

HEGEMONY OF TEXT ON MAGAZINES FOR URBAN MEN AS POPULAR CULTURE REALITY

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The study centers on the representation of the lifestyle of metrosexual men in urban men magazines. The research uses a critical qualitative approach. The data for this study can be obtained by applying Norman Fairclough's text analysis approach and Roland Barthes' semiotic analysis. Research data collected is analyzed using the qualitative description method. The results obtained indicate that: (1) The imagery of metrosexuals came from the lifestyle and appearance of men as a social product; (2) Media scape becomes a dynamic factor that carries capitalistic values and stimulates the growth of the cultural industry; (3) Popular scape is a concept based on the production and consumption of the metrosexual subculture; (4) The dynamics of pop scape and media scape are seen as a stagnant trend that raises displacement or change of lifestyle as the dialectics from saturated markets and lack of interest again among customers. The research affirms that popular culture where cultural producers and audience form the agreement of meanings based on each interests through the negotiation of meanings in daily communication rituals in which each power (economy, politics or ideology) compete each other to control the meaning standards on the basis of their symbolic power owned in the daily cultural treasury.

Keywords: representation, hegemony, metrosexual men, and urban men magazines.

1. INTRODUCTION

Popular culture is about a form of social behavior on how mass produced items are used. The production and consumption of popular culture get support from domination structures (Burton, 2008:39). The structures have institutions and power locations in which customers have the limitation of power. Moreover, in these structures, falsity is packaged in such a way to be a truth; falsehood expressed through perfect imaging appears as an authenticity; an illusion developed through artificial technology and social engineering is transformed into an excellent standard.

Men's magazines are one of the cultural artifacts studied to prove the assumption. The magazines provide a variety of information on various aspects of life, from advertising, nutrition, health, beauty, technology, sport and fashion to consultation on personal problems. Finally, what the magazines represent becomes cultural practice.

James Lull (1998: 115) states that what the advertisers sell are not just products, services or ideas standing independently, but are also integrated and multi-layered idea production systems covering, interpreting and projecting interdependent product images to the idealizing customers who get benefits from the products, in

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which the companies get profit from the sale and the most important things, i.e. political, economic and cultural structure converging along with values and social activities which is made possible when all consumption activities occur. Capitalistic ideology is transmitted through grammar production, through which media universalizes a lifestyle. According to John B. Thompson (in James Lull, 1998: 143), ideology can only be understood accurately as a “dominant ideology” in which symbolic forms are used by those who control the power to build and eternalize the domination-based relationships. All the arrangements of media operation are being carried out centering this power practice in the society. The content of the media is designed and disseminated reflecting the perspectives and interests of the influential and dominant class. (Shafiul: 2016, p. 244).

When we refer to the aforementioned explanation, it assumes that the things represented by urban men’s magazines about men’s lifestyle is secretly constructed by a dominant ideology driven fully on market logic. Media behavior that functions as the dynamic force behind developing a lifestyle, stands on false consciousness. Based on the assumption, the question the writer asks on what is hidden indeed reflects falsehood. For that purpose, he wants to carry out a study with the purpose of revealing the hidden “something”.

To support the study, he dictated that cultural studies states that there are some dialectics between production processes and consumption activities. *Cultural studies* states that the establishment of popular culture can contradict to the dominant understanding in the world and becomes the empowerment for those who are subordinate. In the discourse of cultural studies, scholars study culture politically. Culture moves continuously through media. In the same time, media has changed to become the representation of reality; the imagery having covered the facts in such a way that it is frequently stated to have become the reality itself (Piliang, 27: 2003).

From the above description, the research takes its own position in the field of critical social science study in which it is definitely apparent that the real basic characteristics of economy and politics in the study, focuses on communication and communication systems in society. The critical theory usually puts itself in the elements of the system, and therefore, it does social criticisms as a whole. Here begins the intersection of communication critical study and ideology criticisms. The critical communication theory tries to describe a variety of relevant critical theory in various communication events such as language, the structure of organizations and media. Based on the said description, the research asks: how is the commodification of text in urban men’s magazines constructed to support capitalism?

