

Negotiating Women's Faces in Childfree Life Indonesia in The Frame of Intercultural Communication

La Viola Fiorentina¹, Edy Prihantoro²

Communication Science, Gunadarma University, Jakarta

DOI: <https://doi.org/10.56293/IJMSSSR.2024.4901>

IJMSSSR 2024

VOLUME 6

ISSUE 2 MARCH - APRIL

ISSN: 2582 - 0265

Abstract: The phenomenon of childfree is still very different from the culture in Indonesia. In fact, in Indonesia it is portrayed that women who do not have children, as inappropriate. These women are considered to have failed to achieve their socially assigned role as a mother (Rahmatulloh, 2022). This study aims to determine the negotiation of women's faces in Childfree Life Indonesia in the frame of intercultural communication. The theories used are Ting-Toomey's Face Negotiation Theory and Harsock's Standpoint Theory. The research method used is descriptive qualitative. Data collection techniques used observation, interviews, and documentation. The results of this study show that face negotiations carried out by women in Childfree Life Indonesia who apply individualistic culture use dominating methods and who apply individualistic culture, use compromising or intergrating and avoiding. Conflict management also indicates preventive facework communication behavior.

Keywords: Women's Face Negotiation, Childfree Life Indonesia, Frame, Online Community, Intercultural Communication

1. Introduction

Childfree is not a new phenomenon, but there is still a lot of resistance given by society (Meidina & Puspita, 2023). Society thinks that if a man and woman are married, the next step that needs to be taken is to have children. Therefore, society views that childfree is not a good decision and is still very much against it. This condition can also be seen from the child birth data in Indonesia, where from 1990-2022 there was a considerable decline. The complete child birth data in Indonesia can be seen in Figure 1.1 below:

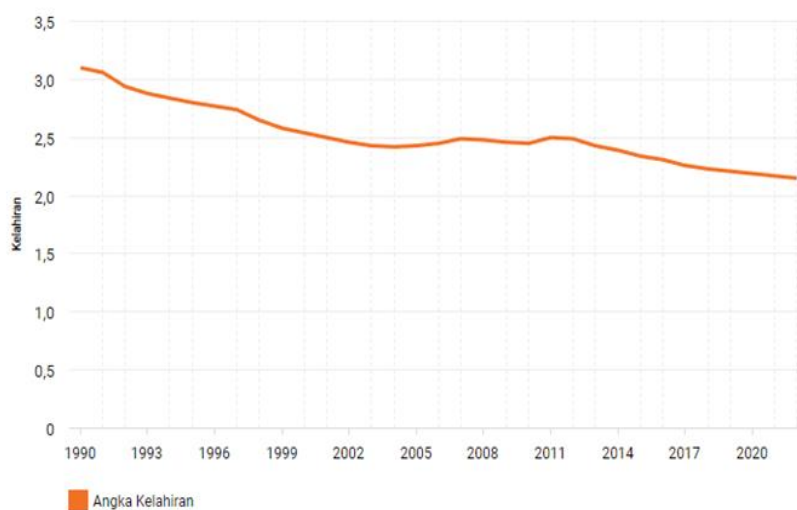


Figure 1. Indonesia's Child Birth Rate (1990-2022)

Source: World Population Prospects Data

Based on data from World Population Prospects, in 2020 the TFR (Total Fertility Rate) in Indonesia reached the ideal birth rate of 2.19. This means that the average woman in Indonesia gives birth to two children. This figure successfully prevented a baby boom during the Covid-19 pandemic. However, the TFR in Indonesia has continued to decline over the past three decades. If calculated over the period 1990 to 2022, the birth rate in Indonesia has decreased by 30.64%.

However, the National Population and Family Planning Agency (BKKBN) does not consider the childfree phenomenon to be alarming. "Until now, BKKBN sees this phenomenon as not yet a worrying phenomenon," Eni Gustina, Deputy for Family Planning and Reproductive Health at BKKBN. This is because each province still has varying total birth rates, with the lowest ranked by Yogyakarta and Bali. However, the national average is still safe. (www.antarnews.com)

Couples living in rural areas are more likely to want more children than couples living in urban areas (Bihma & Chadwick, 2016). According to Utamidawi et al (2022), couples who live in urban areas have a more advanced or modern worldview, therefore there are several strong reasons for those who choose to be childfree. These reasons are due to the characteristics of urban areas that have busy work lives, emphasis on careers and education. In large cities or areas that have many residents, to get food must go through intense competition, if they lose quickly they can lose the opportunity to earn money (Tunggono, 2021).

However, the childfree phenomenon is still very much at odds with Indonesian culture. In fact, Indonesia portrays women who do not have children as inappropriate. These women are considered to have failed to achieve their socially defined role as a mother (Rahmatulloh, 2022). Meanwhile, the role of a mother is not an easy thing and requires mental readiness. Men cannot impose if a woman is not ready, because they are very aware that it is the woman who will bear all that (Siswanto & Nurhasanah, 2022).

