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Mediating the Lifestyle of Metrosexual on Instagram (#priadewasa, #ganteng): Consumption and Identity

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ABSTRACT

Activity of human social life is currently mediated by internet technology. Mediation has created space in the activities of social life which previously had an activity in the body replaced by activities in cyberspace. Instagram is a technological social space in the postphenomenological dimension of cyber space. Instagram as social media mediates its user body to be shared with other users. Instagram is a mode of reduced social interaction and transcends bodily space, programmed body, identity constructed in digital form. The metrosexual man enters the Instagram room to image himself and share it with other users. This research analyzes how metrosexual man activities in consumption and presents his identity in cyberspace. This study uses a virtual ethnographic method by tracing metrosexual male Instagram accounts through the hashtag #priadewasa #ganteng. This method can explore deeper about subject interactions on Instagram. The result is identity and consumption activities in the form of fashion, the places they visit are presented making it their class that has their own tastes in activities shared on Instagram. The liquid space provided by Instagram renders de-identification. Instagram space gives a different space unlike the world off-line. Human life is never static, the dynamics of human life are changes that can never be avoided. These changes are a process of human adaptation to the movement of the surrounding environment. One form of human adaptation is to create technology that aims to simplify and improve the quality of life.

Keywords: Instagram, Metrosexual, Identity, Consumption

ABSTRAK

Aktivitas kehidupan sosial manusia saat ini termediasi teknologi internet. Mediasi itu telah menciptakan ruang dalam aktivitas kehidupan sosial yang sebelumnya beraktivitas dalam kebertubuhan tergantikan dengan aktivitas dalam ruang siber. Instagram adalah ruang sosial teknologis yang berada dalam dimensi postfenomenologis ruang siber. Instagram sebagai media sosial memediasi tubuh penggunaannya untuk dibagikan ke pengguna lain. Instagram adalah moda interaksi sosial tereduksi dan melampaui ruang kebertubuhan, tubuh terprogramkan, identitas terkonstruksi dalam wujud digital. Pria metroseksual memasuki ruang Instagram untuk mencitrakan dirinya dan dibagi ke pengguna lain. Penelitian ini menganalisa bagaimana aktivitas pria metroseksual dalam berkonsumsi dan menghadirkan identitasnya di dunia siber. Penelitian ini menggunakan metode etnografi virtual dengan menelusuri akun Instagram pria metroseksual melalui hashtag #priadewasa #ganteng. Metode ini dapat mengeksplorasi lebih dalam interaksi subjek di Instagram. Hasilnya Identitas dan aktivitas konsumsi berupa *fashion*, tempat-tempat yang mereka kunjungi menjadikan kelas mereka memiliki selera tersendiri dalam aktivitas yang dibagikan di Instagram. Ruang cair yang diberikan Instagram mengarahkan de-identifikasi. Ruang Instagram memberi ruang berbeda tidak seperti dunia *off line*. Kehidupan manusia tidak pernah dalam kondisi statis, dinamika kehidupan manusia merupakan perubahan yang tidak pernah bisa dihindari. Perubahan-perubahan tersebut merupakan proses adaptasi manusia terhadap pergerakan dari lingkungan sekitarnya. Salah satu bentuk adaptasi manusia adalah dengan menciptakan teknologi yang bertujuan mempermudah dan meningkatkan kualitas hidup.

Kata Kunci: Instagram, Metroseksual, Identitas, Konsumsi

INTRODUCTION

Research on *Social Comparisons on Social Media: The Impact of Facebook on Young Women's Body Image Concerns and Mood*, written by Jasmine Fardouly and Lenny R Vartanian (Tiggemann & Anderberg, 2019) discusses the use of Instagram is associated with body image concerns, especially when users are engaged in some type of activity on social media, such as making comparisons of their appearance with others. Body image is a part of self-concept that is related to physical characteristics and is an individual evaluation of himself. Individual awareness and acceptance of their bodies is a major aspect of body image. Defining body image as a mental image of a person regarding his body shape and size, how that person will perceive and give an assessment of what he thinks and feels about his size and body shape, and how other people think about him. What he thinks and feels does not necessarily represent the actual situation, but rather is the result of subjective self-assessment, that's what he feels when using Instagram.