2. LITERATURE REVIEW

Tuchman (1978), media works towards the construction of reality. The media content is the product of media workers who construct a variety of chosen realities.

Because the characteristics and facts that the media works toward relating to the telling of events, all media content becomes a constructed reality. In other words, news content essentially not only rearranges realities to compose a “story”, but also relates to the results of reality construction using language as its basic tool.

The role of mass media in the social reality construction process is very important in communication research. There are two basic approaches in relation to the role of mass media in the social reality construction process. The first approach focuses more on its research to social reality construction as a type of mass media effect. whereas, the second pays more attention to social reality constructions as an important aspect of the relationship between culture and society (Adoni and Mane, 1994: 323).

Symbolic expressions produced from symbolical reality through mass media content gets much influence from many factors, such as economical, commercial, ideological and other social factors. To quote Adorno and Horkheimer, Adoni and Manne stated that mass cultural products are economic commodity that cultural industry produces and gets financial support from economic and political powers. The function of this “cultural industry” is to preserve the existence of social order and to produce official ideological basis. Therefore, the description of objective reality in symbolic reality content turns aside (Adoni and Mane, 1994: 323). When discussing the matter, Frankfurt school states:

The main function of the symbolic expression of reality is to manipulate the individual into developing “false” consciousness of both the immediate social environment and of more remote and/or abstract social phenomena, such as social conflict over wealth and power and the dominant values that legitimize the social order. As the result of the constant exposure to the mass media content, the individual constructs one-dimensional that consumerism and comfort equal happiness (Adoni and Mane, 1994: 332).

There are many levels of relationship; ranging from the simplest to the most complex. The complexity of these relationships has been described perfectly by Roland Barthes through a significance scale in which it is possible to produce varied meanings at every level of relationship as well. Barthes explained that there are two levels of significance, i.e. denotation and connotation. According Barthes’, connotative meanings are similar to the ideological operation that Barthes called as a “myth” and are used to reveal and justify the existing dominant values within a period of time. He considered the compression of ideology and myth because in both concepts, the relationship between a connotative signifier and the subject it signifies occurs in a motivated way. Like Marx, Barthes too, comprehended ideology as a false consciousness that turns people’s life into an imaginary and ideal world despite the circumstances of their reality. Ideology exists as long as a culture does and therefore, Barthes (2004:71) believed that connotation is a cultural expression.

Culture, society and communication are inter-related. Idi Subandi (2008: 15) stated that culture and society are like two sides of the same coin. Without communication, societal culture cannot exist. Communication is important for cultural innovation while culture is important for the existence of human beings. Through communication, we build culture and when we communicate, we communicate in a cultured way (Lull, 2000: 10). "Culture is comprehensible as the life of human being where people build through the practices of symbolic representation (i.e.) communicating with each other (Tomlinson, 1999:18).

Popular culture, thus, is developed and appears in society but is not imposed upon them.

"Popular culture is made by the people, not produced by the cultural industry... popular culture is made by the people as the interface of the products of cultural industries and everyday life. Popular culture is made by the people, not imposed upon them; it stems from within, from below, and not from above. Popular culture is the art of making do with what the system provides (Fiske, 1995).

At this point, pop culture has been as a subject analysed in the critical theory field. Critical analysis discovers the hidden meanings which frequently, if not otherwise cannot be directly observed in the operations of cultural industry that generates human in a disguised way. Culture, under the control of such new ideology has unconsciously pushes society into a "silent majority," i.e. an uncreative society controlled by interest groups (industries, capitalist) including the control of their original identities, and therefore, does not appear or inhibit its development.

