



The construction of sustainability discourse in media coverage: A critical discourse analysis of the avoskin trail run event

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ABSTRACT

Background: This article examines how the discourse of sustainability or “green” is constructed in Indonesian online media coverage through a case study of the Avoskin Trail Run 2025 event. As green consumerism increases in the national beauty industry, local brands such as Avoskin are increasingly articulating their environmental commitments through marketing strategies and corporate events to strengthen their brand image. **Methods:** This study uses a qualitative approach with Norman Fairclough’s three-dimensional Critical Discourse Analysis (CDA) method to analyze four news articles from leading online media outlets. This analysis is informed by a theoretical framework on the typology of greenwashing and critiques of ‘green capitalism’. **Findings:** The findings show that media coverage uncritically reproduces corporate narratives, using positive lexicon (“real action,” “harmony”) that can be identified as specific greenwashing tactics, such as the ‘Sin of the Hidden Trade-off’ and the ‘Sin of Vagueness’. This discursive practice, which relies heavily on public relations sources, blurs the boundaries of journalism and functions ideologically to legitimize ‘green capitalism’. **Conclusion:** This discourse transforms consumptive events into ‘environmental actions’, which serve to accumulate symbolic capital for brands, while silencing counter-discourses about the systemic waste impact of industry. The media, in this case, acts as an agent of legitimacy, transforming economic capital into ‘green’ prestige, which ultimately aims to encourage purchasing decisions. **Novelty/Originality of this article:** This study innovatively integrates Norman Fairclough’s Critical Discourse Analysis with greenwashing and green capitalism critiques to reveal how Indonesian online media legitimize corporate sustainability narratives in coverage of the Avoskin Trail Run 2025, exposing the role of digital journalism ecosystems in transforming marketing discourse into hegemonic “green” prestige within platform-mediated culture.

KEYWORDS: avoskin; corporate sustainability; critical discourse analysis; greenwashing; media coverage.

1. Introduction

The beauty industry in Indonesia has experienced rapid and dynamic growth in recent years, making it one of the most promising markets in Southeast Asia. Data from the Ministry of Industry shows an increase in the number of cosmetic companies to 1,039 businesses in 2023, with 89.2% of them being Small and Medium Industries/*Industri Kecil dan Menengah* (IKM) (Ministry of Industry of the Republic of Indonesia, 2024). This market growth is predicted to continue, with a projected rate of 4.86% per year in the 2024-2029 period (Ministry of Industry of the Republic of Indonesia, 2024).

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This phenomenon is not only driven by an increase in people's purchasing power, but also by a significant shift in consumer preferences. One of the most notable shifts is the increasing demand for products from local brands. These brands have won the hearts of consumers by offering products that are more suited to tropical skin and climate conditions, often utilizing the wealth of natural ingredients sourced from Indonesia's biodiversity Ventures (2023) and ensuring halal certification. Sales data between 2022 and 2024 shows substantial year-on-year growth for leading brands such as Somethinc, Scarlett, and Avoskin.

Along with the rise of local brands, a new wave of awareness has emerged among Indonesian consumers, known as green consumerism. Consumers, especially those from Generation Z and millennials, no longer only consider the functional benefits of a product, but also the ethical and environmental impact of the products they buy (Ventures, 2023; Noor et al., 2025). The demand for sustainable, cruelty-free (not tested on animals), and environmentally friendly packaging has become a determining factor in purchasing decisions (Ventures, 2023). A survey conducted by WWF-Indonesia and Nielsen even reported that 63% of Indonesian consumers are willing to pay more for environmentally friendly products, indicating significant progress in collective awareness (Wiesa & Suprapti, 2019).

This trend has created a new competitive arena for industry players. Brands can no longer simply offer quality products; they are required to demonstrate their "green" credentials and a genuine commitment to sustainability principles. The causality between the rise of local brands and green consumerism is reciprocal. On the one hand, consumer awareness encourages brands to innovate and adopt more responsible practices. On the other hand, these brands actively shape and capitalize on these trends through massive green marketing strategies (Dwiriani & Dhakirah, 2025). They not only respond to the market, but also educate and direct consumer preferences towards the values they uphold.

It is in this context that Avoskin, a local skincare brand from Yogyakarta, has positioned itself as one of the pioneers of sustainable beauty in Indonesia. Since its establishment, Avoskin has consistently communicated its commitment to the environment through various campaigns and Corporate Social Responsibility (CSR) programs. The culmination of this communication strategy was manifested in the Avoskin Trail Run 2025 event. This event, held on the slopes of Mount Merapi, was framed not only as a cross-country running event, but also as a platform to celebrate Environment Day, educate the public, and take "real action for the earth" (Lantara, 2025; Rossa, 2025). This event is explicitly based on the philosophy of "Mind, Body, Environment," which invites participants to "be in harmony with nature."

Thus, Avoskin Trail Run transcends the function of a conventional event. It becomes a complex communicative text, strategically designed to strengthen and legitimize the brand's "green" image in the public eye. This event transforms abstract environmental commitments into a participatory experience that consumers can feel, follow, and share. It is no longer just about buying environmentally friendly products, but about participating in a "green" lifestyle that is curated and offered by the brand.

