

WOMEN'S FEELING OF SECURITY AND RIGHT TO SELF-DETERMINATION: HOW DO TODAY'S BEAUTY VLOGGERS EMPOWER WOMEN IN DIGITAL AGE?

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ABSTRACT

Recently, many women are suffering from women-body related issues, such as body shaming, bullying social discrimination or unequal treatment at workplaces. This frequently provokes women to devote high energy and effort to meet the beauty standards which are imaged by many media advertisement, social comparison and norm. This study aims to explore how several beauty vloggers empower other women by educating them to feel secure with their own selves and develop sense of self-determination. This study adopts a qualitative research method. The study examines several beauty vloggers who use digital media to generate women's self-confidence on their own characteristics or inner beauty. The study finds that the examined beauty vloggers are empowering the women to feel secure, develop self-love and self-acceptance and be aware of beauty diversity. They are also giving some insights into the importance of health and holistic wellness in beauty. Beauty is also understood within the context of women rights through beauty democratization in which all women can develop their own beauty relativism or subjectivism.

Keywords: *women's securities, beauty education, beauty vloggers, beauty democratization, women's wellbeing.*

ABSTRAK

Dewasa ini, semakin banyak perempuan yang mengalami permasalahan terkait *image* fisik mereka, seperti mempermalukan bentuk badan, perundungan, diskriminasi sosial ataupun perlakuan yang tidak adil di tempat kerja. Masalah-masalah ini seringkali mendorong perempuan untuk mencurahkan energi yang tinggi dan sangat berusaha untuk memenuhi tuntutan standar kecantikan yang banyak sekali ditayangkan dalam iklan, terjadi dalam proses perbandingan sosial ataupun tuntutan norma. Studi ini mengekplorasi beberapa beauty vlogger yang mengajak perempuan untuk menerima keunikan karakteristiknya. Studi ini bertujuan untuk menggali bagaimana beberapa *beauty vlogger* meng-edukasi perempuan untuk merasa aman, nyaman dan mempunyai determinasi diri. Studi ini menggunakan metode penelitian kualitatif. Studi ini menemukan bahwa *beauty vlogger* tersebut memberdayakan perempuan dengan menanamkan rasa aman, mengembangkan rasa cinta pada diri sendiri, menerima diri sendiri dan menyadari keberagaman bentuk kecantikan. Mereka juga memberikan wawasan terkait pentingnya kesehatan dan kesehatan secara holistik. Kecantikan dipandang dari segi hak perempuan dalam ranah

demokratis kecantikan, di mana semua perempuan dapat mengembangkan konsepsi diri terkait keindahan yang bersifat relatif dan subyektif.

Kata Kunci: *rasa aman dalam diri perempuan, edukasi keindahan, demokratisasi keindahan, kesejahteraan perempuan.*

INTRODUCTION

The proliferation of technology and information-communication system which is heightened by wide and easier internet access emerges new platform of social interaction. Currently, YouTube and many social media accommodate digital interaction for many people in global community for various purposes. Social media enables democratization of knowledge through online tutorials, para social interaction between celebrities and their fans, online community building, social needs fulfillment through open commenting, liking or rewarding others.

The revolution industry 4.0 creates many new digital occupations which require greater adaptability, creativity, technology-information-communication based, soft and hard skills. The popularity of YouTube and other social media opens wide chances for all people to earn money, demonstrate their talents, broadcast themselves and capture unique events and make them viral. Consequently, many online businesses/industries, online videographers, social media specialists, graphic designers, video creators and content writer flourish. One of many digital occupations which are getting more popular is vloggers/bloggers. Currently, several people who have certain hobbies, talent or expertise in certain field create video, provide tutorial and give comments on many products.

One of many vloggers who exist enormously today is beauty vloggers. Hundreds of beauty vloggers around the world open YouTube channels, share beauty tips and recommend or discourage their subscribers to purchase certain beauty products. Several studies share similar definition on beauty vloggers identity, refers to individuals who create video contents, talk in front of camera, edit and upload in the internet where the viewers can supply comment and rate the video (Frobenius, 2011, cited in Chikwaya & Zhang, 2018, p. 12), film self, disseminate related information, practice make up technique, inform new products (Kennedy, 2016), unbox new products (how consumers) and share how they make their videos (Ray, 2019).

Many studies illuminate the influence of beauty vlogger in product promotion and marketing. Potential roles of beauty vloggers in educating their community are still under-examined. Thus, this paper aims to fill the knowledge gap by presenting insight on how several Indonesian beauty vloggers can potentially educate the Indonesian women healthy sense of wellness, protect and empower them to be conscious women. Instead of showing women's potential consumerism and impulsive purchase behavior evoked by endorsed or sponsored beauty vloggers, this study intends to focus on different angles by examining how several Indonesian beauty vloggers can educate women on beauty wellness and beauty equality rights, instead of just giving make-up tutorials and promoting beauty product. The examined beauty vloggers in this study are three women influencers who actively empower their women viewers to be self-confident, accept what they have, embrace their unique beauty and avoid accepting media-constructed beauty ideals as truth. Several previous studies explore roles of beauty vloggers in

informing cosmetic brands which can influence and lead viewers' buying intention (Chen & Dermawan, 2020; Sitompul, 2021). This study aims to expand analysis on today's beauty vloggers' roles on encouraging women to value and celebrate their individuality, rather than conform to media-constructed beauty ideals, in order to promote their mental well-being. Mental aspects which are highlighted in this study are women sense of security and capacity to decide their own life regarding their inner self and beauty ideals. Furthermore, women's positive feeling about themselves affect their social and academic life (Dove, 2017). Meanwhile, women's feeling of security can impact on their romantic relationships, marriage, and career paths as well as reducing respect for women (Lyu, 2024).

In some aspects, the study also addresses women physical insecurities which may potentially injure women's emotion. These insecurities are common, and real problems happen in many socio-cultural contexts. In spite of its' damaging effects on women mental, many studies on women physical insecurities are still addressing direct physical injury on women, such as violence or genital mutilation (Chronic Poverty Research Centre, n.d.).

Beauty Vloggers

The flourish and fame of beauty vloggers are indispensable from social media and YouTube platforms. Today, almost all people of all ages know and open YouTube to fulfill social, cognitive and affective needs. Thus, they have multi-functions in today's human life (García-Rapp, 2017; Rahmawati, 2017). YouTube is a transformative and community building tool as it provides space for public viewers to comment, like and subscribe (Kennedy, 2016), navigating information and interacting with favored vloggers (Ray, 2019).

The power of social media in influencing public thinking is intensified with the presence of hundreds of vloggers/youtubers. These new professions/digital activities are likely to defeat the popularity of ordinary printed media. Over the past decade the popularity and influencing power of beauty vloggers out beat the journalists and traditional media (Purwati, 2013; Ray, 2019; Wright, 2017). Beauty vloggers are perceived as more credible than producer-generated content (Nosita & Lestari, 2019). Since 2015, the number of beauty vloggers increases sharply and it grows as profession/occupation, self-actualization and public figures/role models (Mariezka et al., 2018).

The presence of beauty vloggers supplies more entertainment colors for social media/YouTube as the beauty vloggers are usually attractive, creative and engaging. Thus, there is a growing mutuality between social media/YouTube and (beauty) vloggers as social media encourage parasocial relationship which is marked by unilateral relationship, such as commenting, liking or messaging without (in many cases) receiving reply, considering good friends or opponents even though in real life they do not know each other (Kurtz, 2018).

