From Colonial Consumerism to Green Advertising: A Conceptual Framework for Analysing Cultural Narratives in Indonesian Everyday Products

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Abstract. This paper proposes a novel conceptual lens to inform the interplay between colonial advertising heritage and current green marketing discourse in Indonesia. Although the area of green marketing research in Indonesia is growing, there is no existing framework that links the Dutch East Indies colonial advertising heritage to the current sustainability communication. This paper fills that gap. By means of an integrative synthesis of postcolonial communication studies, Gramscian cultural hegemony theory, and Indonesian green marketing scholarship, the paper develops a diagnostic framework known as the Colonial-Green Advertising Continuum (CGAC). Under the CGAC, the ideological structures of advertising can be examined through four dimensions of analysis: aspirational logic, body politics, cultural coding, and transformation rhetoric. I show that these four ideas apply to both old colonial ads and today's green ads in Indonesia. The same pattern runs through both, and it still shapes how Indonesian consumers read environmental messages today. Crucially, the framework also identifies conditions under which green advertising can function as genuinely counter-hegemonic communication, drawing on indigenous ecological values such as *gotong royong* (collective reciprocal cooperation) and *kearifan lokal* (place-based indigenous ecological wisdom) to produce social transformation rather than aspirational reproduction of colonial consumer logic. The paper concludes with a research and policy agenda indicating how the CGAC framework can guide future empirical work and inform the development of culturally grounded green communication governance standards in Indonesia.

Keywords: colonial advertising; green advertising; social transformation; postcolonial theory; *kearifan lokal*.

1 Introduction

Take two ads. One, from colonial Surabaya or Batavia in the 1930s, advertises Lux Soap with images of Hollywood glamour. The other, on Indonesian Instagram in 2026, sells mineral water as “natural,” “sustainable,” and “rooted in local wisdom.” At first glance, these two ads have nothing in common. One comes from Dutch colonial business. The other comes from today's world of green marketing, where companies try to make buying things look good for the planet.

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But look closer. I think both ads work the same way underneath. Both ads sell a picture of who you could become, and both have shaped how ads talk to Indonesians for almost a hundred years. This is not an archival study of colonial newspaper sources from the Delpher collection or green marketing elsewhere that requires years of work. Instead, I develop a conceptual instrument of a framework called the Colonial-Green Advertising Continuum (CGAC) that synthesizes existing theory so that this framework can be used and tested by researchers, practitioners, and policymakers.

The need for a CGAC framework arises from the actual condition of a separation in the existing literature. Studies of communication or advertising particularly in the Dutch East Indies era [1-3] and contemporary green marketing in Indonesia [4,5] have both largely developed as distinct conversations, as if there is no connection at all since they work separately. On the other hand, postcolonial theory supplies a concept and lens that could bridge those two fields to be operationalized for advertising analysis in Indonesia. I propose CGAC as one way of addressing this conceptual gap.

The discussion in this paper will proceed in five stages. Section 2 reviews the three theoretical traditions on which the framework is based. Section 3 presents the four dimensions of CGAC. Section 4 illustrates the use of the CGAC framework through two advertising cases. Section 5 discusses theoretical, policy implications, and the research agenda. Section 6 presents the conclusion.

2 Theoretical Foundations

2.1 Colonial Advertising and the Work of Hegemony

Antonio Gramsci's [9] theory of hegemony remains useful for understanding advertising as a cultural practice. Gramsci argues that hegemony operates when the worldview of the dominant group acquires common sense rather than being imposed solely through force. Advertising is thus not only a product of information but also used to change the people's beliefs and perceptions of a certain product or idea. From this perspective, advertising participates in shaping how needs, identities, and social positions are understood [10]. Fairclough's work on discourse [11] further shows how texts including advertisements normalize selected meanings while marginalizing alternatives.

In the Ducth East Indies, the hegemonic function of advertising played pivotal roles in the establishment of a racialised hierarchy of colonial authority. At that time, the proximity to European cultural standards was associated with modernity, progress, and advancement. Advertising maintained and reinforced that order. Aji's study of Lux advertising in Java between 1929 and 1941 [1] shows how European standards of hygiene and feminity were presented as the natural aspiration of an emerging middle class. It helped shape the desired norm of the Javanese people to consume and normalize the product as if it were part of their culture.