The typical content produced and disseminated in mass media is known as mass culture. The problem occurred only relates to the meanings of mass culture. It is frequently understood as "cheap." However, mass culture should be understood as positive because it refers to the pluralism process and viscous democracy. Mass culture is a cultural product made in bulk for market interest. Mass culture is bigger in size, standardized in anonymous marketplace, practical, heterogenous and more loyal to the interests of "banal" taste fulfillment. It can be evaluatively stated that mass culture is the symbol of cultural sovereignty by uneducated people.

The nature of consumerism is to contain all consumer activities with some symbolic meanings (prestige, status and social class) with a regulatory time and pattern. Moreover, it is, in fact a consumer culture with the support of a thoroughly differential production process. It uses commodity objects, a market culture that gets support from the logic of desire and wants rather than to the logic of need. In other words, commodity (goods) is the object to measure an individual's happiness and social status.

Popular communication has contradictory characteristics. It has more surface characteristics compared to content, entertainment, education and happiness rather than knowledge. The evolution of customers' logic from "functional reason" to

“status reason” can take us to the ideological debate of constructing the logic of public consumption desires. It has become the subject of postmodernism ideological debate. According to Marxism, the operation of ideology in a capitalist society is based on class relations in society, i.e. between ruler or “conceptor” (*superstructure*) and working class or “executor” (*infrastructure-base*). According to the analysis done, the first-class society usually dominates the second class through the power of legitimation.

In a postmodern commodity society, however, logical inversion occurs. Radical change in the society occurs based on the patterns of power operations. This occurrence is definitely seen as an inversion of the Marxian class analysis. The distribution of “power” reverses from the hand of the central rulers to the executing workers beside establishing the fragmentation of power. In the contemporary commodity society, power develops from a variety of social groups at the peripheral level (producers, multinational corporations, information industry, entertainment industry and other related industries and business that can be put in the category of cultural agents or producers).

The hegemony concept is introduced first by an Italian social activist, Antonio Gramsci and later being further developed by other philosophers (Williams, 1977:108-114) who posed the question of objective truth and the inversion of analysis that focused on the social consequences from various ideas, cultural practices and modes of expressions. Moreover, the relationship of the phenomenon gives special attention to the structure of power and authority. Hegemony or more appropriately know as the hegemonic quality, can be considered from the ideas and practices that support the growth of the modes of consciousness, such as social consciousness and self awareness that support the existing power structure and social inequality.

In his essay “*Ideology and Information in The Public Sphere*,” Peter Dahlgren considered hegemony as “*a critical way of explaining how and why the subordinate classes complied with the prevailing arrangements even when not directly threatened with force*”. In other words, the basis of the hegemony concept is to help us comprehend that colonialization or domination of the ruler to the ruled does not only occur as an armature of physical threat that is presented in a beautiful, attractive and even glamorous facade. In the process of indoctrination of “consciousness colonization” or “cognitive tyranny”, we will know that in the long run, it will impact on societal culture that will subsequently turn into a consciousness domination or hegemony.

Hegemony focuses on forms of expressions, modes of application as well as mechanisms carried out to maintain and develop self existence through obedience of the victims. It is said to be successful if it can influence and be established in their minds. The process occurs through the influence of culture, and its spreading is carried out consciously and is highly absorbable; it also plays the role of

interpreting experiences about facts (Latief, 1997:294). Williams states it as well. In his statement, hegemony works through the two channels: ideology and culture, through which these values function. Through hegemony, the dominant group's ideology can be spread, along with their values and beliefs. On the contrary to manipulation and indoctrination, hegemony looks natural as people receive it as fair voluntarily. The hegemonic ideology unites and spreads in the practice of life, perception and worldview as something carried out and appreciated voluntarily (Williams in Berger, 1991:49).

In his simple statement, Phillip Kotler (2006: 124) defines lifestyle as the individual's action to spend money and time. In his critical study, David Channey (2009:40) states that lifestyle is one characteristic of the modern world and is usually called modernity. It means that anyone who lives within the modern society will use the lifestyle idea to describe their own actions or the actions of others. Lifestyles are the patterns of actions which differs from one another. In our daily activities we are able to apply an idea on our lifestyle without any deep explanation of what we mean about it. Therefore, it is impossible to understand lifestyles if they do not live as a part of modern society.