Martin and Nakayama (in the book of Developing Intercultural Communication Competencies based on Local Wisdom to Build Harmonious Relationships between Ethnicities and Religions, 2020), see that culture affects communication and conversely communication strengthens culture. Culture is often considered a core concept in intercultural communication (Mulyana, 2019). Intercultural communication has a complicated nature and there are also many challenges. But behind that, intercultural communication is one of the important aspects so that interactions between individuals who have cultural differences can be built positively (Eko et al, 2020).

If taken from the understanding of intercultural communication, there are differences in Indonesian culture in the couple's decision to choose childfree. In order to support the decisions made by couples, there is an online community called, Childfree Life Indonesia. The online community itself is a group of individuals who are connected to the internet as the main media and can unite to a global scope and have many benefits (Solusindo, 2008).

Childfree Life Indonesia is an online community that is a center of information and gathering for people who decide not to have children. This community has been supporting couples in Indonesia since August 2018, through Instagram and Facebook platforms with 2952 followers. Childfree Life Indonesia is expected to help in conflict management that occurs in couples. Conflict management is the steps taken by actors or third parties in leading disputes to certain results which can be in the form of conflict resolution that results in calm, positive, creative, consensual or aggressive (Ross in the book of Conflict Management Theory and Practice, 2023).

Childfree Life Indonesia certainly contains people who have "lost face" by deciding to go childfree. In order for them to "protect face", face negotiation is needed. According to Stella Ting-Toomey, "Face negotiation theory provides a basis for predicting how people will accomplish facework in different cultures." (face negotiation theory provides a basis for predicting how people will accomplish facework in different cultures). Facework itself is a communication behavior carried out by individuals to build and protect their face and to protect, build or threaten the face of others. (Morissan, 2013).

Women who choose to be childfree are also choosing not to be a mother. The perspective of this woman is very important, because it is not an easy decision. According to standpoint theory, the conditions or circumstances of an individual's life affect how that individual understands and constructs the society around them. The first step to

understanding experience is through the different ways in which individuals construct the various conditions and situations in which they find themselves. (Morissan, 2013).

Based on the background explanation above, the researcher is interested in discussing how "Negotiating the Face of Women in Childfree Life Indonesia in the Frame of Intercultural Communication".

2. Literature Review

2.1 Intercultural Communication

Samovar and Porter (Priandono in the book *Communication Diversity*, 2016) state that culture and communication cannot be separated, because culture not only determines who talks to whom, about what, and how communication takes place, but also helps determine how people encode messages, meanings, and the conditions and circumstances under which messages may or may not be sent, seen, or interpreted. According to Chu (Priandono in the book *Communication Diversity*, 2016), any pattern of culture and social action involves communication, so it can be understood that culture and communication must be studied simultaneously. Patel, et al (Priandono in the book *Communication Diversity*, 2016) also stated that culture influences communication behavior and conversely communication can influence culture.

According to Ting-Toomey (in the book *Communication Diversity*, 2016), intercultural communication is a process of symbolic exchange of individuals with different cultural backgrounds, in an effort to negotiate shared meaning in an interactive communication situation. Intercultural communication includes communication involving individuals representing personal, interpersonal, groups with an emphasis on differences in cultural backgrounds that affect the communication behavior of individuals (Dood in the book *Prejudice, Conflict, and Intercultural Communication*, 2018). Intercultural communication or commonly abbreviated as ICC (in the book *Prejudice, Conflict, and Intercultural Communication*, 2018), means that intercultural communication is an interpersonal interaction between a member and a different group.

2.2 Online Community

An online community is a community whose members join and interact via the internet by having the same interests (Sulianta, 2023). According to Laudon and Traver (in the book *Digital Marketing*, 2022) online communities are spaces where people can interact and share their opinions online. Members can upload, comment, give advice, and discuss through several media such as chat rooms, forums, discussion boards, mailing lists, and so on (Sulianti, 2023). Examples of social media used by online communities are Facebook, Twitter, Instagram and others.

According to Sewaka et al (2022), there are 5 categories of online communities, namely: (1) General community; (2) practice communities; (3) interest communities; (4) affinity communities; (5) sponsored communities.

2.3 Face Negotiation Theory

Face negotiation theory developed by Stella Ting-Toomey, defines face as one's self image in the presence of others. This self-image includes feelings of respect, honor, relationship, status, loyalty and other values that others give to a person. According to Stella Ting-Toomey (Morissan, 2013), "Face negotiation theory provides a basis for predicting how people will accomplish facework in different cultures."

Facework is the communication behavior that individuals use to construct, and protect their face as well as to protect, construct or threaten the face of others. The issue of face is a universal one, but how face is defined as well as how to communicate to build face, varies greatly from individual to individual and from culture to culture. Every culture has ways to prevent and reinforce facework, namely (Morisson. 2013): (1) Preventive facework, communication behavior aimed at protecting individuals from feelings that threaten self-esteem, personal or group face; (2) Restorative facework, communication behavior aimed at rebuilding one's lost self-esteem or face.

