

## Childfree Discourse in the Kasisolusi Podcast: Critical Discourse Analysis of Teun A. Van Dijk's Model



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**ABSTRACT:** Gita Savitri and her husband discussed the childfree phenomenon in 2023. Her actions, which have drawn pros and cons, have been widely discussed by the media, including the Kasi Solusi Podcast. The podcast has the power to influence public opinion and show the marginalization of Gita Savitri. This study examines the child-free discourse using Teun A. Van Dijk's Critical Discourse Analysis model. The aim is to describe the form of text, social cognitive, and social context dimensions of the child-free discourse in the Kasi Solusi Podcast. This study uses qualitative methods and collects data through observation and documentation techniques. Data were collected and analyzed through three stages: data reduction, data presentation, and conclusion. The form of the text dimension is described through verbal expressions dominated by Gita Savitri's childfree theme and three supporting themes (childfree is outside human nature, childfree is influenced by the social environment, and childfree is influenced by psychological factors). The form of the social cognitive dimension consists of religious and psychological perspectives that reject childfree because religious and professional ideologies influence it. The form of social context dimension shows the existence of Dery's great power so that Dery has broad access to managing the platform. Especially for monetization purposes.

**KEYWORDS:** Critical Discourse Analysis, Childfree, Gita Savitri, Patriarchy, Women.

### I. INTRODUCTION

Childfree is a condition of not having children voluntarily (Ela, et al., 2022: 62). This is different from being childless or a condition where a married couple has not had children due to biological inability or infertility. Even though it still sounds taboo, many women or couples in Indonesia choose to be childfree.

In 2023, Indonesia was shocked by the childfree discourse proposed by Gita Savitri (Gitasav). Gitasav and her husband had announced their choice to be childfree in 2021, but in 2023 they were again in an uproar after Gita said that children were a burden to her. Gitasav's statement drew many pros and cons from Indonesian netizens who still perpetuate the phrase "many children, much fortune" and so on.

For some time, Gita Savitri's childfree lifestyle has been a topic of discussion in various media. One of them is the Kasisolusi Podcast titled "Ramai Soal *Childfree!! Childfree = Psikopat !?* Ini Kata Dokter Kejiwaan - dr. Isa Multazam". The Kasisolusi podcast systematically frames childfree as a negative decision and contrary to the norms developing in society. The use of words like "psychopath," "stressed," and "selfish" further reinforces the negative perception of the childfree choice. Indirectly, Gitasav experiences marginalization and is considered an "outsider" or "minority" who does not conform to societal norms because they choose to be childfree. The negative framing of the childfree discourse in the Kasisolusi Podcast has been introduced since the opening stage. The strong marginalization in this podcast is one of the interesting reasons to study it. In addition, the presence of a mental health expert makes this podcast different from others.

Podcasts as one of the social media have a big role in shaping public opinion. The views and arguments in the podcast can influence public perception or opinion towards childfree. This is because the dominant group has made access to influence and interpret events according to their perspective through the media (Eriyanto, 2011: 52). Therefore, the discourse in the podcast is suitable for analysis using the Critical Discourse Analysis model of Teun A. Van Dijk.

Critical Discourse Analysis has many models, such as those of Teun A. Van Dijk, Michel Foucault, Theo Van Leeuwen, Sara Mills, Norman Fairclough, and others. Each has its own characteristics in seeing the dominance and minority of a discourse. Seeing these characteristics and uniqueness, the author uses the Teun A. Van Dijk model to analyze the childfree discourse in the Kasisolusi Podcast because it is multi-dimensional.

Critical Discourse Analysis (CDA) model Teun A. Van Dijk has a complete and systematic analytical framework. The model consists of three-dimensional forms, namely the text dimension, the social cognition dimension, and the social context dimension.

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In addition to conducting an in-depth analysis of the text, this model also highlights the production of a text. Van Dijk emphasizes that a discourse is not enough to be observed only through text, but the production of the text also needs to be known. The process of connecting discourse with text and social context is ultimately able to interpret the ideology and power hidden in the podcast. In addition, through these discourses, the hidden agenda of the host or podcast owner can be revealed. Although multidimensional, this model is focused on the basis or cognition of the communicator in the production of discourse so that a text is produced. Therefore, Teun A. Van Dijk's CDA model is suitable for analyzing childfree discourse that still raises pros and cons, as well as podcasts that act as media. Thus, the ideology, power, and interests of the communicator in a text can be revealed.

Childfree has been widely studied in both national and international journals. Especially regarding the discourse of childfree Gita Savitri. Research on childfree people is generally in the form of articles published in journals.

