Magdalena;
Marsha; Hermanto, Vania Sheren;

Digital Channels

Instagram

Tik Tok

Twitter

Youtube

Shopee dan
Tokopedia

Literature Review

Brand Image

Brand image consist of company image, product image and user images

Marketing Communication

Increasing brand awareness through communication, with goals: informing, persuading and reminding

Social media: Instagram

Instagram is a social media platform that recently popular to be used as promotion channel since it has various features that applicable for promotions.

Brand Awareness

refers to a hierarchy of brand knowledge, starting with unaware of a brand, brand recognition, brand recall and top of mind

Aims of Study

- How does consumer perception in regard to Sociolla marketing communication on Instagram?
- How Sociolla marketing communication activities increase brand awareness?

Abstract

Sociolla as a marketplace appeals to be the marketplace for authentic beauty and body care products. It detaches itself from the generic marketplace. The marketplace itself becomes the channel for transactions while communication interactions are probed through instagram. Through its instagram account Sociolla presents itself as an authentic and reliable beauty product information source as well as promoting brands that are showcased in its marketplace. The efforts are manifested in various engagements and involvement. Its Instagram Story bears quizzes and polling. Its contents triggers audiences to review and mention Instagram account of Sociolla. The process is vice versa. Users rely to Sociolla for authentic information and brands choices while user generated contents justified the authenticity of Sociolla as source of information and providers of authentic beauty and body care products. That is why this study discuss the analysis of consumers' perceptions about Sociolla's Instagram account as information and persuasion channel.

Background

PT. Social Bella Indonesia or popular with the name Sociolla is an E-commerce company as well as a wellknown platform in beauty and body treatment.

Methods:

- The study uses qualitative descriptive approach.
- Data is gathered using in-depth-interview to three informants.

Findings:

The content of Sociolla Instagram promotion could maintain Sociolla brand and increases buying interest. All informants understand that Sociolla is a platform for beauty products. While promotion content on Instagram are appealing, creative and informative.



Contact: vanayahsheren@gmail.com

sociolla

UNIVERSITAS KATOLIK INDONESIA
ATMA JAYA
TEKNOLOGI KULTUR & KREATIVITAS
School of Communication

Analysis of Audience Perception of Pantene Shampoo Brand Image in Using Anggun C. Sasmi and Keanu AGL as Brand Ambassador in YouTube Advertising

Natalia Widiyari, I Gusti Agung Intan Padma Chirsty, Cicha Dewi Nur Azizah, Erliani Sisilia Putri, Grace Helena Putranto

School of Communication, Atma Jaya Catholic University

nataliaw@atmajaya.ac.id, i.202002520030@student.atmajaya.ac.id,

cicha.202002520019@student.atmajaya.ac.id, erliani.202002520020@atmajaya.ac.id,

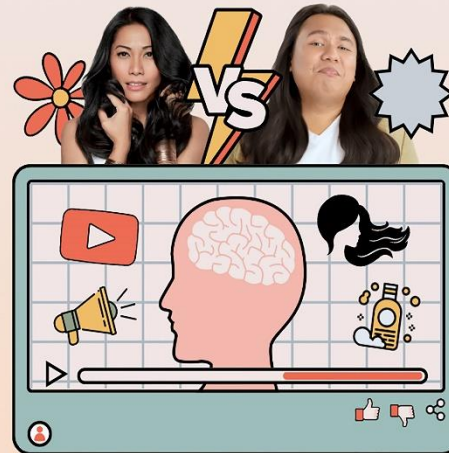
grace.202002520025@student.atmajaya.ac.id

ABSTRACT

Brand ambassador used to represent brand for the time being. Brand ambassador personality and characters has been said one of brand appeal to create expectations of the users after using the product. That is why brand ambassador usually has an ideal figure and beauty. However, a hair product brand “Pantene” made an out of box strategy by using a male digital content creator whose name is Keanu AGL that popular for his humorous content and genuine comments –not for his muscular figure or beauty that is more typical characteristics of a brand ambassador. Put him together with Indonesian celebrity who is a singer and song writer that well known internationally, Anggun C. Sasmi. Such a tweak in marketing communication strategy is intriguing because in a look the brand put itself in risky position by choosing an exception characteristic of brand ambassador. This will be discussed further in this study on how the authentic character of the brand ambassador perceived by the audiences in the frame of the brand image of a brand.

