

INDEXING IDENTITY THROUGH MEMES: A LINGUISTIC ETHNOGRAPHY OF MYDAYNESIA ON X

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ABSTRAK

Penelitian ini bertujuan untuk mengkaji bagaimana komunitas penggemar K-pop Indonesia, khususnya Mydaynesia sebagai fans Day6 di Indonesia, menggunakan meme sebagai praktik sosial untuk membangun identitas, mengekspresikan emosi, dan menunjukkan posisi kelompok di ruang digital. Berbasis pada pendekatan etnografi digital dan kerangka teori indeksikalitas oleh Silverstein, serta bahasa sebagai praktik sosial oleh Tusting, penelitian ini mengamati praktik meme dalam komunitas Mydaynesia di platform X. Data dikumpulkan melalui observasi partisipatif pasif selama satu bulan dan dianalisis secara tematik. Temuan penelitian dikelompokkan ke dalam lima tema utama: penggunaan bahasa Jawa dalam ekspresi fandom, parodi budaya lokal, kutipan lagu ikonik Day6, humor seputar wajib militer, dan romansa delusional. Analisis menunjukkan bahwa meme bukan sekadar hiburan, melainkan sarana untuk membangun solidaritas, menyuarakan kritik secara halus, serta membentuk gaya komunikasi khas komunitas. Praktik ini memperlihatkan bagaimana bahasa, humor, dan budaya lokal dipadukan untuk menciptakan makna bersama yang hanya dapat dipahami oleh anggota komunitas. Studi ini menyoroti peran meme sebagai bentuk kerja simbolik dan tindakan komunikatif yang merefleksikan nilai, emosi, serta ikatan sosial di antara anggota fandom digital.

Kata kunci: Meme digital, Fandom K-pop, Identitas kolektif, Etnografi digital, Indeksikalitas

ABSTRACT

This study aims to examine how Indonesian K-pop fan communities, particularly Mydaynesia as the fanbase of Day6 in Indonesia, use memes as social practices to construct identity, express emotions, and position their fandom community within digital spaces. Grounded in a digital ethnography approach and framed by Silverstein's theory of indexicality and Tusting's concept of language as social practice, this research investigates meme practices within the Mydaynesia community on the X platform. Data were collected through one month of passive participant observation and analyzed thematically. The findings are categorized into five major themes: the use of Javanese language in fandom expression, local cultural parody, iconic Day6 song quotes, humor around military service, and delusional romance. The analysis reveals that memes are not merely a form of entertainment, but also serve as tools for building solidarity, voicing subtle

critique, and shaping the community's unique communicative style. These practices illustrate how language, humor, and local culture are combined to create shared meanings that can only be fully understood by members of the community. This study highlights the role of memes as a form of symbolic labor and communicative action that reflects values, emotions, and social bonds among members of digital Mydaynesia fandom.

Keywords: Digital memes, K-pop fandom, Collective identity, Digital ethnography, Indexicality

A. INTRODUCTION

In May 2025, a DAY6 (Korean pop-rock band) concert in Jakarta received widespread criticism after last-minute venue changes, unclear ticketing, and poor audience facilities during heavy rain (Jasmine & Marvela, 2025). Fans responded with memes, hashtags, and protest posts on X (formerly Twitter), where fan communities such as Mydaynesia (the Indonesian fanbase of DAY6) used humor to criticize the event's mismanagement. One meme that became widely shared was "Indonesia Jakarta Passing," a phrase that jokingly suggested Indonesia would be left out of future K-pop tours. The expression came from a grammatical mistake made by a Korean fan who meant to write "Indonesia is being skipped." Instead of correcting it, Indonesian Day6 fans, especially in Mydaynesia, turned the phrase into an inside joke and used it as a symbol of protest. This meme reflected not only their frustration but also how digital fandoms express solidarity, create meaning through humor, and participate in the wider space of digital culture (Lam, 2022; Fang, 2020; Petrova, 2021; Banderson & Abd-Rahim, 2019). Far from trivial, memes like this show how youth identity is shaped and performed through shared emotion, irony, and indirect critique (Adiga & Padmakumar, 2025).

