



Presuppositions and Conversational Implicatures in the YouTube Podcast Proxemics Episode on the Academic Ability Test

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ABSTRACT

This research is motivated by the new Academic Ability Test (TKA) policy which sparked public debate and was clarified through a podcast. The speakers' utterances in the clarification are presumed to contain presuppositions and conversational implicatures that need to be pragmatically analyzed. This study aims to describe the forms of presuppositions and conversational implicatures in the podcast. This research is a qualitative descriptive study using documentation method (listening and note-taking). The data source is a YouTube Proxemics podcast video episode "TKA Bukan Ujian Nasional? Penjelasan Lengkap dari Kemendikdasmen! | 012" which was analyzed using the Miles and Huberman model through three stages: data reduction, data display, and verification. The results show presupposition data covering six types of presuppositions according to Yule (1996)—existential, lexical, structural, factive, non-factive, and counterfactual—as well as conversational implicature data covering two types according to Grice—generalized and particularized implicatures. This research provides theoretical contributions to the development of pragmatic studies in the analysis of public policy discourse on digital media, as well as practical benefits as a consideration for public communicators in developing more effective and transparent policy communication strategies.

Keywords: presupposition, conversational implicature, podcast, academic ability test

INTRODUCTION

Education serves as the primary foundation of national development, and any policy changes regarding it invariably spark significant public attention and prolonged debate. One of the most crucial policies today is the Academic Ability Test (TKA), viewed as a successor to the National Examination (UN) that was abolished in 2020 (Juriyah et al., 2025:5710). Following the abolition of the UN, Indonesia's education system lacked a fair and standardized instrument to measure national student achievement (Andina, 2025:02). To address this, the Ministry of Basic and Secondary Education (Kemendikdasmen) of-

ficially introduced the Academic Ability Test (TKA)—designed to measure student academic achievement in specific subjects aligned with the prevailing curriculum—via Ministry Regulation Number 9 of 2025 (Kemendikdasmen, 2025). However, the policy's implementation has faced various challenges—ranging from disparities in technological infrastructure to issues regarding teacher and student readiness (Juriyah et al., 2025:5719)—thereby fueling debates among proponents and critics alike. These debates call for improved government communication to reassure the public that the TKA is not merely an evalua-

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tion system that treats students as guinea pigs or mere subjects for testing (Voi, 2025). Podcasts, with their casual yet far-reaching style, have become a strategic medium for the government to disseminate ideas that shape public understanding and opinion. The Proxemics Podcast YouTube channel—specifically the episode titled "Academic Ability Test (TKA): Not the National Examination? A Comprehensive Explanation from Kemendikdasmen! | 012"—featured an official representative from Kemendikdasmen and an education observer as guest speakers (Proxemics Podcast, 2025). The use of this platform reflects the government's effort to engage directly with the public in a more informal manner. Therefore, the discourse within the podcast warrants examination from a pragmatic perspective—specifically through the analysis of presuppositions and conversational implicatures—as both play a crucial role in understanding meanings not explicitly stated in the education policy discourse.

This study aims to describe the forms of presupposition and conversational implicature found in the "Academic Ability Test" episode of the Proxemics YouTube podcast. It is expected to offer a theoretical contribution to the development of pragmatic studies, particularly regarding public policy discourse analysis in digital media, while also providing practical value by offering insights for public communicators to formulate more effective and transparent policy communication strategies.

The theoretical framework of this study is grounded in pragmatics, a branch of linguistics that examines linguistic meaning in relation to the context of use. According to Tarigan (2009), pragmatics is defined as the general study of how context influences the way a person interprets a sentence. Yule (1996:43) defines presupposition as something assumed by the speaker prior to producing an utterance. Yule classifies presuppositions into six types: existential, lexical, structural, factive, non-factive, and counterfactual. Meanwhile, conversational implicature—according to Grice (cited

in Adriana, 2018)—is understood as the implicit meaning behind a speaker's utterance that can be understood by the listener. Grice categorizes implicature into two types: conventional implicature and non-conventional (conversational) implicature.

Several previous studies are relevant to this research, particularly those concerning presupposition in digital media such as YouTube. One such study is by Nasrul & Kifli Alwi (2025), titled Presupposition and Entailment in Najwa Shihab's YouTube Podcast Featuring "Prabowo Subianto Discusses Ideas" (A Pragmatic Study), which identified a total of 45 instances of presupposition and 5 instances of entailment. This study highlights the importance of presupposition in communication and affirms that digital content, such as YouTube podcasts, serves as a crucial medium for conveying complex political messages. Additionally, a study by Elfitri (2021)—titled Analysis of Presupposition in Deddy Corbuzier's YouTube Podcast Channel Featuring Novel Baswedan—revealed that structural presupposition was the most frequently occurring type of presupposition in the podcast. These structural presuppositions appeared in the form of questions posed by Deddy to Novel, requiring Novel to confirm the information being discussed. On the other hand, research on implicature has been conducted—such as the study by Syaputri & Yuliani (2023) titled Implicature in the Vindes Podcast (Iqbaal Ramadhan Episode)—which identified several forms of implicature: conventional, generalized, scalar, and particularized. This aligns with the findings of Maula (2024) in the study Conversational Implicature in the 'Log In' Podcast (Habib Ja'far and Onad, 2023 Edition) on Deddy Corbuzier's YouTube Channel, which demonstrates the importance of linguistic structure in ensuring that intended meanings are conveyed clearly and accurately.