Many studies examine the roles of beauty vloggers in shaping public decisions, interest and behavior. Beauty vloggers/bloggers play some roles as sources of information, online marketing tools and trend creators (Duyen, 2016). They are opinion leaders (Sokol, 2018, p. 2), public beauty perception shapers (Purwati, 2013) and role models (Satipah, 2018). Vloggers are entrepreneurs and product influencers as many beauty vloggers welcome advertisement, endorsement and product placement for economic benefits (Mahameruaji et al., 2018). Many brands now use YouTube celebrities to introduce their products to potential users through

product endorsement (Rasmussen, 2018). Thus, many beauty vloggers collaborate with many cosmetic industries and become product ambassadors (Rasmussen, 2018), as beauty vloggers' popularity is positively linked to viewers' intention to buy their recommended products (Ladhari et al., 2020).

The influential power of beauty vloggers is also explored by several scholars. Successful beauty vloggers are marked by enormous number of fans (Salsabila et al., n.d.). Moreover, beauty vlogging is more than inviting viewers to watch, but building community, even beauty movement (Kennedy, 2016). How they recruit many viewers to be their fans, lovers, even defenders are being explored by several studies recently. Several studies argue that the success of beauty vloggers is dependent on how they exhibit their personalities. As mentioned by Salsabila et al. (n.d.) that the success of beauty vloggers are maintained by online personality of beauty vloggers, instead of the reviewed beauty products (Salsabila et al., n.d.), as in their vlog, beauty vloggers are not only reviewing or promoting products, but also building online identity, self-closure and self-representation (Kennedy, 2016). Other studies highlight both beauty vloggers' selves and their relationship with their subscribers as the powerful influencing aspects. As explored by Ladhari et al. (2020), beauty vloggers' popularity is determined by emotional attachment and homophily (attitude, values, and appearance) (Ladhari et al., 2020). Psychological aspects are also contributing to beauty vloggers' fame. As reported by Aesthetika and Kusdiyanti (2020), viewers develop their positive review to their favored beauty vloggers through positive sensation, expectation, attention and motivation. Credibility is also an element in establishing para social interaction (Rasmussen, 2018). Users' purchasing intention is influenced by user generated content attitude and perceived credibility affect tendency to buy (Nosita & Lestari, 2019). In para social relationship, the viewers feel know the speakers very well, trust and regard them as credible sources (Rasmussen, 2018). Today, parasocial is used as part of marketing strategy (Rasmussen, 2018).

Other studies find that the success of beauty vloggers are resulted from combined factors. Beauty vloggers are more influential than traditional media/journalists are credibility and parasocial interaction (Wright, 2017), relationship with their fans (Chikwaya & Zhang, 2018), attractiveness, expertise and trustworthy (Salsabila et al., n.d.), content marketing strategy (Salsabila et al., n.d.), impression tactics (Ma, 2017).

Women's Wellness, Community and Media

Social reality shows that beauty is not a simple phenomenon. In some cases, it evokes social issues in some particular areas, such as gender, human rights and protection, social and humanity. Some of the everlasting phenomenal issues are women's beauty stereotypes/ideals, beauty colorism, discrimination and victims of beauty industries, norms and standards. The stereotypes and norms are likely to be defined by particular society, beauty industries and media.

Media, particularly today's social media has enormous power to project certain beauty ideals/standards and influence women to conform to certain beauty parameters. As articulated by Conlin and Bissell (2014), media shape fundamental beliefs, values and attitudes on beauty and transform the existing belief to adapt new beauty ideals. Media have power to select and project certain beauty type or stereotype as beauty ideal (Conlin & Bissell, 2014). Media can create beauty ideal which is different, even in contrast with real body of many women (Choate, 2008) and

provoke health and wellness issues (Hartman Group, 2016). Women can also become the target of profitable commercialized beauty industry (Lazar, 2011, p. 37).

The construct of beauty ideal/norm has been creating beauty hegemony which pushes many women to conform. Failure or incapability to subject and meet the beauty standard is frequently stimulating tension among women. This is suffered especially by those who feel or have (physical) contrasting features or characters from created stereotypes. As reported by Lazar (2011, p. 37), the normative beauty practice forces women to work towards accepted beauty norms and standard and be “women.” Many women become the victim of beauty mandate and norm (Hendricks & Plummer, 2013).

The beauty doctrine and hegemony in some cases drive beauty movement and female struggle to liberate themselves. As reported by Lynch (2011), some women and studies attempt to oppose the hegemony beauty by fighting against the past perception, which view women’s beauty on the basis of their physical appearance, and illuminating that all women deserve to feel beautiful (Lynch, 2011). The concept of slim is beautiful and big is unwanted, for instance, stimulates women’s reactions. Women are struggling for body resilience as beauty and body are increasingly important for women for elevating their self-worth (Choate, 2008). Beauty ideal and hegemony also evoke the feminists to fight for women’s right, freedom and choices for their beauty identification (Lazar, 2011, p. 38).

Women’s Sense of Body Anxiety and Security

In this digital age, women can be influenced substantively by media, including how they perceive about themselves, including their physical appearances. Today’s social media has been widely promoting plastic surgery, slimming body and weight loss through advertisements (Lyu, 2024). Socially, women can feel body anxiety as they may feel insecure as they cannot fulfill the ideal beauty standards. The spread of wrong message conveying that certain body appearance can bring success and happiness can cause women’s body image anxiety (Lyu, 2024). It emerges a tendency that women’s life satisfaction and confidence is determined by their body esteem (Dove, 2017). Body image anxiety occurs prevalently among Asian women, which is rooted from social preference of female appearances and is heightened with women’s lack of self-confidence and lack of social acceptance (Lyu, 2024). Furthermore, women who have low body esteem tend to suffer from negative effects and appearance pressures, which lead to social anxiety, chances to fulfill fundamental life, advance their social and personal lives (Dove, 2017). Lyu (2024) also identifies several factors lead to body anxiety, including senses of social identity and belonging, socially constructed standards of physical appearance, self-objectification through consumerism (Lyu, 2024).

Today, women become more aware of the bad impact of body anxiety. Social media can also benefit women by aiding women several development, such as enhanced honesty, sharing issues, and express feeling openly which can offer valuable problem solving across different cultures (Dove, 2017). Current social media also become tools or device for women to be aware of social media pros and cons, which is useful for their capacity to develop in the future (Dove, 2017). Today’s there is an expanding movement which is initiated by women by challenging body image concepts and shifting from passive and more traditional beauty ideals using weight and physical appearances into more active re-conceptualisation, which relates to health, ability,

athleticism, and functions of body (Dove, 2017). Lyu (2024) suggests several ways for women to increase their self-esteem, including accepting self, disseminating knowledge on health and assisting public towards practices for fitness, and monitoring public reactions (Lyu, 2024). This recent trend encourages today's women to shift their focus from their body look into body function (Chen & Dermawan, 2020). Chen and Dermawan (2020) are also claiming that there is no perfect body shape which can be all fitted to beauty ideals as beauty ideals tend to be judged by society. Relasing someone from social beauty standards can help individuals' to accept themselves more quickly (Chen & Dermawan, 2020).