Memes are not just funny images. They are forms of communication that combine pictures, words, and cultural meaning. Gal et al. (2016) explain that memes can be studied by looking at content, form, and stance. These parts help us see how memes express feelings, opinions, and positions. In K-pop fandoms, memes often come from shared experience and use local styles, humor, and language. Alshboul & Rababah (2023) show that Jordanian romantic memes rely on local ways of speaking to express emotion and challenge norms. In Indonesia, groups like Mydaynesia create unique meme styles, such as using Javanese to sound ironic, playful, or to show in-group identity. Huang et al. (2024) call this kind of language play a cross-language practice, where fans mix languages in one meme to show belonging. Ntouvli & Geenen (2023) also note that this type of remix signals insider knowledge and digital literacy. Lu & Kroon (2024) add that memes are not only visual content but meaningful actions that show emotion, identity, and group alignment.

In digital fandoms, creating and sharing memes is not only a way to have fun. It is also a form of emotional work and identity expression. Many fans use memes to show who they are, how they feel, and where they belong (Kim &

Zhang, 2023; Banderson & Abd-Rahim, 2019; Ntouvlis & Geenen, 2023). Kim & Zhang (2023) explain that fans often mix languages like Korean, English, and local languages to show their position in the fandom. This kind of language mixing helps fans feel more connected to others. In Indonesia, Handoko et al. (2024) found that fandom identity has a stronger influence on fan behavior than personality. Fans connect through shared values and group experiences. Purwaningtyas & Oktara (2023) also found that some fans create online roles or idol-like personas to build confidence and feel more involved. These performances are part of everyday fan practice. Banderson & Abd-Rahim (2019) show that digital content like memes helps fans earn respect and recognition within the group. In this way, memes are a kind of symbolic labor. They reflect creativity, effort, and loyalty, and help shape a sense of belonging among people in fan communities.

The platform itself plays an important role in how memes are shared and understood (Lam, 2022; Petrova, 2021). Platform X supports features like threads, quote retweets, and algorithmic visibility that allow fast interactions and public reactions (Nugraha & Komsiah, 2023; Zhang et al., 2025). These tools make the platform effective for spreading memes that carry emotion and group stance (Lu & Kroon, 2024; Ntouvlis & Geenen, 2023). Lam (2022) explains that online parody often depends on these features to shape how people react. In Indonesia, Nugraha & Komsiah (2023) show that fan communities use Twitter to coordinate speech, build shared language, and criticize events through memes. Lu & Kroon (2024) add that meme use connects online actions with offline meaning, making it part of broader identity performance. Zhang et al. (2025) note that memes can mark who belongs and who does not in online groups. Petrova (2021) also argues that platforms influence the speed, style, and design of memes as they move through digital space.

Memes do not only entertain. They also take a position and show who is included or excluded in a group. Through form, style, and message, memes can express agreement, disagreement, or distance from a certain idea (Adiga & Padmakumar, 2025; Fang, 2020; Gal et al., 2016; Zhang et al., 2025; Ntouvlis & Geenen, 2023). Adiga & Padmakumar (2025) show that digital humor often moves between satire and offense, depending on how people read the tone. Fang (2020) explains that memes can offer soft critiques, especially in places where direct criticism is not safe. Gal et al. (2016) show that fan memes often repeat what is already accepted in the group, and that change is limited by shared rules. Zhang et al. (2025) say that memes can help users take a stance and draw a line between insiders and outsiders. Ntouvlis & Geenen (2023) add that some memes use language and style that only certain users understand, which reinforces group identity and creates a sense of boundary.

Language choice is also key in how memes build meaning and emotion. Many memes in online fandoms use more than one language to reach different audiences and express identity (Huang et al., 2024; Kim & Zhang, 2023; Zhang et al., 2025). Huang et al. (2024) show that cross-language memes combine words, images, and sounds to create emotional impact and show belonging. In Indonesian K-pop fandoms, this appears in the use of Javanese to show sarcasm, closeness, or

playful critique. Kim & Zhang (2023) explain that this creative mixing of language is part of affective labor, where fans use playful language to express group identity. Petrova (2021) adds that memes help shape collective thought and feeling, especially when they draw from local cultural signs. Zhang et al. (2025) also note that hybrid memes allow fans to move across different cultural settings while still showing who they are.