Based on the aforementioned studies, presuppositions and conversational implicatures are generally examined within the context of entertainment-oriented YouTube podcasts. However, to



date, there has been limited research focusing on presuppositions and implicatures within the discourse of contemporary education policy. This situation reveals a gap between public media discussions on education policy and the scarcity of academic pragmatic studies analyzing the meanings behind the utterances of education policymakers. Therefore, this study aims to address this gap by analyzing the forms of presupposition and conversational implicature found in the Proxemics YouTube podcast episode titled "Tes Kemampuan Akademik" (Academic Ability Test), serving as a representation of education policy discourse.

METHOD

This study employs a library research design with a descriptive qualitative approach. Library research is defined as research conducted solely within a researcher's workspace or a library, where data is gathered from books or other information sources (Yusuf, 2023:10). In this instance, the source of data consists of the utterances made during the Proxemics YouTube podcast.

A descriptive qualitative approach was selected to provide an in-depth description of the forms of presupposition and conversational implicature appearing in the Proxemics YouTube podcast episode "Tes Kemampuan Akademik." According to Muth'im (2020), the scope of the descriptive approach is extensive, as it can be used to examine a wide range of phenomena, including attitudes and opinions.

The primary data source for this study is the Proxemics YouTube podcast video titled "Tes Kemampuan Akademik (TKA) Bukan Ujian Nasional? Penjelasan Lengkap dari Kemendikdasmen! | 012" (Academic Ability Test [TKA] Is Not the National Exam? A Complete Explanation from the Ministry of Basic and Secondary Education! | 012), uploaded to the Proxemics Podcast YouTube channel. In the video, which lasts 56 minutes and 37 seconds, the discussion is moderated by two hosts and features speakers from the Ministry of Basic and Second-

ary Education as well as an education observer (Proxemics Podcast, 2025). Additionally, secondary data sources—comprising documents and scholarly articles related to the analysis of presupposition and conversational implicature—were utilized.

Data collection employed the documentation technique using the *simak-catat* (listen-and-record) method. According to Abrar (2024), documentation in qualitative research involves gathering data through documents—such as letters, photographs, pamphlets, or videos—that provide information about an event. The documentation process entails listening and recording; this technique involves carefully listening to the podcast video under study and subsequently noting down utterances containing presuppositions and implicatures, based on the collected conversation transcripts.

The data analysis technique employed in this study utilizes the Miles and Huberman analysis model. The analysis proceeds through three stages: data reduction, data presentation, and verification (Sugiyono, 2014). Data reduction begins by converting primary data (utterances from the podcast) into full transcripts; the data is then sorted and focused, with selections made based on their potential to contain presuppositions and conversational implicatures. Data presentation involves a detailed, descriptive exposition. Finally, verification is conducted by drawing conclusions based on the processed data as a whole.

RESULTS

The following are the details regarding the forms of presupposition and conversational implicature identified in the "Academic Ability Test" episode of the Proxemics YouTube podcast.

1. Presupposition

The analysis of utterance data is categorized according to the six types of presupposition defined by Yule (1996). The types of presupposition identified in this podcast include:

a. Existential Presupposition

Existential presupposition is a type of presupposition that associates existence with possession (possessives) or, more broadly, with specific noun phrases (Gereda, 2016:100). The researcher identified the following two data points. (Podcast transcript, 00:33–01:28)

Mercy: "So, this episode is closely tied to the topic of talent. As professionals, we need to take on talent that requires initial molding—shaping them so they become 'ready-to-go' talent, prepared to jump straight into the fray and hit the ground running. This episode is very education-focused, but it's going to be a great one. Anyway, I'm Mercy, and Stef is here with me. We have two guests today. The first is Ibu Rahmawati—or Bu Wati, as she's known." (PE/2.A.1)

Bu Wati: "Yes, Bu Wati."

Mercy: "She currently serves as the Acting Head of the Center for Educational Assessment at the Agency for Curriculum and Educational Assessment—or BSKAP. Is that correct, Ma'am?" (PE/2.A.2)

Bu Wati: "That's correct."

The context of the speech data (PE/2.A.1) arises when Mercy, acting as the host, opens the podcast by introducing the topic and subsequently presenting herself, her co-host, and the guest speakers. Based on this context, Mercy's utterance serves functions beyond mere greeting or conversational introduction. She repeatedly mentions various entities—ranging from conceptual ones, such as the word "talent," to concrete ones, specifically the physical presence of individuals like "Mercy" or "Stef." Each mention of these entities presupposes the existence of people, things, or objects whose reality is taken for granted by the interlocutors. The use of the term "talents" in Mercy's speech presupposes the existence of a group of talented individuals in the real world who are ready to be recruited into the professional workforce. While the term "talent" is not explicitly defined, listeners immediately understand it to refer to professional human resources relevant to the podcast's topic. Furthermore, the phrase "there's me, Mercy,

and across from me is Stef" clearly indicates the presupposition that both hosts are physically present at the recording location. Similarly, the phrase "two guests" and the mention of "Ms. Rahmawati" presuppose the presence of multiple guest speakers, while implicitly suggesting the existence of a second guest who will be introduced after Ms. Wati.

