

# METROSEXUAL MASCULINITY AND POWER RELATIONS IN ROMANTIC CONTEXTS: A STUDY OF STUDENTS AT SEMARANG STATE UNIVERSITY



Jurnal Analisa Sosiologi

**Nadya Rahma Andjani Putri\*, Harto Wicaksono**

Sociology and Anthropology  
Education, Faculty of Social  
and Political Sciences, State  
University of Semarang,  
Indonesia.

**\*Correspondence email:**  
rahmanadya42@students.un  
nes.ac.id

Received: 10 July 2025  
Revised: 18 July 2025  
Accepted: 04 August 2025

**Edition:**  
Juli 2025, 14 (3): 531-548

## Abstract

This study aims to determine the views of masculinity from the perspective of metrosexual men and the reasons for choosing to be metrosexual men in the modern era. Metrosexuality is known as a new model of masculinity that describes men who have a high awareness of appearance and lifestyle that is usually closely associated with women. This study uses a qualitative method with Alfred Schutz's phenomenological approach, with data collection techniques through observation, interviews, and documentation, and supported by a literature study in the form of previous journal references relevant to the research topic. The results show that metrosexual masculinity in Semarang State University students is caused by the desire to find a partner and be appreciated by those around them. They like to use skincare and bodycare products, and regularly visit beauty clinics. However, metrosexuality is not a sexual orientation, but rather a lifestyle, behavior, and a person's preferences in terms of appearance and self-care. Changes in metrosexual men are not only limited to physical changes, but also changes in attitudes that reflect power relations. This study provides a deeper understanding of the subjective experiences and meanings that individuals give to the metrosexual phenomenon. Thus, this study can contribute to the understanding of masculinity and lifestyle in the modern era.

**Keywords:** Metrosexual, Skincare and Bodycare, Power Relations

## INTRODUCTION

Contemporary understandings of gender have evolved, with growing recognition that gender is not limited to binary categories. The attributes traditionally associated with women and men are, in fact, interchangeable and stem from society's socio-cultural constructions of femininity and masculinity. Masculinity prescribes how men are expected to behave, dress, present themselves, and exhibit certain traits, i.e., being macho, strong, assertive, and dominant (Utami, 2021). Within the concept of masculinity, such values continue to be upheld to this day. The notion of being "macho" is often associated with strength and virility in men, whereas in reality, the expression of macho identity can differ across cultures. For instance, Latin men are often portrayed as romantic and emotional (Cornwall & Nancy, 2016). Even based on history, prior to World War I, the color pink was connoted as masculine due to its boldness and intensity, which were seen as aligning with the male spirit, and in contrast, light blue was associated with femininity because it was perceived as softer and more delicate. However, during the 1960s, there was a shift in color associations, with pink coming to be seen as feminine and blue as masculine (Fuady, 2017). The emphasis on physical strength and agility within the macho construct often compels men to demonstrate their capabilities as a way of asserting their masculine identity.

Over time, however, the concept of masculinity has evolved. Today, the availability of personal care products for men increases significantly. This provides an opportunity for them to temporarily temporarily depart from hegemonic masculine norms, for instance, many men now incorporate skincare and body care routines into their daily lives, typically twice a day: in the morning before engaging in daily activities and at night before going to bed (Utami, 2021). The use of skincare and body care products can be interpreted as a sign that these men have begun to pay greater attention to their appearance, while still remaining within the boundaries of their perceived natural roles. This expression of masculinity is referred to as metrosexuality.

Hegemonic masculinity is a dominant and idealized form of masculinity in patriarchal societies. This masculinity is often associated with traits such as strength, courage, and dominance. However, hegemonic masculinity can also limit and oppress individuals who do not conform to ideal standards of masculinity. Connell and Messerschmidt argue that this concept needs to be expanded and deepened to understand the complexity of masculinity in modern society. They also discuss how hegemonic masculinity can change and evolve along with social and cultural changes (Connell and

Messerschmidt, 2005). The sociological implication of metrosexual masculinity is that masculinity is no longer necessarily associated with traditional traits such as strength and courage. Metrosexual masculinity can allow individuals to express themselves freely and unconstrained by ideal standards of masculinity. However, metrosexual masculinity can also be seen as a form of commodification of masculinity, where masculinity is sold as a product to be bought and sold.