Two important cultural variables influence facework in order to build self-image (Morisson, 2013):

(1) Individualism-Collectivism

Individualism culture values the individual over the group, it is governed by "me-identity", which is why it is considered an individualistic culture. It favors autonomy, responsibility and individual success.

A collectivist culture is the opposite, honoring the community over the individual. In this cultural environment, relationships between people are important. Any attempt to emphasize individual interests would be considered strange, as it is a collectivist culture governed by "we-identity".

Tabel 1. Self-Concept Differences

Concept	Individualism Culture	Collectivism Culture
Self	As himself	As part of a group
Goals	Self-fulfillment of needs	Achievement of group needs
Obligations	Serve yourself	Serving a group or other people

(2) Power Distance

In many cultures around the world, there is a strong hierarchy or sense of status and greater influence. This allows the group to organize others. Members of this culture accept this unequal distribution of power as normal.

According to Ting-Toomey, culture plays a large role in determining how communication behavior (facework) in building self-image and conflict is carried out (Morisson, 2013). Several different responses to various situations in managing conflict (Ting-Toomey in the book Conflict Management Theory and Practice, 2023): (1) Avoiding, avoid discussion with the group about their differences; (2) Obliging, conveying expectations or wishes to the group, but leaving the decision entirely to the group; (3) Compromising, exchange ideas so that cooperation can be created; (4) Dominating, steadfast in defending personal opinions in favor of personal interests; (5) Integrating, exchange appropriate information with group members to solve problems together.

2.4 Standpoint Theory

The standpoint theory developed by Hartsock is aimed at marginalized people, in this case women. Therefore, it concludes that it is more useful to understand the differences in women's experiences, which can only be known by showing women's interpretations of their experiences.

In standpoint theory there are three key concepts, namely standpoint, situated knowledge and sexual division of labor (Sai'dah, 2023). The three key concepts can be seen through the following table:

Tabel 2. Standpoint Theory's Concept Key

Standpoint	An acquired or accepted position based on social location that can affect the interpretation aspect of an individual's life. Standpoint are acquired through thought, interaction and effort. Standpoint must always be actively sought.
Situated Knowledge	Individual knowledge is based or grounded in context and circumstance. Knowledge is generally seen as something that is abundant and located in experience. This means that what individuals learn is acquired through positions and roles practiced in social life. So, what is known and done is the result of learning from the experiences that individuals go through.
Sexual Division of Labor	Based on gender, men and women have different positions. The unequal division of labor leaves women with jobs without providing wages. So the

inequality experienced by women in the work environment is associated with their domestic work.

3. Method

3.1 Research Subjects and Objects

Research subjects or informants in this study are parties who are sampled in a study. The informants are the owners of the Childfree Life Indonesia community, as well as members of the community who are wives and their spouses. The total number of informants needed is 7 people, consisting of 3 couples and the owner of the community.

The object of this research is intercultural communication conflict management related to childfree and focused on face negotiation through the perspective of women in the Childfree Life Indonesia community.

3.2 Research Approach

The approach in this research is a qualitative approach. This approach defines a phenomenon using written or spoken words from individuals and their behavior without relying on numbers. According to Sukidin (2002), qualitative methods seek to reveal the various uniqueness found in individuals, groups, communities, and organizations in everyday life thoroughly, in detail, in depth, and can be scientifically accounted for.

3.3 Research Paradigm

The paradigm in this research is constructivist, which aims to understand social life and or fix the inequalities that occur. In the view of the constructivist paradigm, reality is a social construction. According to Catur (2016), this truth is relative and applies according to the specific context. specific context.

3.4 Data Collection Methods

The data collection methods used in this research are: (1) Observation; (2) Interview, (3) Documentation; and (4) Literature study.

3.5 Data Analysis Techniques

The data analysis technique in this research is qualitative data analysis. In qualitative research, data analysis is carried out simultaneously with data collection. The stages that need to be done are: (1) Data reduction; (2) Data presentation; and (3) Conclusion or verification.

3.6 Data Validity Check Techniques

The technique of checking the validity of data in this study was carried out by data triangulation. According to Rachmat (2018), triangulation is the process of analyzing informants' answers by examining their truth through available empirical data. Researchers use one of the types, namely triangulation source. In source triangulation, information is compared from different data sources. For example, comparing information obtained from observations and interviews, whether the results match or not.

4. Result and Discussion

4.1 Childfree Life Indonesia



Figure 2. Childfree Life Indonesia Profile Picture
Source: Instagram of Childfree Life Indonesia

Childfree Life Indonesia is an online community that is a center of information and a gathering place for people who have decided not to have children. Childfree Life Indonesia was created by Kei Savourie and his wife. This community itself has been established since August 2018.

