

## **Unpacking Cultural Norms: A Pragmatic Analysis of Presupposition in Gita Savitri's Childfree Podcast**

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### **ABSTRACT**

This study explores the cultural norms embedded in presuppositions in Gita Savitri's "Childfree Podcast" through a pragmatic lens. The research addresses the issue of how cultural and societal expectations surrounding parenthood are reflected in the podcast's discourse, particularly through the use of presupposition. The aim of this study is to unpack these cultural norms and understand their role in shaping attitudes towards the childfree choice. A qualitative approach was used to analyze the language of the podcast, focusing on the presuppositions conveyed by the speaker. The analysis revealed that Gita Savitri uses presuppositions to challenge conventional norms related to parenthood, subtly promoting the childfree lifestyle. The findings suggest that presupposition is a powerful tool in discourse, influencing listeners' perceptions and contributing to the normalization of non-traditional family structures. This study concludes that podcasts like Gita Savitri's play a significant role in reshaping societal values regarding parenthood.

**Keywords:** Presupposition, Cultural norms, Pragmatics, Childfree, Podcast discourse

### **INTRODUCTION**

The childfree phenomenon making the conscious decision not to have children is an increasingly discussed topic in various social and cultural contexts (Samudera, 2024). In the midst of modernization and shifts in societal values, the choice of living childfree has garnered significant attention from the public, both in traditional media and on digital platforms. One such platform that has brought the childfree discussion to the forefront is the podcast, which provides individuals with the space to share their personal views and experiences freely. Gita Savitri, a prominent Indonesian influencer and podcaster, has utilized her podcast to voice her opinions on a wide array of life topics, including the decision to remain childfree. Through her podcast, Gita Savitri not only delves into the personal aspects of the childfree lifestyle but also addresses issues related to cultural norms, social values, and gender dynamics within Indonesian society.

Within this context, a pragmatic analysis of presupposition assumptions made by the speaker that are presumed to be known or accepted by the listener without needing explicit clarification becomes crucial to understanding how the messages conveyed in her podcast are influenced by prevailing cultural norms (Nasarudin dkk, 2024). Presupposition is a key pragmatic phenomenon that can shape how a message is interpreted and received by an audience, making it important to explore how societal norms around family, gender roles, and personal choices are embedded within discourse. Gita Savitri's podcast, with its broad reach

and influence, presents a unique site for examining these presuppositions, as it offers insight into how contemporary discussions about childfree living intersect with traditional cultural expectations in Indonesia.

The notion of presupposition itself plays a critical role in communication (Lukmantara, 2012), as it helps speakers convey implicit messages that the listener assumes to be shared knowledge or universally accepted. In analyzing the presuppositions present in Gita Savitri's Childfree Podcast, it becomes possible to identify underlying social and cultural assumptions that guide her narrative. By critically examining how these assumptions manifest in her discourse, the study seeks to unpack the hidden cultural norms that shape both the content and the reception of her podcast. The ways in which presuppositions are constructed, communicated, and interpreted can reveal much about how societal values and ideologies are embedded in everyday communication, particularly in discussions about personal choices like the decision to remain childfree. Indonesia, as a predominantly conservative society with deep-rooted cultural traditions, often views family life and procreation as central to its social fabric (Hasanah & Andari, 2024). However, with the rise of individualism and increasing exposure to global discourses, more people, particularly younger generations, are questioning traditional expectations around marriage and parenthood. Within this context, the childfree decision is often seen as a challenge to conventional family norms, especially in a society where having children is regarded as a fundamental aspect of adulthood. As such, the discourse surrounding childfree living is not just a personal choice, but a social issue that interacts with wider debates about freedom, gender equality, and societal expectations.

By focusing on the presuppositions embedded in Gita Savitri's podcast, this research aims to explore how these cultural norms are reflected and contested in contemporary media. Through a pragmatic analysis of the language used in her episodes, the study will identify how presuppositions related to family, gender, and societal roles are subtly conveyed. For instance, assumptions about the inevitability of parenthood, the role of women in family life, or the traditional expectations of marriage may all be present in the discourse, influencing how listeners understand and respond to the content. Moreover, the analysis will examine how Gita Savitri navigates these norms in her conversations, considering how her language either challenges or reinforces traditional views about the family structure.

The researcher uses the theory of types of presuppositions according to Yule (2006: 46-51) and will be assisted by the process of acquiring presuppositions, their situations, and contexts in order to obtain the true meaning of the presuppositions. The types of presuppositions according to Yule (2006) are: Existential Presupposition, Factive Presupposition, Lexical Presupposition, Non-factive Presupposition, Structural Presupposition, and Counterfactual Presupposition.