Based on the analysis above, it can be concluded that Mercy's utterance contains existential presuppositions indicating the existence of specific entities without the need for explicit statement. This aligns with research by Dia (2015:9), which analyzed forms of presupposition in the novel *Gadis Kretek* by Ratih Kumala. Dia found that assumptions regarding the existence of entities also extend to the mention of personal names, which she classified under the category of object-entity presuppositions. When Mercy says, "Here I am, Mercy, and in front of me is Stef," she is establishing a shared context with the audience, acknowledging the presence of the two hosts as a known fact.

In the case of data (PE/2.A.2), the context involves Mercy explaining Ms. Wati's official position within the discussion. Mercy identifies her role as the Acting Head of the Center for Educational Assessment under the Agency for Curriculum and Educational Assessment Standards (BSKAP). Mercy's utterance relies on unstated assumptions; specifically, the phrase "currently serving" implies the existence of an individual holding that role at the time of speaking. By directing this phrase toward Ms. Wati, Mercy implicitly indicates that Ms. Wati is the person filling the position. Mercy poses the question, "Is that correct, Ma'am?" to invite Ms. Wati to openly confirm the validity of their shared understanding. Ms. Wati ultimately responds with "Correct," signifying her agreement that these assumptions are indeed shared.

Based on the analysis above, it can be concluded that Mercy's utterance contains an existential presupposition triggered by the use of a noun phrase. This aligns with the findings of Pramesti & Dieni (2023) in their analysis of the *Encanto*



film script, which showed that existential presuppositions frequently arise through definite noun phrases, possessive pronouns, and words or phrases indicating existence. In the data above, the presupposition arises from the use of the noun phrase "Acting Head of the Center for Educational Assessment of the Agency for Curriculum and Educational Assessment Standards (BSKAP)," which triggers the assumption that the referenced entity actually exists.

b. Lexical Presupposition

Lexical presupposition is a type of presupposition where a speaker's use of a specific expression serves as the basis for presupposing the truth of the accompanying information (Gereda, 2016). The following data presents utterances containing lexical presuppositions.

(Utterance from the podcast at 02:02–02:35)

Mercy Tahitoe: "But perhaps we could start with the big picture—a general overview. What is happening in our education system right now, Ma'am? What are the latest updates or hot topics people are discussing, and how is the progress so far?" (PL/2.B.1)

Bu Wati: "When we talk about education, it is actually about lifelong learning. And whenever we discuss the learning process—regardless of the subject or the learner—we certainly have a goal. What is it that we want to achieve through learning?" (PL/2.B.2)

Mercy Tahitoe: "Right."

Stef: "Hm." In the context of the data (PL/2.B.1), Mercy is steering the conversation toward the core topic by asking Ms. Wati for an overview of current issues being hotly debated in the Indonesian education sector. Contextually, Mercy's utterance contains a lexical presupposition triggered by the use of the word "update." Literally, the English word "update" refers to a renewal or the latest information. Mercy employs "update" in the phrase "what's the latest update?" to inquire about issues in education. In everyday Indonesian, this word has conventionally acquired the meaning of a mat-

ter currently commanding public attention, a hot topic, or a relevant recent development.

Based on the analysis, Mercy's utterance constitutes a lexical presupposition. The word "update" presupposes the existence of an issue that—having previously been absent—has gained momentum or spread to the point of becoming a subject of widespread discussion. This aligns with research by Syawwali (2022:281) on character dialogue in Ayu Utami's novel *Saman*, which reveals that lexical presuppositions can be understood by the interlocutor without lengthy explanation, as the interlocutor is assumed to grasp the speaker's intent. Similarly, Mercy's utterance is understood by her interlocutors without the need to specify exactly which issue is being discussed. *progresnya sejauh ini?*" (PL/2.B.1)

Bu Wati: "*Jadi kalau kita bicara tentang pendidikan itu kan sebenarnya tentang life long learning ya, belajar sepanjang hayat. Dan kalau kita bicara proses belajar apa pun itu, siapa pun itu, pasti kita punya tujuan dong. Belajar itu kita maunya apa sih,*" (PL/2.B.2)

Mercy Tahitoe: "Ya"

Stef :
"Hm."

The context of the data (PL/2.B.1) shows Mercy steering the conversation toward the core topic by asking Ms. Wati for a general overview of current, widely discussed issues in the Indonesian education sector. Contextually, Mercy's utterance contains a lexical presupposition triggered by the word "update." Literally, "update" refers to a renewal or the latest information. Mercy uses the word "update"—specifically in the phrase "what's the latest update, Ma'am?"—to inquire about issues within the realm of education. In everyday Indonesian, this word has conventionally acquired the meaning of a matter currently attracting public attention, a hot topic, or a relevant recent development.

Based on the analysis, Mercy's utterance constitutes a lexical presupposition. The word "update" presupposes the existence of an issue that—while perhaps previously nonexistent or

obscure—has gained momentum or spread to the point of becoming a subject of widespread discussion. This aligns with research by Syawwali (2022:281) regarding character dialogue in Ayu Utami's novel *Saman*; the study reveals that lexical presuppositions can be understood by the interlocutor without lengthy explanation, as the interlocutor is assumed to grasp the speaker's intent. Similarly, Mercy's utterance is understood by her interlocutors without the need to specify exactly which issue is being referred to.