Modernity in such an association partly lies on the modes of status appreciated in group membership, and it does not appear spontaneously from jobs carried out together by the group members but relates more to how they utilize their privilege, rights and resources of which they can enjoy. It is usually assumed, therefore, that lifestyles bases on the social organization of consumption. The intended consumption refers to all social activities that people carry out, so that they can use it to distinguish and recognize actions. In the context including the social patterns of leisure, it is distinguished as the expectation to control and use time in personally meaningful ways.

The Economist magazine, in the July 2003 edition, released that 30-35% of young men in America have metrosexual tendencies. The majority of these men are professionals and young executives. In the weekend they go to salons and spas for hair, face, Meni and Pedi treatment as well as waxing or special treatment to remove body hair on their back, chest and other sensitive parts of their body.

Similar to women, metrosexual men are very addicted to shopping at malls and boutiques. They also like to sit and chat for hours at end in cafes. For them a cafe is not only a place to chatting and relaxation but also for business matters. They also window shop at malls for hours. It is mainly pleasure shopping rather than purpose shopping. When they live in large cities or cosmopolitans, they are very brand minded and know which products are excellent and which are not. Furthermore, when they do not want to be out-of-date in the latest fashion trends, they also subscribe to fashion magazines as their reference on the metrosexual lifestyle.

3. RESEARCH METHODOLOGY

The method and analysis in this research uses the qualitative approach. The research type provides great opportunities to come to alternative interpretations (Littlejohn, 2007:47). As such, the method used in this research is qualitative content analysis. In order to get primary data, the data collecting method in this research is to study text in three magazines, i.e. Men's Health, Best Life and Men Fitness. To reveal the myth and ideology, we use Roland Barthes' semiotic study in combination with Norman Fairclough's textual analysis. The data analysis in qualitative research relates to the analysis of words, writings, images or photos. However, it does not include numericals. Therefore, it is carried out inductively from specific to general; from the data we categorize, describe and analyze relationships comparatively and thus draw abstractions. The process can deduce concepts and tentative theory. **Domain analysis** is carried out to get thorough and intact descriptions. Wide descriptions on the research object can be garnered if we require more focused results; therefore, taxonomic analysis can be used, i.e. the in-depth analysis of a domain or sub-domain. For example, the sub domain to be analyzed concerns the sub-domain of students' communication patterns, it can be described further on the basis of department, gender, strata and others. **The componential analysis** is applied after the data is classified on the basis of elements/characteristics/features, and either comparison or contradiction between the elements is done. Therefore, we can garner some differences among the phenomena.

4. RESULT AND DISCUSSION

Hegemony of Magazines - Men Fitness, Men's Health and Best Life - on Metrosexual Lifestyles

From the analysis carried out to each text in the cover of the three magazines chosen for the research, we garnered the finding that all texts implicitly direct the orientation of their readers to care for their appearance as a part of their lifestyle. Moreover, we carried out analysis in reference to social practices. Observations were done through mass media, as well as direct and indirect interviews (via email) with informants who will be featured in the latter part of the discussion.

The interview data revealed some interesting phenomenon that can be stated as new logic of the latest trend. The trend portends the new wave of men with a macho but "beautiful" pretension. The concept of the beauty industry has been layed under the feminine gender all this time, now it has penetrated and attached itself to the opposite gender, i.e. "men". It is now not taboo if there are trends focused on men's appearance and body treatments for them to get special attention. Moreover, some men are sometimes more tolerant to the intensive and painstaking beauty process than woman undergoing the same treatment. They are heterosexuals who treat their own appearance through the same painstaking

process. The phenomenon has been described perfectly by Herman Kertajaya (2004:16).