The first article was written by Siswanto and Nurhasanah (2022). Through this study, it is known that the choice of childfree is often motivated by several categories of reasons such as; personal, medical or psychological, economic, philosophical, and environmental reasons. The second article was written by Khasanah and Ridho (2021). Through this study, it is known that childfree must be done wisely, through mature thinking and full awareness of a couple's reproductive rights. The third article was written by Meidina and Puspita (2023). Through this study, it is known that childfree in Indonesia is still considered taboo. Childfree is considered a form of radical feminism that is contrary to Islam by the Kebumen mass organization. The fourth article was written by Nashiroh and Firmonasari (2024). Through this study, it is known that comments on YouTube Menjadi Manusia regarding childfree are more dominant in rejecting childfree (contra). The fifth article was written by Setiawan, Wibisono, and Astuti (2022). Through this study, it is known that gender inequality is used as a tool to increase soap opera ratings, as well as the message that patriarchal culture is still rife in the modern era.

## II. METHOD

This is qualitative research, which is a type of research whose findings are not obtained from statistical procedures or other forms of calculations (Torihoran and Qurtubi, 2023:2). The research source was taken from the Kasisolusi Podcast entitled "Ramai Soal *Childfree*!! *Childfree* = Psikopat !? Ini Kata Dokter Kejiwaan - dr. Isa Multazam" which aired on February 12, 2023. The data used is in the form of spoken language (video/content) and writing (comments) in the Kasisolusi Podcast.

The 53-minute podcast features three men (a host and two guest stars) chatting in the broadcast room. Data collection in this study used non-participatory observation techniques and documentation of the comments column. According to Adler & Adler, observation techniques are basic fundamental techniques in the process of collecting qualitative data, especially related to social sciences or human behavior (Hasanah, 2016: 26). Documentation techniques are needed for qualitative research as primary data in a systematic review and meta-analysis research or secondary data for triangulation of interview and observation data collection techniques (Mulyatiningsih, 2023: 217).

The collected data then enters the analysis stage. According to Miles & Huberman, data analysis is divided into three stages, namely data reduction, data presentation, and conclusion (Fadli, 2021: 43). Data reduction is the first step in data analysis. According to Fadli (2021: 44), data reduction includes summarizing, sorting and selecting, focusing on important things, searching for themes and patterns, and discarding data that is considered unnecessary. The reduced data is then presented for analysis based on the classification to be analyzed. The results of the analysis are then concluded to narrow down the research findings. This is the final step in data analysis.

## III. RESULT AND DISCUSSION

Podcast as a medium have a big role or can influence public opinion. The childfree discourse in the Kasisolusi Podcast is divided based on the three-dimensional form of Teun A. Van Dijk's Critical Discourse Analysis. The following is an analysis of the childfree discourse in the Kasisolusi Podcast.

### A. Text Dimensions

Texts means a collection of words that have meaning or significance and are arranged in an orderly manner. Although not in written form, text in podcasts is realized through the use of verbal language that has an information structure. This dimension is divided into several structures such as macro (thematic), superstructure (schematic) and micro (semantic). The macro structure (thematic) provides a general meaning regarding the theme in the text. The superstructure (schematic) describes the text based on its composition framework, for example introduction or opening, content, and closing or conclusion. Microstructure (semantic) analyzes the text to find meaning based on the choice of words, sentences and style of language. Microstructure (semantic) is slightly different from other structures. According to Pramitasari & Clarasida (2022: 116), there are four things that must be observed, including semantics, syntax, stylistics and rhetoric

#### 1) Macro Structure (Thematic)

The macro structure contains the central theme of the text. The Kasisolusi podcast entitled "Ramai Soal *Childfree* !! *Childfree* = Psikopat !? Ini Kata Dokter Kejiwaan – dr. Isa Multazam" has a childfree theme. The subject is Gita Savitri (Gitasav). So, the podcast discusses childfree carried out by Gitasav.

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The discussion or debate of the central theme (childfree Gitasav) is implicitly influenced by the assumption that Gitasav's actions are contrary to social and cultural norms. This is evident through several supporting themes, including:

- a) Childfree is beyond human nature. This theme emphasizes the basic concept of a family and regeneration. From a religious perspective, the continuity of a descendant is not only seen through reproduction or giving birth, but is also related to the instinct of parents in passing on all forms of belief to the children they give birth to (educating children).
- b) Childfree is influenced by the social environment. This podcast highlights the influence of the environment such as friends, family, residence, culture, academics and so on.
- c) Childfree is influenced by psychological factors. This podcast highlights some psychological issues associated with being childfree, such as narcissism, selfishness, stress and so on.

The supporting themes above show that the discussion of childfree is not only discussed from one perspective, but there are two accompanying perspectives, namely religion and psychology. This then has an impact on the understanding of the audience as podcast viewers.

### 2) *Superstruktur (Schematic)*

Superstructure is a series or scheme of a text structure. Scheme is one of the strategies that influence the audience in interpreting the media. The scheme in the Kasisolusi Podcast entitled "Ramai Soal *Childfree* !! *Childfree* = Psikopat !! Ini Kata Dokter Kejiwaan - dr. Isa Multazam" consists of four structures. The structure includes highlights, opening, content, and closing.