Currently, women activists, influencers, even cosmetic industry contribute to the growing sense of women's sense of body positivity. Beauty is not determined from women's outward look. Instead, it is defined from any women's diversity, which indicates that all women have their own beauty ideal (Chen & Dermawan, 2020). Women's positivity can increase their self-confidence. Women's self-confidence may not depend on just women's capacity to fit into beauty ideals. As mentioned by Dove (2017), women's self-care can boost their confidence. Furthermore, women's self-care can boost their self-esteem and self-confidence, which impact on their life goals achievements (Dove, 2017). Women's efforts to build self-positivity need to be supported by social media platforms to reshape women's autonomy (Lyu, 2024). Women's autonomy and independence reflect individual empowerment as well as modern feminism development, which challenge the beauty ideals which are imposed by society (Lyu, 2024). Media social platforms provides spaces for women to collectively redefine their own version of beauty and right to be appreciated in becoming authentic self, builds a more inclusive and encouraging community (Lyu, 2024). Kaushik et al. (2019) identify that cosmetics can be used by women to change themselves and increase self-assurance. The presence of facial beauty agents can also support women to feel confidence on their appearance (Kaushik et al., 2019). Thus, women's body positivity needs to be supported by beauty brands. Cosmetic brands should be aware of their customers' perception on their customers' beauty perceptions. Instead of amplifying idealized women, brands need to use more authentic models and taken into account diversity and inclusion (Kaushik et al., 2019).

METHODS

The study aims to explore how several Indonesian beauty vloggers are not only tutoring make up or how to be physically beautiful, but also mentally beautiful, have some insights on inner beauty and are aware of beauty issues in Indonesia. Thus, it is focused on how they provide beauty education, increase Indonesian's women sense of wellness and protection from beauty ideals/stereotypes.

The study adopts qualitative research methods in collecting, analyzing and interpreting data. The data are collected from YouTube channels of three Indonesian beauty vloggers, particularly several selected videos and response (likes, comments, questions, compliments, supports of their female subscribers and viewers). Internet can be one of valuable sources in studying society and culture (Bhatt, 2012, p. 165). Beauty vloggers' YouTube channels can provide authentic space and digital environment in which the digital community and users interact, engage and meet their social needs. As stated by Creswell (2007, p. 37), qualitative

research is started with questioning specific issues and exploring the answers by inquiring and understanding individuals or groups meaning on the explored issues. The collected data are analyzed by adhering to interpretivism paradigm. As argued by Bhatt (2012, p. 24), study of society needs an interpretive approach.

The study uses thematic analysis. The thematic analysis is used to interpret research data through series of systematic steps of transcribing, familiarizing with data and selecting statements, selecting keywords, coding, developing themes, conceptualizing, and developing conceptual model (Naeem et al., 2023). Creswell (2009) mentions that qualitative researchers examine four or five themes or perspectives.

The collected data in this study is analyzed by using several analytic strategy steps: navigating videos/channels of Indonesian beauty vloggers, selecting several beauty vloggers, selecting several videos, watching the video in detail, analyzing the responses from their subscribers and viewers, and analysis the sampled data. Subsequently, the selected data (video and responses) are further examined by undertaking several analytic strategy processes: identifying codes, reducing codes into themes, relating categories to framework of literature and displaying the findings. Creswell (2007, p. 149) illuminates several data analysis cores in qualitative study, which are abstracted (Madison, 2005, Miles & Huberman, 1994b, cited in Creswell, 2007), including data coding, developing categories and structuring data in certain formats (tables, figures, charts).

The analyzed Indonesian beauty vloggers are purposively selected on the basis of several criteria. The main criteria used for selecting informants are their efforts to voice diversity in beauty and spirit to maintain women's self-acceptance. The following table (Table 1) describes the criteria in detail.

Table 1. Several criteria of examined beauty vloggers and data focus

No	Criteria
1	They are unique, in terms of having skin complexion, hair type, face shape or expected feminine/beauty behavior/character, body shape and image etc., which do not fit with the perceived beauty ideals/standards
2	They perceive/feel that they do not fit/conform to one or more standards of beauty ideals, yet they develop self-love and self-acceptance
3	They realize their uniqueness and try to advocate women to be confident with their natural beauty and enhance their self (work with their natural beauty)
4	They use/demonstrate and be proud of (using) local product
5	They provide some beauty advocacy for Indonesian women implicitly and explicitly, such as being confident, self-loved, encourage women to fight against their female insecurities, prevent from focusing on their negative perception about self-body
6	In some of their videos, they are inserting beauty education in their make-up tutorials
7	The data are taken from the followers' perception (comments, line, question, appraisal, appreciation) on their favored beauty vlogger, regarding their beauty vloggers as not only role models, make up and style inspirations, but also positive self-perception and review (confidence, self-worth, self-loved, liberating self from certain beauty standards/expectation, revisiting perception on women's physical imperfection

On the basis of those criteria, the study examines three Indonesian beauty vloggers: Lifni Sanders, Nadya Aqilla and Shallow Stuff. Three of the researched beauty vloggers have prominent different characteristics. These are as presented in the following table.

Table 2. Profile of the beauty vloggers

Beauty Vloggers	Profile
Lifni Sanders/BV1	Lifni is an Indonesian beauty vlogger and a make-up artist from East Region of Indonesia (Papua). Lifni is a unique beauty vlogger since she is realized that she does not fit to the Indonesian beauty standards (hair type, body shape and skin type unfit). However, she has high level of self-confidence and energy to inspire, energize and empower other women to be confident and develop positive thinking. Her other uniqueness is she is very active in educating the community about inner beauty, beauty wellness and justice.
Nadya Aqilla/BV2	She has high motivation to be a beauty vlogger as she believes that digital influence is a promising career. She is committed to her profession despite potential bullying that she may suffer. Her uniqueness is she has innated curly hair, which is unfit to Indonesian/Asian beauty standard. In one of her sharing session videos, she encourages Indonesian women to be proud and self-confident with any type of their hair, including curly hair.
Shallow Stuff/BV3	Shallow Stuff is fame of her humble and simple personality. She loves reviewing affordable local products with simple techniques and beauty tools. She is successful in convincing her subscribers and viewers that beauty is not expensive. She is very confident with her tan complexion and tries to enhance her natural beauty, instead of intentionally brightening it.

BV=Beauty vlogger

RESULT AND DISCUSSION

The study finds those three Indonesian beauty vloggers are not only sharing make-up/beauty tutorials but also educate their subscribers and viewers. The data indicate that there are three main areas of beauty education they provide: working with female beauty insecurities, advising beauty health, protecting women from becoming victims of beauty industries and stimulate women's awareness on female issues and empower them to be smart women.

Managing women insecurities

The data show that many women suffer from physical (body) insecurities which cause mental tension, passion and obsession to meet beauty standards to get social acceptance and like, incapacity to love their own selves and self-dissatisfaction. The beauty vloggers can play vital roles in influence women/female perception to feel good with their body, help them to fight against feeling of insecurities and encourage feeling of self-confidence and self-esteem. This is demonstrated by the following data on how beauty vloggers help their subscribers and viewers manage (physical) insecurities.