Metrosexual men are typically described as individuals who display a strong interest in personal appearance, hygiene, and lifestyle. A metrosexual man is often characterized by a neat and stylish appearance. He may devote considerable time and financial resources to grooming his skin, hair, and overall physical appearance by using beauty products, skincare and hair care treatments, as well as fashionable clothing (Ismoyo, 2018). This behavior contributes to the perception that metrosexual men are more attuned to aesthetics and their own emotional sensibilities. Metrosexual men are commonly found in large urban areas and tend to lead hedonistic lifestyles. They are generally up-to-date with the latest fashion trends (Mulyana, 2022).

One of the most notable aspects of metrosexual men is their strong interest in fashion and lifestyle. They understand how to dress well and present themselves attractively. This well-groomed and stylish appearance often enhances their self-confidence and contributes to their social appeal. Metrosexual men place significant importance on appearance, as it serves as a means of expressing social status. Through maintaining a well-groomed image, they seek to gain respect and avoid being perceived negatively by those around them (Muflisakir et al., 2024). Possessing a strong personal style can also be an effective way to attract a romantic partner. A metrosexual man tends to place great emphasis on self-care and personal health. Looking healthy and feeling confident in one's own appearance is often perceived as attractive and can create a positive impression on others. Demonstrating a commitment to health may also inspire one's partner to adopt a healthy lifestyle together. However, this does not negate the underlying patriarchal traits that have long been embedded. In certain relationships, men may still assume a dominant role in decision-making processes. They often regard major decisions, namely financial matters or future planning, as their prerogative, while expecting their partners to simply comply.

In Semarang, the capital city of Central Java Province, metrosexual men are relatively easy to find. This is unsurprising, as the city is one of the largest urban centers in Indonesia and offers a wide range of facilities that support the metrosexual lifestyle,

namely gyms, shopping malls, beauty clinics, and more. These facilities are generally accessible to people from various social backgrounds and can be found throughout the city. The costs associated with using these services also vary, allowing individuals to choose options that suit their personal budgets. Metrosexual men can be found not only in city centers but also within university environments, such as at Semarang State University. Amid shifting cultural and social norms, it is possible to observe how the identity of metrosexual students influences their experiences in seeking romantic partners and navigating relationships. Therefore, the author is interested in finding out more about how metrosexual men express masculinity in everyday life, as well as what factors influence the formation of masculine identity in metrosexual men.

Several previous studies have examined metrosexual masculinity. For instance, research by Triwidiastuty and Kahija (2015), titled “Understanding the Meaning of Being a Metrosexual Man,” found that metrosexual men are individuals who keep up with current fashion trends, adopt a modern lifestyle, and are characterized by a strong emphasis on personal appearance. Another study by Putra (2019), “Metrosexual Lifestyle and Consumptive Behavior in Students,” concluded that students from the Faculty of Psychology and Socio-Cultural Studies at the Islamic University of Indonesia exhibit consumptive behavior as part of fulfilling their metrosexual lifestyle. A study by Pan (2015), titled “Preliminary Study on the Metrosexual Stereotype”, revealed that certain cultural characteristics of men in Taiwan, i.e. facial care, are considered highly important, as they significantly influence men's self-esteem. Furthermore, the study “Communication Experience and Self-Concept of Metrosexual Men in Indonesia” by Wardhani et al. (2022) concluded that the communication skills possessed by metrosexual men can enhance their self-confidence. Based on this, the present study offers a novel contribution by examining how masculinity is perceived and why students at Semarang State University choose to adopt a metrosexual identity.