Given the central role of the media in disseminating information and shaping public opinion, it is crucial to analyze how the discourse surrounding this event is constructed and disseminated. Media coverage is never neutral; it selects, highlights, and frames reality in a certain way that serves specific interests and ideologies (Benmetan & Setyowibowo, 2021; Siahaan et al., 2025). This study specifically focuses on the media as an arena for discourse battles, where corporate narratives are negotiated and, in many cases, reinforced.

Therefore, this study poses the main question: How do online news media represent and construct the 'green' discourse surrounding the Avoskin Trail Run event, and what ideological functions do these representations serve?

The purpose of this study is to unravel the discursive and ideological mechanisms behind the coverage using Critical Discourse Analysis (CDA). This paper will begin with an elaboration of the conceptual framework underlying the analysis, including a critique of green capitalism, a taxonomy of greenwashing, and symbolic capital theory. Next,

Fairclough's CDA methodology will be explained, followed by a detailed three-dimensional analysis. Finally, the discussion section will synthesize these findings to explain how media discourse functions to overcome consumer skepticism and accumulate symbolic capital, before concluding with recommendations for future research.

To unpack the substance behind the news and fulfill the demands of theoretical elaboration, this analysis is based on three interrelated conceptual frameworks. First, this discourse is positioned within a broader ideological debate between 'ecological modernization' and eco-Marxist critiques of 'green capitalism'. Second, a specific taxonomy of greenwashing is used as a diagnostic tool to analyze these claims. Third, Pierre Bourdieu's theory of symbolic capital is used to explain the strategic function of this discourse as a tool for accumulating legitimacy.

Operationally, "sustainable beauty" refers to a holistic approach that considers the impact of a company's products and practices on people and the environment, encompassing criteria such as toxin-free ingredients, thoughtful packaging, ethical sourcing, and waste management (Assegaf, 2021). Avoskin explicitly adopts the Triple Bottom Line (TBL) framework—People, Planet, and Profit—to articulate its commitment (Avoskinbeauty, 2025a)

In its narrative, the 'Planet' pillar includes initiatives such as the use of sustainable raw materials and reusable packaging, as well as collaboration with environmental organizations such as Lindungi Hutan and Waste4Change. The 'People' pillar focuses on empowering women and communities. However, it is the 'Profit' pillar that most reveals its ideological foundation. Avoskin states that 'Profit' is pursued through fair trade "so that all the sustainable activities we do... can be carried out sustainably" (Avoskinbeauty, 2025a).

This statement is not merely a business statement, but a profound ideological statement. It is a perfect example of the dominant discourse that critical scholars refer to as 'Green Capitalism' by Smith (2019) or 'Ecological Modernization' by Konak (2018). The discourse of 'ecological modernization' operates under the optimistic assumption that the ecological crisis can be resolved through the market, not by opposing it. The basic logic is that economic growth can be "decoupled" from environmental degradation through technological innovation, resource efficiency, and the creation of new "green markets" (Hidayat, 2023). In this view, "green" companies will not only save the planet, but also be more profitable (Basuki, 2015).

However, this framework has been sharply criticized, particularly from an eco-Marxist and socio-ecological justice perspective (Böhm et al., 2012; Foster, 1999). Critics argue that 'green capitalism' is a contradiction. They contend that the fundamental logic of capitalism, which demands endless accumulation and growth, is inherently at odds with the planet's finite ecological limits (Wanner, 2015). The theory of the metabolic rift, revived from Marx's writings, argues that capitalism systemically disrupts essential ecological cycles—such as soil nutrient cycles—by treating nature as a free input to be exploited for capital accumulation (Foster, 1999).

Instead of viewing the logic of capital accumulation as the root of the ecological crisis Cock (2011), the discourse of 'green capitalism' positions the market and the logic of profit as the solution to the crisis (Smith, 2019). As critical analysis of this discourse shows, the narrative of 'green capitalism' serves to "maintain and enable the hegemony of capitalism," only in a 'green' form (Smith, 2019). This is a form of "commodification of nature," in which nature and social relations are transformed into economic relations subject to market logic and the imperative of profit (Cock, 2011). Thus, TBL Avoskin's claims in this study will not be analyzed as objective facts, but rather as discursive artifacts of the hegemonic ideology of green capitalism, which naturalizes the idea that consumption can be reconciled with sustainability.

Along with the increasing popularity of "green" discourse, greenwashing practices have also emerged—a communication strategy designed to mislead consumers about a company's environmental practices or the environmental benefits of a product (Olivia et al., 2025). This practice can manifest in various forms, ranging from baseless claims, exaggerating small positive impacts to cover up large negative impacts, to the use of

ambiguous “green” jargon without concrete evidence (Environesia, 2025; Olivia et al., 2025).

To provide analytical rigor to this study, rather than simply using greenwashing as a general label, this analysis will adopt an established academic typology framework. A systematic review of the greenwashing literature identifies various taxonomies, one of the most influential and comprehensive being “The Seven Sins of Greenwashing” popularized by TerraChoice (Mahmoud, 2018).

This framework provides concrete diagnostic tools for identifying specific greenwashing tactics. The first is The Sin of the Hidden Trade-off, which occurs when environmental claims emphasize only one positive attribute while ignoring more significant environmental impacts, such as promoting a “recycled medal” despite generating excessive single-use plastic waste. The second is The Sin of No Proof, referring to environmental claims that cannot be verified through accessible, reliable evidence or third-party certification, for example, labeling a product as “certified organic” without valid proof.