Table 4. Overcoming insecurities

No	Statements	Data categories and meaning
1	“Saddest thing is most of girls' insecurities are coming out of other girls. Be nice ya girls” (C1)	Social comparison and other women's pressure/T1-BV1-V1-C1
2	“I really agree with your thinking and really like it. Now I understand that I am not alone. every people have her own insecurity; even beautiful women have it. What we have to do now is stop finding validation and seeking other people's approval since we will never end. We should be our own selves, be healthy and happy” (C6)	Finding essence of wellbeing in accepting self, being happy and healthy/ T1-BV1-V1-C6
3	“This is the real me, every morning I wake up, I always tell myself, you are so beautiful, you are the most beautiful women in this world, for motivating myself,	Motivating self through self-talk/ T1-BV1-V1-C8

	and it works.”/C8	
4	“It’s right Nadqil. I ever was bullied. But when I change my self, they keep on bullying me. So now I don’t care what they say. The most important thing is I am happy.”/C1	Telling experience of being bullied and finding wellbeing through happiness/ T1-BV2-V1-C1
5	“Kak Naqil, may I ask you about your hair cut? My hair is similar to yours and its’ difficult to find good hair cut”/C9	Expressing difficulty in finding good model for curly hair cut/ T1-BV2-V2-C9
6	“Very beautiful. You can open my eyes that to be beautiful, we don’t always need to have fair light skin...”/C2	Re-conceptualizing the beauty standard of light skin/ T1-BV3-V1-C2

T=Theme, BV=(comments for) Beauty vlogger, V=Video, C=Comment

The data demonstrate that the beauty vloggers contribute to community beauty education and empower their viewers and followers to be critical women, develop self-confidence and positive feeling about their body (fat body, curly hair and tan skin color). The data show that the beauty vloggers undertake several roles of educating women. They accidentally create a sharing digital community. While the beauty vloggers, particularly BV1 and BV2, are delivering their make-up tutorials, they are inserting knowledge, vivid reality and their thoughts and feeling about beauty-related issues in Indonesia, such as beauty standards, beauty industries and their experiences as Indonesian women who in some aspects do not meet some elements of body standards/norms (BV2’s curly hair and BV1’s body shape, skin color, hair type and mannerism/way of speaking). Differently, BV3 uses more subtle way to educate by showing her self-confidence of her tan skin and having no intention to change it. Their beauty educating behavior stimulate their subscribers and viewers engage in a sharing group, where they share various things, such as experiences of being bullied, unfairly treated by their surrounding because their body is considered as not fitting to certain beauty standards, even is bullied by C1’s friends (T1-BV2-V1-C1). This phenomena is reported by Weiss (2013), human being is commonly judged by other through their first impressions, such as appearance, dress, hair style, cultural attributes and behaviors.

They also voice their re-conceptualization on beauty standard in which they believe that social comparison needs to be alleviated since every woman has their own beauty versions (T1-BV1-V1-C1, T1-BV3-V1-C2). They seem to be irritated by social/their surrounding people comments which judge their physical appearance. As noted by Silverio (2010), every society has standard/norm of appearance for its’ population. Beauty standards tend to be affected by culture (Gelles, 2011). The social preference in welcoming beautiful women is also happening in many organizations. As noted by Gruys (n.d.), there is a growing trend in which many organizations implement aesthetic labor, where they prefer to recruit employees with attributes, capacities and mannerisms conforming to their brand image. The prioritization of appearance in labor market is likely to emerge customer-based discrimination and employer-based discrimination, or productivity (Leigh & Borland, 2007). This encourages many women and girls want to change their body image as they believe that changing their body shape can make their life economically better (Brown & Jasper, 1993, cited in Mckay et al., 2016, p. 1). Differently, Zulfiyah and Nuqul (2019) report that women tend to feel underestimated when they are valued on the basis of their beauty instead of their real capacity.

The online community also shares how they fight against their (physical insecurities) and view show that fulfilling beauty standards is not the way to be happy since it needs them to devote enormous effort during their life span. Instead, some of them find happiness through accepting, loving and enhancing their own self (such as T1-BV1-V1-C2, T1-BV1-V1-C6, T1-BV1-V1-C8). Some of them share their strategy to be self-confident despite their body imperfection, such as by self-talking to convince herself that she is beautiful (T1-BV1-V1-C8), enjoying life (T1-BV1-V1-C5) and receiving parental support to be self-confident individual (T1-BV1-V1-C2). Family and friends' tangible and intangible supports are essential to enhance women's wellbeing (Goodkind et al., 2003). The data indicate that body image can influence their self-esteem (Nnaemeka & Solomon, 2014) and buffer self-appreciation (Rosida & Saputri, 2019), while self-confidence can enhance motivation (Bénabou & Tirole, 2002). The women community also expresses that many available beauty products are likely not supporting their unique beauty version, as the majority of those products accommodate women' needs to have straight hair, slim body and light skin (as expressed by T1-BV2-V2-C9).

Within this circumstance, women are under self-social dilemmatic, since beautiful and attractive women are more likely loveable, socially accepted and receive special treatment/service from their society. This may emerge competitive sense among women to be more and the most beautiful ones. Women are motivated to reach certain beauty standards to be well accepted in their community. People tend to do desired attitudes, certain skills, opinions, enhance physical attractiveness, interesting behavior to appeal other people, seek acceptance and relationship (Leary, 2001, cited in Buote, 2010, p. 11). Buote (2010) argues that the need to be accepted by others is basic human need. This is, moreover, intensified by bombarding ads and beauty products signaling a message that being beautiful increases greater acceptance and love from others (Buote, 2010) and beautiful physical appearance, as dreamed by many women, signs successful women (Kawatak, 2019). Currently, communication media, such as Instagram, contributes to women' insecurities. Viewing Instagram increases body image concern by internalizing, social comparing and comparing self with women in fitspiration images (Fardouly et al., 2018).

The data implicitly state that the beauty influencers have enormous power to mobilize women to fight against the beauty hegemony by building women mental strength: raising self-esteem, positivity, happiness, health, self-satisfaction, self-worth, love and acceptance or being self-resilient. They empower women to be critical in detecting and perceiving beauty issues, unequal treatment and discrimination rooting from socio-cultural beauty standard and projected body image by media and beauty industries.

This study reports that beauty vloggers are influential figures in directing women to re-conceptualize beauty standard/norm and construct their own realistic beauty. They empower women to be critical in receiving information from enormous beauty products and selecting the effective products by suiting the products to their present body instead of buying the products to change their natural body image. The study also disconfirms and challenges the previous studies which illuminates the dominant power of ads media and beauty industries and consider women as passive recipients of beauty advertisements and various beauty products. Enormous previous studies advocate that advertisements and beauty industries have dominant impacts on female buying behavior and purchasing decision. Media shape people's perception about beauty (Mills et

al., 2017). They use various self-presentation strategies to influence beauty perception (Mills et al., 2017), such as employing thin attractive models in media transfer an image that thin is beautiful (Mills et al., 2017, p. 153), encouraging self-comparison and self-objectification (Kaur & Kumar, 2020).

The era has been changing as the presence of beauty vloggers provide inspirational role models leading to women thinking re-conceptualization and women mobilization for equal treatment in spite of their physical appearance. This situation is heightened by more open and broader information encouraging women to navigate beauty knowledge, understand and embrace different perspective on beauty standard. The social media allow them to share experience, voice their situation, form women's club and undertake female actions for their liberation. In some circumstances, beauty norms provoke women movement. Beauty stereotypes has emerged women movement/action, such as operation beauty, which concentrates on fat talk and fight against the traditional beauty hegemony which perpetuates the notion that every female should be beautiful (Lynch, 2011, p. 590). By navigating beauty vlogs, watching, being inspired by their favorite beauty vloggers and engaging in beauty standards analysis, they can re-construct beauty perception by considering being beauty is not their ultimate life goals. Instead, beauty needs to be framed within the construct of personal happiness and health. Quality of life is determined by health, education or gender equity (Anand, 2016) and beauty needs to be accepted in terms of self-love and self-acceptance (Rosida & Saputri, 2019). Instead of being trapped in beauty hegemony, today's women explore and affirm their beauty vloggers' different perspectives on beauty ideals. Thus, beauty education needs to be directed to increase women's self-awareness by reducing social comparison process, perceiving the exposure beauty image in more realistic view and developing realistic ideal-self standard (Arendt et al., 2016).