The beginning of the Childfree Life Indonesia community was a confession made by Kei and his wife, regarding their decision to choose childfree. The confession invited many cons from the public. However, behind this, there are several people or couples who comment because they have the same choice, namely to become childfree.

After this confession, Kei and his wife created a Tiktok content entitled QnA or Question and Answer. The content is uploaded on Kei's personal account, which contains questions and statements from the public about childfree.

- "Why did you choose to be childfree?"
- "Isn't it more fun to have kids?"
- "Little kids are cute, why don't you want to have one?"
- "You'll regret it later."
- "Who will take care of them when you're old?"
- "Who will inherit the property?"
- "If many people are childfree, will humans become extinct?"

All these questions were answered by Kei and his wife. The content created went viral, with a total of 2.3 million views, 88.7 thousand likes, 4.6 thousand comments and saved by 3 thousand people.

This is what prompted Kei and his wife to create an online community, Childfree Life Indonesia. This community that was built, is expected to provide information to people who want or think about becoming childfree and so that they feel they have friends and don't feel alone. In addition, so that people who do not know childfree are not misunderstood.

4.1.1 Social Media of Childfree Life Indonesia

1. Instagram

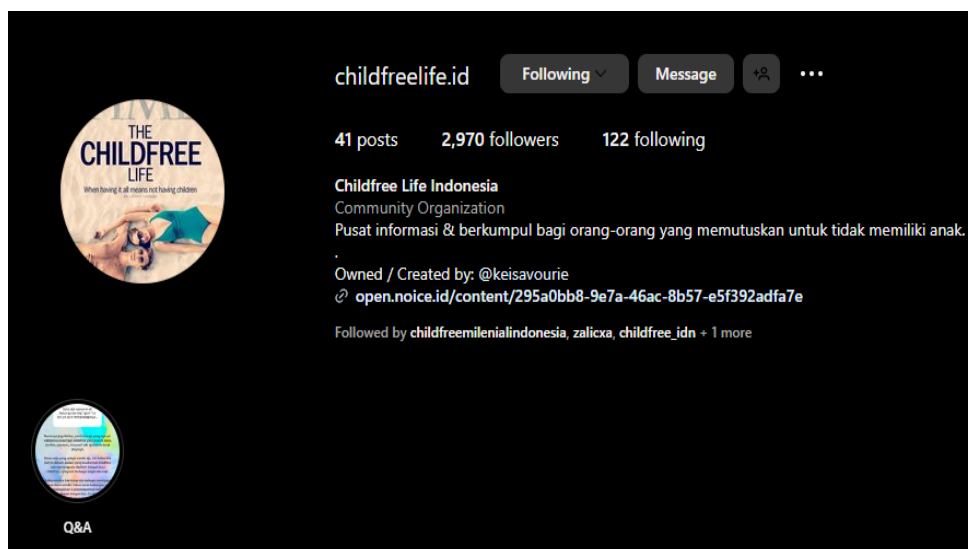


Figure 3. Instagram of Childfree Life Indonesia

The Instagram account @childfreelife.id belongs to Childfree Life Indonesia, which has been created since August 2018. This account was created and managed directly by Kei and his wife, with 2,971 followers. @childfreelife.id provides some content or activities that provide information related to childfree. Although not as active as before, this account is still a safe place or a comfortable place, a place to tell stories and information for childfree couples.

2. Facebook



Figure 4. Facebook of Childfree Life Indonesia

The Childfree Life Indonesia Facebook account was created in August 2018. Unlike Instagram, this account is only followed by 287 people with 2 posts or uploads. Childfree Life Indonesia created this account solely to tag names and direct followers to view and follow their Instagram account. So, the Childfree Life Indonesia Facebook account does not have much interaction with its followers.

4.1.2 Activities in Social Media of Childfree Life Indonesia

1. Question and Answer

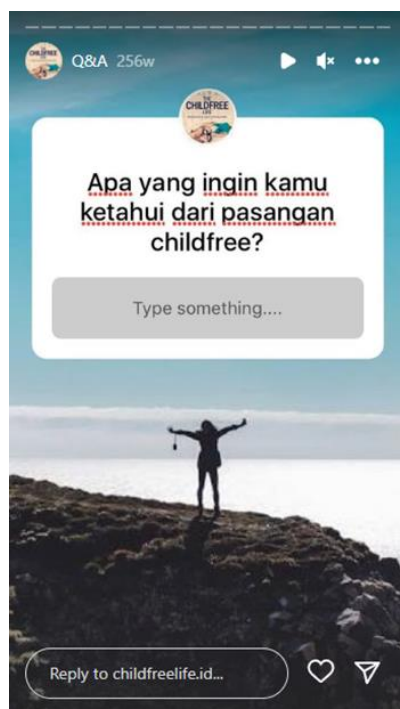


Figure 5. Question and Answer Session
Source: @childfreelife.id Instagram

QnA (Question and Answer) activities are carried out through Instagram social media stories @childfreelife.id. If couples or individuals are still confused or have difficulties, they can ask questions in this activity. Childfree Life Indonesia will help to eliminate anxiety and find a way out of the problems that occur.