Nowadays a person's success is shown not only through material attainment but also through an attractive physical appearance. It is therefore not surprising that both men and women today think that the demand for good looks is inevitable. This is one of the many things that marks the change in lifestyle and human perspective today. Attractive appearance is one of the determinants of success and luck in life. Men in particular, become more expressive in presenting their self-image in public. This is due to changing social expectations of men today, who are expected to have a more prime and attractive appearance. Contemporary culture is starting to show a demand for men to have the same standards of care and appearance as women. Essentially, men are currently undergoing a process of transformation which produces a new manifestation known as metrosexuality. With the rapid pace of information and increasing social demands, men are starting to see their appearance as one of the main things. Matthew Hall (2015: 4) defines a metrosexual man as the type of man who spends time and money to improve their physical appearance and lifestyle. Metrosexual men are men who place self-image and presentation as very important, besides that, they are also considered to have a narcissistic lifestyle.

The dynamics of social life through the mediation of internet technology have created spaces in social life activities which were previously replaced by activities in cyberspace. Cyber space provides a transition of activities in the economy, transfer and dissemination of knowledge, to modes of interaction. The use of social media as a cyber space also causes social, cultural and human activity changes. One of them is encouraging narcissistic behavior when users use one type of social media Instagram. This social media focuses on sharing content in a visual form, narcissism is represented in channeling physical activities and

appearances through photography. Instagram is a technological social space that is in the postphenomenological dimension of cyberspace. This media is a reduced mode of social interaction and goes beyond the physical space. In cyberspace, the body is programmed, identity is constructed in a digital form. The body is present both audio-visual and kinesthetic in the monitor room (Brown & Marshall, 2000).

Social media makes bodies uploaded in the cyber world connected globally. In this case, Don Ihde's technological philosophy approach, which examines the phenomenon of technology and not the impact of technology, Ihde sees technology as an instrumentation in the world of life. Technology as a "tool" for humans to understand the world. Tools influence the way humans experience the world of life. Bodied humans perceive the world through technology (Lim, 2008: 79). Ihde points out that the use of technology in the form of tools can change human experiences and perceptions. The human-world-life perception changes when technology is used as a mediator between humans and the world of their life. In this context Ihde offers two types of perception, namely microperspective and macroperspective. Microperspective is the direct perception of humans through the body and all senses. The life-world is experienced directly through the human body. Meanwhile, Macroperspective is human perception obtained through the structure or culture in which humans are located, such as ways of thinking, existing frameworks of thought, habits and others (Lim, 2008: 82). With technology the way of experiencing the world is changed ontologically.

Instagram as a social media is a means to experiment and construct the identity of its users. In this case Instagram creates the identity of its users to represent itself in the social space it creates. The identity that is constructed, both self-identity and social identity, can be an identity that is in accordance with the user in the real world or according to his expectations, as presented in the #maskulin feed presented by mediating social media Instagram. Mediation is related to the transmission or exchange of messages through the media without directly relating to media autonomy or its influence on society. Mediation focuses more on the technical aspects of how communication takes place. Investigate how the media can convey messages, how message recipients understand each other's symbols communicated by the media regardless of their influence. Nowadays a person's success is shown not only through material attainment but also through an attractive physical appearance. It is therefore not surprising that both men and women today think that the demand for good looks is inevitable. This is one of the many things that marks the change in lifestyle and human perspective today.