Keywords: perception, brand ambassador, brand awareness, advertising

ANALYSIS OF AUDIENCE PERCEPTION OF PANTENE SHAMPOO BRAND IMAGE IN USING ANGGUN C. SASMI AND KEANU AGL AS BRAND AMBASSADOR IN YOUTUBE ADVERTISING



BACKGROUND OF THE STUDY

Brand ambassador used to represent brand for the time being. Brand ambassador personality and characters has been said one of brand appeal to create expectations of the users after using the product. That is why brand ambassador usually has an ideal figure and beauty. However, a hair product brand "Pantene" made an out of box strategy by using a male digital content creator whose name is Keanu AGL that popular for his humorous content and genuine comments –not for his muscular figure or beauty that is more typical characteristics of a brand ambassador. Put him together with Indonesian celebrity who is a singer and song writer that well known internationally, Anggun C. Sasmi. Such a tweak in marketing communication strategy is intriguing because in a look the brand put itself in risky position by choosing an exception characteristic of brand ambassador. This will be discussed further in this study on how the authentic character of the brand ambassador perceived by the audiences in the frame of the brand image of a brand.



OBJECTIVES

To understand audience perception of Pantene shampoo brand image in You Tube ads that exposed Anggun C. Sasmi and Keanu Angelo as the brand ambassador.

METHODOLOGY

- This study used qualitative approach.
- Data gathering is conducted using in-dept-interview to five informant and also an observation to the audience while viewing ads.
- Data analysis is using thematic analysis.



RESULTS AND DISCUSSION



Keanu appearance as BA showed that elegant characteristics in product packaging of Pantene is also suitable for men.



Anggun leverage audience awareness to Pantene compared to Keanu, with slogan "Me to endorse other brand of shampoo?". The tagline is iconic since 2015 and using mainstream media, which has more reach than YouTube.



Lousy hair problem Keanu showed that audiences' hair could be healthy and beautiful by using Pantene.



Anggun represents Pantene as special hair product for women, while Keanu modify the image that Pantene is a women's product.



Anggun is chosen as BA because of her hair quality that inspires healthy, thick and beautiful.



Ads with Anggun as BA has more viewers on TV while ads with Keanu as BA has more viewers on YouTube. Probably because digital access right now is easier.

CONCLUSION

Utilizing brand ambassadors could influence audiences' perceptions of product brand image

BA Pantene	Audiences' Perception
Anggun C. Sasmi	Pantene is suitable for elegant and feminine women that has a jet black, thick and soft hair.
Keanu Agl	Pantene is genderless. It is suitable for those who need a healthy and beautiful hair.



Findings:

The brand is suitable for either female and male. Pantene YouTube ads gains 45 million viewers implies that YouTube is suitable to amplify messages. Both ads that showed Anggun and Keanu project that Pantene treatment makes healthier and better hair.



Bibliography

Sugiyono & Lestari, Puji. (2021). Metode Penelitian Komunikasi. Bandung: Alfabeta.
Rukumana, Nisa., & Mayangsari, Ira. (2022). The Effect of Celebrity Endorser Keanu Angelo in Advertising on Pantene's Brand Image. BIRCI Journal, 5(3). <https://doi.org/10.33258/birci.v5i3.6894>

cicha.202002520019@student.atmajaya.ac.id

The authenticity of paid for-immersions: Analysis of Purchase Decision of In-Game Skin Mobile Legends Bang-Bang

Natalia Wideasari, Gregorius Bagas K.S, Evan Christian Dohong, Andrew Witarsa, Ignatius Davin, Renaldi Putra Satria

School of Communication, Atma Jaya Catholic University

*nataliaw@atmajaya.ac.id, gregori.202002520004@student.atmajaya.ac.id,
evan.202002520008@student.atmajaya.ac.id, Andrew.202002520017@atmajaya.ac.id,
ignatiu.202002520007@student.atmajaya.ac.id,
renaldi.202002520011@student.atmajaya.ac.id,*

ABSTRACT

An online game Mobile Legends is well known recently. Its popularity is supported by its innovative proliferation of in-game characters and the characters' skin. Skin itself is a manifestation of a game character that performed by the appearance and the ability it has. The powerful skin is supported by endless tools and high capabilities of combat skills, more over the artsy design is pleasant to be viewed. These skins have distinguished features that are authentic to support the game experience of the users. The skin in Mobile Legends is categorized in several ranks such as Elite, Special, Epic, Legends, Season, Zodiac and many more. Ownership of in-game skin that could be achieved by accomplishing assignment or buying it with some amount of money is stated creating a sense of satisfaction. This study focuses on analyzing users' purchase decisions of in-game skin Mobile Legends Bang-Bang in terms of motivation and awareness.

