

# CONSTRUCTED MEANING: MEMES ON SOCIAL MEDIA AMONG MUSLIM YOUTH IN MALAYSIA

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## Abstract

The development of communication technology today has changed the way people communicate and obtain information. Dependency on a certain type of media can be seen clearly when a crisis or tragedy happens in a country. Such dependency indirectly provides a picture of current issues that are occurring. This study focuses on the constructed meaning of memes on social media among Muslim youths in Malaysia. Memes sharing on social media will lead to meaning construction for the reader. The objective of this study is to identify the meaning constructed after the youths read the memes. A qualitative method through focus group interview was used to explore the information in this study. The focus group interview method was conducted at three Public Institution of Higher Learning, namely Putra University Malaysia, National University of Malaysia and the University of Malaya. Students majoring in Media and Communication Studies were selected by sampling for the purpose of this study. A total of 6 group interviews were conducted, and each group consists of 4 to 5 participants. The total number of informants in this study is 29 students. The theory used as the analytical concept is the Media Dependency Theory by Ball-Rokeach and DeFleur. The results of the study found that the meaning constructed after the youths read the memes are by sharing the memes, clicking the Unlike button, ignoring the memes, commenting, just reading the comments and lodging a report to the authorities.

**Keywords:** Meaning, Memes, Social Media, Youth, Muslim.

## Introduction

The history of communication technology present today can be linked to the emergence of printing technology (Lestari, 2013). According to him, the technology and communication advances present in the 21<sup>st</sup> century began with writing technology that can be proved through the activities of the Sumerian society in 3100 BC which produced a certain letter using clay. Jeremiah Dittmar and Skipper Seabold (2017) also linked the presence of the industrial revolution to the formation of the first printing press introduced by Johannes Guttenberg in 1455 in the city of Mainz, Germany. According to Missouri Synod (2016) from *Lutheran Church*, most of the printing results published during that period focused on the printing of the bible to convey information and reformation of the spread of Christianity. Communication technology is seen to continue to evolve with the advent of the 2.0 industry revolution by producing various types of advancement, among them are telephones, cars, aircraft and so on (Saucedo-Martinez et al., 2018).

The revolution continued to develop into the 3.0 phase with the presence of electricity and digital technologies such as the internet (Ruslin Amir, Hamidun Bunawan & Mohd Firdaus Yahaya, 2018). Now, the 4.0 industrial revolution has taken place by combining technological elements, whether from physical, digital or biological aspect. This situation has created 'cyber-physical system' to form new capabilities with the help of machines and

technologies produced, for example, smart robots, driverless vehicles and many more to enable humans to fully utilize brain functions (Guangli et al. 2018; Ciolacu et al. 2018; Fuchs 2018). According to Sousa et al. (2018), the existence of the 4.0 revolution is seen as able to make human's work and task easier with the presence of robots to meet their daily needs and comfort. This situation to some extent has helped in the process of formation of culture and human way of thinking and completing a task regardless of age (Naquiah Nahar et al. 2018). The presence of communication technology is also seen to be able to further expand the distance and relationships that exist in family and community related institution (Miftachul et al. 2017). According to Huda (2017), digital technology has a wide range of communication aspects globally through the worldwide communication system and is able to connect every human activity, for example through the application of technology in their social system. The advantages of technology are identified to be able to provide satisfaction to human needs and wants in performing daily activities, including their social systems (Anshari et al. 2017; Chayko 2014; Chen & Hwang 2014; Fenwick & Edwards 2016; Huda et al. 2016).

Marshall McLuhan (1960) stated that technological advances have led to the existence of a global village. According to him, the application of new technology in the system of human life not only brings changes to human patterns and styles of communication but can also bring great changes to human life. He also expects the concept to bring the community closer through the best methods of communication as well as able to contribute towards the strengthening of nationalism, religion and culture compared to traditional structures. Apart from that, Lorraine, Anna and Tracy (2016) argued that the concept of Global Village introduced by McLuhan not only focuses on the advancement of communication technology such as the existence of telephones and television but also includes the emergence of the World Wide Web in 1993 and the proliferation of digital hardware (such as mobile phones and gadget devices) and the emergence of various types of applications and software (such as social media platforms and so on). Indirectly, this situation is able to provide a way to communicate better, such as the distribution of information on social conditions, social issues and society.