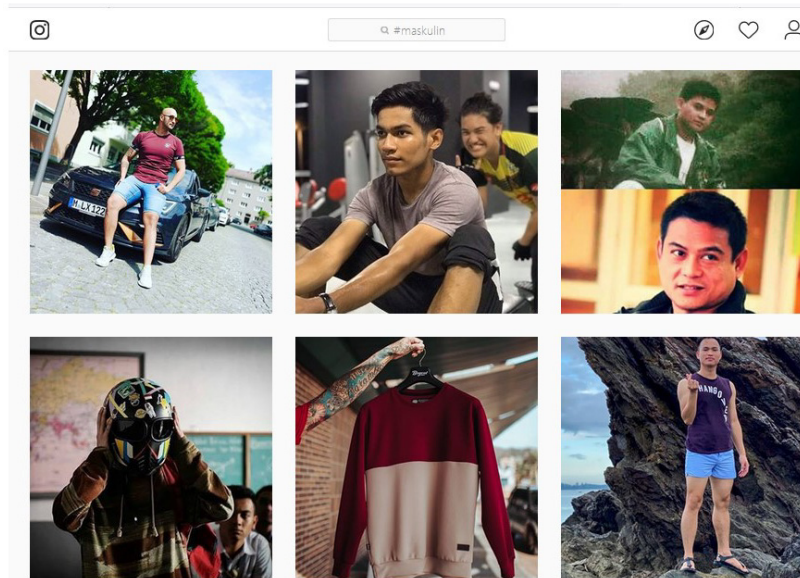


Figure 1. *feed* Instagramin # masculine

Source: Personal Doc.

Identity as a subjective feeling about oneself that is consistent and develops over time (Leary & Tangney, 2012: 15). In various places and in various social situations, a person still has the feeling of being the same person. So, other people who are aware of the continuity of the individual's character can respond appropriately. Thus, identity for individuals and others is able to ensure subjective feelings. Someone could have the identity traits it wants through co-existing examples and presented at Instagram, either that real nor the symbolic. The presentation displayed is combined with the desire for self-disclosure so that an identity can be created on Instagram, who is different and can distinguish himself from other Instagram users as well as being able to show the social class where he is. One form of representation of this identity is the use of fashion choices that it uses in everyday life. Fashion should not be considered just a fashion symbol. Fashion is also a symbol of a certain culture, where different fashions indicate different ideological models (Simmel, 1957: 541). So that it can be understood has been shown through with *Fashion* is really more than just style get dressed, but rather on the representation ideologi. Metrosexual men as men who place self-image and presentation as very important, make fashion a part of their lifestyle and all of that is presented on their Instagram wall, and narcissistic. Instagram has changed the way of view of modern society in responding to various contemporary issues such as lifestyle.

Narcissistic behavior in metrosexual is defined as men behavior that shows excessive feelings of self-love. Chaplin (Heryanto, 2015: 2), revealed that those who often take pictures to show off to others, one of which is by uploading them to their social networks, is called narcissism, which is closely related to photographic content, making this social media popular with Instagram visual and audiovisual content facilities. become a means of spreading narcissistic behavior. A metrosexual man who really cares about his personal appearance, likes to upload his personal photos on the popular internet-based social media application Instagram. With its interactive, fast and widespread facilities, social media is actually able to attract many internet users through its ability to create and exchange content to other users. In a survey conducted by the Indonesian Internet Service Providers Association (APJII, 2018) in January 2018, the results of internet use among Indonesians showed that around 49% were actively using social media in their daily lives with an average of 3 hours 23 minutes per day spending their time on activities. on social media by using the *smartphone* they have. Meanwhile, as much as 49.49 percent are in rural urban areas and 48.25 percent are in rural areas, at the level of education, as many as 88 percent of internet users are graduates of S2 or S3, then 79.23 percent are graduates of bachelor or diploma. Meanwhile, internet users who graduated from high school or equivalent reached 70.54 percent.

Consuming social media causes social, cultural and human behavior changes. They Metrosexual men show the taste they have, which according to Bourdieu, taste is an aesthetic judgment which is a product of class differences rather than recognition of quality standards. Taste plays a central role in this symbolic battle. According to Bourdieu, taste is at the heart of the symbolic struggle itself (Bourdieu, 1993: 231). Taste is the arena in which the legitimate vision of social differences is confirmed, namely by making it a legitimate lifestyle. This is the context for the relationship between taste and social class. The function this taste plays with has a specific logic. Therefore in *Distinction* Bourdieu defines the specific tastes as practical skills (*practical mastery*) the results of distribution that allows one tasted (*to sense*) and intuit what allows or does not allow a person occupying a certain position in the social space. This means that taste functions as a social orientation, or as a kind of sense of position (*sense of one's place*), which guides agents who occupy certain positions in social space to adapt their characteristics to their position and choose cultural practices or objects. which is in harmony with its position in the social space. This also implies practical anticipation of the social meaning of the choices of other groups of social agents (Bourdieu, 1996: 467). So that the assessment of taste is related to social position. Taste is also a practice which, among other things, functions to provide individuals, as well as others, an understanding of their place in the social order.