Keywords: in-game experience, in-game immersion, skin, character authenticity,

The Authenticity Of Paid-For-immersions: Analysis Of Purchase Decision Of In-game Skin Mobile Legends Bang-bang

Widiasari, N; S., Gregorius Bagas K; Dohong, Evan C.; Witorsa, Andrew; Davin, Ignatius; Satria, Renaldi P.

ABSTRACT

An online game Mobile Legends is well known recently. Its popularity is supported by its innovative proliferation of in-game characters and the characters' skin. Skin itself is a manifestation of a game character that performed by the appearance and the ability it has. The powerful skin is supported by endless tools and high capabilities of combat skills, more over the artsy design is pleasant to be viewed. These skins have distinguished features that are authentic to support the game experience of the users. The skin in Mobile Legends is categorized in several ranks such as Elite, Special, Epic, Legends, Season, Zodiac and many more. Ownership of in-game skin that could be achieved by accomplishing assignment or buying it with real money. Those activities are stated creating a sense of satisfaction. This study focuses on analysing users' purchase decisions of in-game skin Mobile Legends Bang-Bang in terms of motivation and awareness.

BACKGROUND

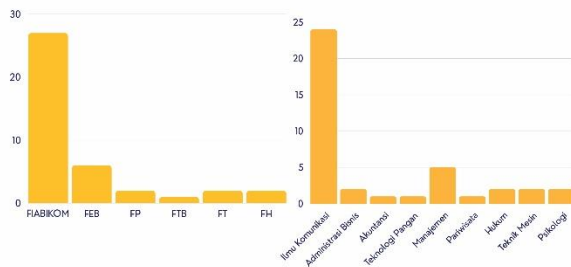
Mobile Legend Bang-Bang is a mobile game. It is categorized as Multiplayer Online Battle Arena, that could be played by more than two players at the same time within an arena. The game is developed by Shanghai Moonton Technology Co and Shanghai Mulong Network and Technology Co., Ltd in 2016. By 2020, it has about a billion users that install the application with the average of active users about 34 million players.

METHODS

The study uses quantitative approach and data is gathered using Google Form that is distributed via digital channels such as Line, Discord, Instagram, and WhatsApp. The population is students of AJCU BSD Campus. Sample is gathered with representation orientation.

RESPONDENT PROFILE

The study gains 40 responses which majority comes from Faculty of Business Administration and Communication.



AIMS OF STUDY

The study aims to investigate factors that influences players to buy in-game characters in Mobile Legend online game applications.



OVERALL MEAN SCORE (OMS)

Variabel	Overall Mean Score (OMS)	Scale Description:
Influencers' Content	3,58	Agree
Advertising	3,81	Agree
Buying Interest	3,42	Agree
Consumer Satisfaction	3,74	Agree

FINDINGS

- Majority of respondents experienced in in-game transactions of buying the skins. The transaction drives by players (when they feel they need it), ads, influencers or a repeat buying since the previous transaction is satisfying.
- Exposures to various game adds on is also triggering the transaction.
- Moreover the transaction is made ease by the convenience of top-up transactions, in-game promotion and the valuable price.
- Study shows that ownerships of skin or accumulation of collectable skins made users feel powerful and satisfied.

The Instagram Advertising Patron to e-Wallet Adoption: Shilin AEON BSD

Natalia Wideasari, Amelia Raslara S, Christiana Tandra, Nethanya Cybil Maruli, Theodora
Jessica

School of Communication, Atma Jaya Catholic University

*nataliaw@atmajaya.ac.id, amelia.202002520026@student.atmajaya.ac.id,
christi.202002520005@student.atmajaya.ac.id, nethany.202002520022@atmajaya.ac.id,
theodor.202002520016@student.atmajaya.ac.id*

ABSTRACT

Knowing is not necessarily doing. One of the latest innovations related to technology is eWallet. People is directed to adopt the habits of using eWallet. E-Wallet serves to increase users' shopping experiences, and at the same time e-Wallet hinders the company from unnecessary miscalculations. Shilin as a Taiwanese snack brand bears a sense of sophistication with it thus it drives its customers to adopt e-Wallet. Shilin efforts to transfer its customers from conventional transaction to e-Wallet transactions are reflected in its promotional materials and its point-of-purchase. This study explains how Shilin projects its promotional messages and incentives through Instagram for e-Wallet adoption using the concept of AIDA (awareness, interest, desire and action).

