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THE 2ND ANNUAL INTERNATIONAL SEMINAR ON TRANSFORMATIVE EDUCATION AND EDUCATIONAL LEADERSHIP

Educational Research to Endorse Productive and Innovative Generation in the 21st Century

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“Educational Research to Endorse Productive and Innovation Generation in The 21th Century”

Grand Mercure Hotel, Medan City, North Sumatera, Indonesia
October 16-17, 2017

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Preface

The 2nd Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL with web link is http://aisteel2017.unimed.ac.id/) was held on October 16 -17, 2017 in Medan City, Indonesia. This conference was organized by Postgraduate School, State University of Medan (Unimed) and is the routine agenda at Unimed now. The Second Annual International Seminar on Transformative Education and Educational Leadership’ is realized this year with various presenters, researchers, lecturers and students from universities both in and out of North Sumatera participate in the theme of which is “Educational Research to Endorse Productive and Innovative Generation in the 21st Century.”

2nd AISTEEL is the annual international seminar with main aim is to discuss of recent research special for Transformative Education and Education Leadership. Several topics like: Teachers Education Model, Research Global Issue in Education, Mathematics and Science Education, Social, Language Education, Vocational Education, Curriculum, Economic, History and Management Education have been discussed at the 2nd AISTEEL 2017. 2nd AISTEEL international seminar provided experts’ view on transformative education and educational leadership as well as curriculum article presentation. There were five keynote speakers have been came Professor Keiichiro Yoshinaga, Dr. Bambang Sumintono, Dr. Sitti Maesuri Patahuddin, and Dr. Yulia Rahmawaty. The organizer had been use online submission system to receive all abstract, full paper and also communication with authors. All of information include with comment of reviewer can be checked real time by author.

Chairperson

Dr. Rahmad Husein, M.Ed
Welcoming Speech of Director of Postgraduate School State University of Medan

The Second Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL)

The honorable,
- Rector of State University of Medan, Prof. Dr. Syawal Gultom, M.Pd.
- Vice Rectors of UNIMED
- Professor Keiichiro Yoshinaga, PhD, Institute of Liberal Arts and Science, Kanazawa University – Japan
- Dr. Bambang Sumintono, M.Ed., University Malaya – Malaysia
- Dr. Sitti Maesuri Patahuddin, Faculty of Education, Science, Technology and Mathematics, University of Canberra – Australia
- Yuli Rahmawati, Chemistry Education Program, Universitas Negeri Jakarta
- Deans of Faculties of Education, Languages and Arts, Social Sciences, Natural Sciences and Mathematics, Engineering, Sports Sciences, and Economics
- Vice Directors of Postgraduate School of UNIMED
- All speakers, lecturers, researchers, students, and participants

Good Morning
Welcome the honorable guests speakers Professor Keiichiro Yoshinaga, Dr. Bambang Sumintono, Dr. Sitti Maesuri Patahuddin, Assoc. Prof. Emilia Zulmira de FAN, and other speakers, lecturers and students from outside and inside Unimed to this international seminar which is the routine agenda at Postgraduate program of Unimed now. I’m glad that ‘The Second Annual International Seminar on Transformative Education and Educational Leadership’ is realized this year with various presenters, lecturers and students from universities both in and out of North Sumatera and participate in the theme of which is “Educational Research to Endorse Productive and Innovative Generation in the 21st Century.”

Ladies and Gentlemen,

In this second seminar exels the first one related to the administration by online and the publication index by either Thomson Reuters or Google Scholar. By the new policy on student’s publication, postgraduate program really matches the system, particularly for the students who will sit in the oral defence examination. Through the seminar, the postgraduate students improve their article journal writing and it is proved by many articles are submitted by the students.

The plenary speakers coming from 15 provinces in Indonesia will present topics covering multi disciplines. They will contribute a lot of inspiring inputs and new knowledge on current trending educational research topics all over the world. The expectation is that all potential lecturers will share their research findings to educational scientists and researchers as well for improving their teaching process and quality. Thus, this will contribute to the next young generation researchers to produce innovative research findings in education and educational leadership contexts.

This second seminar continues the promotion of the first sequel ‘Developing Future Teachers’ Education Model. Therefore, the propose of this second seminar on the transformative education and educational leadership research will trigger the young professional lecturers and educators to compete in the invention of innovative educational teaching and learning strategies, techniques and leadership.

I hope that the scientific attitude and skills through research will promote Unimed to be a well-known university which persists to be developed and excelled in the future.

Thank you the Rector of Unimed who always supports us in organizing the seminar. Thank you all guest and plenary speakers. Special thanks to both steering and organizing committee who have well-coordinated and colaborated in actualizing the seminar.