The context of the utterance (PL/2.B.2) is a situation where Mercy asks Bu Wati to provide an overview of current, widely discussed issues in the Indonesian education sector. Instead of immediately providing a specific answer, Bu Wati establishes a conceptual foundation for her response. She mentions the phrase "belajar sepanjang hayat," which corresponds to the English term "lifelong learning." Literally, this phrase refers to learning activities that take place throughout a person's life. Bu Wati uses the term "lifelong learning" to denote a continuous, purposeful human process. By introducing this phrase at the outset, she establishes a philosophical basis before addressing the technical issue of TKA. She assumes that Mercy and the audience understand that the current issue is fundamentally linked to the realm of education. The analysis suggests that Bu Wati's utterance contains an assumption triggered by the lexical choice of the phrase "belajar sepanjang hayat." This understanding is mutually shared by the speaker and the interlocutor without requiring a literal explanation. This aligns with the findings of Manurung & Nugroho (2024) in their analysis of Yang Jong Hoon's speech at a South Korean law school; they state that lexical presupposition occurs when the use of a specific word implies an unstated assumption that another concept or meaning is also understood.

c. Structural Presupposition

Structural presupposition refers to a presupposition that can be immediately understood from the form or structure of the sentence used in

an utterance. This type of presupposition is frequently observed in interrogative sentences containing question words such as *apa* (what), *siapa* (who), *di mana* (where), *kapan* (when), *mengapa* (why), and *bagaimana* (how) (Asdar et al., 2021). Data regarding structural presupposition in the utterance are detailed below. (Dialogue from the podcast, timestamp 07:40–08:45)

Mercy : "So, perhaps you could explain the purpose of this TKA [Teacher Competency Assessment] and why it is being conducted this year? (PS/2.C.1)

Bu Wati : "Yes, let me start with an analogy. Suppose I'm cooking and I claim to you, Mercy—'Wow, my cooking is absolutely delicious.' But if you want to taste it, you aren't allowed; if Stefani wants to taste it, she isn't allowed; if Pak Doni wants to taste it, he isn't allowed. I just keep saying, 'Trust me, my cooking is really good.'"

Mercy : "Okay."

Bu Wati : "But who is there to say, 'Yes, it really is delicious'? Ultimately, someone else has to taste it to confirm that it is good. The same applies to learning. Learning takes place in individual classrooms, in schools, and within the community. A teacher might claim, 'Wow, my students are amazing; they're all brilliant.' But the question remains: who validates that? Who verifies and confirms it? So, assessment involves both internal processes—conducted by the teachers themselves—and external processes—conducted by people other than the teachers." (PS/2.C.2)

Mercy : "Okay."

The speech context (PS/2.C.1) occurs when Mercy invites Ms. Wati to explain the reasons behind the implementation of the TKA policy. In this context, Mercy uses the question word "why" (*kenapa*) to inquire about the rationale. The utterance "why is this TKA being implemented" (*kenapa si TKA ini dilakukan*) carries the assumption that the TKA is definitely being implemented. Mercy does not ask "whether the TKA will be implemented"; instead, she immediately asks for the reason *why* it is being done. This question format reinforces the fact that



the implementation of the TKA is not something requiring re-confirmation; all parties already accept it as a given truth. Furthermore, the second question—"why this year?"—adds the assumption that the TKA is specifically being implemented this year, rather than last year or next year. Based on the analysis, Mercy's utterance can be understood as containing a structural presupposition. This finding aligns with research by Kristanti & Indrayanti (2022:78)—conducted on an interview video featuring a figure from Universitas PGRI Adi Buana Surabaya—which identified structural presuppositions in sentences containing question words such as *apa* (what), *bagaimana* (how), and *di mana* (where).

The speech situation (PS/2.C.2) arises while Ms. Wati is presenting her argument regarding the importance of external assessment for students. In the preceding conversation, Ms. Wati drew an analogy comparing a teacher to a chef who might claim their cooking is delicious without allowing anyone else to taste it. Much like such a chef, teachers sometimes assess their own students subjectively; consequently, such assessments cannot serve as a benchmark for evaluating student competence on a national or universal scale. Therefore, Ms. Wati argues that there is currently a critical need for external assessment to validate, verify, and confirm student learning outcomes, thereby enabling the mapping of student competence on a national level. When uttering the sentence, "Who does the validating? Who does the verifying and confirming?" Ms. Wati was not actually seeking an answer in the form of a specific person's or institution's name; rather, she posed the question to imply that an external party is indeed required to perform validation, verification, and confirmation. In other words, the existence of external assessment is assumed to be an imperative that cannot be overlooked at this time.

The analysis above indicates that Ms. Wati's utterance is categorized as a structural presupposition due to the use of the question word 'who'. This aligns with research by Astri (2020:19)—conducted on conversations among

FKIP UNPRI students during the 2019/2020 academic year—which also identified presuppositions in interrogative sentences. That study noted that this type of structural presupposition leads the speaker to believe that the information provided is certainly true, rather than merely reflecting the assumption of the person asking the question.

d. Factive Presupposition

A factive presupposition is a presupposition associated with a verb that conveys a definite meaning within the utterance (Gereda, 2016). Data regarding utterances containing factive presuppositions are presented below.