Keywords: AIDA, messages, incentives, e-Wallet

The Instagram Advertising Patron to e-Wallet Adoption

SHIHLIN AEON BSD



BACKGROUND

Knowing is not necessarily doing. One of the latest innovations related to technology is eWallet. People is directed to adopt the habits of using eWallet. E-Wallet serves to increase users' shopping experiences, and at the same time e-Wallet hinders the company from unnecessary miscalculations. Shihlin efforts to transfer its customers from conventional transaction to e-Wallet transactions are reflected in its promotional materials and its point-of-purchase. This study explains how Shihlin projects its promotional messages and incentives through Instagram for e-Wallet adoption using the concept of AIDA (awareness, interest, desire, and action).

RESEARCH QUESTIONS

- How is the customers' knowledge regarding e-wallet?
- How far does the ads on point-of-purchase drive e-wallet usage?
- Why are customers of Shihlin that is located in AEON BSD

AIMS OF STUDY

- To know customers' knowledge regarding e-wallet.
- To know the effectiveness of point-of-purchase ads.
- To know the motivation of customers in Shihlin AEON BSD in using e-wallet in their transactions.



Source: Clinton (2022)

METHODS

This study investigates how e-wallet promotion of Shihlin applies AIDA (Attention-Interest-Desire Action) model. Data gathered by in-depth-interview to five of Shihlin regular customers that ever seen Shihlin ads on Instagram. This study uses qualitative approach.

CONCLUSION

Knowledge in regards to e-wallet applications is sufficient to benefit from it. Moreover, e-wallet is convenience and easy to use. The point-of-purchase promotions interacts with Shihlin ads on Instagram to drive transactions.

RESULT

BUYING MOTIVATION

The purchase decision is made after viewing Shihlin ads be it on social media (Instagram) or in point-of-purchase. Customers sometimes browse on Instagram to get benefit of promotional messages. The visual message is one of the prominent appeals to drives transaction. Moreover, there are plenty offering from various e-wallet platforms.

E-WALLET TRANSACTION

Adoption of e-wallet transaction became trend during the pandemic since many stores applied cashless policy to avoid risks of contamination. Informants said they choose to use e-wallet for cashless transactions because (1). User friendly, (2). Convenience, and (3). Many offerings. E-wallet applications that used by informants are OVO and GoPay.



Acknowledgement

International Communication Association

Noshir Contractor

ICA Port Harcourt Hub, Nigeria

Barigbon Gbara Nsereka

Ogbanga Mina Margaret

Progress Umor Daniel

Chinelo Ifeoma Arugu

ICA Nairobi Hub, Kenya

Margaret Mtange

ICA Manipal Hub, India

Balaji AC

Rajesh Daran

Satish B

ICA Indonesia Hub

Steering Committee

Alois A. Nugroho

Eko Widodo

Rosdiana Sijabat

Dorien Kartikawangi

Billy K. Sarwono

Gati Gayatri

Atwar Bajari

Organizing Committee

Coordinator: Nia Sarinastiti

Vice Coordinator: Sri Hastjarjo

Academic Partnership

Iskandar Zulkarnain

Loina Lalolo Krina Peranginangin

Finance

V. Rini Widiyastuti

Secretariat

Irwa Rochimah Zarkasi

Nuning Indah Pratiwi

Dian Sekaring Putri

Program

Sarwititi Sarwoprasodjo

Satria Kusuma

Natalia Widiyari

Student staff

Aventia Lorensa

Cinta

Steve Richardo

Ratu Scarlet Noralyssa

Disha Affya Trisulo

Rimsky Kristian Chandra

Kristina Sondack

Agnes Wahyu Kusumaning Putri

Jesslyn Cristabel Nusamara

Manuel Benaya Rahadian S

Variantika Intanya

Registration

El Chris Natalia

Yosua Krisyian

Student staff

Daniel Karunia

Hospitality

Yuli Nugraheni

Anastasia Nawang Sasmita

Documentation

Alfonso Harrison N.

Students staff

Promotion :

Fajar Junaedi

IGN. Adhitya Utama, M.Buss.

Benedictus Avianto Nugroho

Equipment & IT

Stefanus Andriano

Antonius Sutarno

BPPS UNIKA Atma Jaya

BSTI UNIKA Atma Jaya