Another tactic is The Sin of Vagueness, which involves unclear or overly broad claims such as “environmentally friendly,” “all-natural,” or “eco-conscious” without further explanation, potentially misleading consumers. The Sin of Worshipping False Labels occurs when companies create the false impression of third-party endorsement through fake logos or misleading symbols, such as a fabricated “eco-safe” certification mark. In addition, The Sin of Irrelevance refers to claims that may be factually true but are insignificant or irrelevant to environmentally conscious consumers, such as products labeled “CFC-free” even though CFCs have long been prohibited by law.

The framework also includes The Sin of Lesser of Two Evils, which describes claims that appear environmentally beneficial within a particular product category but distract consumers from the broader environmental harm associated with the category itself, such as “organic lipstick” packaged in non-recyclable plastic. Finally, The Sin of Fibbing involves environmental claims that are completely false, for example, falsely stating that a product has received Energy Star certification.

The use of this diagnostic framework enables text analysis to map specific lexical and narrative choices in media reporting to identified greenwashing tactics, thereby shifting the analysis from impressionistic description to rigorous theoretical diagnosis. The consequences of greenwashing felt by consumers are significant, empirically proven to increase “green skepticism,” which in turn mediates “brand hate” and negative purchase intentions (Promalessy & Handriana, 2024; Valencia et al., 2021).

When Avoskin's sustainability claims are juxtaposed with findings from independent academic research, an interesting discrepancy emerges. Several quantitative studies examining consumer perceptions of Avoskin show a consistent pattern. On the one hand, the company's green communication strategies—particularly “green advertising” and “green promotion”—have proven to be highly effective and significantly influence consumer purchasing decisions (Hanifa et al., 2024; Hardianti et al., 2023). Consumers are attracted to and influenced by the environmental messages conveyed by Avoskin.

However, on the other hand, the same study found that the variables “green brand” and “green product” did not have a significant effect (Hanifa et al., 2024; Hardianti et al., 2023). Another study also noted that consumers' “green knowledge” had a positive but insignificant effect on purchasing decisions (Hanifa et al., 2024). This indicates that consumers buy Avoskin products not because they are fully convinced that the brand or product is inherently environmentally friendly, but because of its persuasive and attractive communication strategy (Hardianti et al., 2023; Sudirja, 2023). There is a gap between communication success and perceptions of authenticity, which gives rise to “green skepticism” (Leonidou & Skarmeas, 2017).

It is this gap that makes events such as the Avoskin Trail Run so important to analyze. This event is a sophisticated strategic communication action. If the most effective communication strategy is not to prove substantive product claims, but rather to build an abstract brand image Istanti & Soliha (2024), then this event can be hypothesized as a direct

investment in “brand image” and “trust”—intangible assets that have proven to be stronger drivers of purchase.

To analyze this strategic function, we can turn to sociologist Pierre Bourdieu's theory of social practice. Bourdieu (1986) argues that the social arena is a “field”—such as the business field, the art field, or the political field—in which agents (individuals or corporations) struggle to gain a dominant position (Bourdieu, 1986). To compete, agents use various forms of “capital”: Economic Capital (money and assets), Cultural Capital (knowledge, qualifications), Social Capital (networks, connections), and Symbolic Capital (Bourdieu, 1986). The behavior of agents in this field is not rigidly determined, but rather shaped by habitus—a set of internalized dispositions, ways of thinking, and “feel for the game” acquired through social experience (Ramsey, 2024).

In this framework, symbolic capital is the most important and least visible form. It is the prestige, honor, social recognition, and legitimacy given to an agent within that field (Bourdieu, 1986). Symbolic capital is another form of capital (economic or cultural) that is recognized and legitimized as “valid” by other agents in the field (Swartz, 2013). In a corporate context, “brand image,” “reputation,” and “trust” are manifestations of symbolic capital.

From a Bourdieusian perspective, Corporate Social Responsibility (CSR) and corporate philanthropy can be understood as more than just altruism (Carter & McKinlay, 2013). CSR is a social practice used by managers and organizations as part of their efforts to achieve social power (Van Aaken et al., 2013). CSR is an “act of performative magic” (Reid, 2006). It is a strategic social practice in which economic capital (money spent on organizing Trail Run events) is magically transformed into symbolic capital (status as a “green” brand that is ‘caring’ and “responsible”) (Reid, 2006).

This is where the theoretical synthesis lies: Symbolic capital Bourdieu (1986) is what is being accumulated (prestige, legitimacy). Brand trust is the manifestation of this symbolic capital in the market arena (Septiarini & Adialita, 2024). Avoskin Trail Run, as a CSR event (Siahaan, 2025), is a “social practice” (Van Aaken et al., 2013) designed to generate this symbolic capital. This capital is then perceived by consumers (whose habitus now increasingly values sustainability) as “trust,” which in turn as shown by the study (Istanti & Soliha, 2024) is the main driver of purchasing decisions, effectively overcoming skepticism about the product itself.

In this framework, the role of the media becomes crucial. The media is not a neutral observer, but rather an agent of legitimacy. It is the media that broadcasts “performative magic” Reid (2006) to the public, legitimizing the transformation of economic capital into symbolic capital, and spreading the social recognition necessary for that symbolic capital to “freeze” and become a valuable asset for the brand (Bourdieu, 1986).