## RESEARCH METHODS

This study employs a qualitative research method with a phenomenological approach. Qualitative research utilizes non-numerical data, including observation, interviews, and document analysis, to gain a deeper understanding of social phenomena (Hasan et al., 2025). Phenomenology is a research approach that focuses on individuals' subjective experiences and the meanings they assign to specific phenomena (Farid & Sos, 2018). This study was conducted at Semarang State University, located in Semarang City,

Central Java. The informants in this research were eight metrosexual men selected based on the following criteria: 1) men who admitted to being metrosexual men; 2) metrosexual men who were willing to participate and be involved in the research; and 3) metrosexual students studying at Semarang State University. Data were collected through observation, in-depth interviews, and literature review. Observations were conducted by directly observing the behavior and activities of metrosexual men in various settings, such as salons, beauty clinics, and gyms. Observations were also conducted by observing metrosexual men's posts and interactions on social media. Interviews were conducted with informants, who are students at Semarang State University who engage in personal grooming practices, to gain a deeper understanding of the motivations and social influences shaping their behavior. The names of the informants used by the researcher are pseudonyms, this is to maintain the confidentiality of the research informants' identities. The following table provides the basic data of the informants:

NO	Informant's Initials	Age
1.	ZF	22
2.	MD	24
3.	F	21
4.	MR	22
5.	VI	22
6.	HA	24
7.	LF	22
8.	RA	22

**Table 1. Informant Data**

The literature review involves examining relevant sources, including journals, books, articles, and other materials related to metrosexual men. This study uses qualitative descriptive data analysis techniques, which aim to describe data systematically, factually, and accurately about the facts related to the research topic (Moleong, 2005, p. 158) with the following steps: interviews that have been conducted

are then reduced by the researcher. The researcher sorts and takes the main things from the collected data, with a focus on the problem to be studied, namely the metrosexual lifestyle at Semarang State University. This process is carried out based on indicators developed in the interview guide, so that the researcher can obtain relevant and accurate data to answer the research questions. Next, the processed data is presented in narrative form and then conclusions are drawn as well as research findings.

## RESULTS AND DISCUSSION

### Results

#### Understanding Masculinity from Metrosexual Men Perspective

Masculinity associated with men is often characterized by traits such as bravery, strength, muscularity, and a macho image, attributes that signify men as more courageous and powerful than women. However, the constructed gender today has become a normalized framework that shapes how men and women behave in their daily lives, including how they dress, care for themselves, and engage in work to earn a living (Firmansyah, 2022). Men who pay close attention to fashion and lifestyle are referred to as metrosexuals. The term metrosexual was first introduced by Mark Simpson, who defined metrosexual men as urban dwellers who are highly concerned with their personal appearance (Arnie & Aristi, 2017). In line with Simpson's view, in the city of Semarang, particularly at Semarang State University, it is easy to find trendy men who are commonly referred to as metrosexuals.

Construction Aspect	Past	Present
Physical Condition	Tended to be less concerned with self-care, some men may have had a more carefree approach to grooming and personal maintenance.	Prioritize self-care at a high level. This includes healthy eating patterns, adequate sleep, and other healthy lifestyle habits.
Appearance	Appearance was considered important, but in reality, it was not given much attention.	Appearance is considered a top priority, meaning this aspect receives significant

Masculinity stereotypes attention. This includes portrayed men as individuals who were less concerned with physical appearance and personal grooming. Norms emphasized a masculine image that was strong, rough, and generally uninterested in comprehensive self-care. As a result, there was social pressure to conform to these norms.

---

#### Lifestyle

The primary focus of masculinity was often more closely associated with attributes such as physical strength, toughness, autonomy, and emotional restraint. Lifestyle and self-care were not necessarily central aspects of the masculine ideal, as men were expected to demonstrate strength and resilience in the public sphere, while grooming and lifestyle were considered less relevant or even seen as unimportant. Lifestyle plays an important role. Men are active in communities or groups that focus on fashion, beauty, or lifestyle. They may engage in online discussions, follow trendsetters, or participate in fashion and beauty events.

---

#### Social Life

The concept of masculinity may have limited the expression of emotions or social activities, whether with friends or partners. They greatly enjoy their social activities, whether with friends or partners.

vulnerability in social life. Self-image awareness and Men may have felt emotional well-being are constrained in expressing their often part of the social lives feelings or engaging in deeper of metrosexual men. They social interactions due to may be more open to concerns that doing so could discussing feelings and other undermine their desired emotional aspects of their masculine image. lives.