The first scheme is the highlight. Youtube account owners usually display highlights as the most interesting clips about the videos being broadcast. The 5-second highlight features Deryansyah (Dery) as *the host* who says "Excuse me, I'm from the netizens. I have to discuss this. 'just say you're sterile'". The clip serves to attract the audience's attention and trigger curiosity and listen to the podcast as a whole. This highlight also provides an initial overview of the discussion related to the stigma and negative perceptions of childfree.

The second scheme is the opening. This 2 minute 7 second section features Dery as the host who explains several psychological issues and is related to Gitasav who is childfree. The presence of Coach Rene and dr. Isa Multazam (Psychiatrist) as guest stars serves to provide validation for the discussion being conducted. This section serves as an introduction to introduce the main topic and build a relevant context.

The third scheme is the content. This 49-minute 18-second section serves as the core of the podcast that is discussed in depth. Guided by Dery as the host, this section discusses childfree as discussed by Gitasav through the perspective of religion and psychology.

The last scheme is the closing. The closing in the podcast lasts 1 minute 14 seconds. The section features Coach Rene emphasizing the impact of Gitasav's actions from a religious perspective and Dery closing the Podcast by directing the audience's attention to the next episode, so the end of the podcast seems hanging because there is no final statement related to the topic made by the host.

### 3) *Microstruktur (Semantic)*

Microstructure (semantics) is a form of expressing the emphasis of meaning in the text. This structure is described through the initial depiction of the media that uses a discourse background to strengthen the argument. The background is in the form of a podcast opening that places the childfree discourse as a form of individual mental health disorder.

The negative frame of the childfree discourse is further strengthened through the statements of the two guest stars from a religious and psychological perspective stating that it violates religious norms and is a manifestation of the individual's inability to overcome their psychological disorders. This is an advantage for the communicator because the guest stars' statements with one voice direct childfree as something negative according to the direction of the host or main communicator.

Although there are advantages gained by the host or main communicator, there are still disadvantages that are indirectly shown in the Kasisolusi Podcast. The disadvantage is that dr. Isa is always chased by the host to provide statements that increasingly legitimize that childfree is a negative action. As a doctor, a statement containing a diagnosis cannot be made carelessly by dr. Isa. This is certainly contrary to what happened in the Kasisolusi Podcast, because dr. Isa's statement legitimizes that Gitasav has experienced psychological disorders. Dr. Isa's statement is an advantage for the host and a disadvantage for dr. Isa.

dr. Isa's statement in the Kasisolusi Podcast regarding psychological disorders refers to allegations of negative stress disorders or distress. In addition, Coach Rene also suspects that Gitasav's childfree thoughts or actions are a form of thinking influenced by liberalism. Both distress and thoughts influenced by liberalism are allegations whose truth is not yet known.

### 4) *Microstruktur (Syntax)*

Microstructure (syntax) is a structure that reveals the choice of words and sentences in a text. Microstructure (syntax) finds the use of deductive sentences, active sentences, coherence in the form of conjunctions (and, because), coherence of explanatory sentences, and the use of the pronouns "I" and "we".

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The use of deductive sentences from general to specific in the Kasisolusi Podcast functions to strengthen the argument. This is used by including the background as an opener that leads to a specific statement. An example is Coach Rene who provides arguments based on religious views, mentioning Surah Al-Baqarah verse 32 as the basis for the argument to state that Gitasav has deified himself. Thus, the use of deductive sentences gives the impression that the arguments presented have gone through a systematic thought process. Active sentences also have almost the same function, namely to give the impression of dominance or strong influence, so that the audience becomes more focused on the communicator.

The use of coherence in the form of conjunctions or connecting words "and" is used as a connector of sequential actions, while "because" is used to indicate a cause-effect relationship. In addition, the use of coherence of explanatory sentences is usually related to the storage of the communicator's interests. So in the Kasisolusi Podcast, the use of coherence functions as a tool to hide, reveal and strengthen arguments.

The pronoun "I" is used to mark subjectivity in a sentence. The communicator becomes more highlighted when delivering an argument. Likewise, the pronoun "we" brings the communicator closer to the audience. The audience seems to be involved in the discussion and is influenced by the communicator's views, so that the audience tends to easily agree with the communicator's argument. Thus, the use of the pronouns "I" and "we" in the Kasisolusi Podcast serves to emphasize the communicator's position.

### 5) *Microstruktur (Stylistics)*

Microstructure (stylistic) is the style of language used by the communicator. This structure is related to the choice of words or the form of the lexicon produced. The following selection is data on the form of the lexicon in the Kasisolusi Podcast entitled "Ramai Soal *Childfree* !! *Childfree* = Psikopat !? This is what the Psychiatrist - dr. Isa Multazam said".

(Kasisolusi Podcast, broadcast February 12, 2023, 7:03 – 7:10)

Context	:	Coach Rene gave his opinion regarding Gitasav's childfree option.
Coach Rene	:	I don't think we should throw out ideas that are still in the spirit of the project, that still need to be tested.