Previous studies have looked at how memes are used in fan communities to show emotions, express identity, and give opinions. The first group of studies focuses on memes as emotional and social work. Kim & Zhang (2023), Banderson & Abd-Rahim (2019), and Handoko et al. (2024) explain that fans make and share creative content like memes to show their feelings, build their identity, and earn respect in the group. These activities help fans feel connected and included, especially among young people. The second group of studies sees memes as a way to show stance and group position. Gal et al. (2016), Ntouvlis & Geenen (2023), and Zhang et al. (2025) show that memes often carry inside jokes or special styles that show who is part of the group. Adiga & Padmakumar (2025) and Fang (2020) add that memes can also be used to criticize or question something, often subtly or humorously. The third group of studies talks about language and platform roles. Huang et al. (2024), Petrova (2021), and Lu & Kroon (2024) show that using more than one language or combining text and visuals gives memes deeper meaning. Lam (2022) and Nugraha & Komsiah (2023) explain that platform features also shape how memes are created, spread, and understood in digital spaces. These studies help support this research on how Indonesian K-pop fans use memes to express stance, identity, and solidarity in digital culture.

This study combines a sociolinguistic approach with digital ethnography to understand how memes work in Indonesian K-pop fandom culture, specifically within the Mydaynesia community. It is based on two main concepts. The first is indexicality, from Silverstein (2003), which explains how signs, such as words or images, point to social meanings in specific contexts. Lu & Kroon (2024) explain that memes often carry more than one meaning, depending on who uses them, where, and why. Ntouvlis & Geenen (2023) also say that meme formats and styles show who is part of a group and who is not. The second is language as social practice, as discussed by Tusting (2020), which means that language use reflects power, values, and relationships in everyday life. Banderson & Abd-Rahim (2019) supported this idea by showing how language in fandom, including meme use, reflects what matters to the group and who holds certain roles. This study also uses the idea of discursive positioning, or how people show their role or position through language. Gal et al. (2016) show that memes can repeat or challenge group norms by using certain tones or messages. Fang (2020) adds that meme-making is not just for fun. It can also reflect power, knowledge, and social status. These three concepts help this study see memes not only as content, but also as actions that carry meaning, build identity, and shape social relations in specific online fan spaces.

Within this discussion, we can see how Indonesian K-pop fans, especially those in the Mydaynesia community, use memes on the X platform to express

emotions, share opinions, and construct a shared group identity. One prominent example is the meme “Indonesia Jakarta Passing,” which became a humorous yet critical response to disappointment, using sarcasm and online protest. This study applies sociolinguistics and digital ethnography to explore how memes help fans express emotions, share opinions, and construct a shared group identity in a digital community.

B. THEORETICAL FRAMEWORK

1. Indexicality

Indexicality (Silverstein, 2003). Indexicality is a concept in linguistics that explains how signs, such as words, images, or styles of speaking, can point to social meanings depending on the context of use. In this study, indexicality is used to understand how memes shared by the Mydaynesia community show identity, emotion, stance, and social belonging. A meme may look simple, but it can carry layered meanings that only make sense to people who share the same background, community, or experience. Silverstein (2003) argues that meaning is not fixed in the sign itself but comes from the social relationships and histories that surround it. Memes like "Indonesia Jakarta Passing" become indexical signs of frustration, irony, and group identity, because their meaning depends on who uses them, how, and when. This concept helps explain why certain meme styles or phrases become iconic inside a fandom.

2. Language as Social Practice

Language as Social Practice (Tusting, 2020) this theory sees language as a part of everyday life that reflects and shapes how people relate to each other. Language is not just a tool to share ideas, but also a way to perform roles, show values, and negotiate power in social settings. In digital fandoms like Mydaynesia, the language used in memes is part of how fans take part in shared activities, build solidarity, and shape who belongs in the group. Tusting (2020) explains that language practices are tied to identity, social norms, and changing cultural conditions. In this study, this theory helps to understand how memes become part of Mydaynesia's social practices, like how language, humor, and shared references are used to express group emotions, react to events, and build a sense of belonging online. This perspective also supports the use of digital ethnography in the research process, as it focuses on how meaning is created through everyday participation, interaction, and observation within digital platforms like X (formerly Twitter).