Based on the report of Malaysian internet users in 2017, the results of the study found that the number of internet users in Malaysia recorded a continuous increase from 2014 to 2016. In 2014, the number of internet users in Malaysia was 20.1 million and continued to increase to 24.1 million in 2015. Towards 2016, the number of internet users continued to show positive increment by recording 24.5 million users. This situation shows that the presence of the internet today has greatly influenced the lifestyle of the world community, including the population in Malaysia. This situation encourages the process of formation and sharing of information and news on the internet, including the content of information in the form of two interfaces.

## Literature review

### *Meaning*

Generally, the research paradigm is defined as the whole system of thought (Neuman 2011). The method of interpretation is one of the paradigms. This method was introduced by Charmaz (2000) through Constructivist Point. The constructivist method is an interpretation of the relationship with the informant, how they act out on the story being passed from the point of view of their own understanding. In other words, listening to their stories with an open heart to understand the feelings and experiences they have gone through (Chamaz 2000: 525). Interpretive methods provide a profound range of functions to an increasingly complex world with life experiences from the point of view of those who go through it (Schwandt 1994: 118). Studies of interpretation predict that reality is related to social construction, while researchers are 'a vehicle' that will seek exposure to that reality (Walsham 1995a, 1995b; Cavana, Delahaye & Sekaran 2001).

In understanding the construction of the meaning of meme among Muslim youths in Malaysia, researchers have chosen an interpretation method that focuses on constructivist methods to interpret the data obtained from the informants. Charmaz (2006) emphasized that the researcher and the informant involved could form the meaning of a story together. In the meantime, the interpretation that occurs is a sharing of reality that arises as a result of a combination of stories between the informants and the researchers. The method of interpretation makes it easier for a study to delve into various perceptions, for example on the construction of meme meaning among youths.

Meanwhile, Putri Wahyuni and Badrul Redzuan (2015) conducted a study entitled Advertising of Healthcare Products in Malaysia and Indonesia: A Critical Analysis of Media Discourse. The study was conducted to look at the sociocultural constructions that exist in health product advertising in Malaysia and Indonesia. The study focuses on the discourse used in the advertisement of health care products as well as looking at the impact of the formation of the advertisement on the cultural identity of the community. The results of the study found that in addition to providing awareness on the importance of health care, health care product advertisements are also seen as able to shape oriental culture in advertisements produced by emphasizing the principles and elements of traditional oriental and Islamic elements. This situation clearly shows that the image produced in work whether it is an advertisement, or a meme is indeed able to give a certain meaning to its readers.

### ***Memes***

The seventh edition of the Oxford Dictionary (2010) defined meme as a type of behavior that is accepted in a group. This condition does not occur in genes but exists in other ways such as the process of imitating something. Shifman (2014) stated that the term meme was first introduced by Richard Dawkins in 1976 to describe the small units of transformation culture known as genes. The concept has been debated for years by academics and others. Nowadays, such an understanding has become very important and is becoming so popular among Internet users (Milner 2012; Shifman 2014). According to Shifman (2014), a meme is a collection of digital materials that includes:

- a) The sharing of character similarities in a content either in physical form or in word form.
- b) Creating awareness of others.
- c) It is a distribution of imitation via the medium of internet through various users.

According to Shifman (2014), his understanding in relation to memes is a point of departure from the concepts introduced by Dawkins (1976) as a basis, in addition to considering memes as a distinct and well-developed culture. In addition, he also assumed that a meme is a group of content of a unit. The change to memes from the same form has changed into something diverse through the development of time and changes in the digital world. Reaction pictures refer to a collection of pictures that have been modified from ordinary pictures into something more prominent. This situation can be referred to as a meme picture (Shifman 2014). In relation to that, the macro character storage refers to the pictures being edited using 'Superimpose' software (Knuttila 2012; Milner 2012).