(Utterance from the podcast at 09:05–09:50)

Ms. Wati : "Well, since 2020, there has been no external assessment at the individual student level."
(PF/2.D.1)

Mercy : "Okay."

Ms. Wati: "The only data available comes from the teachers. And after this had been going on for a few years, we found that certain parties began to question, 'Are they actually top-tier or not?' For instance, during an audience we held with education officials from the Netherlands and Germany, they raised a question: if a high school or vocational school graduate applies to their institutions using their diploma grades, and they want to know if that student falls within—say—the top 30% of Indonesian graduates, how do they determine that? It is difficult, because, well, it really depends on the individual 'chef's' taste." (PF/2.D.2)

Stef: "Hm."

The utterance context (PF/2.D.1) occurs while Ms. Wati is explaining the timeline of policy changes regarding Indonesia's educational assessment system. Prior to 2020, all schools in Indonesia administered the National Examination (UN) as an external assessment system for student learning outcomes and as a national standard for mapping student capabilities. However, this policy was discontinued in 2020 and replaced by the

National Assessment (AN) system, which evaluates the quality of educational institutions.

In her statement, “since 2020, there has been no external assessment at the individual student level,” Ms. Wati presents a fact assumed to be known by the speaker, the interlocutor, and the audience. This is regarded as a fact due to the phrase “since 2020” used by Ms. Wati. The phrase reinforces the assumption by serving as a temporal marker indicating that the UN did indeed exist previously. Ms. Wati does not explicitly mention the term ‘UN’ because she knows that Mercy and the audience share the background knowledge that the ‘external assessment’ in question refers to the UN—a system that once existed but has since been abolished.

Based on the analysis above, it is evident that Ms. Wati’s utterance contains a factive presupposition grounded in the reference to the year when external student assessment was discontinued. This aligns with the concept proposed by Mono et al. (2019:23), stating that a factual presupposition involves conveying information by pointing to a fact or news item believed to be true. In this podcast, Bu Wati’s utterance refers to a factual event that took place in 2020.

The context of the utterance (PF/2.D.2) arises during a podcast discussion regarding the urgent need to reintroduce external assessments into the Indonesian education system. Earlier in the conversation, Bu Wati noted that since 2020, the assessment of student learning outcomes had been entirely in the hands of teachers. She employed the verb *mendapati* (to find/encounter), which implies that something was discovered or directly witnessed by the subject. This verb was not used to report conjecture or speculation; rather, Bu Wati used it to present an actual event that had occurred in the field. Speaking as a representative of the ministry, Bu Wati had personally experienced and witnessed these events, as well as received inquiries about them from external parties. Consequently, she chose the factive verb *mendapati* to reinforce the validity of her argument. The interlocutors did not request further information, as they accepted

the fact that the meetings with the Education and Culture Attachés (Atdikbud) of the Netherlands and Germany had indeed taken place. These events represented real experiences undergone by Bu Wati and her team.

Based on the analysis above, it can be concluded that Bu Wati’s utterance contains a factive presupposition triggered by the verb *mendapati* (to find/discover). This aligns with research by Jutri et al. (2025:458), which identified factive presuppositions in the short film *Tilik*, revealing that statements employing verbs implying truth—such as *tahu* (know), *jelas* (clear), and **ingat* (remember)—convey such presuppositions.

e. Non-factive Presupposition

A non-factive presupposition is one that allows for potential misunderstanding due to the use of words that are ambiguous, uncertain, or biased (Asdar et al., 2021). Data regarding non-factive presupposition utterances are presented below.

(Utterance from the podcast at 17:44–17:57)

Pak Doni: “Because, for instance, if I were in high school—say I had an interest in medicine, studied biology, and chose biology—surely I wouldn’t be afraid of being tested on biology when applying to university.” (PNF/2.E.1)

Mercy: “Right.”

(Utterance from the podcast at 31:01–31:08)

Pak Doni: “So, if this TKA [Academic Potential Test] is administered when the student is in the 11th grade, for example, there would certainly be consequences regarding the test items, wouldn’t there, Ma’am?” (PNF/2.E.2)

Bu Wati: “Yes.”

Utterance (PNF/2.E.1) occurred when the discussion turned to the topic of student anxiety regarding the TKA. As an education observer, Pak Doni offered his perspective on how to address this anxiety. He drew an analogy by placing himself in the position of a high school student. Based on the context, both listeners and readers are aware that Pak Doni is a lecturer, a writer, and an education observer. Since the interlocutor is also aware of this fact, when Mr. Doni utters the phrase “suppose



I were in high school," he is not actually claiming to be a student. Instead, the phrase implies that the statement is merely a hypothetical scenario. The interlocutor readily accepts this assumption because Mr. Doni's actual identity is already established as shared knowledge.

Based on this analysis, it can be concluded that Mr. Doni's utterance contains a non-factive presupposition indicating that the proposition "I am a high school student" does not reflect reality. This assumption arises from the word "suppose" (*misalkan*), which implicitly reflects the notion that the scenario does not apply in the real world. This aligns with the statement by Fahdina et al. (2023:4), who note that non-factive presuppositions are conveyed through utterances where the truth of the contained propositions remains in doubt.