Director of Postgraduate Unimed

Prof. Dr. Bornok Sinaga, M.Pd
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Cultivating Children’s Critical Attitude with Educational Philosophy

Daulat Saragi
A Critical Discourse Analysis on Wardah Halal Beauty Advertisements

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Abstract—This paper examines six beauty advertisements of Wardah cosmetics brand. This study applies Fairclough Three Dimensional Critical Discourse Analysis. The advertisements offer an idealised lifestyle and assume that readers unable to decide rationally, so the readers consider the advertisements are indeed true. This study revealed how the ideology of beauty is now composed on stereotypes how halal beauty products are safe and better for body and soul. Ideological language is used to control people’s mind. Thus the advertisers use language as power to gain control over others.

Keywords—wardah beauty advertisement, halal advertisement, critical discourse analysis

I. INTRODUCTION

Chafai stated that advertising is a “tool” to sell and to offer products because advertising has gained the attention and interest of a large number of individual in different societies in the world. Particularly in cosmetics advertisement, Ringrow proposed that the majority of cosmetics are marketed using the message that the female appearance can be improved with the aid of products: one has the opportunity to look younger, slimmer, prettier and so on. As a form of social communication, advertising respect a society culture and value. Messages in the media mirror social and psychological beliefs and attitudes about value associated with beauty which can affect customer perspectives of their ideal beauty which found by Chan and William.

The demand for halal products today is rapidly increasing since the customers are becoming more religious through knowledge and information on concern towards halal as studied by Lada. However, a study by Hashim and Musa revealed that halalness is not the priority of the customers’ choice of cosmetics. Instead, they are more likely to see the natural ingredients firstly and consider halal is a bonus material. Rahman et.al also found that the knowledge costumers possess pertaining to halal matter has no influence on their attitudes towards halal cosmetics product which means that knowing about halal does not mean the customers relate their cosmetics choose to that. Tournois found that the halal cosmetics advertisement emphasized the spiritual dimension which covers spiritual ethos and belief system, sustainable and eco – ethical philosophy, wholesomeness and health, and also inclusiveness.

Indonesia local brand Wardah is known to formulate their cosmetics by halal ingredients. Further they also use the halal labile in their advertisement as the main icon of their products. The previous studies above are conducted in social behavioural science which have less attention to the process of the realization of language which resulted the ideology of halal in the way they transformed into advertisements. In this case there need an intention the using of halal ideology from linguistics perpectives in such critical way which suited to the work of Fairclough in doing critical discourse analysis.

II. METHOD

Fairclough’s approach is on the sense that discourse is an important form of social practice which both reproduces and changes knowledge, identities, and social relations including power relations, and the same time is also shaped by other social practices and structure.

Critical Discourse Analysis for Fairclough is concerned with the investigation of the relation between two assumptions about language use: that language use is both socially shaped and socially shaping. He bases this idea on Halliday’s systemic functional linguistics (SFL).

According to Fairclough, through the notion of multi-functionality of language in texts, he operationalizes the theoretical assumption that texts and discourses are socially constitutive: “Language use is always simultaneously constitutive of (i) social identities, (ii) social relations and (iii) systems of knowledge and beliefs.”

In this study, the linguistics features of advertisements as proposed by Asghar and Al-Bargi are modality, personal pronounce, adjectives cohesion, parralellism, and mode will be describe. The next step is to interprete the context of the features to identify the topic and point. The last is to identify the social determiners, the ideology, and the effect purposely expected by the social determiners themselves.

III. RESULT AND DISCUSSION

Wardah has created the new ideology for women reference of choosing cosmetics. It can be seen from the using of Halal in pairing with the positive adjectives. It demonstrated by the following examples:
• Wardah is formulated halal and well qualified (appendix 2)
• Wardah is halal and safe (appendix 5)
• Wardah provided safe, natural, and halal cosmetics (appendix 4)

Halal in these advertisements are threaten as adjective. Adjective itself is an abstract value. It can be positive and negative. The only way to decide the positiveness or negativeness is by identifying the word is associated with. Appearantly, halal in the advertisement is paired with the positive adjectives. For example is halal and well qualified. The pair will create the perspective that the condition or term of well qualified is if only the cosmetics has halal. In addition, the way of advertisement associates safe, natural along with halal are therefore to lock the customers interest that all the values they need in a cosmetics are complete. Safe means that it will not give harm to health, natural means that the ingredients are far from overhechemical process. So, to unify those qualities, the advertisement chooses halal to explain lot of functions of the cosmetics. In addition, the tendency of using the personal pronounce ‘we’ as demonstrated in the following examples:
• We believe halal and safe are for body and soul (appendix 3)
• We understand every woman’s dream (appendix 3)
• We call it inspiring beauty (appendix 3)