C. RESEARCH METHOD

This research utilized a qualitative approach (Creswell, 2014) and uses a digital ethnography approach (Tusting, 2020). It aims to understand how language and social meaning work inside the Mydaynesia community (Indonesian fans of DAY6) through their online meme practices on X (formerly Twitter). This method follows Nugraha and Komsiah (2023), who also observed K-pop fan communities

on Twitter to study how identity and solidarity are built through daily online interaction.

The data sources for this research included memes shared by Mydaynesia accounts on platform X, fieldnotes written by the researcher during observation, and extra material from fan websites when relevant.

The data collection method was carried out through passive participant observation on X, where the researcher followed relevant accounts, took screenshots of posts, and made notes on the context of uploads. The data were gathered over the course of a month, beginning when the “Indonesia Jakarta Passing” meme first appeared on X. Thematically. This study uses two theories: indexicality (Silverstein, 2003) and language as social practice (Tusting, 2020). The researcher identified key themes and linked them to social meaning, identity expression, and community interaction. To help organize the analysis, the memes were grouped into five main themes based on their content and purpose. First is Day6 as Javanese, which consists of memes that use Javanese language to express feelings like irony, stress, or group solidarity. Second is Day6 local parody memes that combine DAY6 visuals with Indonesian cultural elements like products, ads, or films. Third is iconic Day6 song part memes that celebrate popular song lines sung by specific members, often with cheering or emotional fan responses. Fourth is Mydaynesia as an army wife memes created around the theme of the military enlistment of Day6 members as South Korean citizens, using creative fan terms like PERSIB or PERINDO to show loyalty and include them as Mydaynesia’s family. And lastly, delusional romance memes that show a delusional love language to give a look on how Mydaynesia’s obsession or admiration in a funny, dramatic way.

This classification helps reveal how Mydaynesia uses memes not only to express emotion or humor but also to build identity, share values, and strengthen community ties.

D. RESULTS AND DISCUSSION

Results were revealed in 5 themes, and each theme consists of 4 figures (memes) to be analyzed and discussed with the same or similar context from Mydaynesia’s perspective.

1. Day6 as Javanese

			
Figure 1	Figure 2	Figure 3	Figure 4

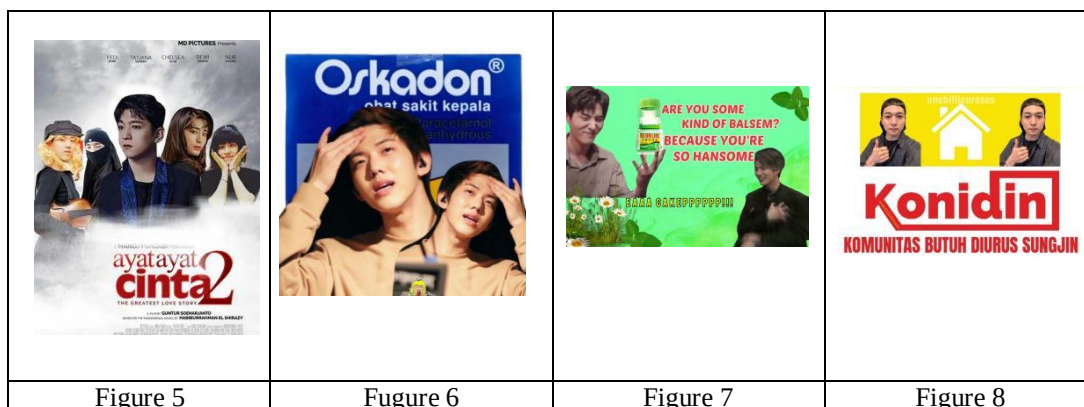
The first type of meme that Mydaynesia often uses shows one of the DAY6 members with funny faces and adds Javanese words to match how fans feel. In Figure 1, Sungjin is making a confused face. The caption says, “Ah mosok mosok seh mosok? Du ai luk laik ai ker?” which mixes the Javanese word *mosok* (used to show surprise or disbelief) with funny, fake English (do I look like I care?). This mix makes the meme sound extra dramatic and silly. Based on Silverstein's (2003) idea of indexicality, the word *mosok* shows that the speaker is shocked or doesn't believe something. It also helps Mydaynesia feel like part of the group because only people familiar with Javanese and become a fan culture understand the joke.