### ***Social Media***

Johari and Raja (2012) stated that according to a report from the statistics of the National Information Technology Council (NITC) (in Irfan Khairi 2010), they stated that in 2010, Internet users in Malaysia reached a total of 16.9 million people. Meanwhile, Shahrizan (2010) argued that Facebook social media platform is the most popular site with a number of visitors of approximately 6.2 million people. This situation has led researchers to decide to focus this study on social media medium only to learn more on the built-in meaning: memes on social media among Muslim youths in Malaysia. According to Edward and Lauren (2016), youth is one of the groups who often use social media to interact with each other, including to express feelings positively, whether to recognize one's personality, increase self-confidence and be able to differentiate one's views with other people on an issue or matter. Due to the more open nature of social media, various types of information content including memes can be channeled to anyone who reads it. There are various types of acts and legislation established in Malaysia to control all types of publication and sharing of information content through social media. Among the acts that can be associated with the publication and sharing of information on social media are as below:

#### ***a. Defamation Act 1957***

The Defamation Act 1957 has outlined libel and slander laws. In addition, the broadcast of words and means of communication on the radio should be considered as a permanent publication. According to Abdul Basir

Mohamad (2009), broadcasting through computer screens and mobile phones can also be categorized as permanent publications just like radio publications. He also explains in regular publications, defamation can be formed through sight (libel defamation) rather than slander (hearing).

**b. Malaysian Communications and Multimedia Act 1998**

The Malaysian Communications and Multimedia Act 1998 was enacted to curb the flow of untrue information, for example through social media. According to the Malaysian Communications and Multimedia Act 1998, offenders can be prosecuted and fined RM 50,000 or imprisoned not exceeding one year, or both.

**Youth**

In general, the definition of youth age varies from country to country. According to the Youth Policy Formulation Manual, United Nation; and other agencies (1999), each country has a different estimated age of youth, for example in Singapore, youth is defined as between the ages of 15 to 29 years only. In contrast to Australia, the country has defined the age of youth is in the range of 15 to 25 years only. In relation to that, there are also some organizations which provided definitions in relation to the age of youth. Table 1 shows some definitions of youth age according to the organizations listed.

Table 1: Definition of youth’s age

Organization	Youth’s Age (Year)	Reference
UN Secretariat/ UNESCO/ILO	15 until 24	UN Instrument, Statistic
UN Habitat (Youth Fund)	15 until 32	Agenda 21
UNICEF/WHO/UNFPA	15 until 24	UNFPA
The American Youth Charter	15 until 35	African Union, 2006

Source: *Definition of Youth, United Nation Youth*

In this study, researchers will focus this study on youths aged between 15 to 40 years only to explore the meaning of memes among Muslim youths in Malaysia. In addition, youths are also seen to be easily influenced by something either through observation or from what they listen to. This influence is getting stronger with the increasingly sophisticated technology today. This situation has given a great challenge to consumers to use media properly and more ethically. This problem is often associated with adolescents because adolescents are among the most active in using technology today. Therefore, it is not surprising that there are various negative symptoms related to the actions and behaviors of adolescents reported lately. Hashim Bedu, Khairulhelmi Katip, Fahmi Sahid and Syaferq Mansor (2008) stated that every day, issues and social symptoms involving hot teenage girls are discussed in the press and other mass media. This situation has indirectly given a clear picture that some teenage girls are now increasingly aggressive, bold, and wild. Many academic studies have been conducted by those with extensive knowledge in this field, whether directly or indirectly involved with adolescent issues such as ministries, departments, agencies, associations and non-governmental organizations (NGOs) and others. According to Hashim Bedu, Khairulhelmi Katip, Fahmi Sahid and Syaferq Mansor (2008), the problems of adolescents are related to the community environment, family, religious knowledge, education level, home environment, outside influences, media, entertainment, identity, friends and others. Therefore, a user should be wise to make prior assessment of the memes that he or she is exposed to.