### **Table 2. Contemporary Masculinity from the Metrosexual Perspective**

Based on the table above, it is shown that metrosexual men generally pay close attention to their appearance, including skincare, hairstyle, and clothing. They view masculinity not as something confined to roughness or traditional images, but as something that can be expressed through a well-groomed and stylish appearance. The lifestyle of metrosexual men also reflects individual freedom to express themselves through personal grooming and appearance, which can be seen as a form of positive self-expression. The concept of the metrosexual man emerged as a reflection of shifting gender norms and changing images of masculinity. With the rise of this concept, it has become more socially acceptable, and even valued, for men to show interest in lifestyle and self-care. Metrosexual men navigate the social constructions of masculinity and have contributed to reshaping masculinity into a more inclusive concept (Ardian, 2021).

Metrosexual men are not only focused on appearance but are also aware of the importance of maintaining their health and physical fitness (Raemon et al., 2022). They incorporate health and fitness as essential components of their lifestyle. Regular physical activity and a balanced diet are often integral to their daily routine. To maintain an ideal body shape, they frequently visit gyms or fitness centers. This activities are firmly embedded in their schedules. In terms of diet, they tend to control their food portions and avoid junk food as much as possible, as such foods are believed to contribute to acne. As a result, they are particularly concerned about this aspect.

Moreover, metrosexual men tend to stay up to date with fashion trends, ensuring their clothing choices are stylish and in line with the times. In addition to clothing, metrosexual men also maintain their body and facial appearance by regularly using a range of skincare and body care products, such as face wash, moisturizer, serum, sunscreen, and body lotion. Scent is also an important aspect of their appearance. The use



of perfume is carefully considered to ensure they smell pleasant, making others feel comfortable around them.

*"Yeah, skincare and bodycare are a must for me. Like, whether I'm heading to campus or just going out, I always make sure to use sunscreen and moisturizer. And one more thing, perfume is just as important."* (F, 2024)

As a complement to their appearance, they also wear accessories such as watches, necklaces, rings, and glasses. These elements represent a new expression of masculinity in the current era, often referred to as metrosexuality (Yuliyanti, 2017). Many of them allocate a specific budget to purchase appearance-related products, and in some cases, this budget increases to the point that they use funds originally intended for daily meals to buy fashion items. In an interview, MD stated:

*"Yes, I always set aside a special budget. Like, I don't mind skipping meals as long as I look glowing and don't break out..."* (MD, 2024).

Lifestyle indeed plays a significant role in the lives of metrosexual men. They tend to exhibit consumerist behavior, as their sensitivity to appearance-enhancing products makes their lifestyle closely tied to consumerism (Ony, 2020). The rapid shifts in fashion trends and the rising popularity of certain self-care products can further drive consumption. Some metrosexual men also prefer products from brands perceived as luxurious or exclusive. This behavior can be driven by motivations related to brand image and social status. In this context, self-control plays a crucial role in influencing one's decision-making regarding spending habits (Rifqi, 2024). To manage their consumerist tendencies, metrosexual men often turn to online shopping platforms. These platforms offer an efficient way to fulfill their appearance-related needs, providing both time and cost advantages (Putranto, 2023).

The modern concept of masculinity has evolved to include more open and socially engaged dimensions. Metrosexual men often enjoy participating in social activities with partners or friends, particularly those related to self-care or healthy lifestyle practices. Moreover, awareness of self-image as presented on social media, along with attention to emotional well-being, has become an integral part of their social lives. However, the construction of a metrosexual self-image among Semarang State University students is not actively pursued on social media, meaning that they rarely post photos or share their daily activities, whether through the feed or stories, due to a lack of strong interest in curating their online persona. Instead, they prefer to maintain a more private lifestyle and focus on real-life relationships. Furthermore, they tend to be more open to conversations

about emotions and the emotional aspects of their lives. In communication, metrosexual men tend to uphold etiquette and stay attuned to current trends. Thus, trends influence not only their fashion choices but also their modes of interaction (Woeryadi, 2021). Metrosexual men are generally well-integrated into social environments due to their friendly and humble demeanor and their gentle behavior toward their partners has also earned them the label of being romantic men (Astari, 2021).