Existential presuppositions come from the root word *ex-sistere*, which literally means to move or grow outward. This factual presupposition arises from the information that wants

to be conveyed through words that indicate a fact or news believed to exist. Lexical presupposition is defined as the conventional meaning expressed and interpreted with the assumption that other unexpressed meanings can be understood by the recipient. Nonfactive presupposition refers to a presupposition assumed to be false. Structural presupposition refers to certain sentence structures that have been analyzed as presuppositions, which are fixed and conventional, assuming the truth of certain parts of the structure. Counterfactual presupposition means that what is presupposed is not only false, but also the opposite (contrary) of the truth or contrary to reality. An example related to presupposition is also provided (Astri, 2020).

Table 1. types of presuppositions

No	Presuppositions	Example
1	Existential presuppositions	John saw a two-headed man > there was a man with two heads
2	Factual presupposition	We regret telling him > We told him
3	Lexical presupposition	They started complaining > Previously they didn't complain
4	Nonfactive presupposition	If I were a doctor > Aku bukan dokter
5	Structural presupposition	Where did Gaius go on an excursion? > Gaius goes on an excursion
6	Counterfactual presupposition	If Angie confesses, she will go to prison > Angie didn't admit it

Based on Existential Presupposition, the statement assumes the existence of a man with two heads as seen by John. The Factual Presupposition in the above sentence is "we told him." The statement becomes factual because it has been mentioned in the utterance. The Lexical Presupposition arises from the use of the word 'started,' indicating that previously there was no complaint, but now there is one. The Nonfactual Presupposition appears through the use of the word 'if,' which creates a hypothetical scenario that can trigger a nonfactual presupposition. The Structural Presupposition refers to 'existence' as the subject of discussion, which the speaker understands through the question structure asking "where."

The Counterfactual Presupposition emerges from the contradiction in the sentence, with the use of the word 'if.' The use of 'if' creates a contradictory presupposition to the utterance conveyed. Previous research has extensively discussed the role of presupposition in communication, particularly in the context of pragmatics. Lukmantoro (2012) explains that presupposition is an important tool for conveying implicit messages that are assumed to be known or accepted by the listener. In the context of digital media, presupposition helps convey deeper cultural values without explicitly stating them, as often found in discourse regarding social norms and lifestyle choices, including the childfree lifestyle.

Samudra (2024), in his research on the childfree phenomenon in Indonesia, shows that the choice not to have children is often seen as opposing prevailing social norms. This study highlights how digital media, including podcasts, are used to deconstruct social

expectations regarding gender roles and traditional family structures. This aligns with the findings of Hasanah and Andari (2021), which emphasize that deeply embedded cultural norms in society can gradually be changed through public discussions involving various media platforms.

Additionally, Yule (2022) in his study on presupposition theory indicates that various types of presupposition, such as existential and lexical presuppositions, can be used to convey messages that challenge the status quo. In the case of Gita Savitri's podcast, the use of presupposition serves as a tool to challenge cultural norms related to family roles and gender in Indonesia. This study underscores the importance of pragmatic analysis in understanding the complex dynamics of modern discourse.

## METHOD

The approach used by the researcher in this study is a qualitative approach. According to Syamsuddin and (Damaianti, 2013), a qualitative approach is one that seeks to understand a social phenomenon and the perspectives of individuals in a detailed manner. The purpose of this approach is to describe, study, and explain the phenomenon. Understanding of this phenomenon can be achieved by describing and exploring it in narrative form. Therefore, the researcher uses a qualitative approach to examine the preconceptions present in the dialogue of Gita Savitri. The method used in this study is the content analysis method. According to (Bungin, 2010), the content analysis method is a research approach that encompasses efforts to classify the symbols used in communication, employs criteria for classification, and utilizes specific analysis techniques to make predictions. The author uses this method to describe

presuppositions in conversations on podcasts. phenomenon can be achieved by describing and exploring it in narrative form. Therefore, the researcher uses a qualitative approach to examine the preconceptions present in the dialogue of Gita Savitri. The method used in this study is the content analysis method. According to (Bungin, 2010), the content analysis method is a research approach that encompasses efforts to classify the symbols used in communication, employs criteria for classification, and utilizes specific analysis techniques to make predictions. The author uses this method to describe presuppositions in conversations on podcasts.

## FINDINGS AND DISCUSSION

Table 2. Presupposition Type in Podcast

Presupposition Type	Example from Narrative	Explanation
Existential Presuppositions	"living together with a partner without children"  "their content has become popular on social media and television"	These statements assume the existence of a childfree partnership and the fact that their content is indeed trending. The narrative consistently presupposes that such relationships and media popularity are real and ongoing, establishing the context for further discussion about the childfree lifestyle. This legitimizes the childfree choice as a valid and existing lifestyle within the societal framework.