Taste brings together those with similar preferences and differentiates them from those with different tastes. Thus, through this process can classify itself. A person is able to categorize himself according to the tastes they show. As well as presentations on the type of music or film selected. These practices, like other practices, need to be seen in the context of reciprocity, namely in totality. So tastes for art or film are tied to preferences for food, exercise, and hairstyles. So, how to mediate Metrosexual Lifestyle on Instagram: Consumption and Identity in the hashtag #priadewasa #ganteng.

RESEARCH METHOD

Research used a virtual ethnographic method according to Christine Hine (2005: 5), by browsing men's Instagram accounts through the hashtag #priadewasa #ganteng. Virtual ethnography method is used as an approach that seeks to explore more deeply about the interaction of objects that occur in the virtual world. In simple terms, virtual ethnography is the process of conducting and building ethnography using an online virtual environment as a research location. Virtual ethnography is usually carried out on websites, *chatrooms*, *online forums* and social media and social media, where researchers cannot physically attend (Hine, 2001: 11). Virtual here is defined as intangible and carries the connotation of not being fully real (Hine, 2001: 11), this can be interpreted as observing the activities of individuals who are in the world *online* but not in the real world. Instagram as a new medium becomes a space for interpretation to image things, behavior, speech styles, fashion styles, and actions that are attached to a person, this media becomes a *mode of production* that is able to shape and create oneself when interacting. Instagram as a space that can display visuals is able to present certain symbols as a means of producing the meaning of an identity to be conveyed.

Photos presented on Instagram reflect codes, values and beliefs in the culture as a whole. This study explores the phenomenon of how the mediation of the Metrosexual Male Lifestyle on Instagram: Consumption and Identity in the hashtag #priadewasa #ganteng in showing significant changes that are not bound by time and space. Virtual ethnography adopts the participant observation model used ethnography, the difference is that participant observation is carried out in a virtual environment. In addition to virtual ethnography, there are also concepts of ethnographic studies *online* such as netnography and the virtual world of (Boellstorff et al., 2012; 32), because virtual ethnography does not explain in detail the stages of applying the method, making it difficult for researchers to study in conducting research (Kravets et al., nd). Meanwhile, the netnography from Kozinets (Kozinets, 2010: 12), describes the stages of the methodological procedure of the netnographic study in detail, which is also used in this study.

The purpose of using virtual ethnography is to describe the life and experiences of research subjects, so that they can find out the essence of the meaning of privacy for users, and allow deeper exploration of data and facts as well as communication phenomena that occur in virtual spaces. Virtual ethnography is defined as the process of constructing an ethnographic study using virtual products, with a virtual environment as the scope of the research. It's just that virtual ethnography uses different methods and tools from traditional ethnography when it comes to collecting data.

RESEARCH FINDING & DISCUSSION

Today's social life is dominated by media which enter all spheres of life. The relation between the institution and the entire life has been mediated. What we communicate is something that is *mediated*. Communication made through the media is called mediation. We cannot distance ourselves from the media phenomenon because we live in a *media society*. People treat media differently according to their goals and interests. Likewise, the logic of the media is different. So in our everyday life everything is mediated. The dynamics of social life through the mediation of internet technology have created spaces in social life activities which were previously replaced by activities in cyberspace. Cyber space provides a transition of activities in the economy, transfer and dissemination of knowledge, to modes of interaction. The use of social media as a cyber space also causes social, cultural and human activity changes. One of them is encouraging narcissistic behavior when users use one type of social media Instagram. This social media focuses on sharing content in a visual form, narcissism is represented in channeling physical activities and appearances through photography. Instagram is a technological social space that is in the postphenomenological dimension of cyberspace. This media is a reduced mode of social interaction and goes beyond the physical space. In cyberspace, the body is programmed, identity is constructed in a digital form. The body is present both audio-visual and kinesthetic in the monitor room. The 10 posts seen in the hashtag #priadewasa dan #ganteng show that men today are very metrosexual.