Banindro [2] uncovers another aspect of the graphic design idiom from the perspective of socio-historical analysis of colonial advertising between 1930 and 1942. It revealed the fused local aesthetic elements with Dutch modernism design. This combination and hybridity characteristic can be read clearly through Bhaba [7], later

described as colonial mimicry. It preserves the position of colonized consumers as capable of "being modern" while leaving the colonial hierarchy intact. They remain structurally subordinate.

These studies mentioned above suggest that advertising should be treated as a hegemonic practice rather than a neutral form of ordinary commercial communication. Its social worth to commodity consumption and cultural proximity to the colonizing power appeals as a significant aspirational factor. This observation supplies the logic of the first pillar in CGAC.

2.2 Postcolonial Theory: Discourse, Hybridity, and the Subaltern

Postcolonial societies worldwide are facing the same problem, including here in Indonesia. The mindset, the pattern, and the colonial systems of representation of colonial time carried forward and reshaped even after independence. Said [6,12] showed that they continued to circulate because they were embedded in cultural institutions and everyday forms. The relevancy of advertising as a discourse within postcolonial society is important because it repeatedly organizes images of identity, difference, and the desire of everyday life. People are exposed and saturated with many advertisements every day, and it remains one of the principal sites in which those representations are reworked.

However, Bhaba [7] cautions against treating colonial discourse as fixed or simply reproduces. He argues that colonial discourse was never entirely stable and emphasizes hybridity, in which the meaning of a text borrowed may be repeated, altered, or redirected. The principal of Bhaba is relevant to contemporary green marketing, particularly green advertising in Indonesia. The observation of some campaigns is important to do to see whether it continues to reproduce an ideal imported aspirational model while also incorporating ecological value that has local social significance.

Advertising as a form of communication leads to another pertinent discussion, which is the voice. Spivak [8] raises questions concerning the position of the subaltern to add an issue of voice and authority. Aji [1] shows that in colonial advertisements, consumer desire was largely represented and spoken for by colonial business and interests. A comparable question can therefore be asked of current sustainability campaigns; do they still speak for Indonesian audiences in a global sustainability idiom that is not of their own making, or do they create genuine space for local environmental values and community practices to shape the message?

2.3 Green Advertising and the Challenge of Sustainability Communication

According to Li [13], green advertising is advertising that emphasizes environmental benefits. It also refers to advertising that presents the environmental attributes or consequences of a product, service, or practice. He then adds further that green advertising influence and effectiveness are not determined by information alone but combine aspects such as psychological, cultural, and social factors that vary across consumer groups. These combinations affect how different consumer groups respond.

The SHIFT framework proposed by White et al. [14] identifies social influence, habit formation, individual self, feelings and cognition, and tangibility as major influences on sustainable behavior. The framework is useful for CGAC because it shows that sustainability content often works through by attaching to identity, belonging, and emotion. These mechanisms are not identical to those of colonial advertising, but they make comparisons possible at the level of aspirational logic.

Meanwhile, in Indonesian literature, Widyastuti et al. [4] have concentrated on green trust, environmental knowledge, and perceived value as recurring variables in the study of green purchasing. A recent bibliometric study by Zinulaen and Dananjoyo [5] highlighted five clusters and noted that cultural and historical dimensions of green marketing are given limited attention. That gap is the reason CGAC was developed to respond to this underexplored area.

3 The CGAC Framework

3.1 Overview

CGAC does not assume a linear historical progression from colonial to green advertising, nor does it assume that every green campaign simply repeats colonial patterns. It has four dimensions, each of which isolates one aspect of the ideological work that advertising performs. The dimensions can be applied in a single campaign to compare across periods, product, and media to assess whether it is likely to reproduce the older structures or to open to nes posibilities.

The four dimensions are: (1) Aspirational Logic, (2) Body Politics, (3) Cultural Coding, and (4) Transformation Rhetoric. Each comes with a set of questions you can ask about any ad. You can use the framework to compare ads across time periods, products, and cultures—or to check whether one specific campaign is likely to repeat old patterns or actually break from them.

3.2 Dimension 1: Aspirational Logic

Aspirational logic examines the identity toward which an advertisement directs the audience. This dimension concerns the kind of person the advertisement invites the audience to become or aspire to. The analysis focuses on the traits associated with product use, the social position implied by those traits, and the cultural source of the proposed ideal. The central issue is whether the desired identity is framed through Western, Indonesian, or hybrid standards. These are questions to concern about aspirational logic; What qualities are attached to product use? Whose standard of the good life is being invoked (Western, Indonesian, or some hybrid of the two)?