Metrosexuals have narcissistic tendencies and a hedonistic lifestyle. He also has all kinds of consumption trends for his own body and beauty treatment. The same is also stated by Solomon (2002:12) in that lifestyle is a consumption pattern that reflects someone's choice of time and budget. The statement does not differ to what Loudon and Della Bitta (1993:50) stated as well. Both consider that lifestyle is a unique life pattern that influences and reflects someone's consumption behavior. Metrosexuals do more experimentation through their consumption of goods and services, such as branded fashion, beauty salons for their own treatment, fitness centres for their proportional body bulding.

Moreover, metrosexuals have caused development by domain producers for new expansion opportunities on their products. It occurs because metrosexual men frequently go to spas for their own treatment, to fitness centres for the maintenance of their body and to boutiques for the fulfillment of their fashion orientation. They often go to cafes or clubs for socialization as well. They buy men's cosmetic products i.e. brands for men and currently many local and international cosmetic companies have released products to cater to this market.

Products with "for men" brands are not enough to meet the metrosexual man's hedonistic and narcissistic lifestyle. They also require other kinds of services to realize the perfection of their own appearance. Salons are a form of service that supports the metrosexual man's lifestyle. Despite all this time seeing women as the only customer at such venues, now men who are taking special attention to the exploration of their best appearance frequently visit salons and have joined their customer-base as well. This service centre are the men's current main demand instead of a classic barber shop. For the men's treatment at a salon, a variety of salons have adjusted their facilities to meet its current customers requirements to a reasonable extent. As a result, there are some transition of people's perspective to the men visiting salons from time to time; they consider that a salon is not only a place for women anymore.

From the observation of Sari Langgogeni (2009:10), it is stated that metrosexual men frequently patron salon services because it does not only refer to their personal appearance but also to the emotional satisfaction that they get from the facilities and services of the salon. Like women who enjoy the salon's services to "strip down" parts of body for their beauty, so do metrosexual men; among others from cream baths, manicures, pedicures to facial treatments.

In the advent of the marketing world, customers not only see a product or service from its functional aspect but they also want value added, such as emotional values. Despite the previous belief that men are rational human beings, we see that right now men are more emotional than women including in the consumption and decision making on the usage of goods or services. The emotional aspect raises the other side

of men from that which is considered masculine, tough and ignorant to their appearance because they more use logic and reason in decision making, and now this has changed when “emotion” takes a bigger role. For metrosexual men, they tend to place emotional values in their purchasing priority of goods or services. As stated in *Metrosexual in Venus* (Kartajaya, 2004: 13), in general they are not those who are price sensitive because they are willing to pay more for an excellent value of the purchased products or services they request. This develops consumptive lifestyles.

The consumptive pattern becomes the domain of producers to create new expansion opportunities for their products. As is seen clearly in salon services. The salon customers particularly among metrosexual men require more value added services and facilities than a mere function of services. As Hermawan Kartajaya has stated, basic types of services such as hair cutting should present a hairdresser who is able to provide the newest hair style appropriate to their face or personality. To boost the comfort factor, furthermore, salon rooms should offer privacy, convenience and other factors that can act as excellent value added.

For unestablished men, they only seek to pursue an appearance that they realize is needed. For example, they do not pursue branded products. The most important thing is that they look like or almost like metrosexual men with said lifestyle as is revealed in the results of the following interview.

Based on the research data result below, the matrix map can be deduced as follows:

TABLE 1: MATRIX OF REPRESENTATION, FIGURE, LIFESTYLE AND HEGEMONY IN METROSEXUAL MEN’S MAGAZINES

<i>Representation</i>	<i>Figure</i>	<i>Lifestyles</i>	<i>Hegemony</i>
Appearance	Smooth Clean Well maintained Dapper Glamorous Bona fide Grooming Rational Classy	Treatment · Hair · Skin · Nail · Face · Fashion food · Shirt · Shoe · Automotive accessories · Branded products	Metrosexual types · Transition metrosexual · Well-established Metrosexual. - The greater income men earn the more metrosexual they are. - The more established men are the more metrosexual they are. - The more metrosexual men are the greater their will to power in society.
Personal and social relationships	Playboy/ flamboyant Easy going Sympathetic/ devoted	Spouse · Type of woman · Attraction to style · Relationship	- The more metrosexual men are the easier it is for them to find a spouse.