In Figure 2, a DAY6 member, Wonpil, looks stressed, and the meme says “Ya Allah, paringono sabar”, which means “Oh God, please give me patience.” This is a mix of a prayer and Javanese language. It's used when fans are tired or upset about any condition they refer to. Even though it sounds like a prayer, fans use it in a funny way. Based on Tusting (2020), the idea of language as social practice, this shows how fans use language to express feelings and support each other. The meme is not just a joke, but it helps fans deal with their emotions in a shared way.

Figure 3 shows a member with his hands up, looking surprised. The caption says “duh Gusti”, a Javanese phrase meaning “Oh Lord.” Mydaynesia uses this when something shocking or annoying happens. The phrase sounds serious, but in this meme it is used to be funny and over-the-top. The word *Gusti* points to a local way of speaking that Mydaynesia use to express feelings. It shows that Mydaynesia are not just sharing jokes, they are using their own culture to talk about how they feel, in ways only other Mydaynesia community members can understand. This meme shows that Mydaynesia are not just making jokes, they are using their own way of speaking to show feelings. Ntouvli & Geenen (2023) mentioned that funny memes like this work best when people in the group already understand the joke and how it's said. Huang et al. (2024) also mentioned that using local languages in memes helps fans show who they are and what they feel. The phrase “duh Gusti” is one example. It shows strong feelings funnily, and it helps fans feel close because they share the same culture.

In Figure 4, the meme shows a member of Day6 with a fake poem next to him. The poem says things like “Sego liwet, lawuhe jlantah/ Sego rawon, kurang uyah/ Ampun tanglet kapan nikah/ Pacar mawon, kulo dereng gadah”, which talks about food and being single, using Javanese Parikan (a poem in Javanese style which is usually used to criticize or in a humorous context). The fan even gives the name “Brian Galau” which means Brian (the member's name) is in a state of worry or confusion, and makes it sound like a sad love poet. This meme is interpreted as a mix of deep feelings related to Mydaynesia, who are unmarried and get rushed into getting married. It shows that fans can be creative, using Javanese culture to talk about love and sadness. This meme also helps Mydaynesia feel close to each other because they understand the same culture and way of joking.

2. Day6 Local Parody



The second type of memes shows how Mydaynesia mixes DAY6 with things from Indonesian daily life, like movies, medicines, and pick-up line jokes. These memes are not just funny. They also help fans feel closer to their idols. Mydaynesia uses things they know from their culture to show their love and creativity. It makes DAY6 feel like part of their world.

In Figure 5, the meme changes a famous Indonesian movie poster, “Ayat-Ayat Cinta 2”, by putting DAY6 members’ faces on all the characters. It looks silly, but it shows how fans imagine the members as part of a local romance movie. Silverstein (2003) says that memes like this help people show shared feelings and ideas. Tusting (2020) also says that using language and culture in daily life helps fans feel togetherness as solidarity.

Figure 6 shows a DAY6 member edited into an “Oskadon” headache medicine box. Mydaynesia uses this to help them express their stress. It’s funny, but also emotional. To get the joke, people need to know what “Oskadon” is and also know the name of the member, which is Dowoon. The correlation relies on his name’s similarity with the name of the medicine. That is why this kind of meme shows fans share the same culture and feelings. This kind of meme helps fans show they belong in the group by being clever and funny together. As Banderson & Abd-Rahim (2019) explained, fans use creative memes like this to share emotions and gain respect in the community.

In Figure 7, the meme shows a bottle of balsem and the line, “Are you some kind of balsem? Because you’re so handsome.” The last part, “Eaaa cakeppp!!!”, is a local way to cheer or tease someone who looks good. This meme mixes English and Indonesian in a fun way. Huang et al. (2024) mentioned this kind of meme helps fans show emotions and group identity using different languages and styles.