Beauty and Health

Besides inspiring many women to overcome their physical insecurities, the data indicate that the beauty vloggers also provide some advises on taking care health while pursuing beauty. The following data presents how beauty vloggers provide beauty education which is not only focusing on being beautiful only but also magnifying the importance of being healthy. The data was extracted from the beauty vloggers' subscribers and viewers after watching the videos.

Table 5. Beauty and health

No	Statements	Data categories and structure
1	“Kak, please make review on top sunscreen Kak.”/C3	Asking for sunscreen knowledge through a review (T2-BV1-V1-C3)
2	“Wkwkwkw I am too economical about beauty blender because I wear make-up not every day, not my hobby. People says that we should replace the beauty blender every 3 months since it contains many bacteria. I always buy beauty blender which is under 10 thousand rupiah. The cheaper the more I want to buy it.”/C4	Expressing her habit and behavior about changing and cleaning beauty blender (T2-BV1-V2-C4)
3	“It's also have been reviewed from a general practitioner Kak...the GP says that based on the research conducted by a USA researcher, we need at least 12.000 mg/day...this product only contains 500 mg (if I am not wrong) in each of its' product. So, it	Informing the information learnt from a GP/sharing knowledge (T2-BV1-V4-C10)

4	doesn't give satisfactorily results."/C10 “for 700 thousand rupiah I can fulfill my micro and macro nutrition needs. I can eat natural vegetables, rice/carbo and protein (fish/chicken) every day.”/C11	Preferring to consume fresh natural food for nutrition and spending money effectively (T2-BV1-V4-C11)
5	“It's not julid Kak, but this is the reality. Last week I watched collagen drink products delivered by a GP and it's very clear and quite understandable. You go girl”/C14	Validating that what the beauty vlogger does is the correct and acceptable thing since it voices reality (T2-BV1-V4-C14)
6	“No tea no shade, this product's ads uses influencers. It is quite similar to other product which uses a certain model for the ads. It's booming, but in fact it doesn't bring any results.”/C15	Expressing need to also be critical in trusting influencers (T2-BV1-V4-C15)
7	“I buy and drink 2 boxes, but after drinking this, my face is severely breaking out and it leaves some marks. I feel waste six hundred rupiah for nothing. So, don't be influenced easily by ads, but if you have already influenced, that's fine, you will realize it.”/C17	Sharing experience and advising others to be critical to advertisement and learn from experience (T2-BV1-V4-C17)
8	“Yes, I agree with you Kak. I always doubt is drinking it really affecting? I am afraid if I drink it, it worsens my face. So, I feel prefer wearing skincare than drinking skin vitamin.”/C18	Expressing anxiety in drinking skin vitamin and preferring wearing just skin care (T2-BV1-V4-C18)

T=Theme, BV=(comments for) Beauty vlogger, V=Video, C=Comment

The data show that beauty vloggers stimulate their viewers and subscribers to consider the importance of health in being beautiful. One of their advices is recommending their viewers to wear sunscreen as it can prevent the damaging negative effects of the ultraviolet on their skin. This advice realizes the viewers to be more aware of the importance of sunscreen and follow the exemplified skin healthy behavior modeled by their beauty vloggers. The public is also enthusiastic to get more knowledge about sunscreen (as represented by T2-BV1-V1-C3). The other data show that beauty vloggers encourage them to regularly clean the beauty tools since unclean tool can cause irritation. This encourages their fans to deconstruct and realize about their habits of not cleaning their beauty tools (as represented by T2-BV1-V2-C4).

The beauty vloggers are also encouraging the community to be self-aware and being critical to beauty and health issues, for instance the use of tempting advertisements to capture women's heart to buy to be beautiful and use of food/drink containing vitamin or medicine to be beautiful, such as brightening skin. As captured by reality and some studies, there has been growing trends on integrating beauty and health (Edmonds, 2008), such as the emergence of cosmetic/plastic surgery or botox injection (Gimlin, 2000; Riji, 2006). The integration of beauty and health is marked by the trending of aesthetic beauty, which is referred to any medicine, medical treatment or body practices for reaching some goals of aesthetics, sexual and psychological wellness and self enhancement (Edmonds, 2008). It emerges fusing condition between health and beauty (Edmonds, 2013). The phenomena of beauty craze is influenced by skin care and body shaping ads, socialization of women roles and changing beauty view in globalized world (Riji, 2006). Many women are willing to take high risks to be beautiful (Riji, 2006). The beauty-health link magnifies the condition of being beautiful as healthy, while ugly is sick (Edmonds, 2013) and attractiveness resides on women's health (Weeden & Sabini, 2005). The primary goal of medicine is obtaining health through which beautiful life can be experienced (Musalek, 2013). The notion of aesthetics which brings beauty into the health discourse attempts

to broadening the functions of medicine which is not only killing disease, but also support human's life and wellness in broader sense (Musalek, 2013). Riji (2006) reports that many women are more influenced to be beautiful than healthy.

The study finds different insights from the above research's finding and phenomena presented by those studies, as more women in digital era are evaluative and information navigators. The data show that the examined women are critical consumers and viewers. They learn the products before buying them. The videos of beauty vloggers are becoming sharing, discussing, influencing and educating platforms. This is represented by several data on beauty (collagen) drink issue presented by BV1 which is inserted in her make-up tutorial. The issue encourages the viewers to learn and get knowledge from other sources, such as the health expert (GP) by watching GP's video (T2-BV1-V4-C10), share personal knowledge obtained through direct experiences (T2-BV1-V4-C17, T2-BV1-V4-C8), developing commitment to live healthily (T2-BV1-V4-C11, T2-BV1-V4-C18) and reflect on what the beauty vloggers pronounce (T2-BV1-V4-C14). The data demonstrate that the women viewer community engages in nutrition and beauty issues. They want to be beautiful (by having bright face skin, as promoted by certain advertisement), yet they are worrying about the impacts on their health. They seem to understand the benefits of nutrition on boosting skin capacities to fight against aggressions of chemical substances, micro-organism and ultraviolet damages and its' deficiency or malnutrition leads to skin disorder (Piccardi & Manissier, 2009). This vital function on skin inspires many uses of nutritional supplement to cosmetic (Piccardi & Manissier, 2009). The data show that the beauty vlogger (BV1) generates women's consciousness to be aware and re-consider using products. Some beauty products may contain dangerous chemical ingredients which is unnoticed by the consumers (Barrett, 2013). They are frequently harmed by diverse chemical substances exposed by beauty products, such as the chemical substances of lightening skin care, fragrances and hair straighteners (Zota & Shamasunder, 2017), which calls the attention of environmental groups (Barrett, 2013). Today, how beauty is linked to health under the aesthetic medicine burns conflict between cosmetic logic and health goals (Edmonds, 2009).