The data above shows the use of the word "idea" which refers to childfree thinking. According to KBBI (Kamus Besar Bahasa Indonesia) version VI, an idea is a design that is arranged in the mind. The choice of words used by the communicator shows that the childfree decision made by Gitasav is considered trivial and rejected. The choice of words results in a negative impression of the childfree choice made by Gitasav.

### 6) *Microstruktur (Rhetorical)*

Microstructure (rhetorical) is the emphasis of text to support a message that is to be conveyed. The emphasis in the Kasisolusi Podcast is shown through several things. For example, the emphasis on the word "sterile" in a 5-second spotlight. This emphasis raises negative assumptions about individuals or couples who practice childfree. The negative emphasis or frame placed from the beginning of the podcast not only leads the audience to be interested in watching the podcast in detail, but also leads to negative assumptions about childfree.

The basis of the argument in the Kasisolusi Podcast also tends to be based on religious views. This is related to the beliefs of the Indonesian people. The existence of things related to religion tends to attract the attention of the Indonesian people or the public. Religion is the most crucial topic for society, so they can easily accept arguments based on spiritualism.

The Kasisolusi Podcast shows the existence of a form of verbal expression by communicators. The expression is also balanced with stressed, loud intonation or the use of repeated words. Form of expression It serves as an argumentation affirmation. In addition, there are nonverbal expressions or body language such as hand gestures, laughter, and so on.

The use of diction or delivery of language with emphasis (emphasized, loud intonation and repetition of words) is also a way to influence the views of the audience. Research by Sari, et al. (2024) shows that motivator Merry Riana often uses a climax and repetition style of language to emphasize speech when delivering motivation. This means that emphasis is indeed used with the aim of people watching the content remembering the contents of the content. Thus, in the context of using words with negative connotations in the childfree discourse, it has the potential to be interpreted by the audience as a bad act.

## B. *Dimensions of Social Cognition*

The social cognition dimension consists of three elements, namely knowledge, opinion & attitude, and ideology. This dimension discusses the cognition or mental awareness of participants. The Kasisolusi Podcast entitled "Ramai Soal *Childfree* !! *Childfree* = Psychopath!? Ini Kata Dokter Kejiwaan - dr. Isa Multazam" has three participants or communicators. The communicators consist of a host and two guest stars.

The host becomes the main communicator who has full control over the podcast. This is related to the host as the narrator or guide of the chat and discussion in the podcast. Coach Rene (guest star 1) is a self-development life coach who has an interest in history and full belief in religious law, which is shown through his arguments. Likewise with dr. Isa (guest star 2) who has a professional side as a Psychiatrist. dr. Isa's arguments are also based on a psychological perspective.



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### 1) Knowledge

Knowledge element relates to the topic of discussion and the subject being discussed. There are two types of knowledge presented in the podcast, including the following.

#### a) Contextual Knowledge

Contextual knowledge is most closely related to the topic and subject under discussion. Childfree carried out by Gitasav in this podcast is contextual knowledge. This knowledge is delivered by the host as the main communicator through an introduction, questions to guest stars and responses in the discussion. In addition, this knowledge has become an event that is widely discussed by the audience. The audience ultimately finds it easier to understand the context or contextual knowledge regarding Gitasav's childfree discourse being discussed in the podcast. The audience's contextual knowledge is shown through the form of response or argumentation regarding the subject (Gitasav) and object (childfree) (see figure 1 and figure 2). This shows that the audience has the same interest in the topic or subject being discussed. Especially for those who are pro or con with childfree and Gitasav.



Figure 1. Netizen Comments Who Understand Childfree Discourse in the Kasisolusi Podcast

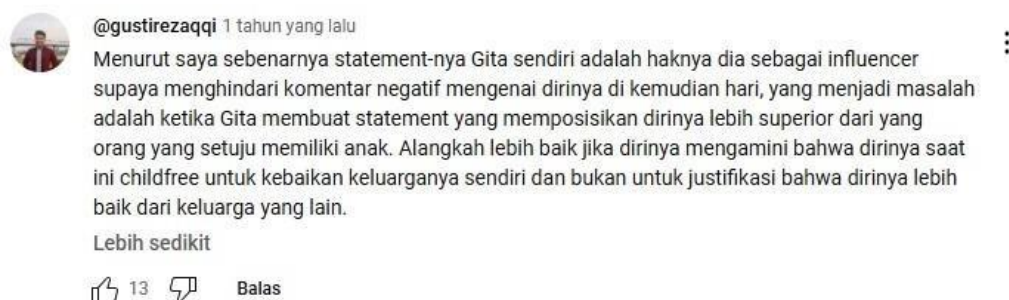


Figure 2. Netizen Comments Who Understand Childfree Discourse in the Kasisolusi Podcast

#### b) Explicit Knowledge

Explicit knowledge is a form of communicator knowledge that is explicitly expressed. This knowledge is described by both guest stars in responding to the host's questions. For example, it is shown by the following data.