The last one in this theme, Figure 8, changes a “Konidin” flu medicine advertisement. It adds a funny new meaning: “Komunitas Butuh Diurus Sungjin” (The community needs to be taken care of by Sungjin). It uses a play on words and turns the idol into “medicine” for fans. Ntouvliis & Geenen (2023) say that this kind of joke only works if you understand both the fan culture and the original advertisement. So, this meme helps Mydaynesia show they belong in the group by being clever and funny together.

3. Iconic Day6 Song Part



The third meme theme shows how fans really love some special lines from DAY6 songs. These lines are so famous in the fandom that fans wait for them and cheer when they hear them. The memes show how fans remember, repeat, and celebrate these parts in fun ways. These favorite lines become part of fan culture. They show emotion and help fans feel like one big group.

In Figure 9, a meme from The Simpsons shows fans saying “Say the line, Dowoon”, and when he sings the lyrics from the song titled *Beautiful Feeling*, the whole class shouts “JOAAAAA!” This shows how excited Mydaynesia gets when that line comes up. The lyrics become a sign that everyone loves and knows. Silverstein (2003) says that words like this can point to shared feelings. It’s not just lyrics, it shows that the fans are happy and connected.

Figure 10 uses the same style. This time, it’s “Say the line, Young K,” and the answer is “JOAHABNIDAAAA!” This meme refers to the song titled as *I Like You*. Fans scream because they love that line. These lyrics are repeated again and again in fan jokes. That makes the line even more famous. Tusting (2020) says that language like this is part of everyday fan life. Fans use it again and again to show love, joy, and to feel like part of the team.

In Figure 11, we see a fake Spotify app screen for the song *Shoot Me*. The image is edited so it looks like the member is holding a camera and really “shooting” someone. The joke is simple, but fans love it because they already know the song well. The line “shoot me” now becomes a playful word for being hit by love or emotions. It shows how fans use lyrics in fun, creative ways.

Figure 12 shows another fake Spotify app image for the song *So Cool*. The idol holds the Earth and wears sunglasses, like he’s the coolest person in the world, which is what the song actually means (the song is interpreted as a man as the coolest person who can captivate the person they are interested in in a romantic way). This meme makes fun of how powerful and attractive fans think the idols are. Again, it plays with the song title and turns it into a big, funny picture. The lyrics are used to show how proud fans are of the member.

4. Mydaynesia as Army Wife

			
Figure 13	Fugure 14	Figure 15	Figure 16

The fourth theme shows how Mydaynesia talks about military service using funny memes. DAY6 members are doing their *wajib militer* as South Korean citizens (military service), and fans make jokes by pretending they are army wives or girlfriends. They use names like PERSIB (Persatuan Istri Brian), PERINDO (Persatuan Istri Dowoon), and even MADESU (Masa Depan Sungjin). These memes help fans express sadness, loyalty, and love in a fun way. Even though the jokes are silly, they also show how fans feel when their idols are away.

In Figure 13, fans use a photo of green-uniformed Indonesian army wives. The meme adds the labels PERSIB, PERINDO, and MADESU to show how fans are waiting for their idols. These groups are not real, but they are used in fan jokes to show strong support. This is a way fans build a shared identity, pretending they are part of an "army wife squad." Silverstein (2003) says language like this points to deeper meaning as in here, it shows loyalty, sadness, and group bonding.

Figure 14 uses a sweet cartoon. An Indonesian soldier animation kisses his wife before leaving. The soldier is labeled Youngk (aka Brian), and the woman is PERSIB (the fan or Mydaynesia, which specifically supports YoungK). This shows how fans imagine a love story with their idol. The caption says "Pergi karena tugas, pulang karena cinta" (Leaving because of duty, coming home because of love). Even though it's a joke, it shows real fan feelings; waiting, missing, and hoping.

In Figure 15, fans made a meme about Dowoon, showing him in military uniform with the label PERINDO. The added quote is "Aku orangnya selalu ada. Kalau nggak ada berarti lagi mancing, Dek.", meaning "I'm always around. If I'm not, it means I'm out fishing, babe." This kind of humor is simple, but warm. It shows fans pretending their idol is their partner, and he's just away doing something normal. This kind of meme helps fans stay close to their idols during the military break.