Factual Presuppositions	"they are trending on social media and television"  "receiving negative comments like suggestions for polygamy or divorce"	These statements imply that their popularity and the criticism they receive are factual and verifiable. By asserting these points, Gita Savitri acknowledges the real-world impact and societal reactions to their childfree stance, reinforcing that their experiences are not merely subjective but reflect broader social dynamics. This helps in grounding their narrative in observable reality, making their arguments more compelling.
Lexical Presuppositions	Use of terms like "childfree," "patriarchal," and "misogynistic"	The choice of specific words carries inherent assumptions about cultural norms and societal structures. Terms like "patriarchal" and "misogynistic" presuppose that these oppressive systems exist and influence societal expectations regarding parenthood. "Childfree"
		itself challenges the normative framework that values parenthood as essential for adult life. These lexical choices set the tone for the narrative, positioning the childfree lifestyle in opposition to traditional expectations.
Nonfactive Presuppositions	"they do not care about legacy or offspring for their happiness"  "having a legacy or children is one way to achieve happiness"	These statements imply that societal expectations link happiness with having children or leaving a legacy without explicitly stating it. By declaring their indifference towards legacy, the narrative suggests that alternative sources of happiness are equally valid. This challenges the implicit societal assumption that legacy and progeny are essential for a meaningful and happy life, thereby contesting traditional views on personal fulfillment.
Structural Presuppositions	"finding happiness from within myself through music or other personal activities rather than the happiness obtained from having children"  "childfree lifestyle is a valid and fundamentally different alternative to the traditional child-focused lifestyle"	The sentence structures create a binary opposition between internal happiness and happiness through children, implicitly assuming that these are two distinct and often conflicting sources of fulfillment. This structural framing positions the childfree lifestyle as a legitimate alternative to traditional parenthood, highlighting the divergent paths individuals can take to achieve happiness. It also critiques the binary thinking that prioritizes one path over the other.



Counterfactual Presuppositions	"they have to face criticism and controversy despite focusing on their work and personal happiness"  "without choosing to be childfree, they might not have to face such criticism"	These statements imply hypothetical scenarios where not choosing to be childfree would result in avoiding criticism and controversy. This counterfactual assumption highlights the social repercussions of deviating from traditional norms, suggesting that their choice to be childfree uniquely exposes them to specific challenges. It underscores the perceived trade-offs and societal costs associated with their lifestyle choice, emphasizing the need for resilience and advocacy.
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Existential Presuppositions focus on the existence of entities or states implied by statements. In this narrative, Gita Savitri consistently assumes the existence of a childfree partnership, which is central to the discussion on being childfree. For instance, when she mentions living together with a partner and the freedom to travel without the responsibilities of having children, there is an underlying presupposition that such a relationship exists and is practiced without children. This reinforces the existence of the childfree lifestyle as a valid and present option within the broader social context. the narrative assumes the existence of media platforms and their influence, as seen when Gita mentions trending on social media and television appearances. This presupposition not only situates the discussion within a contemporary media landscape but also underscores the pervasive reach and impact of digital and traditional media in shaping public perceptions and cultural norms.

Factual Presuppositions imply facts or events that the speaker assumes to be true. Gita Savitri mentions that they are trending on social media and television, implying that their popularity is indeed occurring and widely recognized. Additionally, statements about receiving negative comments on social media, such as suggestions for polygamy or divorce, imply that there is real and significant criticism of their childfree lifestyle choice. These presuppositions strengthen the narrative by indicating that their perspective is not merely subjective but also a reflection of the social realities they face. Additionally, references to receiving negative comments, such as suggestions for polygamy or divorce, presuppose that there is tangible opposition to their childfree stance. These factual presuppositions highlight the real-world consequences and societal resistance faced by individuals who deviate from traditional family structures. By presenting these facts, Gita not only documents her experiences but also frames the childfree choice within the context of societal challenges and prejudices.

Lexical Presuppositions involve assumptions tied to the choice of specific words. In this narrative, the use of terms like "childfree," "patriarchal," and "misogynistic" carries presuppositions that there are cultural norms pressuring individuals to have children and that patriarchal and misogynistic systems remain strong in Indonesian society. These words carry negative connotations towards traditional norms and assert Gita and Paulus's position as individuals challenging these norms. For example, when they mention "patriarchal culture," there is an assumption that patriarchal culture indeed exists and influences societal perceptions of the childfree lifestyle choice. Furthermore, the term "childfree" itself presupposes the existence of a normative framework that values parenthood as a central aspect of adult life. By adopting this terminology, Gita challenges the default expectation of

parenthood, thereby contesting the linguistic and cultural assumptions that underpin societal definitions of fulfillment and success.