(Kasisolusi Podcast, broadcast February 12, 2023, 7:47 – 7:58)

Context : Coach Rene explains the nature of the family (continued from table 4.2 point “nature”).

Coach Rene : As a Muslim, I want, in my opinion, my nature is to want my children to not only have children, but also for those children to believe in *the values* that I believe to be true. Other families there are free to do that. But they have the desire to have children to continue what their parents may not have gotten to that point.

The data above shows that according to Coach Rene, the actions taken by Gitasav are not in accordance with religious rules and have their own consequences in the afterlife. The use of arguments with a religious background in this context serves to strengthen the norms that apply in society. Indonesian culture illustrates that having children is a moral obligation and an important cycle of life. It is also often associated with a religious context, namely that children bring sustenance.

The concept of family shown through Coach Rene's phrase “continuing what parents may not have reached” also broadly refers to the concept of “child investment” in the social sphere. This encourages people to reproduce without economic or psychological readiness and cultivates the hope of “taking care of parents in the future”. This means that indirectly parents have given birth to a sandwich generation.

The sandwich generation is supported by research by Denada, Fikri, and Sokarina (2022) which shows that children are often considered family assets that provide material benefits in the future. This makes children a form of parental investment in Indonesian culture. Research by Annisa, Nursanti, Ramadhani (2024) even shows that one of the reasons children become the sandwich

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generation is coercion. This proves that children become a vessel for parental expectations. Thus, children care for and help their parents as the backbone no longer based on a sense of sincere devotion, but because of a demand.

Treating children as an investment, both religiously and socially, is still applied today (see figure 3). This shows that there are still parents who want children as a form of gratitude for their care and so on. This culture indirectly becomes a judgment against Gitasav who chooses to be childfree.

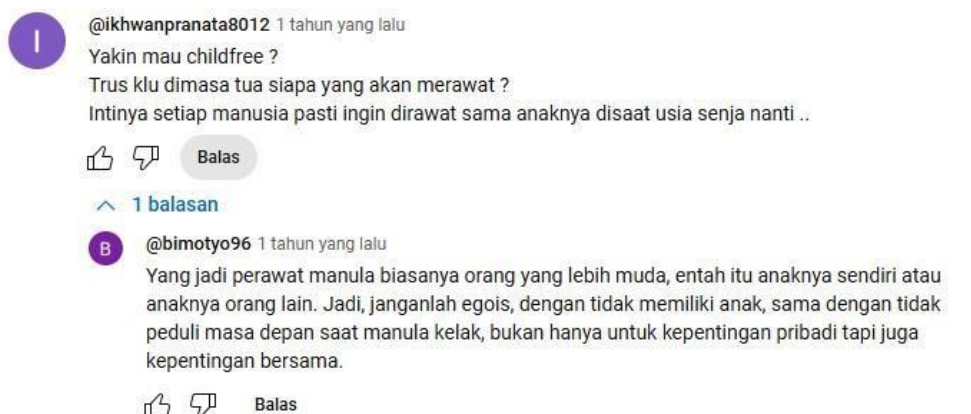


Figure 3. Forms of “Child Investment” Carried Out by Netizens in the Kasisolusi Podcast

Other explicit knowledge in the Kasisolusi Podcast regarding the Gitasav childfree discourse is shown through the following Data.

(Kasisolusi Podcast, broadcast February 12, 2023, 29:23 – 29:53)

- Context : Dr. Isa explained that everything must have a reason and as an outsider, one cannot just jump to Conclusions.
- dr. Isa : What it means is that we have to be able to see it from his side. Don't see it from other people's side. So, in other words, from his perspective, what is the basis for choosing something like that? That's it. So there has to be a conversation about it. So, we shouldn't make statements like, oh, he's like this, that can't be like that.

The data above shows Dr. Isa as a doctor who provides perspective in responding to the childfree choice. He sees childfree as an action that needs to be explored first the reasons behind the decision. Through a psychological perspective, dr. Isa tries to understand the motivation underlying Gitasav's life choices, but in some situations dr. Isa's arguments tend to be more detailed in providing statements or speculation. Especially when emphasized questions about Gitasav's selfish attitude or stress conditions by the host and Coach Rene.

### 2) *Opinion & Attitude*

The opinion & attitude elements in the Kasisolusi Podcast found that communicators and audiences reject the views or are against Gitasav's childfree actions. This is shown through the following data.

(Kasisolusi Podcast, broadcast February 12, 2023, 16:54 – 17:43)

Context	:	Dr. Isa explained about the surrounding environment which influences individuals in expressing opinions.
dr. Isa	:	Yes, it means that if we want to come up with an idea, is that idea acceptable in our Eastern world With our culture? What is it called? Still very what is it called? Traditional, right? I don't have children, sorry, so-
Dery	:	It's okay, we're discussing childfree.
dr. Isa	:	Yes, that's what it's called, we have to be able to see the surrounding environment. Is this a common phenomenon? No, no. So, that means there really has to be control from the peer group or family Who, oh that's understanding. Maybe most of the West can do that too, right?