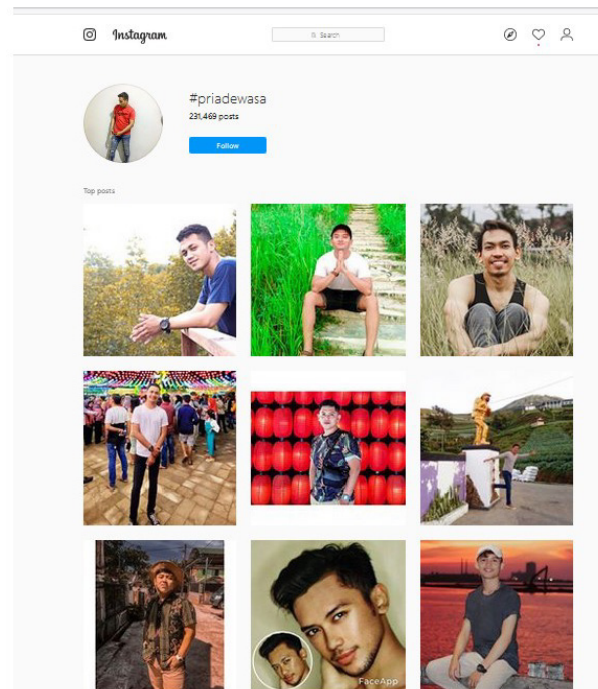


Figure 2. *feed* Instagramin #priadewasa
Source: Personal Doc.

Appearance in #priadewasa shows an ideal body and a *sporty fashion*. Etymologically, the word metrosexual comes from the Greek word, namely metropolis which means capital plus sexual. More clearly defined as a narcissistic figure with appearance *dandy*, who falls in love not only with himself, but also an urban lifestyle. Kartajaya (Ardani, 2020: 213) mentions metrosexual as normal men whose emotional aspects are increasingly developing; a man who is increasingly able to express his emotions and feelings gently. They prefer to chat and have better communication than most men. In the #priadewasa display, the male appearance, which is presented as a metrosexual man, is very *fashionable* and very concerned about his own appearance, presented in 231,470 uploads. The concept of masculinity is built because the context in the culture that develops over the interpretation of masculinity at the time the meaning is interpreted (Bordo, 1999: 168), so that the nature of manhood varies from place to place and can change according to changing trends of time. With the development of this era, as well as the concept of metrosexual developing so that it is more different and no longer the same as previous concepts.

Metrosexual showed in #priadewasa uploads are described as men who love half to death not only for themselves, but also for the big city lifestyle they live (Simpson in Kartajaya et al., 2004). There is a discipline space that is formed in a lifestyle that is carried out due to

consumption. media, because of the easy use of social media which can always be in activity (Zajc, 2015: 4). Discipline by uploading things you like, it seems that there is something lacking in activities if you don't give the last status in daily activities on social media, fit in Foucault's Disciplining The Body theory, discipline is an act that is willed not on coercion from others, but discipline. be an activity of its own accord. In discipline, the body is considered a machine that must be optimized for its capabilities to be made useful and obedient (Foucault, 1995: 52). The analysis can be seen in the background selected in the #priadewasa uploads. Metrosexual are men who like to take care of themselves, care about their appearance, have an interest in *fashion* and urban life. This appearance can be seen in the uploads on the hashtag #priadewasa. The appearance of a metrosexual man is also featured in the hashtag #ganteng.