### **Reason to Become A Metrosexual**

Those who prioritize appearance tend to interpret masculinity as the image of a mature man who is attractive and possesses an ideal physique (Rahmah & Wulan, n.d.). However, metrosexuality represents a desire for self-care that stems from personal comfort, rather than external pressure or compulsion (Kertanegara & Wulantari, 2021). Several factors underlie an individual's choice to adopt a metrosexual lifestyle. The first is the desire for recognition from peers and the intention to attract a partner. According to him, maintaining one's appearance makes it easier for others to show respect and admiration. Moreover, the phenomenon known as FOMO (Fear of Missing Out) refers to the desire to remain constantly connected and to stay updated with new trends or developments (Masyitoh et al., 2020). FOMO is a psychological condition in which individuals experience anxiety or concern that they might be missing out on social events or current activities, particularly when observing peers or others on social media participating in such experiences. For individuals who are active on social media or involved in fashion and beauty communities, this can lead to a sense of pressure to follow the latest trends or engage in certain activities to maintain their public image. They are motivated to keep their appearance up to date, ensuring that their style is not seen as outdated. The primary reasons students at Semarang State University adopt a metrosexual lifestyle are to enhance their chances of finding romantic partners and to improve their prospects in the job market.

- **Partner and Relationship**

The personality traits of metrosexual men reflect a highly neat and orderly disposition, which is evident in their appearance, their demeanor toward others, and the friendliness they consistently display (Saputra & Gunawan, 2020). Amid the modern dynamics of dating and social relationships, they often feel compelled to explore new aspects of themselves to attract attention and establish broader connections. This marks the beginning of their journey toward becoming metrosexual. Throughout this

transformation, they not only observe visible changes in the mirror but also experience a growing sense of self-confidence. This growing self-confidence provides them with the courage to approach women for dating and to navigate social situations with a more positive attitude.

Along their journey, they discover that changes in appearance and lifestyle can open the door to deeper connections, both romantic and platonic. They realize that people tend to be more drawn to them when they show attention to health and appearance. By embracing metrosexuality, they feel not only more prepared to seek a romantic partner but also more equipped to cultivate healthy and meaningful relationships. This process teaches them that loving themselves with all their uniqueness and caring for themselves with compassion is the first step toward building balanced and fulfilling relationships. It is important to note that becoming a metrosexual man does not mean abandoning the existing aspects of masculinity (Alamsyah & Sumanti, 2023).

- **Job Hunting**

Metrosexual men have a desire to create a positive self-presentation, such as appearing neat and well-groomed, which in turn generates a favorable impression (Sabillah, 2021). In urban life, one of the major challenges is job hunting. Prestigious companies compete fiercely to recruit top talent, making it difficult to stand out among many qualified applicants. Arising from the difficulties of finding employment, some men decided to take an unexpected step: becoming metrosexual. This decision, although seemingly minor at first, brought significant changes within themselves, as they began to feel more confident and better prepared to face the competitive job market. They started to realize that a well-groomed appearance and confident demeanor play a crucial role in making a strong first impression, particularly during job interviews.

*"...Honestly, the reason I started paying attention to my appearance is simply because it's really hard to get a job, even though I already have a solid background. It all comes down to physical appearance. Especially now, many job requirements include 'must be attractive and good-looking,' so yeah, that's how it is."* (HA, 2024)



**Picture 1. Becoming a Barista**

**Source: Research Data, 2024**

Although skills and work experience remain the primary factors in gaining employment, in reality, discrimination and bias still influence job opportunities, including those based on appearance or lifestyle. Therefore, their fashionable appearance and lifestyle can become valuable assets, as they help create a positive impression in the workplace and enhance communication skills in building relationships with colleagues and clients.

## **Discussion**

### **Becoming Metrosexual as an Effort to Seek Partners and Relationship, and the Impact on Power Relations**

This study employs the phenomenological approach proposed by Alfred Schutz. The core of this theory lies in understanding individuals subjectively in experiencing and attributing meaning to those experiences. Phenomenology is a philosophical and methodological approach that focuses on direct understanding of human experience (Farid & Sos, 2018). Schutz emphasized the social construction of reality, proposing that individuals construct meaning and understanding of the social world through their actions and interactions with others (Budiarko, 2021).