The context of the utterance (PNF/2.E.2) arises during a discussion on the feasibility of administering the TKA (Academic Ability Test) earlier—specifically, when students are in the 11th grade. Mercy had proposed allowing students an extra year for self-improvement; Mr. Doni responded to this by asking Ms. Wati about the technical consequences regarding the exam questions. Given this context, it can be analyzed that Mr. Doni uses the phrase "suppose" (kalau misalkan) to emphasize that the plan to administer the TKA in the 11th grade is merely a hypothetical scenario, not a definitive decision.

The analysis reveals that Mr. Doni's utterance contains a non-factive presupposition. This assumption is triggered by the use of the phrase "kalau misalkan" (if, for instance), which signals to the listener that the statement is merely a hypothesis rather than a fact. This finding aligns with research by Jannah et al. (2024:69)—conducted on comments regarding a Kompas TV report titled "Inilah nasib Fikri, Santri Peramal Prabowo jadi menteri Jokowi" (The Fate of Fikri, the *Santri* Who Predicted Prabowo Would Become Jokowi's Minister)—which similarly demonstrates that non-factive presuppositions entail an expectation regarding whether something

will or will not come to pass. This observation is consistent with the data (PNF/2.E.2), which employs the word *misalkan* to indicate a possibility that may or may not occur.

f. Counterfactual Presupposition

A counterfactual presupposition is one that entails an assumption contrary to actual facts or reality. This type of presupposition implies that not only is the presupposed content untrue, but the exact opposite is the case (Gereda, 2016). Data illustrating counterfactual presuppositions are presented below. (Utterance in the podcast at 33:08–33:20)

Mr. Doni: "So, at the very least, if someone gets caught cheating—okay, just this once—but after that, if they don't leave [the school]... because at our school, we want to educate children to become leaders with integrity, so that—well, so that corruption ceases to exist." (PK/2.F.1)

Mercy: "Hmm, for instance..."

(Utterance in the podcast at 46:39–46:45)

Ms. Wati: "Because if I'm not honest, the outcome won't truly reflect me, you know?" (PK/2.F.2)

The context of utterance (PK/2.F.1) is Mr. Doni explaining the strict rules regarding students caught cheating, with the aim of ensuring that these children grow up to be leaders who do not engage in corruption. From this context, we can observe that Mr. Doni's statement actually contains an assumption that runs counter to reality. When Mr. Doni makes the statement "so that corruption ceases to exist," he implicitly acknowledges that corruption currently exists and is a real problem for the country. Mr. Doni views the habit of cheating as the precursor to future acts of corruption. Mercy, as his interlocutor, does not dispute this, as she agrees with Mr. Doni's assumption that corruption indeed exists and is a serious issue today.

Based on this analysis, it can be concluded that Mr. Doni's utterance contains a counterfactual presupposition. The use of the word *supaya* (so that) indicates that a corruption-free state has not yet been achieved. This is supported by research

by Rizalman & Mustari (2025:160), which states that counterfactual presuppositions create a contradictory understanding for the listener. The context of the utterance (PK/2.F.2) involves Mrs. Wati explaining that exam results achieved through honesty reflect a student's true competence. The phrase "if I were not honest" serves as a hypothetical scenario implicitly indicating that the situation described is not the actual case; the scenario she constructs demonstrates that, in reality, the speaker would choose to be honest. Mrs. Wati employs a cause-and-effect approach to encourage good behavior among students without resorting to threats of punishment. The utterance conveys the message that if students are dishonest, their exam scores will not reflect their genuine abilities.

Based on the analysis above, Bu Wati's utterance contains a counterfactual presupposition, indicating an assumption that "in reality, I am an honest person." The phrase "if I weren't honest" presupposes a condition that is either undesired or not currently the case. This is supported by research conducted by Purnawati (2021:59) on the novel **Catatan Juang** by Fiersa Besari, which also found that the use of the word "if" (**kalau**) in an utterance demonstrates that, in reality, the assumption cannot be confirmed as true.

2. Conversational Implicature

Several instances of utterances containing conversational implicature were identified based on Grice's (1975) classification. These data consist of both generalized and particularized conversational implicatures.

a. Generalized Conversational Implicature

Generalized conversational implicature refers to implicature that does not require a specific context to arise within a conversation (Afrilesa, 2020:15). The relevant utterance data are detailed below.

(Utterance from the podcast at 06:41–07:07)

Bu Wati : "2 hours"

Mercy : "Back in the day..."

Bu Wati : "Yeah, like with math, right?"

Stef : "We have to be quick because there's a time limit for filling that out, you know."

Mercy : "I pray; well, I used to pray a lot back then. Hahaha." (IPU/3.A.1)

(Utterance from the podcast at 32:15–32:44)

Mr. Doni: "So, given that capability, the law grants schools the authority to decide on graduation. Schools have their own visions and missions, after all; a student might pass the national exam but fail to graduate from the school itself because the school would be embarrassed—thinking, 'I certainly don't want my school to have an alumnus like this.'" (IPU/3.A.2)

Mercy: "For instance, if their character is 'off,' right?"

Mr. Doni: "Yes, poor character. So, what is the point of graduating a student who is smart but whose character doesn't align with our school's vision and mission?"

The context for utterance (IPU/3.A.1) is Ms. Wati explaining that the national exam in the past—specifically the mathematics paper—could take up to two hours to complete. Stef then shared his recollection of the time pressure involved in answering questions due to the difficulty of the math, while Mercy introduced a different topic.