2. Methods

This study uses a qualitative approach to gain a deep and rich understanding of how the discourse of sustainability is constructed in media texts. The method used is Critical Discourse Analysis (CDA), an interdisciplinary approach that views language not only as a neutral means of communication, but also as a form of social practice (Fauzan, 2013). CDA aims to reveal the often obscure relationship between text, discourse, power, and ideology (Munfarida, 2014). Language, in this perspective, has the ability to shape and be shaped by social relations and specific social contexts (Fauzan, 2013; Van Dijk, 1993).

The main objects or data corpus in this study are four news articles published in Indonesian online media. The selection of articles was based on several criteria: (1) the publishing media had a wide readership and established reputation; (2) the articles specifically covered the Avoskin Trail Run 2025 event; and (3) the articles provided sufficient in-depth coverage for analysis. Based on these criteria, four articles were selected for analysis. The first article was published by KRJogja.com, a prominent regional media outlet in Yogyakarta, the city where Avoskin originated and where the event took place (Sigit, 2025). The second article came from Harian Merapi, a Yogyakarta-based print and

online media outlet that primarily focuses on local news coverage (Sutriyono, 2025). The third article was obtained from Olenka.id, an online lifestyle media platform targeting younger audiences (Nasuha, 2025). The fourth article was published by Republika.co.id through its Rejogja sub-portal, representing a national media outlet with broad public reach (Rahadi, 2025). These four articles are considered representative in describing the general narrative circulating in the media about the event.

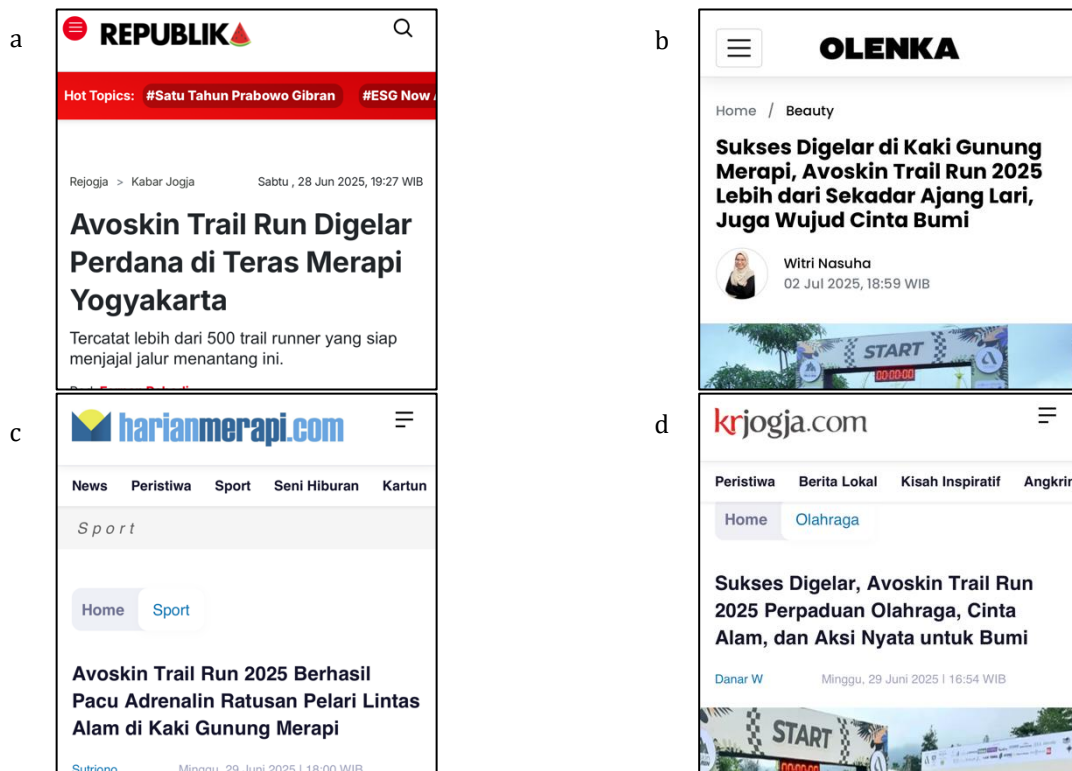


Fig 1. (a) Republika.co.id article; (b) Olenka article; (c) Merapi Daily article; (d) KRJogja article (Sutriyono, 2025; Danar, 2025; Nasuha, 2025; Rahadi, 2025)

To systematically dissect the news corpus, this study adopts a three-dimensional analysis model developed by Norman Fairclough, one of the leading figures in AWK (Subagyo, 2018). This model was chosen because it provides a comprehensive framework suitable for multi-layered social research, linking micro-linguistic analysis at the text level with macro-sociocultural analysis at the social context level (Xing, 2024; Yilmaz, 2016).

The justification for selecting this model is based on its suitability for analyzing institutional discourse. AWK has several main streams, notably the socio-cognitive approach of Teun A. van Dijk and the discursive-historical approach (DHA) of Ruth Wodak. Van Dijk's approach is valuable for analyzing how discourse is processed in individual cognition (Van Dijk, 2022), while Wodak's approach emphasizes broader historical context and intertextuality (Wodak, 2015). However, Fairclough's model is most appropriate for this research because of its explicit focus on how language functions in institutional practices (such as media and corporations) to construct, maintain, and naturalize social orders and ideologies (such as green capitalism). Its three-dimensional model provides the clearest methodological bridge between detailed textual analysis (micro), institutional production processes (meso), and ideological hegemony (macro). The analysis in this study was conducted through three interconnected dimensions. The first dimension, namely *Text (Description)*, focuses on the formal analysis of the text at the micro level. This stage examines the internal linguistic features of the text, including vocabulary (lexicon), grammar, and text structure. The grammatical analysis particularly emphasizes transitivity to identify agency and modality to determine the degree of certainty expressed in the

discourse. In addition, the analysis explores how the narrative is organized within the text (Fauzan, 2013; Al-Mas'udi & Al-A'mery, 2021).