2. Myths and Facts



Figure 6. Myths and Facts
Source: @childfreelife.id Instagram

This activity consists of several "myths" or thoughts or questions that commonly occur in the community related to childfree. Myths are written explicitly, so that what people have been asking can be conveyed. The facts given are in accordance with what is felt, carried out, and experienced by couples or individuals who choose to be childfree.

3. Childfree Couple Stories

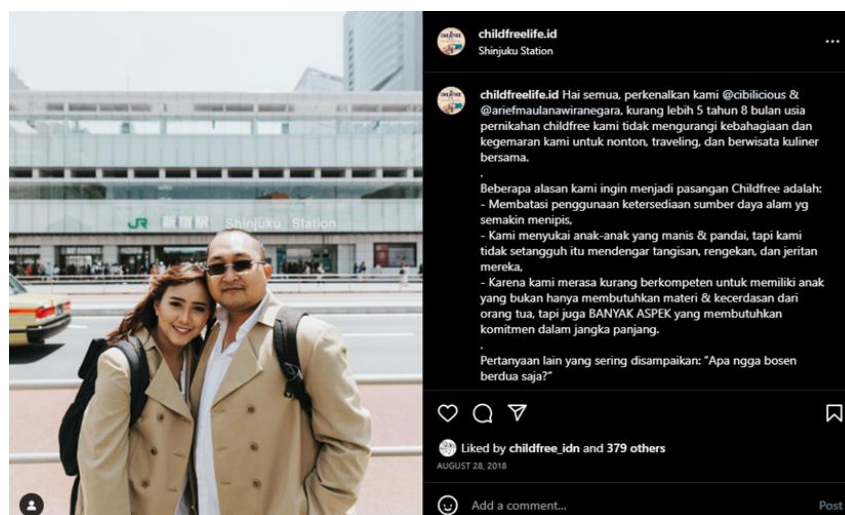


Figure 7. Childfree Couple Stories
Source: @childfreelife.id Instagram

This activity is a story told directly by childfree couples and with their permission, the story is published. The couples share their stories ranging from how long they have been married, reasons for choosing childfree, how to overcome the problems that occur and so on. The purpose of this activity is so that couples who choose childfree do not feel alone and can be more open with their surroundings.

4.2 Individual Facework in Childfree Life Indonesia

Facework has many kinds of individuals and cultures. Individuals in each culture can prevent or strengthen their communication behavior.

Cinin and Ardiles, a childfree couple who have been married for 10 years, said that from the beginning they had emphasized to their surroundings that they did not want to have children. Meanwhile, Nabila and Fadli, who have only been married for 3 years, prefer not to say that they are a childfree couple. Agnes and Vladd, a 2-year-old childfree couple, chose to lie to their family, in order to maintain their parents' health.

Preventive facework, carried out by all three couples. According to Morisson (2013), preventive facework is a communication behavior aimed at protecting individuals from feelings that threaten self-esteem, personal or group face. The couples did it in different ways, according to their respective cultural backgrounds.

The upload contained in Instagram @childfreelife.id also shows preventive communication behavior. The account provides content called "Childfree Couple Stories", where various stories from members of the online community are shared. This is one of the steps taken by Childfree Life Indonesia to protect themselves from things that will bring down their self-esteem.

4.3 Cultural Conflict Management of Couples in Childfree Life Indonesia

Conflicts are resolved to achieve a sense of peace within each individual. Cultural factors have a major influence in determining how conflict is managed.

Through their interviews with the researcher, Cinin, who is from Sumatra, and Aldres, who is from Ambon, said that both regions are still unfamiliar with childfree and the culture of their regions, saying that they must have offspring after marriage.

“Oh, it's very common. Sumatran people are basic, there are even jokes. The license plate of Subar (West Sumatra) is BA, ‘Banyak Anak’, it stands for many children.” – Cinin

“Ambon is more or less the same because the strongest basic reference is religion. I'm from Ambon Christianity...my father once told me, ‘go and fill the earth with all nations...’ – Ardiles

Cinin and Ardiles dealt with the differences casually, and still stick to the choices they have made.

“... maybe seeing us standing on our own feet, means we can also live independently. So, the important thing is to enjoy your decision and not bother people...”

Nabila, who comes from a Javanese family as well as Minang, and Fadli, who comes from Minang, conveyed in their interviews with researchers, that both cultures have different opinions regarding childfree.

“From my family's point of view, if you have a family, you have to have children” - Nabila

“Because I have many nieces and nephews, so my mother and father never demanded more for that. So 'it's your family, whether you want to have children or not '...' – Fadli

The couple said that despite the cultural differences, there were no problems or conflicts within their family over the decision they made. This is because one of their family members also decided to go childfree. However, they faced conflicts when they were with their friends. Nabila and Fadli deal with it by conveying thoughts and information related to childfree. The age difference between these two couples gets different responses when they express their opinions.