The data above shows that dr. Isa's argument links childfree to Western culture which is considered contrary to Indonesian culture. dr. Isa seems to conclude that Gitasav's decision not to have children is a selfish act that does not consider societal norms. This argument ultimately strengthens the impression of being selfish and narcissistic towards Gitasav because public attention is finally focused on her. In addition, the data above also shows that Gitasav is considered an individual who does not think critically and make decisions independently. Thus, dr. Isa has limited space by assuming that the social environment must "control" Gitasav so

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that it runs according to applicable norms.

Other forms of opinions & attitudes are also shown by Coach Rene through the following data.

(Kasisolusi Podcast, broadcast February 12, 2023, 41:52 – 42:28)

Context : Coach Rene discusses God's tests for his servants.  
Coach Rene : I really remember this, the forms that we see now are struggles that also exist within us. We see it in public, but it is within us, right? The desire to "oh it's a bother, I'll just finish it". Right? Right, doc? "I'll just finish it. It's a bother". That means you've given up. If you doubt that the Creator will give a test, yes, he is definitely able, and for every difficulty promised, it is guaranteed that along with it there will be great ease.

The data above indirectly shows that the argument assesses Gitasav as someone who is selfish because he chose to give up in facing God's test. The word "give up" in the argument implies the assumption that Gitasav does not have enough mental resilience to face life's challenges. This strengthens the assumption that Gitasav is a selfish and narcissistic individual because he rejects collective values such as family values, religion and culture that place children as gifts or deposits from Allah SWT. by focusing on personal satisfaction. The argument in the data above is also followed by the response of dr. Isa who nodded and said "yes, yes". This means that dr. Isa also agrees with the intention of Coach Rene who conveyed his disagreement with Gitasav.

The terms "selfish" and "narcissistic" in the Kasisolusi Podcast are used to describe the childfree choice. These terms cause a strong negative stigma in the social environment towards childfree individuals, especially women. The word "selfish" describes individuals who care about themselves without thinking about others. More broadly, the term "selfish" in the childfree discourse is used to allude to the social values expected of every woman or in a patriarchal society, namely the role of mother and caregiver.

According to Halizah and Faralita (2023: 20), many people misunderstand the position of women by assuming that women's duties are only reproductive duties (giving birth) and taking care of domestic matters (household). This assumption shows that the functions that men do not have make women a tool to continue reproducing as long as they are still able. In addition, Halizah and Faralita (2023: 20-21) also revealed that even if there are women who work in the public sector achieving the same career as men is considered to be against nature. Therefore, Gitasav is often considered "outside nature" or deviates from religious and social norms because they are *childfree*. Things that cannot be done by men are then considered as a form of "selfish" action when women prefer not to do it. In fact, as the owner of the woman's body, she has the right to make decisions.

Indonesia has become a patriarchal country. This culture is not only seen in men, but also in women who carry patriarchal thinking (see figure 4). This proves that this culture has been internalized in individual thinking and blinds the reality that women today can express themselves freely and have rights over their own bodies.

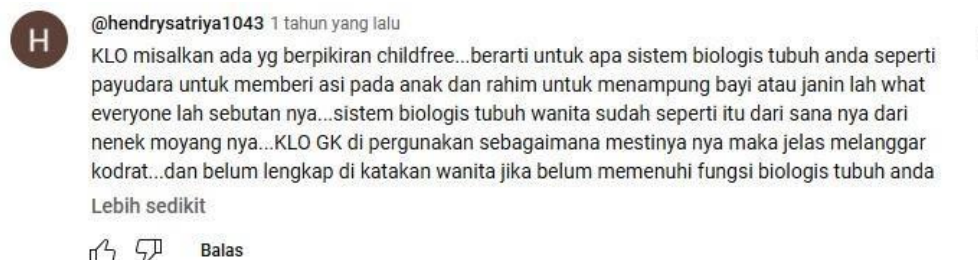


Figure 4. Patriarchal Thought Forms in the Kasisolusi Podcast

"Narcissistic" describes a person's nature that is too focused on themselves and wants attention or validation from others. Kohut explains that narcissistic personality disorder is caused by a failure to develop healthy self-esteem (Sari, 2021: 100). Narcissism is a form of mental disorder due to high ego and excessive admiration for oneself (Sari, 2021: 99). When associated with childfree, the result is that the individual is considered to have an abnormal personality disorder or mental health problem. Narcissism is indeed a complex form of behavioral deviation that requires treatment, but to get a diagnosis, an individual must undergo a series of tests and a life history by an expert (Sakinah, Zatrachadi, and Darmawati, 2019: 49). Therefore, Dr. Isa or anyone else cannot carelessly say that Gitasav has a narcissistic disorder because no tests or treatment have been carried out. By using the term "narcissistic," the public may think that childfree women behave selfishly, without empathy or concern for others. The words "selfish" and "narcissistic" are used to reject living in conflict with dominant standards.