contd. table 1

<i>Representation</i>	<i>Figure</i>	<i>Lifestyles</i>	<i>Hegemony</i>
	SportyLoyal	family Friend	- The more metrosexual men are the easier it is for them to get social legitimacy.
Job	Creative Workaholic Successful	Kind of jobs · Young executive · Businessmen · Event organizer · Entertainer	If appearance is appropriate to metrosexual lifestyles, it is considered to definitely support the success of one's job/career.

Based on the aforesaid matrix some propositions can be stated as follows:

1. From the representation aspect of appearance, these propositions can be made:
 - Metrosexual types are divided into transition and well-established metrosexual. The transition metrosexual is a group of people who always pursue appearance but are yet to fully change because their income is not very stable yet. From this definition, these hypotheses can be generated:
 - i) The greater income men earn, the more metrosexual they are.
 - ii) The more established men are, the more metrosexual they are.
 - iii) The more metrosexual men are, the greater their will to power in society
 - Well-established metrosexuals are a group of people whose appearance and lifestyles get support from the stability of their income rate.
2. From the representation aspect of personal and social relationships, the propositions below can be made:
 - The more metrosexual men are, the easier it is for them to find a spouse.
 - The more metrosexual men are, the easier it is for them to get social legitimacy.
3. From the representation aspect of jobs, the propositions below can be made:
 - If appearance is appropriate to metrosexual lifestyles, it is considered to definitely support the success of one's job/career.

The findings of this hypothesis have some similarities with the ideological aspect relates to the analysis of words, writings, images or photos as a further explanation related to ideology practical in society (Henni,2017) Besides that, point of view reality of false consciousness and the reflection of the society is reflected on the implication of the transformational leadership and the cultural organization that positively reflect the change in the organization (Hapzi,2015)

Reality of False Consciousness

The entry point of this research begins from the suspicion that there is falsity in the room of culture. When the falsity is packaged in an attractive package, it changes

to a truth; when a falsehood is presented by using the perfect imagery technique, it can appear as authenticity; when an illusion is constructed through artificial technology, it can be accepted as a reality; when a crime is packaged through high-tech social engineering, it can be incarnated into glory. Finally, through cultural studies, the textual study towards all the urban men's magazines reveals evidence of ideological reproduction being false consciousness.

As explained above, to test a false consciousness one should first assume true consciousness; in this matter it is the ideological values based on religion. However, before we carry out the aforementioned step, the analysis of the metrosexual concept as part of the landscape of popular culture is among others presented in the discussion of the above event.

The metrosexual concept encompasses the disciplinary efforts of maintaining one's body and appearance through treatment that boasts a fresh, smooth, clean, prestigious, sweet-smelling look. In brief, with the metrosexual concept, men become narcissistic and hedonistic. Behavior becomes men's lifestyle (cultural praxis). This lifestyle is not totally realized as part of their self identity because some ritualize it as a job, routine and cultural demand (trend). Whatever happens, the praxis is more profitable for media and producers of the domain and finally, it creates a conducive condition for capitalist ideology. Moreover, metrosexual cultural praxis endlessly becomes the driving factor of capitalism. It confirms the warning of Adorno and Horkheimer that capitalism never stops and always carries out metamorphosis, and therefore, hegemony occurs continuously.

In popscape, the mediascape has undergone metamorphosis, i.e. the metrosexual concept undergoes some form of change (praxis representation) to uber-sexuality. In reference to the social change theory of Norman Fairclough, the form change has been successfully identified in a high discourse degree in the analyzed text. For example, articles/writings present not only about men's narcissism over their physical appearance but also about men's care to social environment - as portrayed in the magazines analyzed.