The second dimension, *Discursive Practice (Interpretation)*, examines the text as a product of production, distribution, and consumption processes at the meso level (Fauzan, 2013; Al-Mas'udi & Al-A'mery, 2021). This dimension focuses on how the text is produced, such as the reliance on press releases, who produces the text, particularly media institutions, and how audiences consume it, for instance as "inspirational" news content (Norman Fairclough, 2013).

The third dimension, *Social Practices (Explanation)*, represents the macro level of analysis by linking discourse with broader sociocultural, institutional, and ideological contexts (Fauzan, 2013; Al-Mas'udi & Al-A'mery, 2021). This stage aims to explain why the discourse exists and identify the social functions it serves, such as legitimizing green capitalism and accumulating symbolic capital in ways that help maintain existing power relations (van Dijk, 1993). By applying these three dimensions of analysis in an integrated manner, this study will not only describe what is said in the news, but also interpret how the news is produced and consumed, and explain why the discourse has a particular form and social function.

3. Results and Discussion

The application of Fairclough's three-dimensional model to a corpus of four news articles reveals a highly controlled, positive discourse construction that is consistent with Avoskin's brand image interests. Analysis in each dimension—text, discursive practices, and social practices—collectively shows how the media functions as an amplifier of corporate narratives and an agent of ideological legitimacy.

3.1 Text dimensions: Curated sustainability language and greenwashing tactics

At the textual level, Avoskin Trail Run's reporting uses linguistic devices that consistently build a positive and proactive narrative. Word choice, sentence structure, and storytelling work synergistically to create an image of an event that is not only physically healthy, but also ecologically sound.

Lexical analysis or vocabulary used in the four news articles is dominated by positive lexicon associated with sincerity, action, and harmony. Words such as "real action," "real contribution," "harmony with nature" (Danar, 2025; Sigit, 2025), "blending with nature" (Danar, 2025; Rahadi, 2025), and "collaborative" (Danar, 2025; Rahadi, 2025) appear repeatedly. The use of the phrases "real action" and "real contribution" implicitly positions this event as a concrete solution to environmental problems, going beyond mere discourse or jargon. Meanwhile, the phrases "harmony" and "being one with nature" evoke romantic and spiritual imagery, describing participation in the event as a transcendental experience to reconnect with the earth. Other terms such as "conscious lifestyle" or eco-conscious (Rahadi, 2025) and "commitment" (Danar, 2025; Sutriyono, 2025) further reinforce the image of Avoskin and its participants as enlightened and responsible agents of change.

Transitivity analysis, which examines who does what (Actor), shows a clear pattern. In the dominant active sentence structure, 'Avoskin' and 'participants' are consistently positioned as the main actors or perpetrators of positive material processes. For example, "Avoskin... invites everyone to reconnect with nature" (Sigit, 2025), and "all participants contributed directly to the mangrove planting effort" (Sutriyono, 2025; Nasuha, 2025). In this construct, Avoskin is the empowering initiator, while participants are active participants in environmental rescue efforts. This pattern effectively personalizes environmental responsibility at the corporate (benevolent) and individual (participatory) levels, while obscuring larger structural responsibility issues, such as the beauty industry's overall role in producing plastic waste (Shalmon, 2020).

Table 1. Comparative analysis of textual elements in avoskin trail run news coverage

Analysis Elements	KRJogja	Harian Merapi	Olenka	Republika (Rejogja)
News Headline	“Avoskin Trail Run 2025, Running to Care and Reconnect with Nature”	“Avoskin Trail Run 2025 Successfully Boosts the Adrenaline of Hundreds of Trail Runners at the Foot of Mount Merapi”	“Successfully Held at the Foot of Mount Merapi, Avoskin Trail Run 2025: More Than Just a Running Event, Also an Expression of Love for the Earth”	“Avoskin Trail Run Held for the First Time at Teras Merapi, Yogyakarta”
Key ‘Green’ Lexicon	Reconnecting with nature, environmental care, sustainable living, harmony with nature, mutual cooperation	Environmental protection, climate crisis mitigation, eco-friendly, love for the environment	Environmental sustainability, love for the Earth, climate crisis mitigation, eco-friendly	Reconnecting with nature, sustainable living, environmental care, nature conservation, harmony with nature
Highlighted Environmental Initiatives	1 Ticket = 1 Tree (Mangrove)	1 Ticket = 1 Tree (Mangrove), recycled medals, cotton jerseys, calico goodie bags, packaging drop box	1 Ticket = 1 Tree (Mangrove), recycled medals, cotton jerseys, calico goodie bags, packaging drop box	1 Ticket = 1 Tree (Mangrove), recycled medals, cotton jerseys
Quoted Sources	Anugrah Pakerti (CEO of Avoskin)	Anugrah Pakerti (CEO of Avoskin), Roostian Gamananda (Race Director)	–	Anugrah Pakerti (CEO of Avoskin)

Narrative Uniformity and Greenwashing Mapping. The four news articles follow a highly uniform narrative structure, indicating the existence of a standardized storytelling framework. The narrative flow generally begins with the success of the event and praise for the combination of sports and love of nature (Lantara, 2025; Nasuha, 2025). This is followed by philosophical quotes from Avoskin executives explaining the vision behind the event (Sigit, 2025; Rahadi, 2025). Then, the narrative details the “evidence” of environmental action, particularly the “1 Ticket = 1 Tree” program and the use of recycled materials (Sutriyono, 2025; Nasuha, 2025). Finally, the news closes with an affirmation of the event's success. This uniformity is clearly seen in Table 1.