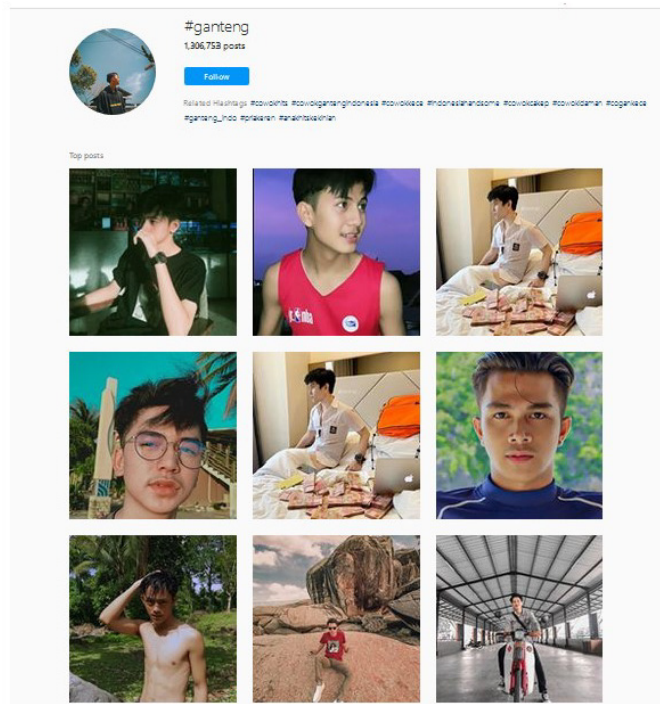


Figure 3. *feed* Instagramin #ganteng

Source: Personal Doc.

The displays shown by #ganteng provide a visual analysis that an attractive appearance is one of the determinants of success and luck in life, it is shown that the number of *likes* reaches thousands of likes like @ harychaniago reached 4161 *likes*. Men in particular have become more expressive in presenting their self-image in public. This is due to changing social expectations of men today, who are expected to have a more prime and attractive appearance. Contemporary culture is starting to show a demand for men to have the same

standards of care and appearance as women. Femininity and masculinity as contradictory value concepts are basically interchangeable, meaning that femininity is not only owned by women and masculinity does not necessarily belong only to men (Fakih, 2001: 101). Essentially, men are currently undergoing a process of transformation which produces a new manifestation known as metrosexuality. As presented by @vicgans as part of the 10 best posts on #ganteng, he is very expressive in presenting his image in public.

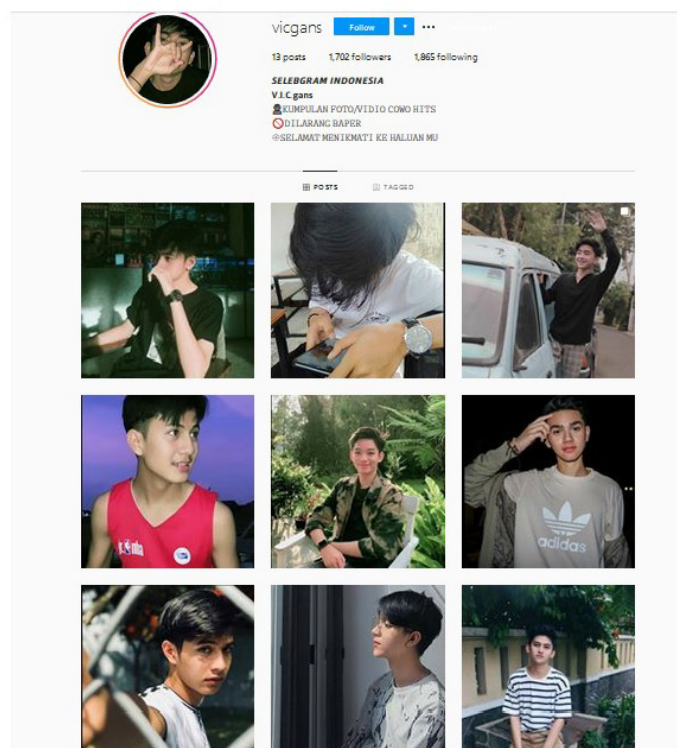


Figure 4. Display of *feed* @vicganson Instagram
Source: Personal Doc.