According to Schutz, individuals actively construct their own meanings of the social world. In the context of becoming a metrosexual man, individuals may design their identity by selecting and integrating elements perceived as metrosexual attributes, such as attention to appearance, fashion, and self-care. This is part of the process of constructing a personal social reality, which can influence both interactions and how others perceive them. Schutz's concept of intersubjectivity emphasizes that individuals share knowledge and social meanings. In this context, becoming a metrosexual man can

be seen as an effort to communicate with others through visual actions and a lifestyle that reflects values associated with metrosexual identity. This enhances the possibility of creating mutual understanding and building relationships. "My friends often ask me for recommendations, whether it's about skincare or where I bought the clothes I wear" (LF, 2025). Metrosexual men share meaning about their identity through the lifestyle they choose, such as using body care products or dressing in a certain style. Through this lifestyle, metrosexual men can create a shared understanding of what it means to be a metrosexual man, as well as share the values and norms associated with that identity. In the context of intersubjectivity, metrosexual men's lifestyles are not only about individual choices, but also about how they share meaning and create shared understanding with others in their community. The concept of power relations here can be understood as the result of interactions between individuals with different subjective experiences and social constructions. Schutz distinguishes between two types of motives in describing human actions: the "in-order-to motive" and the "because motive" (Schutz, 1967).

- **Because motive**

This motive involves actions taken in response to certain reasons or underlying impulses. In the context of becoming a metrosexual man, this may occur due to cultural influences that encourage individuals to conform to certain standards of attractiveness or lifestyle. The influence of the social environment also drives them to pay attention to their appearance and lifestyle, as well as to express themselves. This motivates them to adopt metrosexual trends out of a need to compete or adapt to their social surroundings. In this study, the primary factor that encouraged Semarang State University students to become metrosexual men was the difficulty of finding employment.

- **In-order-to motive**

This refers to actions taken with a specific goal or desired outcome in mind. In the context of becoming a metrosexual man in order to find a partner and build a relationship, this motive can be illustrated as an effort to enhance personal attractiveness and self-image to attract potential partners. Metrosexual men may adopt a meticulous lifestyle and self-care routines with the hope that doing so will increase their chances in the realm of romance.

By combining these two types of motives, we can see that becoming a metrosexual man as an effort to find a partner and relationship involves a combination of having a specific goal (enhancing attractiveness) and responding to certain impulses or reasons (cultural or social influences). This approach can be considered a conscious strategy to construct a self-image that aligns with the expectations or demands of one's social environment.

The shift in the concept of masculinity associated with metrosexuality can have implications for power dynamics within relationships. Metrosexual men who are concerned with their appearance and self-care often pursue standards of attractiveness and lifestyles that are considered modern. It is not only their appearance that they change in order to gain friends and romantic partners, their behavior also undergoes transformation. However, after achieving those goals, rather than becoming supportive friends or partners, some tend to become possessive and act according to their own will. This is evident in the ease with which they change partners. When metrosexual men prioritize appearance and self-image, they may develop high standards in choosing a partner. This can result in frequent changes in relationships, especially if their partner does not meet certain expectations related to appearance or lifestyle.

*"...Lha ngganteng og piye" (in Javanese, meaning "Well, what else can I say? I'm handsome")* MR, 2020).

Patriarchal constructions may still sustain control and dominance within relationships. There is potential for metrosexual men to continue to dominate decision-making or set the terms of the relationship. They may use their social power to influence their partner and maintain control in the relationship. Furthermore, they may disregard their partner's needs and desires if they feel that their own needs are more important or take precedence.

The discourse of metrosexual masculinity can form power relations in a relationship. In this study, it was found that the form of power relations is that metrosexual men regulate how their partners look, both in terms of makeup and clothing worn. They see women, especially their partners, as their property. So they easily control women's bodies, but this is not for the good of women, but for their satisfaction. Some of them use promises or expectations for their partners to wear revealing clothes, and some use the same method to ask their partners to cover their body parts. Both seize a woman's freedom over her body and her choices, thus forming a power relation. According to Foucault, power relations are something that can make people obey, where power is not obtained

by repressive means but through manipulative and hegemonic means. Foucault also argues that power is not only in the hands of the government or the ruling party, but is everywhere, including in everyday relationships between individuals (Foucault, 1982).