Colonial advertisements repeatedly and consistently associated beauty, cleanliness, and progress with Western norms and notions. Lux campaigns feature Hollywood actresses connecting feminity with European glamour and imported commodities, as Aji [1] had analyzed. While contemporary green advertising often replaces that glamour with a different ideal of another aspirational figure: an educated and environmentally

responsible citizen. Although the content of the ideal has changed, the CGAC asks whether its authority continues to depend on global sustainability vocabularies associated with urban and international institutions. This analytical question is therefore whether the new ideal is genuinely different or merely a re-packaging of the older aspirational structure under ecological colours.

3.3 Dimension 2: Body Politics

Body politic examines how advertisements locate social and moral value in the body. It covers the attachment of advertisements to represented bodies and bodily practices. Relevant features in this dimension include appearance, conduct, race, gender, and class, as well as the habits used to indicate that a person is respectable or responsible. These are concerns about body politics; What bodily form or set of practices is presented as desirable? How do race, gender, and class appear in the visual treatment of bodies?.

Brattinga [3] shows that colonial advertising associated cleanliness and lighter skin with respectability and modernity. It is thereby reinforcing social and racial hierarchy. In the present day, advertising for natural soap and eco-responsibility campaigns perform with similar operation, eventhough the marker of virtue has shifted from racial appearance to ethical responsibility behavior. The "eco-concious" body now becomes an evidence of good person moral. CGAC therefore asks into more substantial whether the newer ethical body has displaced colonial aesthetic standards or merely overlaid them with environmental language underneath green packaging.

3.4 Dimension 3: Cultural Coding

Cultural coding addresses many things related to cultural signs to which a product or service is connected to a system of values. Language, images, and stories are amongst others of cultural coding. The analysis in this dimension focuses particularly on how those cultural codes are connected to local and global references. The attention is given to which values are treated as normal and who is authorized to define them. These are concerns about cultural coding; which cultural references appear? Whose values are treated as normal? How are global and local, or colonial and Indonesian elements combined?

Banindro's [2] study on colonial advertising found that advertising often incorporated local motifs such as batik patterns and or local color schemes within a predominantly Western design system. It affected local sensitivity that left European goods at the apex of prestige and hierarchy. On the other hand, green campaigns today often invoke gotong royong and kearifan lokal while situating these concepts within sustainability agendas shaped by international organizations and urban consumer culture. The campaigns are commonly placed inside a sustainability narrative whose targets and metrics originate with multinational corporations and international organizations. The structural parallel is difficult to ignore.

3.5 Dimension 4: Transformation Rhetoric

Transformation rhetoric examines the kind of change promised by an advertisement and the actor expected to produce it. Purchasing or consuming frames as a vehicle of personal or social change. However, it distinguishes between changes located in individual consumption and those involving communities, firms, institutions, or regulation. The main analytical question is whether the advertisement addresses the causes of the problem it identifies or converts structural change into a lifestyle choice. These are concerns about transformation rhetoric; what difference does the advertisement claim will result? Who is presented as the agent of that change (the individual consumer, the community, or the company itself)? Does the promised transformation address underlying structural causes or substitute a private lifestyle adjustment for collective action?

This dimension is particularly useful for distinguishing a challenge to established patterns from their reformulation. Colonial advertising associated transformation with becoming modern and socially respectable through consumption. Buying Lux Soap was framed as a step toward respectability within the colonial hierarchy. On the other hand, green advertising often links transformation to responsible purchasing and environmentally appropriate behavior. Buying a sustainable product is framed as a contribution to environmental citizenship. CGAC is therefore asked whether this shift engages the structural sources of environmental harm or relocates responsibility to the consumer. This concern is consistent with White et al.'s discussion of the gap between expressed attitudes and actual sustainable behavior [14].

4 Illustrative Application

4.1 Colonial Advertising: The Lux Soap Case

The illustrative application below draws on the findings reported by Aji [1] and Banindro [2] to demonstrate how CGAC can be used to interpret Lux advertising in the Dutch East Indies around the 1930s. It does not present newly collected archival evidence. Rather, the purpose is to reorganize existing historical observations through the four dimensions of the proposed framework.