With the rapid growth of information and increasing social demands, the uploads that appear in the hashtag #priadewasa #ganteng show that men are starting to see their appearance as one of the main things, and it shows the identity that they are part of metrosexual men. The type of man who spends time and spends money on improving their physical appearance and lifestyle (Hall, 2015: 4). Hermawan Kartajaya (2007: 213) mentions metrosexual men as normal men whose emotional aspects are increasingly developing; a man who is increasingly able to express his emotions and feelings gently. They prefer to chat and have better communication than most men. From the most obvious, metrosexual men are very *fashionable* and very concerned about their appearance. Furthermore, metrosexual men are described as men who love half to death not only for themselves, but

also for the big city lifestyle they live (Simpson in Kartajaya et al, 2004: 213). So, a metrosexual man is a man who likes to take care of himself, cares about his appearance, has an interest in fashion and urban life.

Instagram makes bodies uploaded in the *hashtag* #priadewasa #ganteng become globally connected. In this case, Don Ihde's technological philosophy approach, which examines the phenomenon of technology and not the impact of technology, Ihde sees technology as an instrumentation in the world of life. A strong body in a metrosexual bandage influences men's perceptions when entering the social media space because ideal male constructions are built into the category of adult and handsome men in the space *hashtag*. In fact, men are faced with trends that give rise to the desire for a muscular and slender body. The phenomenon of uploads that presents a drooping body in the handsome and adult male category can cause body dissatisfaction for men who also frequently consume social media as a leisure space. Body dissatisfaction is associated with a large number of health consequences. Social media like Instagram is one of the causes of men's dissatisfaction because it can be a space for comparison. So that Instagram as a technology can become a medium or "tool" for humans to understand the world. Tools influence the way humans experience the world of life. Bodied humans perceive the world through technology (Lim, 2008: 79). Ihde gives a perception when looking at the phenomenon that the use of technology in the form of a tool can change human experiences and perceptions. The human-world-life perception changes when technology is used as a mediator between humans and the world of their life. In this context Ihde offers two types of perception, namely microperspective and macroperspective. Microperspective is the direct perception of humans through the body and all senses. The life-world is experienced directly through the human body. Meanwhile, Macroperspective is human perception obtained through the structure or culture in which humans are located, such as ways of thinking, existing frameworks of thought, habits and others (Lim, 2008: 82). With technology the way of experiencing the world is changed ontologically. Instagram as a medium that can mediate the body has tremendous resources to make men's bodies more attractive. Instagram provides visuals that are very photographic and convey aesthetic. Instagram with all its resources fills the daily space of users, in this case, informants. The aesthetics for uploads in #priadewasa #ganteng are visuals that are considered good, beautiful, and pleasing to the eyes of other users. Photography is inseparable from the determinism of the subjects who reconstruct and what will be uploaded. Uploads in #priadewasa #ganteng show details on how the photo is suitable for sharing with other users, how the photo object is composed of the surrounding environment, and which subjects will be shown a greater concern. So that #priadewasa #ganteng displayed

are really influenced by the user’s situation and the subject of the photos to be shown. The assessment of a photo as a function of representation of reality will lead to variations in its aesthetic functions, and variations that lead to this ambiguity, according to Boerdieu, trigger the complexity of judging art in photography (Bourdieu et al., 1992: 6).

The taste in visual uploads on #priadewasa #ganteng on Instagram is strengthened. Instagram provides a space that the symbolic medium of the user’s daily life on the #priad Adults #ganteng account can show their own hierarchy in the form of a class hierarchy through acts of taste that can be seen in uploading activity on Instagram. Uploads #priadewasa #ganteng pay more attention to the visual content that is presented. The tastes present in these uploads present *petite bourgeoisie* as a space to release longing (Bourdieu, 1984: 84). The use of expensive fashion shows the metrosexual figure presented by the @vicgans account as part of the #ganteng hashtag. Expensive brands are shown to signify class hierarchy through the act of sense *fashion* wore.



Figure 5. Displays *fashion* classypresented @vicgans on Instagram
 Source: Personal Doc.