- In MF magazine, men are given some alternatives when they choose their spouse with the care of life and the environment.
- In MH magazine, men do not only think about their own self but also their spouse.
- In BL magazine, men do not only care about their own self but also their family and a greener environment.

Therefore, metrosexual not only relates to congenital character but also a created character, by capitalist industry for their own interests. In conclusion, metrosexualism is a false consciousness.

It reflects the most naive "cultural antagonism". In a commodity society, also popularly known as a postmodern customer society - cultural industrial agents

build power together with one another. They do not realize it through intimidation and terror nor in a naked and rough manner but through a subtle manner as in how they feel “dead” if they do not appear trendy, rich, beautiful, young and glamorous. They are not “insensible” in tears when they imagine the poverty of millions of peoples in Indonesia. However, they are “insensible” in laughter when they imagine how to be rich or at least becomes to become part of the middle class who never gets any negative stamp of subversion. Let them gossip about you every once in a while. When gossiped about, you become a media hero.

The relationship between this phenomenon and the structure of power and authority begets special attention. Hegemony or more rightly called hegemonic quality can be considered to originate from ideas and practices that develop the modes of consciousness, such as social consciousness and self awareness, which support the existing structure of power and social inequality. As described in the below scheme, in hegemony, as revealed through the approach of cultural studies, we get the mapping of power relations which also describe an ideological process that supports capitalistic values as a structure that protects other relations of power. On the other hand, it also reveals a series of processes from market logic, cultural industry, mass media to customers themselves. Moreover, in the process as a subject as well as an object the customers carry “the will to power” through their subjective existence in controlling how another person looks at their self.

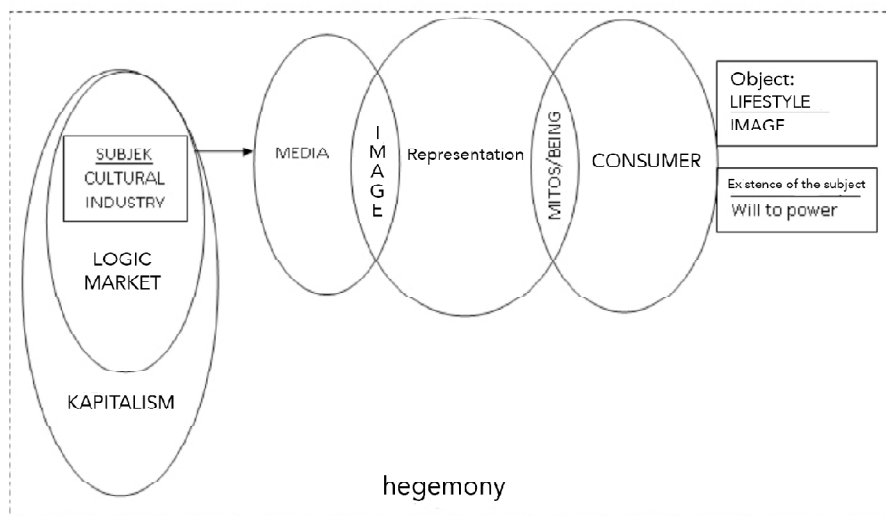


Figure 1: Power Relations

The image of the world, if we understand its true nature, is not an image from the world but the world as is considered and looked at as an image. The postmodern

room is a room that makes possible for us to extremely accept our myth and existence in a kind of image representation - the representation through mass media, computer, television and “only in the representation it is considered real.” Through becoming a brand like Coca-cola, Pierre Cardin, David Beckham and others, the individuals have become a subject as well as an object to look for and state their existence in this world. It is a way the subject states and realizes the will to power in this world. The images in mass media are in fact more than one form of narration on the narration existence of the will and power, i.e. the existence of human beings in this world as stated by Levin (2003: 85).

The image culture rules existence. The existence is image, the will to produce and control images, the will to use power through production, circulation and control of the images.

Controlling image as a process is an ideological process to control and maintain the representation and thus, it always remains transparent, as such what we see through the images is real, despite the fact of it being a pseudo reality.