Fig. 1. Lux ad with model Joan Crawford, an American artist.



Fig. 2. Lux's first ad in Javanese.

Aspirational Logic:
Lux ads kept using Hollywood celebrities as the standard to aspire to, telling the Javanese priyayi buyer that using this soap could bring them closer to Western glamour. This ideal had nothing to do with Indonesian culture itself—it came entirely from outside [1].

Body Politics:
The idealized body in Lux advertisements was fair-skinned, Western-featured, and femininely glamorous. Skin cleanliness was racialised and gendered simultaneously, encoding a hierarchy of bodies in which the European female body represented the normative ideal [3].

Cultural Coding:
Advertisements in Javanese language publications, such as the Kedjawen magazine, adopted local linguistic forms while maintaining the Western visual and narrative grammar of the global Lux campaign, producing the characteristic colonial hybrid documented by Bhabha [7].

Transformation Rhetoric:
The change Lux promised was social respectability through civilizational proximity—the use of soap was constructed as the gesture of modernity that elevated the consumer in the colonial social hierarchy [1]. Transformation was individual and aspirational rather than collective or systemic.

4.2 Contemporary Green Advertising

Using published Indonesian case studies and brand research [15–17], this section applies CGAC to a real, current example: AQUA-Danone's "Bijak Berplastik" (Wise About Plastic) campaign, running since 2018.



Fig. 3. AQUA ad as ecological consciousness aim to the new aspirational standard.



Fig. 4. AQUA's Bijak Berplastik campaigns and its ad pivoting in green marketing.

Aspirational Logic:

Bijak Berplastik keeps using "being a responsible environmental citizen" as its new ideal. It tells the educated, socially active Indonesian consumer to stand out through eco-responsibility instead of Western glamour. You see this in campaign figures like the "Pelari Kebaikan" (kindness runners), who pick up plastic bottles during sponsored

marathons. So the old racial beauty ideal is gone—but it's been swapped for a sustainability ideal that's still written elsewhere, not by Indonesians themselves [15].

Body Politics:

The body inscribed by Bijak Berplastik advertising is behavioral and civic rather than aesthetic or racialised. Rather than skin, the disciplined body is one that sorts waste, queues at collection points, or completes school recycling curricula such as "Sampahku Tanggung Jawabku." Environmental virtue, not physical appearance, becomes the marker of social worth, encoding a hierarchy of civic participation rather than a hierarchy of bodies [16].

Cultural Coding:

Bijak Berplastik campaigns use Indonesian communal vocabulary to frame recycling as collective, reciprocal labour, through multi-stakeholder "Circularity Tour" events, community waste banks, and public collection drives that echo the register of gotong royong. This local cultural framing, however, operates in service of collection and recycled content targets originally set by a multinational parent company, producing a structure in which indigenous cultural coding legitimizes an externally-defined value hierarchy — a pattern continuous with the colonial hybrid Banindro documents, now reproduced in ecological rather than civilisational terms [17].

Transformation Rhetoric:

The transformation promised by Bijak Berplastik is environmental citizenship through consumption and behavioral participation — sorting waste, collecting bottles, choosing recycled-content packaging — framed as the individual consumer's contribution to solving Indonesia's plastic pollution crisis. Indonesian environmental reporting and river-waste monitoring have directly challenged this framing, documenting continued packaging litter despite "100% recyclable" claims and characterizing the brand's plastic-credit offset scheme as a potential instance of greenwashing. As with colonial advertising, transformation here is individualized rather than structural: it displaces the systemic causes of plastic pollution — production volume, weak waste infrastructure, and absent extended-producer-responsibility regulation — with individual consumer choice, mirroring the critique White et al. developed of the attitude–behavior gap in sustainable consumption [14].

Table 1. Table captions should be placed above the tables.

CGAC Dimension	Lux Soap (1930's)	AQUA "Bijak Berplastik" (2018–2026)
Aspirational Logic	Hollywood celebrity culture as an aspirational standard; the Javanese priyayi consumer positioned toward Western glamour.	Environmental citizenship as an aspirational standard; the civically engaged consumer positioned toward ecological responsibility.