“They always give the statement that 'oh children already have their own sustenance.' But I think of it like math, when there's one more human being, there's one more need. So it just doesn't make sense to me...” – Fadli

“...for me, there are still many who are not married yet. So, they don't disagree with me too much. They even pay attention to 'Oh yes, that's right!...” – Nabila

Then, Agnes and Vladd, who are from Pekalongan and Balikpapan, also shared that their cultural views on childfree are still unfamiliar.

“They are still unfamiliar with it. It's a small city, Pekalongan and Balikpapan. So there must be many people who don't know childfree.”

Agnes and Vladd have not yet shared their decision to go childfree with their respective families, as they are certain that there will be rejection. Therefore, if that happens, they have decided to face their respective families.

“Both of us have agreed to deal with each other's parents. Because we already know our parents' characters and traits, it will be easier to deal with them.”

These three couples showed differences in conflict management within each culture regarding their decision to go childfree.

The couple Cinin and Ardiles manage conflict by dominating. According to Stella Ting-Toomey (in Achmad, 2023), dominating is conflict management that is carried out by firmly defending personal opinions for personal interests. Based on this conflict style, the culture applied is individualistic, where conflict management is dominantly independent. Ting-Toomey (in Eko, 2017), mentioned that this culture tends to be concerned with self-image and has a perspective on itself.

Nabila and Fadli manage conflict by compromising or integrating. According to Stella Ting-Toomey (in Achmad, 2023), compromising is exchanging thoughts in order to establish cooperation and integrating is exchanging the right information in order to solve problems together. Based on these conflict styles, the culture applied is collectivist, where managing conflicts interdependently. Ting-Toomey (in Eko, 2017), mentioned that this culture maintains the image of oneself as well as others.

Meanwhile, Agnes and Vladd manage conflict by avoiding. According to Stella Ting-Toomey (in Achmad, 2023), avoiding is avoiding discussions with groups about their differences. Based on this conflict style, the culture applied is collectivist, where managing conflicts interdependently. Ting-Toomey (in Eko, 2017), mentioned that this culture maintains the image of oneself as well as others.

This research is also shown in the couples Nabila and Fadli and Agnes and Vlass. Both apply a culture of collectivism, but there are differences in managing conflict. Nabila and Fadli by compromising or integrating. Then, Agnes and Vladd with avoiding. So, the self-construal found in the couple Nabila and Fadli is independent, while Agnes and Vladd are interdependent.

Meanwhile, the Childfree Life Indonesia online community shows some news from within the country. An example is news that shows public figures in Indonesia, namely Gitasav and Cinta Laura, who chose to become childfree. They voiced their choice to the public, even though the culture in Indonesia has not been able to normalize it. Then, there are snippets of articles from interviews of childfree couples with BBC Indonesia. In the article, it shows the reasons for couples who choose to be childfree and how they overcome the problems that occur in society. The news uploaded on the @childfreelife.id account, shows that the conflict management carried out by these couples is by dominating or dominating, where they stick to their decisions even though the culture in Indonesia is still very unfamiliar with the childfree phenomenon.

4.4 Standpoint in Childfree Life Indonesia

4.4.1 Woman's Standpoint in Childfree Life Indonesia

Standpoint is gained through thought, interaction and effort. This is certainly very important for Indonesian women who choose to be childfree. Through interviews with researchers, Cinin said that there were many cons, but she herself knew her abilities best and also the childfree agreement had been made with her husband.

“...before marriage, yes I said I didn't want to have children. 'Later this marriage will be bland'. Then when I got married, someone even said to me, 'you're not afraid, that your husband will find another woman'. I said, 'this has been agreed by my husband'.... And the ones who know best that we can be mothers are ourselves. So it's not someone else who judges.”

Similar to Cinin, Nabila is more likely to carry out this decision without care about the stigma of society.

“...a lot of people who are close to me, then they inject their feet so that I can get pregnant from that myth...because I bring a new idealism. So I haven't penetrated like 'you guys have to accept that we are childfree'. I'm not like that. I'm just doing it. If people have a bad stigma, it's because it's still new and it's very difficult. It's mandatory for people to have children in Indonesia, and then suddenly we want to change that. It will be difficult. So we just let it go. Because we're the ones doing it, so we don't really care what people say.”

This also happened to Agnes. In an interview, Agnes said that she is used to the views of people in Indonesia. However, because Agnes has her own principles, she decided to move on without thinking about what people say.

“...I don't really think about people's views. In Indonesia at the age of 25-26 people are already rushing to get married. For my age (39 years old), I'm also used to how people looking at, 'why don't you get married', 'how come you're alone',... That's normal, but because I have my own principles, so that's fine, I don't really care what people say, the important thing is that I do it...”