The using of personal pronounce ‘we’ is intended to gain the trust from the customers or the viewers of the advertisement that every body who works for Wardah cosmetics to do the hardwork to guarantee the quality of Wardah cosmetics. Talking about ‘we’ means the whole aspects of the corporation. It started from the lowest level to the highest level of Wardah. The using of ‘we’ also considered to be friendly and closer to the customers. The relations can be interpreted that between Wardah and the people on it, or also between Wardah and the customers. In addition, the modes of the whole advertisements are declarative. The function of declarative mood is therefore to share information. in a very simple word, it is giving information. the information contains in Wardah is something real and need to be true. The representative claims are demonstrated as follow:
• More women are turned to choose Wardah (appendix 4)
• Wardah positioned itself as affordable cosmetic suitable for Asian women (appendix 4)
• Wardah encourage women to feel goo about themselfe and care for others. (Appendix 4)

Those declarative clauses seen from the surface serve merely the congruent form of declarative modes, which give information. However, the ultimate purpose of these modes are morelikely to be imperarrative or demanding services. First, the advertisements claim that more women are turned to choose Wardah. It means that the women who do not choose Wardah as their cosmetics should start to follow the women who have. It is then supported by saying that Wardah is affordable and suitable for Asian women. It means that women of Asian should not be hesitant and choose or buy Wardah cosmetics immediately. As the closing point, Wardah also suggests that women should feel good about themselfe and care for others. It means that Wardah demands women to choose the cosmetics that make women feel comfortable about their body and soul.

The advertisements also used the cohesion as desmonstrated in the following examples:
• .......For body and soul (appendix 3)
• That’s why our expert develop cosmetics.....(appendix 3)
• ......Not only for beauty but also take care of us (appendix 3).

Cohensions are therefore to give explanation and extend the single purpose. For example in pairing body and soul. The advertisement intend to share the idea that halal is not only good for body, but serve goodness of soul as well. It means that the customers should not pay attention towards they body need, they must also consider the need of their soul. In addition, the advertisement positioned Wardah as the one who take the responsibility by stating that the reason of creating halal cosmetics are for the body and soul. In addition, the advertisement sets the idea that the result of halal lable will result the secure feeling of the customers.

And also the used of parallelism such as #Halaldariawal (appendix 1) (#halalfrombegining) create the idea that Wardah always being halal from the moment it is formulated. It is also purposely there as the claim that the purpose of Wardah cosmetics are to secure the halal of cosmetics. The beauty advertisement of wardah is about spreading the idea that halal is the ultimate value should contained in cosmetics. Halal serve not only to guarantee the improvement of physical appearance but also to secure the need of soul security. What so called soul security that never been clearly loudly announced by Wardah is that the cosmetics brand do not contained ingregdience that suit with shariah condition. For example part of animal, particularly animal forbidden in shariah.

This makes the muslim women will feel secure that they can apply the product to their body without being afraid of breaking their religion rule. The point of these advertisement is to set the idea of the importance of halal. The advertisements put safe, or natural along with the claim, however the point is to force the customers to choose Wardah for their halal.

The social relation can be seen from the advertisement is between a concern cosmetics provider and their valuable costumers. These advertisements put Wardah as the ones who take the mission of securing women since they deserve the
They can get from cosmetics. However, the social determiner of these advertisements yet not the need of the women, but the advertisement owner. They determine the value of cosmetics must be halal and women in good sense will choose halal cosmetics. Wardah has set the parameter of the new standard of the beauty is halal ingredients, which determines the choice of women eventually.

Wardah as the social determiner uses purposely the emerge of soul security to create the insecurity of potential buyers to start comparing or questioning whether their cosmetics choice harm their religion rules. In addition, the halal does not merely mean for those women who attached to religion that forbid particular animals products. It is also for any women who do not believe or even reject animal products on their cosmetics. Those women will start to choose Wardah since it is free from what it’s called animal.

The commitment of Wardah in securing halal is questioning here, it is believed that they are consistent about their claim. However, the way of their advertisement and sell halal might effect the women’s choice in cosmetics. It might resulted that the starting list of cosmetics choice must be started by halal.

IV. CONCLUSION

The purpose of this study was to analyze some beauty campaigns of Wardah to see what types of representations are there and how producers construct reality and maintain their power by manipulating women’s ideology. By analyzing these campaigns; it is conclude that the campaigns use some linguistics features such as adjectives, cohesion, personal pronouns, modes and parallelism. In addition, the vocabulary used is ideologically costed by “halal” to make it safe and natural to consumers and resulted the idea that halal is the ultimate term for women’s cosmetics.

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