The last meme, Figure 16, is about Brian. It says PERSIB (Persatuan Istri Brian) and includes cute quotes like "Pulang malu, tak pulang rindu adek" means "If I go home, I'm ashamed. If I don't, I miss you, babe." and "Mohon izin tante untuk menemani adek hingga akhir." means "Ma'am, may I have your permission to stay with your daughter until the end?" These fake dramatic love lines show

how fans play with language to express love. They also make fun of cheesy romantic tropes, turning them into fan culture. Tusting (2020) explains that this kind of playful talk is part of everyday language that builds group identity.

5. Delusional Romance

			
Figure 17	Figure 18	Figure 19	Figure 20

The fifth theme group of memes shows how Mydaynesia fans joke about being in love with DAY6 members. They act like the members are their boyfriends or husbands. Fans often call this *halu* (a short way to say "halusinasi" (delusion)). But even though they play around, they know it's not real. These memes remind fans to know the limits in a funny attitude.

Figure 17 says "STOP HALU" with a funny candid face and a raised hand, like he's warning someone. This is one way fans keep each other grounded. It reminds them that DAY6 is a real band with real lives, and they should not go too far with their fantasies. This kind of meme builds care and respect in the group.

In Figure 18, a member (Dowoon) is calmly reading his phone with the caption "membaca komen halumu tanpa ekspresi" (reading your delusional comment with no reaction). It's a funny way to say, "He saw your comment, but didn't care." The joke helps fans not take their *halu* too seriously. They know it's just for fun.

Figure 19 shows a close-up of a member's face (Wonpil) with the caption "yaampun kasian mana masih muda" (oh no, poor thing, and so young too). This makes it seem like the idol is judging fans who go too far with their *halu*. It's teasing, but it's also a way to keep the balance between fun and respect. As Tusting (2020) says, language like this is part of everyday group life, it helps fans set group rules and limits in a friendly way.

In Figure 20, the meme shows DAY6 members talking seriously on stage. The caption says "tenang... bentar lagi gue betot" (relax... I'll pluck it in a sec), which fans imagine as something said by Brian or Young K as the bassist. The word *betot* here is used for plucking bass strings, but the meme makes it sound intense and funny. Fans love to imagine these behind-the-scenes moments like they are part of the crew, and if they find Mydaynesia members whom overly delusional, YoungK will pluck that person. This shows how fans mix real band roles with dramatic language to create *halu* stories. Even though it's a joke, it helps fans feel close to the group, like they're part of the team.

Overall, these memes show that Mydaynesia fans are not just having fun, they are building a shared way of speaking, feeling, and being part of a group. Each meme carries special meanings that fans understand together. As Silverstein (2003) explains, the meaning of language or images depends on who uses them, when, and in what context. In Mydaynesia, words like *mosok*, *halu*, or *betot* point to shared emotions and group identity. Fans also mix local language, humor, feelings, and pop culture to show who they are and what matters to them. Tusting (2020) reminds us that language is part of everyday life, it shows how people relate to each other, join in activities, and build belonging. As Gal et al. (2016) explain, memes can repeat group values or challenge them, but both ways help fans show where they belong. In Mydaynesia, memes are not just jokes, they are tools to express emotions, share opinions, and construct a shared group identity in a digital community.

E. CONCLUSION

This study shows that memes are not just entertaining images, but also social practices used by the Mydaynesia community to express emotions, share opinions, and construct a shared group identity in a digital community. Through the analysis of five main themes, it was found that each meme carries meanings shared among members through local language, fandom humor, soft critique, and reminders of boundaries. Using Silverstein's (2003) theory of indexicality, meme meanings are not fixed; they depend on who uses them, when, and in what context. Tusting's (2020) view of language as social practice also helps explain how meme-making reflects group values, relationships, and participation in daily digital dimension. Therefore, the memes shared by Mydaynesia play an important role as tools for expressing social stance, collective feelings, and the unique communicative style of Indonesian fandom culture in digital spaces.

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