### 3) Ideology

Dery as the main communicator and CEO of Kasisolusi has a vision in building a podcast. One of his visions is to align business development with religious values. This is done by choosing appropriate topics and guest stars.

Coach Rene as a self-development coach adheres to religious values, so he always provides arguments based on religion. Coach Rene does the same thing. The similarity of views between Dery and Coach Rene towards childfree from a religious

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perspective shows that the religious ideology held by both of them dominates the podcast. Both have the same rejection of childfree based on religion according to their beliefs or ideologies.

Unlike other communicators, dr. Isa tries to maintain a professional attitude as a Doctor in the discussion. He gave diplomatic and scientific arguments. As a Doctor, he has a code of ethics that must be maintained in every condition. Therefore, it can be concluded that the ideology held by dr. Isa is a professional ideology. His professional and diplomatic attitude led dr. Isa to make a subtle rejection.

Saputra, Maslikatin and Hariyadi (2017: 224) in their research stated that the suggestive spirit becomes a cultural ideology in understanding natural phenomena ... and continues to be built in the mind because it is able to bring functions to the journey of their civilization. Ancestral beliefs or traditional beliefs can be interpreted as traditional values that have shaped the views of society into an ideology to maintain culture. This ideology, which can be called a cultural ideology in the context of childfree discourse, makes society maintain reproductive obligations in the family sphere.

The strong influence of community culture such as the phrase "many children, much fortune" encourages "child investment". This is an indirect form of economic productivity carried out by the community. Saputra, Maslikatin, and Hariyadi (2017) in their research revealed that traditions and rituals are used as cultural mechanisms to achieve social harmony (guyub, slamet) as well as economic productivity. This proves that the community's view of the family is influenced by traditional values and economic pragmatism in the form of "child investment".

The communicator's social cognition in this dimension is based on the form of ideology they have. Ideology builds the form of knowledge and attitudes shown by the main communicator as part of society. The religious ideology that is the basis of the communicator's argument shows the form of knowledge possessed by the communicator. This basis also comes from the culture that builds the life of society. Culture consists of several elements, such as religion and work. Therefore, the knowledge displayed in this podcast, apart from contextual knowledge, is religious knowledge and psychological knowledge as a form of professional ideology.

#### 4) *Podcast Production Scheme*

Personal schema is used by Dery as the host or main communicator when describing Gitasav as an individual who is childfree. The connection between psychological issues and Gitasav's choice indicates that Dery views the childfree choice as another form of psychological problem. Therefore, Dery presents dr. Isa as a professional or expert to validate her knowledge about psychology and Gitasav's childfree choice.

Role schemes are used by Dery as the host or main communicator when describing Gitasav as a Muslim as well as a YouTuber or influencer. By placing Gitasav in those social roles, Dery connects the childfree choice with religious values and social responsibility. Dery invited Coach Rene as a personal development coach to strengthen his argument with a religious background. Dery also highlighted the influence that Gitasav has through his social role.

Personal schemas and role schemas in the Podcast Kasisolusi show that discourse production is inseparable from the cognition of the main communicator. The main communicator interprets childfree as a form of psychological issue. Especially by placing Gitasav as the subject at the opening of the podcast. Thus, Dery, as the main communicator, not only wants to highlight childfree but also to spotlight Gitasav as a childfree individual, followed by supporting information through the guest's arguments.

#### C. *Dimensions of Social Context*

The social context in which a discourse is produced and reconstructed in society is influenced by two forms of elements. These elements consist of elements of power and elements of access. The following are forms of social context in the Kasisolusi Podcast regarding the Gitasav childfree discourse.

##### 1) *Power*

As the CEO of Kasisolusi, Dery has a platform that is in demand by many people and the community. Dery has 1.43 million subscribers and 772 podcast episodes. The number of views for each episode ranges from tens of thousands to millions. The content in the Kasisolusi Podcast runs every day and lasts almost 1 hour. The number of likes received by Dery is in the thousands to tens of thousands. Likewise with the hundreds to thousands of comments received for each episode. This means that the involvement of this podcast is quite high and is able to attract advertisements to come in. Thus, the income received by Dery from Youtube can reach tens of millions. This means that in this case Dery has an aspect of power in the form of money or wealth.

As a host, Dery does not only act as the main communicator. Dery has an influence on the discourse delivered to podcast viewers or the public. Dery has full control over every plan and content that is broadcast. Therefore, he has the ability to influence public opinion on various things, including the childfree discourse.

Dery takes advantage of his role as *a host* and provides a negative frame towards childfree. Efforts to strengthen the argument are carried out by inviting guest stars who are considered experts or professionals in their fields as a form of validation. Dery's arguments are not delivered directly, but through various forms of questions which then receive responses from the guest stars. This strategy not only makes the argument look objective, but also provides legitimacy to the views that are being conveyed.