Based on this context, Mercy's utterance violates the maxim of relevance. While Stef and the others were discussing the speed of answering questions, she suddenly mentioned her habit of praying back then. This violation prompts the conversational partner to seek additional meaning behind Mercy's statement. The utterance "I prayed—well, back then I prayed a lot" implies a moment of crisis where a person feels their own abilities are insufficient and places their fate entirely in the hands of God Almighty. The resulting implicature is that the national exam in the past was extremely stressful and felt beyond one's capabilities. Mercy simply had to mention the word "praying," and her conversational partner could immediately understand that she was describing just how tense the atmosphere of the national exam used to be.

Based on the analysis above, Mercy's utterance falls into the category of generalized conversational implicature. Upon hearing the phrase "pray a lot,"



anyone would immediately conclude that the situation being faced is difficult and tense. This aligns with recent research by Tube & Syukur (2026:51), who also studied podcast conversations; however, their study focused on the Noice YouTube channel, specifically the episode titled "Berbeda Tapi Bersama" (Different Yet Together). They identified instances of generalized conversational implicature in the phrase "my God," which implies an entity worshipped and believed by humans to be omnipotent—a meaning acknowledged by both the speaker and the listener.

The context of the utterance (IPU/3.A.2) involves Mr. Doni explaining that the law grants schools full authority to decide whether or not to graduate students. Mr. Doni's statement—"I certainly wouldn't want my school to have an alumnus like this"—violates the Maxim of Manner. Instead of speaking directly, he chose the phrase "an alumnus like this," which does not point to a specific negative trait. Consequently, Mr. Doni's statement prompts the listener to infer the meaning behind the phrase themselves. In Indonesian communication, the word "almamater" (alumnus) literally refers to a graduate, while the phrase "like this" can be interpreted as referring to a graduate who tarnishes the school's reputation.

Based on the analysis above, Mr. Doni's utterance contains generalized conversational implicature. The listener does not require additional context to grasp Mr. Doni's implied meaning; anyone hearing the phrase would immediately conclude that the graduate in question engaged in misconduct. This finding is consistent with the work of Sinaga et al. (2026:272), which reveals that the additional meaning found in generalized conversational implicatures within Bayu Skak's novel **Lara Ati** can be understood without a specific situational context, as the interpretation relies on the general communicative logic of the wider community.

b. Particularized Conversational Implicature

Particularized conversational implicature refers to implicature that arises during conversations occurring within a specific context (Afrilesa, 2020:16). Presented below is data containing instances of particularized conversational implicature.

(Dialogue from the podcast at 04:42–04:54)

Mercy : "So, is that logistically complicated, Ma'am? How do you handle testing 30,000 schools?"

Bu Wati : "Well, geographically speaking, Indonesia is indeed very challenging." (IPK/3.B.1)

Mercy : "Yeah."

(Dialogue from the podcast at 07:07–07:19)

Doni Koesuma : "They still use pencils."

Stef : "Still using pencils; if you make a mistake and erase it, you have to make sure it's completely clean."

Doni Koesuma : "I feel sorry for those with long names." (IPK/3.B.2)

Mercy : "Yeah, others are already working, while these ones are still on the name—filling in their names."

In the context of the utterance (IPK/3.B.1), Mercy is asking Ms. Wati about the operational challenges involved in organizing the TKA, which encompasses tens of thousands of schools. She asks whether the logistical execution is complex. Ms. Wati's response indirectly violates the maxim of relevance. Ideally, Mercy's question calls for a simple "yes" or "no" answer. However, instead of providing such a reply, Ms. Wati makes a statement regarding Indonesia's geography—a topic that appears less than relevant to Mercy's question. Consequently, this violation prompts Mercy to seek additional meaning in Ms. Wati's words. She immediately grasps the point: the statement "Geographically, Indonesia is indeed very challenging" relies on shared knowledge—specifically, that Indonesia is an archipelagic nation spanning three time zones, with schools scattered across remote areas, making the distribution of

exam materials to these locations a far-from-simple task.

Based on this analysis, Ms. Wati's utterance falls under the classification of particularized conversational implicature. This finding aligns with Syafruddin (2022:85), who states that particularized conversational implicature arises during conversations within highly specific contexts, leading to inferences that reveal the intended meaning. The additional meaning—that TKA logistics are complex—does not stem from the words themselves, but rather from the shared background knowledge held by Ms. Wati and Mercy regarding the realities of the situation in Indonesia.

In the utterance (IPK/3.B.2), the conversational situation involves a host and a guest reminiscing about their experiences with the national exam during their teenage years. Mr. Doni and Stef mention that exams in the past relied on pencils, contrasting this with the modern era, where everything has shifted to electronic formats. Amidst this nostalgic atmosphere, Mr. Doni suddenly brings up the topic of full names. Given the conversational context, Mr. Doni's utterance violated the Maxim of Quantity. In his remark, "It's a pity for those with long names, isn't it?" he did not explicitly state the reason why having a long name was unfortunate. This is where the implicature comes into play: Mr. Doni meant that students with long names require more time to fill in the name section of the answer sheet compared to students with short names. A name consisting of many letters entails shading in a greater number of circles—one by one—on the exam answer sheet. This process is time-consuming, whereas students with short names can already begin working on the questions. Mr. Doni left it to his interlocutor to fill in the unstated information; consequently, Mercy—the interlocutor—grasped the implication and completed the thought by saying, "The others are already working, but this person is still on the name—filling in the name."