This indicates that the beauty vloggers are stimulating them to be conscious women, indirectly forming women's learning community and providing impetus for beauty education. This learning community seems to understand that beauty needs to be achieved through safe ways. This challenges and disconfirms past research which found that women can be vulnerable targets of beauty industries. As articulated by Edmonds (2008), women are more subject to appearance commodification in work markets than men. Women tend to ignore risks to be beautiful (Riji, 2006).

The viewers are not only being critical of the products (how it work in body system, the impacts and what other experts say about the products) but also being evaluative to the way it is delivered/informed to the community, such as the content and figures/models in the ads and influencers they use. They criticize the ads, especially if the ads are not realistic and do not fit with knowledge which they consider as more valid and trustable. The data also show that they view their favorite beauty vloggers as trusted figures because of their honest review, realistic opinion depicting real social situation (T2-BV1-V4-C14) and polite or appropriate manner in reviewing, such as avoiding food shaming (T2-BV1-V4-C9). This indicates that the influencers and beauty vloggers who are suggesting or in advising products are also under their viewers'

evaluation (such as represented by T2-BV1-V4-C15). This frequently seems put influencers, including beauty vloggers in dilemmatic conflicting roles between becoming product marketers, who promote the endorsed products, or being their community figures, who tell the truth. Honesty, authenticity and realistic review are expected by the digital community to find the right products. The study shows that there are some intervening factors determining the success of beauty industries' product marketing. Beauty industries can change local beauty ideals and sexuality norms, but to be successful, they need to change people's moral and economic value of beauty and health (Edmonds, 2008).

The data also suggest that they tend to find alternative safer ways to be beautiful than endangering their health (T2-BV1-V4-C11). They are initiating to find the consequences of certain beauty products, especially if the products are unique. This confirms and validates the data and analysis in the previous theme (Managing and overcoming female insecurities) that today's women are informed and critical in digesting various information. Thus, they are not passive recipients or product consumers. Balancing beauty and health, instead of just fitting self to beauty standards regardless of the negative consequences, tends to be their priority goals. The flourish of cosmetic surgery, body building, eating disorders, pills for diet, silicon in beauty products and medical practices for beauty has attracted wide public awareness as risking beauty (Edmonds, 2008). In some other communities, health-beauty awareness and education are raised through more structured ways, such as salon intervention. Minkler (2012) reports that in Africa, salon can be potential place for community building and community organizing to address problems on health disparities. It can be health-promotion platform for reaching, reinforcing public health and reducing community health discrepancy (Linnan & Ferguson, 2017) and motivating them to consume more fruit, water and vegetables (Johnson et al., 2010). However, different community tends to need different approaches, for instance, in Islam community, to be accepted and welcomed, salon needs to follow some requirements which are conforming to the Islam values (Yaman et al., 2012). The other approaches to enhance women health in beauty is by inventing and implementing safe products instruments or technologies for women beauty treatment, such as safe beauty product applicators (Wiley, 2000), bathtub for beauty and health care (Cao, 2009).

The study proves that the beauty vloggers and their women community agree that outer beauty is not inherent with health. This is consistent with Diedrichs et al. (2011), overweight women do not necessarily unhealthy as people's health cannot be judged from the beauty context. In contrast, evolutionary scientists believe that beauty links to women's fertility and health, but this argument is negated and challenged that women's unattractive body can be changed into attractive one through beauty treatment (Singh & Singh, 2011). The finding of the study is in contrast with Buegeler's (2015) finding, who reports that his female participants are not aware of the health effects in their make-up.

Women, Beauty Industries and Beauty Democratization

The study finds that the beauty vloggers are not only acknowledging issues on women's beauty standards and health but also protecting their subscribers and viewers from impulsive purchasing behavior, which may potentially ruin women' financial life and women's roles as

mothers, wives and members of extended family. The following table represents how beauty vloggers can influence and direct their viewers' purchasing intention and decision making.

Table 6. Women's protection and beauty democratization

No	Statements	Data categories and structure
1	“Review more products which are cheap but good Kak”/C2	Asking for more products' recommendations in cheap price, but good quality (T3-BV1-V1-C2)
2	“It's very useful for students' budget.”/C5	Confirming that the recommended products can be financially safe for students (T3-BV1-V1-C5)
3	“Thank you very much Kak. It's good for rural people like us, whose houses are far away around the mountainous areas.”/C7	Thanking the beauty vlogger for sharing knowledge with rural community (women) (T3-BV1-V1-C7)
4	“This is what actually the women want, beauty but inexpensive.”/C9	Expressing women need, being beautiful without paying expensive money (T3-BV1-V1-C9)
5	“Kak, please make tutorial or make-up tips which are natural for tomboy girl Kak. Make up which is not heavy. Thank you, Kak.”/C13	Asking for natural make up tutorial for tomboy girl (T3-BV1-V1-C13)
6	“Recently, many local products are starting to have good quality, with affordable price for all segments...”/C17	Admitting the advancement of today's local brand in terms of quality and price (T3-BV1-V2-C17)
7	“Thank you so much for the tutorial, Kak. I feel like I learnt so many new things just by watching your video.”/C21	Thanking for new insights that the beauty vlogger presents in her video (T3-BV1-V3-C21)
8	“I really like the way you solve problems when the make-up doesn't work... You prioritize make up technique and always can see the strength of every product you use, which are underrated by others, but it works on you by using different techniques. Your tips always worth to try...”/C23	Viewing the beauty vlogger as illuminating make-up skills instead of product brand, solving make-up problems by exploring the correct make-up techniques (T3-BV3-V2-C23)
9	“After I view your video in more detail you are rarely using or never using highlighter, which is really highlighter, instead you use available eye shadow. This is good since if we still can use eye shadow for highlighter, why we have to buy separated highlighter which can be expensive.”/C25	Learning to be economical, wisely spending money for make-up, saving money and being effective in using the available make-up (T3-BV3-V4-C25)
10	“You are my inspiration for simple make-up, and I like your lifestyle”/C26	Considering the beauty vlogger as role model in make-up as she is tutoring simple make up and simple lifestyle (T3-BV3-V4-C26)

T=Theme, BV=(comments for) Beauty vlogger, V=Video, C=Comment

The data show that the examined beauty vloggers are influencing their subscribers and viewers to be effective/smart buyers. In some aspects, this is in contrast to previous studies, which report that influencers tend to drive their followers' consumptive behavior. The examined beauty vloggers are likely to educate effective, careful and planned buying, instead of impulsive, unplanned and consumptive buying. The beauty vloggers educate the careful, planned and thoughtful buying by considering several aspects. This careful buying needs to be encouraged to

save women from becoming victims of unworthy beauty products. One of those aspects is the combination of product price and quality since many beauty products are launched at various affordable prices. The data show that beauty vloggers are recommending/informing cheap products which are good quality. Thus, beauty vloggers can be influential figures in helping women deciding which product to buy. Today' women need help in decision to buy certain products because of their busy life (Bailey, 2009). Particularly, the globalization increases the variety of beauty products, ingredients used and breath of market areas (Jones, cited in Connolly, 2013) and the today, the beauty fenzy travels across countries, from west to east, communicating beauty features expectation (Frith, 2014).