##### 2) *Access*

The ability of a person to create, disseminate, and control a discussion or discourse is called access. Access is related to the



## Childfree Discourse in the Kasisolusi Podcast: Critical Discourse Analysis of Teun A. Van Dijk's Model

power relationship in the element of power. The greater the power, the greater the access. Dery has great power in the Kasisolusi Podcast as the host, main communicator and CEO of Kasisolusi. This power gives Dery the strategic ability to control the direction and content of the discussion, especially regarding the Gitasav childfree discourse.

Dery has greater access and ability to determine the point of view and the type of questions asked. There are several accesses that Dery has as a power owner, including access to the platform, access to guest stars, access to time, and access to editing.

Through podcasts, Dery is able to influence the audience's views on Gitasav's childfree discourse. Moreover, by presenting an expert or professional in the podcast, it becomes a form of validation to bring the audience to the same view. Access to this podcast or platform is influenced by social media as a distributor of information. Therefore, the negative views or stigmas that appear in this podcast attract audiences who are also against childfree to watch and fill the comments column of the Kasisolusi Podcast. This is also a form of success for the main communicator with many audiences agreeing with this view.

In his research, Hariyadi (2019) explained that religious symbols are often used by the media to build emotional connections with the audience. The goal is to influence consumers to make purchases through various persuasive methods because the Muslim market has great potential for consumption activities under the name of religiosity (Hariyadi, 2019: 276). This proves that religion has become a commodity that is monetized by the media, including podcasts. Religious values in the Kasisolusi Podcast are often used to support a particular narrative or argument with the aim of rejecting childfree. Likewise, the presentation of a psychological perspective that is seen in the current situation of mental health is a global problem, so it is easy for the audience to accept it. The use of terms such as "selfish," "narcissistic," "outside of nature," and so on are used to marginalize childfree individuals. This is similar to the way the media or producers use diction in advertisements to guide consumer consumptive behavior.

Dery's views on childfree can be further strengthened among her followers (subscribers or followers of Dery's other social media). As someone who is followed by many people, when Dery is against the childfree choice, her followers will do the same. This is similar to Hariyadi's statement (2019: 275) that the objects targeted in advertising are the attitudes (affection), behavior (psychomotor), and knowledge (cognition) of the audience so that there is a change and positive acceptance of the advertised product. The media implicitly or explicitly represents a certain ideology which then becomes a reference for society to assess certain controversial topics. Thus, audience cognition is influenced by the media.

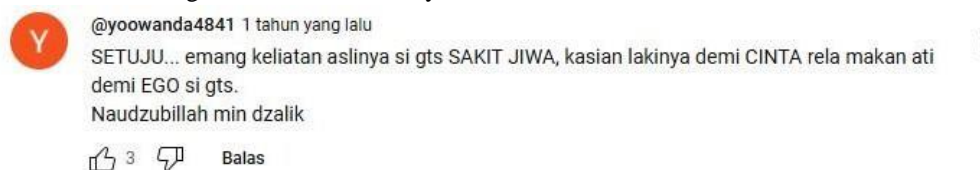


Figure 5. Netizens Provoked by the Content of the Kasisolusi Podcast

The social context dimension in this case shows that Dery's power and access are aimed at monetization. Childfree as a widely debated phenomenon is the key to the discussion to attract the audience to watch the podcast, so that engagement increases and provides benefits to the main communicator as the CEO of Kasisolusi. Moreover, with the large number of provoked audiences (see Figure 5), which increasingly shows that this podcast has succeeded in gathering audiences who are against the choice of childfree or Gitasav. Thus, as a media, the Kasisolusi Podcast has influenced public opinion.

## CONCLUSIONS

Childfree discourse text dimension is in the form of verbal expressions that contain the use of words with negative connotations. The childfree discourse centrally discusses childfree carried out by Gitasav which is divided into several topics such as: a) childfree is outside human nature, b) childfree is influenced by the social environment, and c) childfree is influenced by psychological factors. Meanwhile, words with negative connotations such as "selfish", "stress", "unnatural", "narcissistic" and so on are used to position Gitasav as someone who deviates from religious and social norms. The use of repeated words related to religion and culture in this dimension is used to strengthen the argument. Thus, the use of words with negative connotations has positioned childfree or Gitasav as something bad and the individual as someone who is marginalized.

The form of the social cognitive dimension of *childfree discourse* is formed from two perspectives, namely religion and psychology. This perspective is also the basis of knowledge, and arguments to reject *childfree* and marginalize Gitasav. Religious ideology and professional ideology that form the communicator's cognition in this case are used to lead the audience's view as an action that deviates from social norms. The religious view places the position of reproduction as the goal of marriage and the psychological view assumes that *childfree actions* are evidence of mental health disorders for Gitasav. Both perspectives are the basis for judging Gitasav for her actions and creating a negative stigma against childfree individuals.

The manifestation of the social context dimension of childfree discourse shows that Dery's great power over the platform provides wide access to disseminate information that is useful for communicators. Especially related to monetization interests. Dery uses the platform to shape the audience's view of childfree and results in the marginalization of Gitasav.

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