CGAC Dimension	Lux Soap (1930's)	AQUA "Bijak Berplastik" (2018–2026)
Body Politics	Fair-skinned, Western-featured, feminized body; skin cleanliness racialised and gendered.	Behavioral/civic body—sorting waste, collecting bottles, completing recycling curricula; virtue coded through action, not appearance.
Cultural Coding	Local linguistic forms (e.g., Javanese-language press) adopted within Western visual and narrative grammar.	*Gotong-royong*-style collective vocabulary adopted within externally set corporate sustainability targets.
Transformation Rhetoric	Individual social respectability through civilisational proximity; non-structural, non-collective.	Individual behavioral participation in solving plastic pollution; contested by greenwashing critique and river waste evidence; non-structural.

5 Discussion

5.1 Theoretical Contributions

The CGAC framework makes three distinct contributions. First, it provides the first systematic conceptual bridge between colonial advertising history and contemporary green marketing scholarship in the Indonesian context, addressing the gap identified by Zinulaen and Dananjoyo [5] in their bibliometric review. Second, it operationalizes postcolonial communication theory for application to advertising analysis in a form accessible to marketing researchers and practitioners—not only to humanities scholars. Third, it introduces transformation rhetoric as a dimension of advertising analysis that connects sustainability communication research to the broader literature on structural versus individualist approaches to social change [14]. Furthermore, the discursive orientation of the framework is inspired by Fairclough's critical discourse analysis [11], which provides analytical tools to analyze how texts construct social identities, social relations, and systems of knowledge and belief.

5.2 Policy Implications

The framework has direct implications for how Indonesia governs green advertising communication. The four dimensions indicate that the governance of green communication cannot be limited to verifying the factual accuracy of environmental claims. The eco-label regime established under Peraturan Menteri Lingkungan Hidup No. 5/2019

[18] provides an important regulatory reference, but CGAC draws attention to an additional level of analysis: the narratives through which advertising defines desirable identities, appropriate behavior, and legitimate forms of environmental action. It is suggested to address the narrative and rhetorical dimensions through which environmental messages construct consumer identities and social values.

From this perspective, assessment could consider four questions. First, does the aspirational logic of a campaign draw on culturally grounded Indonesian ideals or simply replace colonial notions of civilizational progress with ecological modernity? Second, do representations of the body reproduce earlier aesthetic hierarchies under an environmental label? Third, are indigenous ecological concepts substantively integrated or used primarily as commercial symbols? Fourth, does the rhetoric of transformation acknowledge structural conditions or places responsibility mainly on individual consumers [14]? These questions are proposed as analytical considerations rather than as a complete regulatory standard. The implementation of green public procurement policies [19] on the other hand represents one domain where such governance frameworks are already being operationalized at the local government level, though significant challenges remain in regulatory updating and human resource capacity.

5.3 A Research Agenda

The CGAC framework generates a clear empirical research agenda. Future studies should: (1) apply the framework to systematic corpus analysis of colonial Indonesian advertising materials using the Delpher digital archive; (2) apply the framework to contemporary Indonesian green advertising campaigns across multiple product categories and media platforms; (3) conduct audience reception studies to examine how Indonesian consumers from diverse socio-cultural backgrounds interpret the four dimensions of advertising discourse identified by the framework; and (4) develop the framework's policy implications through comparative analysis of green communication governance regimes in other postcolonial consumer markets in Southeast Asia.

6 Discussion

This paper has developed the Colonial-Green Advertising Continuum—a four-dimensional conceptual framework for analyzing the ideological structures of advertising in Indonesia across the colonial to contemporary transition. By synthesizing postcolonial communication theory, cultural hegemony analysis, and green marketing scholarship, the framework provides a tool that is theoretically grounded, practically applicable, and policy-relevant.

My main point is worth repeating: colonial ads and today's green ads in Indonesia run on the same underlying pattern. The comparison developed in this paper indicates a recurring set of discursive operations rather than an identical relationship across periods. Both colonial and contemporary green advertisements in Indonesia operate in a recognizable shared pattern, which can be identified through the CGAC framework.

Colonial and contemporary green advertisements can construct an ideal subject, assign value to bodies or practices, mobilize cultural signs, and present consumption as a route to change. Recognizing these operations makes it possible to ask when green communication reproduces inherited hierarchies and when it creates space for more culturally grounded and collective forms of environmental transformation. This framework might help to support genuine social transformation rather than quietly reproduce.

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