Nonfactive Presuppositions relate to implications that are not directly confirmed or denied by statements. For instance, when Gita Savitri states that they do not care about legacy or offspring for their happiness, there is an implication that having a legacy or children is one way to achieve happiness, even though this is not explicitly stated. Thus, the narrative implies that there are social expectations linking happiness with having children or leaving a legacy, which they reject. By asserting their indifference towards legacy, Gita implies that alternative sources of happiness and fulfillment—such as personal achievements, relationships, and self-expression—are equally or more valid. This challenges the societal presupposition that legacy and progeny are essential components of a meaningful life.

Structural Presuppositions pertain to how sentence structures carry certain assumptions. In this narrative, sentence structures often contain contradictions or comparisons, such as "I prefer finding happiness from within myself through music or other personal activities rather than the happiness obtained from having children," implying that there are two opposing alternatives: happiness from within oneself versus happiness through children. This structure assumes that the childfree lifestyle is a valid and fundamentally different alternative to the traditional child-focused lifestyle. This binary structure serves to highlight the divergent paths individuals can take towards achieving happiness, thereby positioning the childfree lifestyle as a legitimate and contrasting alternative to traditional parenthood. It also subtly critiques the binary thinking that privileges one path over the other, advocating for a more nuanced understanding of happiness and fulfillment.

Counterfactual Presuppositions refer to assumptions about conditions that do not occur or are not true in a given context. In this narrative, there are statements implying situations that do not happen, for example, when Gita Savitri says they have to face criticism and controversy despite focusing on their work and personal happiness. This implies that without choosing to be childfree, they might not have to face such criticism, although in reality, the criticism is more related to their public choice to be childfree. These presuppositions highlight how their choice to be childfree brings specific social consequences that differ from other lifestyle choices. This counterfactual assumption underscores the perceived trade-offs and social repercussions of deviating from cultural norms. It also serves to highlight the challenges and resilience required to maintain a childfree stance in a society that may not fully accept or understand it.

The presuppositions identified within Gita Savitri's narrative work synergistically to challenge and deconstruct entrenched cultural norms. Existential and factual presuppositions establish the reality and legitimacy of the childfree lifestyle, while lexical and nonfactive presuppositions critique the underlying cultural and societal expectations that prioritize parenthood and legacy. Structural presuppositions facilitate a comparative framework that positions childfree choices as equally valid alternatives, thus advocating for a broader acceptance of diverse life paths. Counterfactual presuppositions further emphasize the societal costs of deviating from traditional norms, highlighting the need for greater empathy and understanding.

Gita's narrative also illustrates the dual role of media in both reinforcing and challenging cultural presuppositions. By gaining visibility through social media and television, Gita and Paulus amplify their message and bring the childfree conversation into the public sphere. This visibility can serve to normalize the childfree lifestyle by presenting it as a viable and respected choice, thereby challenging existing presuppositions that equate happiness and

success solely with parenthood. However, media exposure also subjects them to scrutiny and criticism, which can reinforce negative presuppositions and societal resistance. The interplay between media representation and public reception underscores the complexities of navigating cultural norms through public discourse and highlights the importance of strategic communication in effecting social change.

Beyond these types of presuppositions, Gita Savitri's narrative also illustrates how social media and mass media play a role in shaping and reinforcing these presuppositions. Their popularity on social media and television not only reflects their existence as public figures but also strengthens the cultural norms they are challenging. For example, by becoming a topic of discussion on both social media and mass media, they implicitly acknowledge that the childfree topic is a relevant and controversial issue in Indonesian society. Furthermore, the narrative demonstrates how these presuppositions interact and reinforce each other in shaping the audience's perceptions. For instance, lexical presuppositions about patriarchal and misogynistic cultures are interconnected with existential presuppositions about the existence of childfree relationships, creating a comprehensive framework for understanding the challenges they face. Additionally, structural presuppositions that contrast internal happiness with happiness through children emphasize their narrative about the validity of the childfree lifestyle choice.

## CONCLUSION

Existential presuppositions, such as “living together with a partner without children” and “their content has become popular on social media and television,” assume the existence of childfree relationships and their popularity in the media, providing a foundation for further discussion about this lifestyle. Factual presuppositions, such as statements about the negative criticism received, confirm the real-world impact and social reactions to the childfree choice, thereby reinforcing the relevance of personal experiences within a broader social context. Meanwhile, lexical presuppositions, with the use of terms like “childfree,” “patriarchal,” and “misogynistic,” carry assumptions about existing cultural norms and social structures, suggesting that these oppressive systems influence societal views on parenthood. Overall, these presuppositions help legitimize the childfree lifestyle within a larger social framework, demonstrating that this choice is valid and real within contemporary social dynamics.

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