## Islam

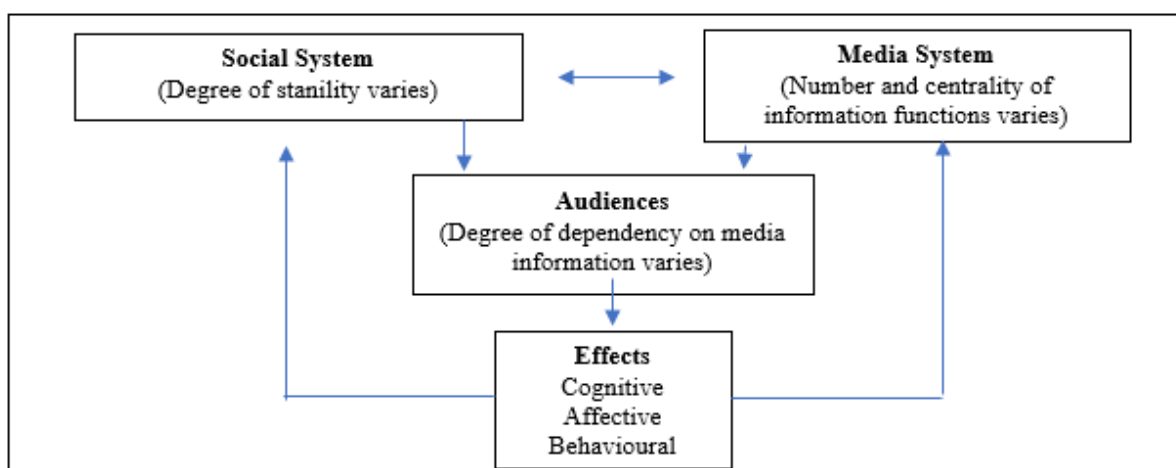
Islam is defined as a religion that has been revealed by Allah S.W.T to the chosen messenger known as Prophet Muhammad S.A.W. Islam is the true religion that has been revealed to mankind as a guide and guidance from the beginning of birth to the end of time (Risalah Islam, Islamic Policy for Beginners). According to Rasulullah SAW in a hadith narrated by Al-Bukhari, he has commanded us seven things, namely to visit the sick, tend to the corpse, answer the tahmid of the people who sneeze, help the disabled (weak), help the people who are in a state of persecution, spread peaceful greetings and keep the oath. According to Naim (2011), in finding a point of understanding in Islamic publications, there are three main foundations that need to be backed up. The first is the meaning and concept of Islam itself. Second, the meaning and concept of 'Islamic Communication' and the third is the meaning and concept of art from an Islamic perspective. In addition, he has also concluded that a publication in Islam such as pictures and videos should be able to stimulate the audience to these messages:

- a) Towards devotion to God with strong faith and monotheism;
- b) Leads to submission and obedience to all the commandments of God;
- c) Guide to the path of the peace and to the straight path;
- d) Emphasis on the practice of the Islamic way of life;
- e) Applying Islamic values and all pure universal values;
- f) Balancing the 'present' life and the 'real' life that is satisfied;

## Media System Dependency Theory

This study applied Media System Dependency Theory. This theory is used to look at the dependence of youths on social media in obtaining the necessary information. The situation has indirectly given exposure to various types of information content to the youth, including memes. The situation eventually forms a variety of meanings among the youth. Figure 1 shows the theoretical framework for the study conducted.

Figure 1: Media System Dependency Theory by Ball-Rokeach and DeFleur 1976



Source: McQuail and Windahl 1993: 112

Ball Rokeach, S.J. and DeFluer, M.L. (1976) illustrated that at the macro level, the relationship of dependence between the audience, media and society is emphasized as well as showing the impact of media on the audience as a result of social change and the arising conflicts. This situation proves that social changes and conflicts that

occur can bring about changes in the level of public dependence on a media. In this unstable situation, an audience will strive to get the information they need and at the same time, the implications of the media are seen as very important to meet those needs. There are various events that lead the audience to rely on a particular media, such as natural disasters such as the Tsunami, political crisis, corruption, murder and so on. Dependence on social media can be used as an example in this study, to facilitate youths to obtain various types of information and issues related to it. However, the method of delivery is done in various forms, for example a meme, whether in the format of video, pictures and so on. In this regard, the researchers strongly support the opinion expressed by Loges, W.E. and Ball Rokeach, S.J. (1993) and McQuail, D. (1988) who stated that the mass media is seen as a powerful system not only able to control all forms of information against each individual, group, social organization, and society only, but the mass media is also seen as a medium that is capable sparking changes in the way of thinking, attitudes and behavior of its users.

According to Shifman (2014), the meme phenomenon is the process of formation of information content such as pictures produced through the process of imitation using technology. This situation is then shared through social media platforms and so on. According to Ryan (2012), society produces pictures and videos by including additional elements such as sentences or certain words to describe an issue or event that occurs. Sentences and words included in a picture or video are sometimes imitated and designed deliberately to create an element of entertainment or distraction as has been said by the sociologist, Prof Datuk Dr. Mohammad Shatar Sabran, in *Harian Metro* on 16 January 2016. According to a study conducted by Kim et al. (2014), he found that almost 60 per cent of the respondents in the study they had done stated that they did not review the content of the information they had read. This situation is very worrying because not all information content disseminated on social media is true and reliable, for example information content in the form of memes.