Furthermore, in the context of how they want to be loved by their partners when viewed from Michel Foucault's power relations perspective, RA said 'I watch movies then I change my appearance like the actors in the movie and I also listen to romantic genre songs so that there is a desire to be able to relate like that' this is in line with what Foucault said as 'self-technology', where individuals use knowledge (in this case, romantic narratives) to try to shape and influence themselves and others to conform to certain standards. He tries to project this narrative on his partner, hoping that he will fulfill the role that has been determined in this romantic scenario and then his partner accepts it without any resistance. According to Foucault, power is always related to knowledge, and the two interact in ways that influence individual perceptions and behavior (Foucault, 1972). So it can be interpreted that power and knowledge interact through the narratives received by RA and her partner.

## CONCLUSION

Metrosexual masculinity is combined with the presence of men who are conscious or concerned with their appearance by taking care of themselves and their bodies so that they look proportional. Metrosexual men like to dress up like women, but metrosexuality is not a measure of a person's sexual orientation. Metrosexual masculinity in students at Semarang State University is caused by the desire to find a partner and want to be appreciated by those around them. This study shows that metrosexual men actively construct meaning about the social world through their lifestyle choices and identities, as explained by Schutz's theory of the social construction of reality. However, in the context of power relationships, metrosexual men can use their social power to influence their partners and maintain control in the relationship. They may ignore their partners' needs and desires and control their appearance. This can be understood as a form of manipulative and hegemonic power, as explained by Foucault's theory of power and knowledge. The main findings of this study indicate that metrosexual men use romantic knowledge and narratives to construct themselves and project desired images onto their partners. They also use their power to control their partners' bodies and choices, thus forming unequal power relations. Thus, this study suggests that metrosexual men's identities and power relations in their relationships can be understood as the result of a

complex interaction between social construction, knowledge, and power. Schutz and Foucault's theories can be used to understand how metrosexual men construct their identities and interact with their partners, as well as how power operates in everyday relationships.

## REFERENCES

- Alamsyah, A. G., & Sumanti, S. T. (2023). Komunikasi interpersonal pada konsep diri mahasiswa laki-laki metroseksual di kota Medan. *Satwika: Kajian Ilmu Budaya Dan Perubahan Sosial*, 7(1), 263-275.
- Ardian, R. (2021). Konsep Stereotip Konstruksi Pria Dalam Pandangan Pria Metroseksual (Doctoral dissertation, Universitas Sumatera Utara).
- Astari, A. K. (2021). *Konsep Diri Laki-Laki Metroseksual Di Lingkungan Fisip Uin Syarif Hidayatullah Jakarta* (Bachelor's thesis, Fakultas Ilmu Sosial dan Ilmu Politik Universitas Islam Negeri Syarif Hidayatullah Jakarta).
- Budiarko, A. A. (2021). Fenomenologi Mahasiswa Sebagai Entrepreneur Di Kota Pekanbaru (Teori Fenomenologi Alfred Schutz). Universitas Islam Riau.
- Connell, R. W., & Messerschmidt, J. W. (2005). Hegemonic masculinity: Rethinking the concept. *Gender & society*, 19(6), 829-859.
- Cornwall, A., & Lindisfarne, N. (2016). Dislocating masculinity: Comparative ethnographies. In *Dislocating Masculinity: Comparative Ethnographies*.
- Farid, M., & Sos, M. (2018). Fenomenologi: dalam penelitian ilmu sosial. Prenada Media.
- Foucault, M. (1972). Interview-Questions on Geography. *Power/knowledge: selected interviews and other writings*.
- Foucault, M. (1982). The subject and power. *Critical inquiry*, 8(4), 777-795.
- Hasan, H., Bora, M. A., Afriani, D., Artiani, L. E., Puspitasari, R., Susilawati, A., ... & Hakim, A. R. (2025). Metode penelitian kualitatif. Yayasan Tri Edukasi Ilmiah.
- Ismoyo, T. (2018). *Metroseksual*. Deepublish
- Kertanegara, R., & Wulantari, R. A. (2021). Resepsi Laki-Laki Urban Jakarta terhadap Konsep Laki-Laki Gentroseksual di Majalah FHM. *CommLine*, 6(1), 1-10.
- Maysitoh, M., Ifdil, I., & Ardi, Z. (2020). FoMO (Fear of Missing Out) Tendency in Millennials. *Journal of counseling, Education and Society*, 1(1), 1-4.