Standpoint is defined as an acquired or accepted position based on social location that can influence the interpretive aspects of an individual's life. Cinin, Nabila and Agnes have different cultural backgrounds and social environments. This does not rule out the possibility of having the same point of view. The decision to become childfree in Indonesia has made them accustomed to getting unpleasant responses from society. They try to ignore the stigma and stick to their decision.

4.4.2 Woman's Situated Knowledge in Childfree Life Indonesia

Each individual gains knowledge based on the situation or circumstances they have faced. This is what is obtained by women in Indonesia who decide to go childfree. At first, Cinin did not know the concept of childfree itself. However, after finding it close group on social media, Cinin was surprised by the number of Indonesians like her.

"...I never thought about the concept of childfree. I just thought about not having children...it turns out there are many Indonesians like us. I found out from Facebook, found a close group on Facebook in childfree Indonesia. Well join from there. It turns out that there are many people who are also like us, there are also those who are not married, like me there are also those who are not married and don't want to have children..."

Cinin also added that she and her husband never encouraged people not to have children and decided to keep this decision with her husband, given her circumstances and experience.

"...we keep our personal decisions...There are people who say childfree is campaigned, I am confused why it is campaigned...what I have posted is probably more about my complaints, because of people's assumptions about childfree. But I never said 'let's not have children'..."

Through her interview with the researcher, Nabila said almost the same thing, namely that she initially did not know the term childfree. However, Nabila finds out and learns about it through family conditions or experiences, through books and social media.

"I didn't know 'Childfree' at first. But we felt like this, 'Do you have to have children if you get married?'... Coincidentally, my aunt was married for years and didn't have children, because her husband had a problem. But she also didn't try and I saw that their life was good, stable, less drama, and financially good. Then I read Victoria's book and for a long time on social media there was Gita who voiced related to childfree. Then I found out about Kak Kei and saw the childfree community on Facebook Instagram from abroad..."

Meanwhile, Agnes, who comes from a big family and meets all kinds of people, feels that it is okay not to have children. Agnes also looks at various conditions starting from the country, financially, and in the future.

"...because I come from a big family, so I feel bad if there are too many families... After I met a lot of guys, I felt that not everyone is suitable to be a parent... I also looked at all kinds of conditions, finances, and what it would be like to have children in this country... I don't feel right, we also want to give the best for our children, if for example it's not enough, it's a shame. Moreover, the competition in the future is getting fiercer. So I think instead of not being able to give, it's better not to do it..."

According to Hartsock, situated knowledge is what is known and done as a result of learning from individual experiences. So, what Cinin, Nabila and Agnes experienced or faced before, resulted in new learnings. This condition makes them even more confident in their choices. Even though in the future they will face big differences in society.

4.4.3 Woman's Sexual Division of Labor in Childfree Life Indonesia

Inequality is often experienced by women in the work environment. Through interviews conducted with researchers, Cinin, who is a freelancer, said she did not experience inequality. Her role and position in friendship and family have not changed and she can see a new side.

"...they can see another side of me, 'oh women can choose not to have children', and I also talked to them several times...my cousins also asked me several times, we talked about childfree..."

Inequality is also not experienced by Nabila, who is a law graduate. However, unlike Cinin, who only discussed, Nabila voiced her aspirations to her closest friends.

“...I voiced it to my close friends, who recently got married. I said ‘try it first, don't have kids right away’, I said that first...so if I'm with close friends, I started to voice that idealism... But they can see, how happy we are, ‘how come you're flexible’, ‘how come you can go anywhere’...”

Meanwhile, Agnes, who had not discussed this with her family, could not know if there would be inequality. Even within the circle of friends, nothing happened. This is because Agnes opened her own online business at home.

Sexual division of labor or inequality in work is not experienced by Cinin, Nabila and Agnes. Making the decision to become childfree does not change their position, role or work. Cinin and Nabila, feel that the differences they choose, allow them to discuss childfree together. The women around them can also learn new things and know the other side that Cinin and Nabila choose.

4.5 Triangulation of Sources

To test the validity of data, researchers use data triangulation. In this study, researchers used one type, namely source triangulation. This triangulation is done through observation and interviews. Researchers made observations on Instagram @childfreelife.id and Facebook Childfree Life Indonesia. Researchers also conducted interviews with 7 informants, namely the Owner of Childfree Life Indonesia, as well as 3 childfree couples who are also followers of the @childfreelife.id Instagram account. The informants provide information that forms the basis of the problems in this study. The results of research related to childfree are not new. However, it is true that in Indonesia, the desire to be childfree is still considered something “strange”, due to the culture in Indonesia which states that “*banyak anak banyak rezeki*” (many children many sustenance). Society has the view that the purpose of marriage is to have offspring. In addition, marriage is not done for the sake of the husband and wife, but also to continue the “*nasab*” or successor. In her view, it is also mentioned that many questions are addressed to women if they choose to be childfree. However, usually women who want to be childfree will look for partners or close friends who have the same thoughts. Then, with the existence of childfree communities in Indonesia, it will not make people feel that childfree is common. Indonesia, which is a religious country and has 5 kinds of religions and various cultures, requires married couples to have offspring. However, it does not rule out the possibility of disappearing couples who choose to be childfree, because through these communities, they do not feel alone and feel strong to face the views of society related to childfree. (Intaglia Harsanti, Psychology Lecturer Gunadarma University, August 15th 2023)