More importantly, when these lexical findings are mapped onto the typological framework of greenwashing Mahmoud (2018), a clear diagnostic pattern emerges. These seemingly positive word choices align with identified greenwashing tactics, as summarized in Table 2. Analysis at the text level shows that the language used is not only positive, but structurally consistent with sophisticated greenwashing patterns: using ambiguity to evoke emotion and narrow focus to obscure larger issues.

Table 2. Mapping of greenwashing tactics in the news lexicon

Key Lexicon / Narratives	Greenwashing Typology (TerraChoice) (Mahmoud, 2018)	Ideological Function & Analysis
“Harmony with nature,” “Reconnecting with nature,” “Environmental care,” “Eco-conscious”	The Sin of Vagueness	These phrases are classic examples of poorly defined, broad, and unmeasurable claims. Similar to the term “eco-friendly,” such expressions lack substantive meaning without further elaboration, yet they are highly effective in evoking a positive and romanticized ecological image.
Focus on “1 Ticket = 1 Tree” (Mangrove planting), recycled medals	The Sin of the Hidden Trade-off	This represents the most significant tactic. Media narratives focus exclusively on a narrow positive action (tree planting). However, this focus effectively diverts public attention from the far greater and more systemic environmental impacts of the company’s core business, namely plastic packaging production and waste (Frantzeskos, 2022; Susilawati et al., 2024).
“Concrete action,” “Real contribution”	The Sin of the Hidden Trade-off & The Sin of Vagueness	These phrases combine both “sins.” They are “vague” because the “actions” are not clearly defined, and they function as a “hidden trade-off” by framing participation in a paid, consumptive event as a legitimate form of environmental activism. This framing shifts responsibility from the corporation to the consumer.

3.2 The discursive dimension: Journalism as an extension of public relations

Analysis at the level of discursive practice—which examines the process of text production—reveals how these texts are formed. The most striking finding is the total dependence of the four media outlets on sources originating from Avoskin and its partners. The main source quoted extensively is Anugrah Pakerti (CEO of Avoskin) (Dinar, 2025; Sutriyono, 2025; Rahadi, 2025). Some news reports also quoted Erny Kurniawati (Brand Director of Avoskin) or Roostian Gamananda (Race Director) (Sutriyono, 2025).

It is worth noting the absence of alternative or critical voices. There were no interviews with independent environmental experts to verify the impact or proportionality of the mangrove planting program, no analysis from beauty industry observers, and no quotes from local environmental activists who might have different views on corporate events in sensitive areas such as the slopes of Mount Merapi. This reliance on a single source created monolithic and unbalanced reporting.

The phenomenon of text uniformity and dependence on press releases can be further explained through the lens of media political economy within the AWK framework. In an online media ecosystem that demands immediacy, editorial teams often work with limited resources but high news quantity targets. Avoskin, through its public relations team, provides ‘ready-to-air’ material—complete with philosophical quotes and curated supporting data. For media institutions, this is a production efficiency that minimizes operational costs for coverage. As a result, there is what Fairclough calls institutional

discourse dominance, where media language is colonized by corporate language (Fairclough, 2013).

The discursive implication of this practice is the loss of the media's function as a watchdog. Instead of acting as a critical filter that verifies 'green' claims—such as checking a company's carbon emissions or plastic waste volume—the media functions as an echo chamber for corporate narratives. This creates a 'false reality' for readers, where the running event is no longer seen as a marketing strategy, but is simply accepted as an objective fact of an environmental movement, as seen from the absence of opposing voices or criticism in the four articles analyzed (Fauzan, 2013).

The uniformity of narrative seen in Table 1 strongly indicates the practice of intertextuality, in which all four news articles refer to the same source text. This assumption can be proven by comparing the news texts with Avoskin's official promotional material. Avoskin's promotional material for the event explicitly states the philosophy of "MIND. BODY. ENVIRONMENT" (Avoskinbeauty (2025); Hutasoit (2025) and uses the phrase "in harmony with nature" (Avoskinbeauty, 2025b). This language, which clearly originates from public relations materials, is reproduced almost identically in news articles.

This shows that the media did not just cover the event; they reproduced the discursive framework provided by Avoskin's public relations team. The news text shows strong intertextual traces of press releases or corporate media kits. As a result, the genre of news texts shifts from objective journalistic reporting to a more descriptive event report, or even something closer to an advertorial, where the main function is to promote a positive image of the event organizer. From a consumption perspective, these texts are designed to be received by readers as positive, light, and inspiring news, associating the Avoskin brand with noble values such as health and care.