The presence of memes is seen as one of the mediums of communication and is able to give a considerable impact and influence on its recipients. This situation could show the involvement that is so dominant between memes and also mass media such as the Internet and so on. Kirby (2009) has voiced concern when seeing most 'children's texts' have been imitated by adults. He argues that children take seriously in relation to information conveyed through such imitation, for example in the production of memes. He also expressed dissatisfaction with some parties who produced memes by using elements such as cartoons or texts that are so close to the world of children.

## Methodology

The Focus Group Interview method is one of the methods that is done qualitatively. This approach is a process of understanding of a phenomenon and trying to explore the problems that occur in human groups and society. This could help the researcher to construct a complex and comprehensive picture, analyze word by word, produce detailed reports from informal speaking and conduct research in a natural setting. According to Ooi Chew Hong and Aziah Ismail (2015), focus group interview method is a method used to gather information in a group to obtain their opinions and views on a problem. According to them, the involvement of more than one respondent will facilitate the researcher in obtaining the desired information with which one participant will start to talk and ask questions to other participants. According to Sabariah Mohamed Salleh (2012) all opinions and experiences expressed by informants in the interaction process that occurs will facilitate researchers to obtain information, especially when discussing issues that are sensitive. He also thinks that this method is relevant to dig and obtain information from the audience, for example to obtain information about the process of meaning formation that results after using a medium, as well as how they engage themselves with the use of the media. In this study, researchers will seek to explore information from the Muslim youths studied to identify the built-in meaning: memes on social media among Muslim youths in Malaysia.

In addition, the selection of focus group interview methods is also seen as appropriate in further strengthening the findings of the study that have been obtained from methods such as content analysis conducted in this study. According to Harrison, Baker, Twinamatsiko, & Milner-Gulland 2015; Manwa & Manwa 2014, several studies used the focus group interview method to explain more about the findings of the study obtained previously. Therefore, the selection of focus group interview method is very suitable to support the findings of the study obtained by using other research methods. Purposive sampling method (Purposive Sampling) was chosen because

it has features that are able to allow researchers to obtain a lot of information, detail and in-depth understanding of the problems and questions studied. In total, there were 6 focus group interviews conducted by the researchers to ensure that all objectives and research questions were achieved. Each group for the focus group interviews conducted contained approximately 4 to 5 informants who met the criteria set, including youth aged between 15 to 40 years, Muslim and understand the issues studied, namely the content of information in the form of memes.

The age range of the subjects studied is in the range of 15 to 40 years only. This situation coincides with the definition of youth in Malaysia. All informants in this study consist of Muslim youths who are Muslims because the focus of this study is to identify the built-in meaning: Meme among Muslim youths in Malaysia. This study was conducted at several public universities in Malaysia, namely National University of Malaysia (UKM), Putra University Malaysia (UPM) and the University of Malaya (UM). The justification for the selection of the three universities around the Klang Valley is because they offer communication and media studies courses to their students. This situation is important to ensure that the informants of this study know and understand the phenomenon of memes being studied. The informants of this study consisted of students who are studying at the level of Bachelor (Bachelor), Master (Master) and Doctor of Philosophy (Ph.D). This situation is important so that the informant is able to provide effective feedback in relation to the meme phenomenon and the purpose of this study. In total, the number of informants involved in the focus group interview was 29 students. The researchers stopped getting more informants when they found that the answers given by all the informants were saturated. Mason (2010) stated that most scholars debate the concept of saturation where the most important factor to consider is when determining the number of samples in qualitative data.