The contextuality described above restates the warning of Adorno, a central figure of Frankfurt School. He proposes some important axioms which indicate the birth of what it is called “commodity society.” Inside such a society, pop culture displays extraordinary growth. If we relate it to the phenomenon of “commodity society” in the domain of the metrosexual men, it indicates the support of cultural industry for a new mass public. We can see some indication, such as through the existence of various popular magazine publications, private television networks, luxurious housing complexes, tourism objects, entertainment centres and modern shopping centres, such as malls and other entertainment industries.

Therefore, some axioms can be described further as follows: Firstly, we live in a commodity society, i.e. inside said society occurs the production of goods which is particularly not for the fulfillment of human will and needs but for profit. Inside the commodity society, in the viewpoint of Adorno, human needs are only fulfilled incidentally. The basic production condition does not only have influence in the form of a product but also in its propagation of inter-human relationships.

Secondly, in the commodity society it appears that there is a general trend toward the extraordinary capital concentration. It make possible the concealment of free market operations for the profit of mass products monopolized from the standardized goods. The trends, according to Adorno, will truly occur particularly in the communication industry.

Thirdly, it is more difficult when contemporary society should encounter face-to-face this rising society because there are some continuous demands as a general trend of a stronger group to maintain the condition of power and wealth in relationships through all existing facilities and to encounter threats that in fact they make themselves.

Fourthly, because in our society the production power has been so sophisticated and in the same time, the production relationship has handcuffed the existing production power, and it makes the commodity society by using the term of Adorno turn to full antagonism. The antagonism is truly not only limited to the economic sphere such as known in general but also dominates the cultural sphere.

5. CONCLUSION

The text study in the chosen magazines, Men's Health, Men Fitness and Best Life, also clearly states the ideas of Althusser and Foucault that ideology is not only seen as right or wrong but also gives a fundamental framework for individuals to interpret their experience and "life" appropriate to their condition. The basic framework is not only mental but also exists as a daily group life praxis. When we consider ideology as a material or cultural practice, we can state that it is definitely alive and moveable, and therefore, human beings always live in an ideology, in the representation of their world.

In cultural practice and habitual action, ideology is truly reproduced, i.e. through ideological apparatuses as stated by Althusser. If so, ideological praxis enters into all rooms of our daily life insensibly. The ideology becomes an organic part of social totality and daily activities. Because social units are ideologically artificial it is the product of power discourse formation (according to Foucault) or effect of various ideological apparatuses (in Althusser's statement), and so, understanding the social and cultural totality requires "exegesis" as written in texts of history and literature.

The viewpoint that culture and ideology are daily phenomena does not automatically mean that the ideological grip is weak or overthrown. Ideology and power actually has gripped all social orders as a whole and is too complex to be different to what we imagine all this time. The ideology operates in all lines and it is produced continuously in rituals and associations, as well as arts and ideological images where representations and categories are awakened and spread. Therefore, at present, it can not again be understood as the product of the ruling class or effect of production power. Instead, it results from a combination of other elements which is complex and the spread of power.

In the latest cultural discourse like the viewpoint of Stuart Hall, culture can not be again understood definitely as the reflection of other practices in the idea world. Instead, it itself is a practice, i.e. the "signifying" practice to produce meanings. Therefore, for structuralists and post-structuralists, the pressure of cultural studies has changed from cultural content issues to the types of ordering or from the question of what to how the cultural systems are. For example, in the era of globalization with advanced technology and communication facilities, the public have been indoctrinated by consumption production. Capital power shows its representation of power through signs and symbolic power among others in

advertising and fashion. Its political consequence, is that all social orders are trully products of a construction from, and is together with the capital power, produced continuously.

In brief, the ideology is currently a cultural practice; a cultural effect is related to some institutions, groups and structures. It operates in a decentered way and it shows itself in an 'ideology-as-culture'. This means that it is within the complexity of relationships between various forms of culture (knowledge, imagery and others), institutions, discourses and apparatuses as well.

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