Based on the analysis above, Mr. Doni's utterance falls into the category of particularized

conversational implicature. This aligns with the concept proposed by Retnaningsih (2014:29), stating that particularized conversational implicatures often occur in highly specific contexts where we assume information based on local knowledge. Similarly, the data (IPK/3.B.2) can only be interpreted correctly if the listener possesses specific knowledge regarding the Computer-Scannable Answer Sheet (LJK)-based examination system. Without such knowledge, the utterance "It's a pity for those with long names, isn't it?" would simply sound like a lighthearted joke about the plight of people with long names.

DISCUSSION

The analysis results indicate that the discourse on education policy in this *Proxemics* YouTube podcast episode (TKA) possesses distinctive pragmatic characteristics, playing a crucial role in how listeners comprehend the content. The podcast features six types of presupposition—existential, lexical, structural, factive, non-factive, and counterfactual—as well as two types of conversational implicature: generalized and particularized. These findings demonstrate that the speakers employ a variety of presupposition and conversational implicature types to achieve diverse communicative goals.

Existential presupposition, for instance, shows that the speaker constructs arguments based on the assumed existence of entities whose reality is taken for granted as mutually known. Meanwhile, lexical presupposition—such as the use of the word "update" (PL/2.B.1)—demonstrates the speaker's choice of a word that lexically carries the assumption of a shift in meaning or state from old to new, a concept mutually understood by the interlocutor without the need for further explanation.

Structural presupposition is observed in utterances such as Ms. Wati's rhetorical question: "Who is doing the validating?" (PS/2.C.2) presupposes the existence of a party performing the validation activity implied by the word "who." Factive presuppositions, such as in the statement



"Since 2020, there has been no external assessment at the individual student level" (PF/2.D.1), indicate that the speaker is presenting information as an indisputable fact. Non-factive presuppositions, such as the use of "suppose" (PNF/2.E.1) and "if, for instance" (PNF/2.E.2), presuppose conditions that do not actually exist, as they are merely hypothetical. Meanwhile, counterfactual presuppositions, such as in the statement "so that corruption does not exist" (PK/2.F.1), reflect an assumption that contradicts reality.

These findings align with several previous studies, such as the research by Salma & Heryono (2025) examining presuppositions in the 2024 US presidential debates. Their results indicated that existential, factual, lexical, and structural presuppositions appeared in the presidential candidates' utterances. Similar to the present study, these presuppositions frequently arose in the context of government policy. The difference lies in the types of presuppositions present; while the US presidential debates featured only four of Yule's six presupposition types, all six appeared in the Proxemics YouTube podcast.

Another study by Asmaya Jutri et al. (2025), which analyzed presuppositions in the short film **Tilik** by Bagus Martono, similarly demonstrated that the characters' utterances contained various types of presuppositions. These served not only as a means of communication but also as a tool for conveying social criticism that the audience could grasp indirectly. This pattern was also observed in the **Proxemics** YouTube podcast, where guests and hosts employed presuppositions to convey critical messages implicitly.

Meanwhile, data regarding conversational implicature—such as the utterance "I pray; well, I used to pray a lot" (IPU/3.A.1)—demonstrate that implied meanings can be widely understood without specific contextual information. This finding is consistent with the research of Pratiwi et al. (2025:518), who studied implicature in interactions between museum guides and visitors at the Jakarta History Museum. They noted that general conversational implicatures are often

understood in everyday conversation; for instance, an utterance like "Sorry, please don't touch that!" was immediately understood by the listener without the need for a specific context. In contrast, particularized implicatures—such as in the utterance "Kasihannya yang namanya panjang kan" (IPK/3.B.2)—require specific contextual knowledge for interpretation. This aligns with research by Afrani et al. (2025:58) on conversational implicatures in pluricultural-based BIPA (Indonesian for Foreign Speakers) instruction at the State University of Surabaya. Their findings indicate that particularized conversational implicatures are also employed during seemingly formal instructional processes; such instances can be understood by examining the situational context and the interlocutor's background.

Overall, this study not only confirms previous findings but also expands the scope of pragmatic analysis into the realm of public policy discourse within digital media—an area that has hitherto received limited attention. From a theoretical standpoint, the study affirms that Yule's (1996) classification of presuppositions and Grice's (1975) conversational implicatures can be effectively applied to the analysis of public policy discourse in digital media.

The study's strength lies in its focus on a rarely examined subject—education policy podcasts—and its simultaneous analysis of two pragmatic phenomena. However, a limitation is that it analyzes only a single episode without quantitative measurement. Future research is encouraged to examine other pragmatic aspects, such as speech acts or politeness principles, or to conduct comparative studies across podcast episodes covering different policy topics.

CONCLUSION

Based on the analysis and discussion, it can be concluded that the **Proxemics** YouTube podcast episode regarding the Academic Ability Test (TKA) contains various utterances exhibiting six types of presuppositions: existential, lexical, structural, factive, non-factive, and counterfactual.

Additionally, the data reveal instances of two types of conversational implicatures: generalized and particularized conversational implicatures. Thus, the Proxemics TKA episode proves to be rich in pragmatic phenomena that reflect communication strategies within public policy discourse.

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