Various visual of metrosexual bodies are presented in the hashtag #priadewasa#ganteng space. The presence of photographic aspects such as composition, exposure, and lighting is considered in determining taste. The reality that is presented by the owner of the account at #priadewasa#ganteng seems to represent the social reality that exists in its users, and is no longer an individual reality that is done only for oneself, *Individual reality has become social, in the sense that it is shaped by social forces and is directly dependent on them. Individual reality is allowed to appear only if it is not actually real* (Debord, 1967: 17). The practice of displaying good visuals by metrosexuals on Instagram by presenting aesthetic

visuals as an emphasis on the identity that metrosexuals are different from other social classes, in view *distinction* Bourdieu's, metrosexuals will get recognition from other Instagram users. This construction was embraced massively and became a culture celebrated by metrosexuals who uploaded their photos on their respective accounts. Display or upload photos in a good aesthetic presentation, then show yourself with a place that is shown to strengthen the presence of metrosexuals in sharing space on Instagram.

The visualization of metrosexual men on Instagram is becoming increasingly stronger visually because it is supported by the sophisticated photo editing features that Instagram has, such as a photo editing feature with various options *exposure* for the photos to be processed. Good visuals are easy to generate in the Instagram space, *just take, edit and share*. These facilities are all in one package on Instagram that can install or *install* Instagram account ownerson *gadgets* their. Installation is very easy because it only requires 34 MB which can be found in the *Playstore* with an installation time of only 2 minutes. But with the nature of following *smartphones* that are *mobile* and easy to use, photography on Instagram really makes a necessity for proving that the middle class presents itself. Instagram makes subjects which are autonomous and free to actualize themselves and show themselves in a certain class. Metrosexual on Instagram as revealed by Featherstone reveals that there is a tendency among some groups (especially the younger generation, highly educated, middle class people) to have a more active attitude towards lifestyle and pursue life stylization (Featherstone, 2008: 232).

The uploads of metrosexual men present what activities they consume in showing the stylization of life in the form of *impression management* that is prepared and displayed. The choice of the background where the photo was taken, the choice of the *attributes* to be worn, the *poses* or body language carried out and the *captions* that were poured into what was desired, giving the aesthetic value expected according to their respective tastes. Arranging and selecting photos so that they are aesthetically pleasing is part of the process of controlling how someone is perceived by others. Self-presentation occurs when people carefully monitor, manage and present themselves in certain ways with the intention of maintaining a certain self-image to others. In the accounts that are categorized in #priadewasa #ganteng present and show self-identity trying to escape from the prison of the body to then be trapped in the prison of images, Piliang term in the cyber world every "being" (*being*) is transformed into "there is an image". Each ontology is transformed into an "image ontology", each reality is made its substitutions in the form of an "image of reality" (Piliang, 2012). Instagram as part of the cyber world is letting go of the obsession of its users to

process their image the way they want in a photo. The photos they present develop various forms of life activities and even more identities *artificial*. Instagram presents the addition of an editing application for the photo upload process that metrosexual users expect. In Instagram, users can become something they really want, change shape, live in different spaces, have activities at the same time in the space of images that are created differently, all of which can be presented in the Instagram space.

CONCLUSION

Recording oneself in a photograph is not only a mechanical operation but also a space in creating an expression of one's identity. Photos become a space to reveal reality in the events he experiences, there are explorations of bodies and objects that are shown. The photo language presented by metrosexual men in the hashtag #priadewasa #ganteng presents a logical relationship between photo objects, each of which links between a certain identity and meaning in a pose, the object presented, using manipulation techniques owned by Instagram. Photos uploaded by metrosexual men reveal that photos can convey personality through the selected signs, points of view, light, focus. Metrosexual men present their photos on Instagram as if they express what they feel, think, and see in their daily activities. Their identity and consumption activities are in the form of *fashion*, the places they visit are presented so that their class has its own taste for activities. The fluid space provided by Instagram makes de-identification easier. The Instagram space provides a different space unlike the world *off line*. Human life is never in a static condition, the dynamics of human life are changes that can never be avoided. These changes are a process of human adaptation to the movements of the surrounding environment. One form of human adaptation is by creating technology that aims to simplify and improve the quality of life.

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