The beauty vloggers advise the women to be wise in buying. The majority of their women viewers are happy and thanking to them as it can save their money, help them to be critical buyers. Previous studies report some aspects determining women's purchasing decision, such as understandable message delivered to its potential consumers in their advertising campaign (Barry & Howard, 1990, cited in Bailey, 2009, p. 19), culture, everyday life, company website (Bailey, 2009), information sources and product attributes (Bailey, 2009), pleasure and prestige (Searing, 2017), intention to be different, attractive and charming with the underlying intention to be fashionable to be happy, socially approved, identified and admirable (Özdemir, 2015), product brand, price and promotion (Boonmee, 2015). Women tend to buy products on the basis of functions of the products to solve specific issues, anti-aging protection from environmental deterioration, green, natural products, brand quality, price, emotional brand marketing, make-up as basic etiquette and way of life, including self-image, respect others, dynamic lifestyle and micro-plastic surgery acceptance supported by sufficient income/budget (Ipsos, 2016).

The examined beauty vloggers are also showing how to use affordable products to be beautiful. This indicates that they are informing the benefits of using affordable make-up and signaling that beauty is not always related to high price products. Affordable and fit products can also give satisfactory results. This is evidenced by viewers' comments on getting beauty learning (T3-BV1-V3-C21, T3-BV1-V3-C20, T3-BV1-V1-C2). The beauty vloggers are also articulating that the satisfactory result is not only achieved by the quality of the product, but also techniques or skills in using the products, as conveyed in T3-BV3-V2-C23, T3-BV3-V4-C25, T3-BV3-V4-C26. Thus, changing products when they find unsatisfactory results, navigating and buying other products are not the effective solution, as articulated by BV3 and re-expressed in T3-BV3-V4-C25. Instead of buying and trying on many different products, the beauty vlogger (BV3) suggests the viewers to improve their make-up skills, being creative or using alternative ways in make-up when one way is not working. This signifies that beautiful make up not only residing on beauty products but also make up techniques or skills. It may not the product is wrong and needs to be replaced, but the skills need to be improved. This also educates the women to be economical in make-up spending and using the available products to its' fullest potential capacity instead of wasting unfinished products.

The data also demonstrate that the beauty vloggers educate the concept of beauty democratization and communicate equal right for all women to be beautiful. This is as evidenced by their viewers' perception and understanding after watching the vloggers' videos. The beauty democratization and beauty equal right education are executed by presenting cheap, affordable products and how to apply them magnifying that beauty is not expensive. Several viewers also

appreciate the beauty vloggers as they give affordable product tutorial and simple make up for students (T3-BV1-V1-C5) and rural women (T3-BV1-V1-C7). This indicates that women with low budget in make-up or suffer from another deprived situation can also be beautiful. Thus, beauty is not exclusively belonging to the rich women. It belongs to all women regardless their social, economic or educational status. The beauty right regardless economic status is addressed by Edmonds (2007) by emphasizing that consumers on the margins of the market economy also deserve right to be beautiful. Being and feeling beautiful is one of human essence since being attractive is integral to human experience (Frith, 2014).

The data show that beauty democratization also needs to reach different types of women's personalities. C13 in T3-BV1-V1-C13, for instance, asks for make-up for a tomboy woman. This signifies that beauty needs to be defined in diverse versions, instead of just one beauty standard version. Beauty democratization also needs to be supported by beauty industries, especially the local brands by releasing products which accommodate local women differences (skin tone types, hair types, personalities), as indicated in T3-BV1-V2-C17 and marketing the product equally to all regions. Thus, it is suggested that beauty industries should embrace diversity in body sizes/images and skin colors (Kwan et al., 2019).

The beauty democratization also implies beauty subjectivity since it magnifies that every woman is beautiful. The examined beauty vloggers and their women communities try to enhance their natural beauty by finding the most fitted products. This is as reported by IFCCI (2019), today's women tend to express their individuality regardless the pre-prescribed beauty standards, follow their own will and ignore social pressure in following beauty hegemony. The other women identified behaviors from the data are they are not only caring for beauty to in terms of physical attractiveness, but also health in beauty and social dimensions in beauty, such as beauty for all. Several studies report that there is a change in women's purchasing behavior since they are not tempted by advertised beauty ideals anymore, but social and environmental values. There is an emerging inclination women consumers' purchasing behavior is controlled by product content and ingredient (Hashim & Musa, 2014), perceived health and environment consciousness (Ahmad, 2018).

The data demonstrate that to influence the viewers, the beauty vloggers needs to be honest, trusted and realistic. Viewers tend to perceive the beauty vloggers as trusted and credible as they try the recommended products on their faces before recommending them, say bad if it is bad or complements the products when they fit their claims and have similarity with their viewers. In their video, actually the beauty vloggers are not only delivering their messages, but also communicating their identities, personalities and lifestyles. The previous studies mention that product trust is vital in leading the consumers' buying interest. As mentioned by Joelle et al. (2013), women's purchasing behaviors are influenced by discount, cheap price and product quality, needs and trust. The study finds that the examined women viewers' trust tends to be intervened by their favored beauty vloggers' trust to the promoted products and the women viewers'/potential women consumers' trust to their beauty vloggers. The power of beauty vloggers in influencing the community has been attracting many beauty industries to help them to market their products. Thus, influence marketing is becoming a prominent trend in the digital era. The influence marketing approaches and recruits certain individuals/groups to promote their products instead of approaching whole market (Paço & Oliveira, 2017). It is associated with

confluence of different sources of knowledge and practices, such as word to mouth, digital, neuro and social marketing (Paço & Oliveira, 2017) and is highly associated with social media (Paço & Oliveira, 2017). Many brands are recruiting the perceived credible bloggers to promote their products (Carrera, 2009, cited in Paço & Oliveira, 2017) by endorsing celebrities since they are easily identified figures and modeling favored lifestyle (Bailey, 2009).

Framing Beauty Education for Women's Self-Efficacy and Self-Love

The study finds several key points relating to beauty vloggers' community functions and the changing beauty education in digital women community. Beauty vloggers are potential women community figures, who have media power and celebrity influence and can re-shape women community's perception on beauty. As mentioned by Fadhilah (2020), media and friends can influence adolescence in adopting certain attitudes and sexual behavior.

The study finds that the examined beauty vloggers have been undertaking three main educational roles: empowering women to overcome their self-(physical) insecurities provoked by firm established beauty standard, increase women's awareness on the importance of health and wellness on beauty, stimulating beauty democratization and protecting them from becoming passive consumers of beauty products and unempowered recipients of beauty hegemony. There are two strategies which can be implemented by women in responding to beauty standard, by implementing special or specific treatment and managing emotion by changing beauty perceptions for distorting negative thinking (Rizkiyah & Apsari, 2019).