The process of analyzing the data is carried out by following certain steps to ensure that the results of the study are clearer and easier to be understood. The intended step is the transcription process. In this process, the researchers re-listened to all the audio recordings obtained throughout the focus group interview process. Researchers also copied each word (verbatim) of the information content voiced by each informant into Microsoft Word software. This situation is intended to facilitate the process of analysis and compilation of information before being channelled into the ATLAS-ti software used. There are many methods that can be used to analyze qualitative data. Either by using themes, explanatory methods or by using in-depth methods. According to Patton (2002), analysis using themes is sufficient in most of the studies conducted. Theme analysis aims to identify the shape in data to answer all research questions. The theme analysis method allows researchers to determine a theme based on the views and opinions of researchers personally, while identifying similarities to the themes derived from the informants in a study (Zorn & Ruccio 1998: 480). In the meantime, Gibbs (2007) stated that the process of coding the theme is done by providing a form of qualitative analysis that contains a recording of a text or picture to connect the similarities that exist. For this process, the researcher will enter all the data obtained in the form of a form during the transcription process. This situation is important so that all recordings in the focus group interviews can be analyzed more clearly and be arranged more systematically. Researchers have also used ATLAS-ti to organize all the themes obtained in this study so that it is easier to translate in the form of writing. ATLAS-ti software is an aid in computer-assisted qualitative data analysis known as 'Computer-assisted qualitative data analysis' (CAQDAS). However, it is not to analyze the data, but it aims to facilitate researchers in organizing the findings of the study in a more organized and systematic manner. Othman Lebar (2015) argued that the principle of reliability is closely related to the accuracy of the data, which refers to the extent to which the findings of the study can be repeated. The concept of reliability can also be associated with the dependability (dependability) and consistency (Consistency) of a study findings or study results. This reliability can also be referred to as something that should be believed without the slightest doubt in an individual. Therefore, the researcher has obtained the validity and reliability of the data through participant checks (member checks) to avoid the occurrence of disagreement between the researcher and the informant. In addition, the researcher will refer to the informant if there is any ambiguity on the information provided during the focus group interview session.

## Results and discussion

An understanding of a certain matter will be formed after the process of meaning construction being undergone by youths upon reading memes. Based on the results of the focus group interviews conducted, the researchers

found that there are some meanings that are created after the informants read a meme. The constructed meaning can be explained as follows. The constructed meaning can be divided into three, namely believe, disbelieve and partially believe. If they believe in the meme, they will share the meme to other individuals.

#### **a) *Sharing memes***

There are various meanings that are constructed after the informants read a meme. The first meaning is to share the meme to a friend or close family member. Such reaction is able to provide information contained in the meme.

“Seriously, Ain doesn’t try like... just tag a friend to let her see... I mean, if the stuff is humorous, right? We share... Tag her name, tag the family or something like that.”

(Informant 23/ TKF 5).

According to the informant, she will share the meme with friends and immediate family members by typing their account name in the comment section. This situation aims to share the content of the meme as well as attract their attention to access the content. Such reaction will provide a sense of amusement when they read memes that contain content that is humorous and so on. Such reaction is one of the meanings that are built after the informants read a meme. In addition, the sharing of the meme is also often done via the share button on Facebook. By clicking the button, all social media users have the opportunity to read the content of the shared meme.

#### **b) *Clicking the unlike button***

The built-in meaning can also be linked to the actions the informants take when they click the Unlike button. The action is done to show their negative reaction and displeasure towards the content of the meme. The Unlike button provided in Facebook social media can be seen through the inverted hand icon to protest the action. ‘Unlike’ icons can be seen in six color options, either yellow, white, light brown, brown, dark brown, or black. Each color of the icon is able to symbolize the skin color of the multi-racial and multi-ethnic society in the world.

“On Facebook, sometimes we can find groups, such as Pen Merah.com that has various memes... love-related ones... Islamic ones... right? Hahahha... sometimes I feel like unliking it again... hahhahah... because it feels like I’m seeing the same thing over and over again, eee it’s annoying... hahhahah things that are... of the same theme... lovey-dovey... stuffs like that, right.”

(Informant 2/ TKF 1).

According to the informant, he will click the Unlike button as it appears in the Facebook social media account when he finds that there is a repetition of the content of the shared meme. The action is done to show his displeasure towards the content of the meme which carried repeated message. According to him, the repetition of the content of the meme shows the shallowness of the idea possessed by the owner of the account in conveying information and content to the general public.

#### **c) *Not disclosing the memes (Ignore)***

There are also informants who were indifferent to the memes they read. This seems to indicate that the informants felt that the information obtained in the meme did not have any direct effect on themselves. This situation indicates that the information read is not important and does not add value to what they feel and think.

“Usually things that involve politics... usually... from the religious aspects, I’m not so sure... politics (informant stresses his tone of voice) is indeed very viral... Haa but... I don’t really pay attention to memes... often, I just ignore... Like sometimes if there are people who share, I just (ignore)”

(Informant 3/ TKF 1).