3.3 The dimension of social practice and discussion: the legitimacy of green capitalism and the accumulation of symbolic capital

At the highest level of analysis, the discourse constructed by the media can be understood as part of a broader social practice that serves to legitimize a particular ideology and maintain the existing power structure.

3.3.1 Legitimacy of green capitalism ideology

The discourse in this news report fundamentally never criticizes or questions the core business model of the beauty industry, which essentially relies on a continuous cycle of consumption and inherently produces waste (Envihsa FKM UI, 2025). Instead, this discourse promotes the ideology of "green consumerism" or "green capitalism" (Smith, 2019). This is the idea that environmental problems can be solved not by reducing consumption, but by shifting it to forms of consumption that are considered 'right', 'conscious', and 'ethical' (Hidayat, 2023). In media narratives, the act of purchasing an Avoskin Trail Run ticket and participating in the event is framed as a "real action for the earth" (Lantara, 2025). Consumer participation is transformed into a form of environmental activism mediated by the market.

Furthermore, this discourse constructs nature not as an autonomous ecosystem that must be protected for its intrinsic value, but as an aesthetic 'backdrop' for human activities. In the trail run narrative, Mount Merapi is commodified into an arena for experience consumption and recreation. Participants are invited to 'enjoy' nature and 'become one' with it, but this interaction is entirely mediated by economic transactions (paid tickets) and brand attributes (jerseys, medals).

This construction reinforces the anthropocentric logic of 'green capitalism', in which nature is valued only insofar as it benefits humans, either as a source of raw materials for beauty products or as an arena for sports. As criticized by Cock (2011), this is a form of commodification of nature that transforms ecological relations into economic relations. By framing mountain running as an 'act of conservation', media discourse obscures the reality

that mass human intrusion into conservation areas—however ‘green’ the packaging—still leaves an ecological footprint. This discourse effectively naturalizes corporate control over natural spaces, transforming protected forests into extensions of brand showcases, which aligns with critiques of the hegemony of green capitalism (Smith, 2019).

3.3.2 Discursive silencing: focus on trees, silence on plastic

Critical discourse analysis does not only ask about what is said, but also, and more importantly, about what is not said or silenced (Yilmaz, 2016; Van Dijk, 1993). This is where the ideological function of the media becomes most apparent.

The dominant discourse reinforced in the analyzed texts is the narrative that “Avoskin plants trees.” This discourse presents a positive and symbolic image that is easily communicated to the public, emphasizing relatively small-scale environmental offsetting actions. The narrative is also aligned with Avoskin’s broader corporate social responsibility (CSR) initiatives, including orangutan adoption programs, scholarship support, and waste recycling campaigns (Avoskinbeauty, 2025b; Rahma, 2023; Arumdati et al., 2025; Avoskinbeauty, 2025a). Through this framing, the company is represented as environmentally responsible and socially conscious.

In contrast, the discourse that remains largely silent or omitted concerns the environmental consequences of the beauty industry itself as a major producer of waste. Studies indicate that the global beauty industry generates more than 120 billion units of packaging annually, most of which are non-recyclable (Susilawati & Widyanti, 2024; Arumdati et al., 2025). Indonesia is also recognized as the second-largest contributor to marine plastic pollution globally, producing approximately 3.2 million tons of unmanaged plastic waste each year (UNEP). Furthermore, cosmetic waste may be classified as hazardous and toxic waste (Matin, 2022; Agustina, 2020). This contradiction becomes even more significant considering that the event was held in Yogyakarta, a region experiencing a serious waste crisis, with waste accumulation reportedly reaching around 5,000 tons within the city area (Susilawati & Widyanti, 2024).

Media coverage, focusing exclusively on “1 Ticket = 1 Tree” and “recycling medals,” actively participated in the discursive silencing of this systemic waste problem. The media fails to provide this crucial context. This is a perfect manifestation of the Sin of the Hidden Trade-off Mahmoud (2018) executed at the level of social practice: a small symbolic gesture (a tree) is used to obscure massive and sustainable operational impacts (plastic) (Walker & Wan, 2012).

3.3.3. Discussion: Discourse chains leading to symbolic capital

The synthesis of this three-dimensional analysis provides a coherent explanation for the perception gap identified in the theoretical introduction. This analysis constructs a “discourse chain” that explains Avoskin’s strategy and highlights the role of the media in shaping public perception. The process begins with a perception gap and growing green skepticism among consumers. Previous studies indicate that consumers tend to be skeptical toward Avoskin’s environmental product claims (Hardianti et al., 2023; Hanifa et al., 2024), even though they remain highly responsive to green branding and promotional strategies (Istanti & Soliha, 2024). Such skepticism can be understood as a form of habitus that has developed particularly among educated consumers (Leonidas C. Leonidou & Constantinos Skarmeas, 2017).

In response to this condition, the company adopts a corporate strategy centered on symbolic capital investment. Rather than attempting to prove the environmental substance of its products directly, which may be difficult to verify, Avoskin invests in image-building through experience-based green promotion, particularly the Avoskin Trail Run event. In the perspective of Pierre Bourdieu, this event can be interpreted as a “social practice” designed to generate positive narratives and create what has been termed “performative magic” (Van Aaken et al., 2013; Reid, 2006).