- Moleong, J. Lexy. (2005). *Metodologi Penelitian Kualitatif Edisi Revisi*. Bandung: Rosda Karya.
- Muflihsakkir, M. I., Hadawiah, H., & Amir, I. F. (2024). SELF-IDENTITY COMMUNICATION OF METROSEXUAL MEN IN MAKASSAR CITY (PHENOMENOLOGICAL STUDY). *Karya Ilmiah Mahasiswa (KIMA)*, 3(1), 158-163.
- Mulyana, A. (2022). *Gaya Hidup Metroseksual: Perspektif Komunikatif*. Bumi Aksara.
- Ony, J. G. (2020). Analisis Pengaruh Gaya Hidup Pria Metroseksual Terhadap Keputusan Pembelian Produk Fashion. *Jurnal Keuangan dan Bisnis*, 18(1), 1-22.
- Pan, H. H., & Jamnia, M. (2015). Preliminary study on the metrosexual stereotype. *Research on Humanities and Social Sciences*, 5(10), 113-119.
- Putra, A. T. B. (2019). *Gaya Hidup Metroseksual Dan Perilaku Konsumtif Pada Mahasiswa*.
- Putranto, T. D. (2023). INDONESIAN METROSEXUAL MEN'S EXPERIENCE OF ONLINE SHOPPING ON INSTAGRAM. *Jurnal EMPATI*, 13(1), 10-21.
- Raemon, R., Laxmi, L., & Wildayanti, R. (2022). GAYA HIDUP PRIA METROSEKSUAL: pada 9 pria Metro seksual di Kota Kendari. *KABANTI: Jurnal Kerabat Antropologi*, 6(1), 163-174.
- Rahmah, N., & Wulan, R. R. *MASKULINITAS PRIA METROSEKSUAL*.
- Rifqi, G. (2024). Kontrol Diri Sebagai Prediktor pada Perilaku Konsumtif Fashion Pakaian Pria Metroseksual. *JHIP-Jurnal Ilmiah Ilmu Pendidikan*, 7(4), 3689-3694.
- Sabillah, M. S. (2021). *Presentasi Diri Pria Metroseksual Di Masyarakat Urban (Bachelor's thesis, Program Studi Sosiologi Fakultas Ilmu Sosial Dan Ilmu Politik Universitas Islam Negeri Syarif Hidayatullah Jakarta)*.
- Saputra, F. T., & Gunawan, D. (2020). INTERAKSI SIMBOLIK PRIA METROSEKSUAL (STUDI FENOMENOLOGIS PADA FRONTLINER PT BANK CENTRAL ASIA KCU GADING SERPONG TANGERANG). *DIALEKTIKA KOMUNIKA: Jurnal Kajian Komunikasi dan Pembangunan Daerah*, 8(2), 110-117.
- Schutz, A. (1967). *The Phenomenology Of The Social World*. Illinois. Northwestern University Press
- Triswidiastuty, S., & La Kahija, Y. F. (2015). Memahami Makna Menjadi Pria Metroseksual. *Jurnal Empati*, 4(2), 58-64.

- Utami, C. M., & Demartoto, A. (2021). GAYA HIDUP MAHASISWA METROSEKSUAL SEBAGAI REPRESENTASI MASKULINITAS BARU (Studi Kasus pada Mahasiswa Metroseksual di Universitas Sebelas Maret). *Journal of Development and Social Change*, 5(1), 1-10.
- Waluyo, P. W. (2014). Metroseksual Sebagai Komunikasi Fashion Pria Urban. *Sosial & Humaniora*, 8(1), 29-37.
- Wardhani, A. C., Wahyuddin, Y., Deviyanti, R., Perdana, R., & Trisnawati, R. D. S. (2022). Communication Experience and Self-Concept of Metrosexual Men in Indonesia. *Academic Journal of Interdisciplinary Studies*, 11(03), 10-19.
- Woeryadi, A. P. (2021). *Penerimaan fans K-pop atas pesan laki-laki metroseksual dalam iklan Banila Co di Instagram* (Doctoral dissertation, Widya Mandala Surabaya Catholic University).