According to the informant, he often read memes containing information related to political issues, religion and so on. However, the matter is seen as not that important to him. Every time he reads the content of the meme, he prefers to ignore the content rather than give any form of statement or opinion in relation to it.

**d) Give an opinion in the comments section**

The constructed meaning can also be linked to actions taken by the informants by leaving their opinions in the comment section. This action is done to express their feelings on an issue or matter discussed in a meme. The view is not only to criticize something, but some of the comments given are positive by praising and supporting the issue at hand.

“I write (comment)... Yes, I instigate (while laughing)... because I like to... so I can express my feelings in the comment section”.

(Informant 1/ TKF 1).

According to the informant, he once gave his opinion and views in relation to an issue presented in a meme. He also thinks that the action is sometimes likened to a 'flint' or more clearly associated with individuals who like to cause chaos. Opinions given are sometimes negative and can cause a person to feel unhappy after reading it. According to this informant again, he actually deliberately committed the act to convey his internal thoughts and feelings.

**e) Just read the comments**

In addition, the constructed meaning can also be seen through the actions of informants who prefer to read the comments in the comment space, rather than engaging the discussion. By reading the comments, some informants will find it easier to understand the issue being discussed and make assumptions about an individual's thought pattern about a current issue that is happening. Some of the comments read sometimes have similarities with the opinions and thoughts of another person, but there are also the opposite.

“If I read the comments, I won't get involved... but I read other people's comments... just read... the comment section... haa... No... I don't engage... I prefer to be a bystander, reading other comments... observing other people... their behaviour... aaa... how are they perceiving the memes... haa... I'm like that.”.

(Informant 4/ TKF 1).

According to the informant, he will not involve himself in any of the discussions posted in the comments section. However, he prefers to read each comment rather than give a written statement there. By reading the comments, he is able to observe a person's thinking pattern on the issue in the meme. This situation suggests that the constructed meaning can also be seen through the actions of informants in reading comments and opinions from other social media users.

## Conclusion

Based on the focus group interview method done in this study, the findings of the study found that there are various meanings constructed after Muslim youths read memes on social media. The meaning includes the process of sharing memes that are read with friends and family members. The sharing is done to obtain information related to the issue displayed in a meme. This situation has indirectly created a process of discussion with friends as well as family members. In addition, the built-in meaning can also be associated with the act of clicking the Unlike button as a sign of disagreement with the content of the meme being read. Unlike buttons can be found in the comments section to provide feedback on memes read. The large number of Unlike indicates that the content of the meme is not agreed by the readers. Moreover, the constructed meaning can also be detected through the act of

being indifferent (Ignore) to the content of the meme. Whether they agree or not, a handful of informants acted in such a way after they read a meme on social media. Based on the results of the focus group interviews conducted, the researchers found that one of the factors that caused an informant to ignore the content of the meme is that they felt the meme did not provide the information they expected.

The constructed meaning can also be explained through the actions of informants who provided their feedback and opinions in the comments section provided. Based on the focus group interview sessions conducted, the results of the study found that the form of comments that is often highlighted is the informant's dissatisfaction of the content of information presented on an issue, such as political issues in Malaysia. Some informants in this study will leave their comments in the comments section to share the correct information after successfully obtaining authentic information. This action aims to correct the situation and misunderstanding that occur about an issue or matter displayed in the meme. In the meantime, the constructed meaning can also be attributed to the actions of some informants who prefer to only read the comments shared in the comments section. This is to find out the issues discussed in the meme as well as to see the form and way other people think about a problem or matter. There are a handful of informants in this study stating that the comments shared are in the form of outrage and this may lead to a person's image and reputation being tarnished. To some extent, this will reflect on a person's level of thinking about something. In addition, the constructed meaning can also be linked to the informant's actions in lodging a report to the authorities if they doubt the truth in the content of a meme. Based on the focus group interviews conducted, some informants stated that they will make a report to the authorities such as the police or the Malaysian Communications and Multimedia Commission (MCMC) after finding elements of confusion and errors in the content of the meme read. In conclusion, the researchers found that there are some meanings that are constructed after youths read the content in the form of memes. Researchers argue that the constructed meaning can be linked to the factors of thoughts, feelings and behaviors of the informants after reading the meme. The constructed meaning is also influenced by the meaning construction process that takes place at the previous stage.

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