The media then plays a significant role in discourse production and legitimacy formation. The analysis of news coverage demonstrates that media outlets largely failed to conduct critical verification of environmental claims. Instead, they tended to reproduce public relations narratives (Avoskinbeauty, 2025a; Hutasoit, 2025), adopt greenwashing language patterns, and silence counter-discourses related to plastic waste and environmental impacts (Susilawati & Widyanti, 2024; UNEP, 2025). Through this process, the media becomes an active agent in reinforcing environmentally friendly corporate imagery.

This situation ultimately leads to the accumulation of symbolic capital. The repetitive, positive, and largely uncritical media coverage functions as a form of “performative magic” (Reid, 2006), validating Avoskin’s green identity within the public sphere. At this stage, economic capital, represented by the costs associated with organizing the event, is transformed into symbolic capital in the form of prestige, public recognition, and legitimacy as a socially and environmentally “caring” brand (Pierre Bourdieu, 1986).

Finally, this symbolic capital influences consumer behavior and purchase intention. Within the market context, symbolic legitimacy is translated into brand trust, which previous studies on CSR practices in the Indonesian cosmetics industry identify as a crucial mediating factor in shaping purchase intention (Ramadhina, 2024; Ramadhina et al., 2025). Thus, media discourse is a crucial link in the chain that transforms economic capital (event costs) -> social practices (running events) -> symbolic capital (positive media coverage and legitimacy) -> brand trust (consumer perceptions) -> and ultimately back into economic capital (increased sales).

The mechanism behind the success of this capital transformation can also be understood through consumer psychology shaped by media discourse. The discourse that frames participation in this event as ‘real action’ provides consumers with a kind of instant moral gratification. By participating in the run and ‘donating’ a mangrove tree, consumers feel that they have fulfilled their ethical obligations to the environment, a feeling that mitigates ‘green skepticism’ (Leonidou & Skarmeas, 2017).

Avoskin, with the help of media amplification, strategically facilitates what Bourdieu calls ‘performative magic’ (Reid, 2006). They sell not only products or running tickets, but also a ‘feeling of guiltlessness’ in consuming. The symbolic capital built here is not only about brand trust, but also about social validation. The media endorses the narrative that by running with Avoskin, consumers have become legitimate agents of change. This is the highest ideological function of the discourse: to keep the wheels of consumption turning by numbing consumers’ ecological anxieties through symbolic rituals that are validated by the media as ‘sustainable’ and ‘responsible’ actions (Bourdieu, 1986). This strategy brilliantly bypasses initial product skepticism by building a fortress of image and trust that has proven more effective in driving purchasing decisions (Istanti & Soliha, 2024).

3.3.4. Implications: greenwashing and the risk landscape

Although this strategy may be effective in the short term, it puts the brand at risk of long-term reputational and legal consequences. Avoskin’s actions—and the media amplification surrounding them—are a textbook example of what is increasingly being watched at the regional level. A corporate governance guide in Southeast Asia Initiative (2025) explicitly defines greenwashing as a legal and financial risk, arising from “misleading information” that “overstates environmental benefits... and/or downplays negative impacts” (Initiative, 2025). In Indonesia, although specific regulations are still lacking, existing legal frameworks such as the Consumer Protection Law (UUPK) can be applied. Credibility that has been painstakingly earned through the accumulation of symbolic capital can quickly collapse if the public perceives this “performative magic” (Reid, 2006) as deception (Promalessy & Handriana, 2024).

4. Conclusions

This study concludes that Indonesian online media coverage of the Avoskin Trail Run 2025 event systematically and consistently constructs a highly positive discourse on sustainability that is in line with Avoskin's brand image interests. Through Fairclough's critical discourse analysis model, it was revealed that this construction occurs at three interrelated levels. At the text level, positive lexicon ("harmony," "real action") and uniform narrative structures are used, which, when diagnosed using an academic framework, clearly correspond to established greenwashing tactics, particularly the 'Sin of Vagueness' and the 'Sin of the Hidden Trade-off' (Mahmoud, 2018). At the level of discursive practice, news text production shows a high dependence on corporate sources and strong intertextuality with press release material Avoskinbeauty (2025a); Hutasoit (2025), blurring the boundaries between independent journalism and public relations. Finally, at the level of social practice, the discourse produced functions ideologically to legitimize 'green capitalism' Smith (2019), where consumption is positioned as a solution to environmental problems. More strategically, media discourse functions as an arena for the accumulation of symbolic capital Bourdieu (1986) for the Avoskin brand. By silencing counter-narratives about the industrial plastic waste crisis Susilawati & Widyanti (2024); UNEP (2025), the media helps transform economic capital into 'green' prestige and 'brand trust', which are key drivers of purchasing decisions (Istanti & Soliha, 2024).

These findings have several important implications. For media studies, this research highlights the urgency of improving critical media literacy among audiences so that they can identify and deconstruct corporate sustainability narratives that are often promotional in nature. For journalism practitioners, it serves as a reminder of the importance of maintaining editorial independence by seeking diverse sources, asking critical questions, and providing balanced context, especially when covering CSR initiatives that have strong image implications. A key limitation of this study is its exclusive focus on text (media) production and the discourse contained therein. This analysis can explain what discourse is dominant, but it cannot explain how that discourse is actively received, negotiated, or rejected by the audience. For a more comprehensive understanding, future research could be directed toward reception analysis Shalmon (2020) to investigate how audiences interpret this media discourse, as well as comparative industry analysis to reveal whether this pattern is standard practice among Avoskin's competitors (Mujiburrohman, 2023).

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