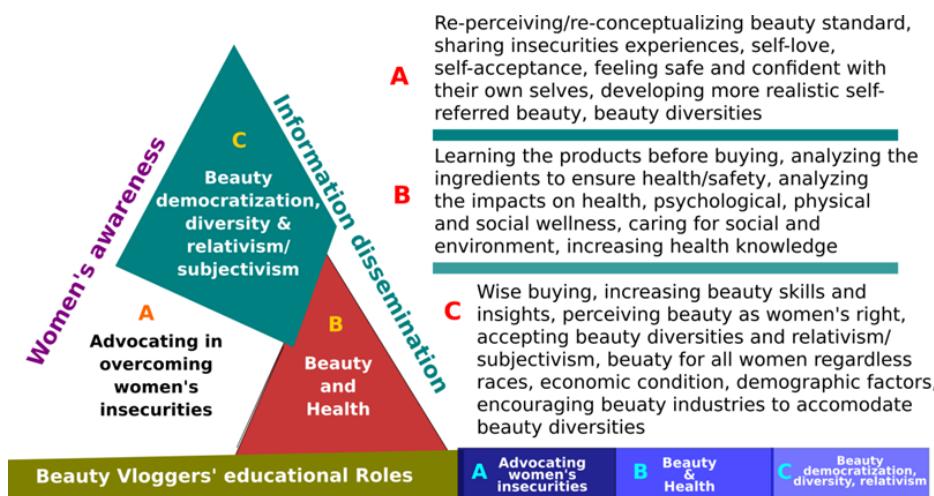


Figure 1. Beauty education reframing triangle

The beauty vloggers and their women community voice changing beauty paradigm that beauty is not centered on women (physical) self, instead it needs to be associated with health, safety, self-social harmony through self-love and self-acceptance, social responsibilities and environment sustainability. Physical attractiveness is still important. However, it needs to be viewed from the perspective of beauty subjectivism or beauty relativism, instead of beauty standard. This beauty subjectivism/relativism illuminates the need for the examined women community to be and feel beautiful regardless their skin type, body shape and hair type. The examined beauty vloggers educate them to accept their innate physical diversity by boosting their

curly hair or tan skin by using healthy effective beauty products. This beauty self-acceptance and education may enhance their self-esteem, self-worth and self-performance, even radiates their social environment with their beauty diversities.

Many previous studies report the importance of make-up and body image to women performance (Buegeler, 2015; Jones & Kramer, 2016; Palumbo et al., 2017). There is no relationship between make up and self-esteem which means intervening factors between them needs to be deeply more studied (Brinegar & Weddle, 2014). From the data, this study offers different ways in perceiving beauty by considering women's natural beauty differences, holistic wellness and inner-out beauty. This validates several studies illuminating that beauty is not existing by itself, but it resides on mind which one mind is different from other minds (Hume, pp. 208-209, cited in Little et al., 2011, p. 1638) and beauty is universal (Jefferson, 2004). This study articulates that women's wellness is not residing on their physical attractiveness, instead it is residing on women beauty education. The beauty products themselves may not ensure their beauty, but how the examined women select the effective products and apply specific method can beautify themselves. As stated by Anand (2016), wellness is relating to health and education, gender and inequality, job and community satisfaction. This study also negates the direct or positive relationship between women's wellness and body image satisfaction (Britton, 2012; Clay et al., 2005). Body dissatisfaction can be buffered by self-compassion meditation (Albertson et al., 2014).

The beauty subjectivism or relativism also illuminates the notion of beauty democratization which magnifies women's equal right to be and feel beautiful. All women are beautiful, regardless their races, economic condition and demographic factors. The examined beauty vloggers show and recommend some cheap/affordable, effective and quality products to disseminate information for all women to be beautiful. They implicitly articulate that beauty is not belonging to the rich women only. Women with low budget also can be beautiful by using effective and affordable beauty products. The beauty vloggers are also showing how to use and select cheap and affordable products. This may protect the women from becoming the unconscious victims since now there are numerous beauty products are launched to attract women. Being wise in purchasing by fitting the needed products to their body, personality and increasing make-up/beauty knowledge and skills are recommended by the beauty vloggers. Women should be enlightened through health education since they are vulnerable target consumers of persuasive advertisements which are intended to increase product selling (Riji, 2006) and their everyday life which are surrounded by various beauty activities, such as watching beauty advertisements, shopping for beauty product and going for fashion (Laarhoven, n.d.). Early educational intervention is also needed to help adolescence understand the meaning of advertisement and media (Clay et al., 2005). The notion of beauty relativism/subjectivism and beauty democratization entails a need for today's beauty industries, especially local brands to broaden their product diversities in order to accommodate different personalities, hair types or skin tones of local women.

The study also suggests that today's women are different from women in the past age. The internet, online market, influence marketing and beauty vloggers tend to increase their information literacy. They may not passive buyers who can be easily tempted by certain products and media. They are critical potential consumers who tend to navigate much information before

deciding to buy certain products. Beauty vloggers can be potentially public influencers. However, the study finds that this are not occurring automatically, since today's women tend to select which beauty vloggers can be trusted and which are not credible. The previous studies report that media contribute to women's beauty perception, psychological condition, purchasing intention and behavior (Clay et al., 2005; Conlin & Bissell, 2014; Frith et al., 2005; Gorman, 2015; Hayasaki, 2016; PladoCostante, 2013; Riji, 2006). However, this study suggests that media may not have direct power on today's women, instead there is powerful influential factor moderating the impacts of media on women. As mentioned by Gorman (2015), media are not the only ones who should be blamed on the lowering self-esteem of adolescence, instead parents, teachers have more authority power to boost their children's self-esteem. The data of the study indicate that beauty vloggers' credibility and trustworthiness, women's critical thinking and awareness, information dissemination are moderating the impacts of beauty products on women. This also bridges the findings of Himawati et al. (2024) who mention that women can be sensitive and vulnerable to violence and harassment due to technological development which can affect people's behavior (technological advancement, particularly the use of social media can influence people's behavior which cause harmful impacts on women. Meanwhile, this study finds that technology may not be able to directly influence women's individual behavior. Instead, it needs to be moderated by women's internal capacity to manage their emotions.

The study also recommends beauty industries to produce products embracing and accommodating women's diversities. This can be socially responsible effort to reduce women-body related issues, including bullying, body shaming, inequality, social discrimination and social comparison. The promotion of body size diversity appearing in media imagery can minimize women's body dissatisfaction (Diedrichs et al., 2011).

CONCLUSION

Women are frequently facing self and social issues. The propaganda of beauty standards through media advertisements are provoking many problems, especially for women who cannot meet the expected beauty norms, such as bullying, body shaming, unequal social treatment, insecurity feeling, decreased self-esteem and motivation. Many women are harming themselves by undertaking hazardous beauty surgery, unrealistic diet and excessive exercise. Recently, beauty vloggers are flourishing as new professions in online media. They are not only providing make-up tutorials but also promoting products. Many previous studies have examined their roles in provoking and changing women buying behavior. Different from the previous studies, this study concentrates on analyzing different angles of beauty vloggers' contribution to community. The study finds that the examined beauty vloggers are powerful potential influencers who can educate women community on new paradigm of beauty. They encourage their viewers to be critical women, especially in perceiving the concept of beauty standard, selecting and consuming certain beauty products. The study indicates that the beauty vloggers are helping the women in overcoming their physical insecurities by offering the concept of beauty diversity, self-acceptance and self-love. Beauty does not have any fixed form, and it belongs to all women. The beauty vloggers are also reminding the women on the importance of health. Beauty needs to be viewed from the perspective of inner beauty, mental health, self-acceptance, self-love and social harmony. The women are also enlightened by insights on beauty democratization and

relativism/subjectivism. To be beautiful is all women's right and women need to be liberated from beauty ideal hegemony by allowing them to accept their physical diversities and enhance their natural beauty. The study has several implications. Theoretically, this study enhances women-self empowerment which can be executed independently by women in digital era. It also reduces women's feeling of inferiority and encourage women to build positive feeling which can be a strong tool for fighting bullying. Practically, this findings can inform cosmetic and health industries to produce beauty and health products, which are not only fulfilling products for physical needs, but also enhance women's mental positivity.

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