5. Conclusion

Based on the results of research, observation and in-depth interviews with relevant informants, it is concluded that the face negotiations carried out by women in Childfree Life Indonesia in the frame of intercultural communication are of various kinds. Cinin and her husband, Ardiles, apply an individualistic culture, which manages conflict by dominating, where they stick to their desire to become childfree. Meanwhile, the couples Nabila/Fadli and Agnes/Vladd, apply a collectivist culture. Nabila and Fadli manage conflict by compromising or integrating, where they exchange ideas and information related to childfree. Agnes and Vladd manage conflict by avoiding, where they choose not to convey or inform their decision to become childfree. Despite the different ways of managing conflict, all three couples show preventive facework behavior, which is trying to protect themselves from feelings that will bring down their self-esteem or face in the future.

References

1. Achmad, Willya. (2023). *Manajemen Konflik: Teori dan Praktik*. Surabaya: Cipta Media Nusantara.
2. Aprilia, Selvi., dan Fitria Yuliani. (2021). Studi Negosiasi Wajah dalam Interaksi Etnik Batak dan Etnik Jawa di Desa Suro Bali Kec. Ujan Mas Kab. Kepahiang. *J-SIKOM*, 2(1), 65-72.
3. Astiti, Rizki. (2019). *Wayang Suket sebagai Media Transformasi Etika Komunikasi dalam Budaya Jawa (Studi Pada Kegiatan Pramuka Kelas IV dan V SDN Rampal Celaket 02 Malang)* [Tidak terpublikasi]. Universitas Muhammadiyah Malang.
4. Bicharova, Mariya., dkk. (2015). Russian Childfree Community: Reality and Illusions. *Procedia – Social and Behavioral Sciences*, 214, 925-932.
5. Bimha, P. Z. J., dan Rachele Chadwick. (2016). *Making The Childfree Choice: Perspective of Women*

- Living in South Africa. *Journal of Psychology in Africa*, 26(4), 1-8.
6. Eko, B. S., Hendar Putranto dan Veronika. (2020). Mengembangkan Kompetensi Komunikasi Antarbudaya berbasis Kearifan Lokal untuk Membangun Keharmonisan Relasi Antar Etnis dan Agama. Jawa Timur: Wade Group.
 7. Fatwasuci, Kinanthi., dan Irwansyah. (2022). Fenomena Keberadaan Kaum Marginal dalam Masyarakat: Sebuah Kajian Literatur Standpoint Theory. *Jurnal Lensa Mutiara Komunikasi*, 6 (1), 40-49.
 8. Helmayuni., dkk. (2022). Pengantar Ilmu Komunikasi. Malang: CV. Literasi Nusantara Abadi.
 9. Kunandar, A. Y. (2019). Memahami Teori-Teori Komunikasi. Yogyakarta: Galuh Patria.
 10. Liliweri, Alo. (2017). Komunikasi Antar Personal. Jakarta: Prenada Media.
 11. Liliweri, Alo. (2018). Prasangka, Konflik, dan Komunikasi Antarbudaya. Jakarta: Prenadamedia Group.
 12. Liliweri, Alo. (2021). Komunikasi Antarbudaya, Definisi dan Model. Depok: PT Rajagrafindo Persada.
 13. Meidina, A. R., dan Mega Puspita. (2023). Childfree Practices in Indonesia (Study on the Response of Islamic Community Organizations in Kebumen Distric). *Hayula: Indonesia Journal of Multidisciplinary Islamic Studies*, 7(1), 17-32.
 14. Morissan. (2018). Teori Komunikasi: Individu Hingga Massa. Jakarta: Prenadamedia Group.
 15. Mukarom, H. Z. (2021). Teori-Teori Komunikasi: Berdasarkan Konteks. Bandung: PT Remaja Rosdakarya.
 16. Muslim, A. A. (2018). Face Negotiation dalam Komunikasi Antar Budaya (Studi terhadap Upaya Dewan Santri Pondok Pesantren Sunni Darussalam, Sleman, Yogyakarta dalam Menunjang Pelaksanaan Program Pesantren) [Tidak terpublikasi]. Universitas Islam Negeri Sunan Kalijaga.
 17. Nasrullah, Rullo. (2012). Komunikasi Antarbudaya: Di Era Budaya Siber. Jakarta: Kencana.
 18. Natalia, E. C. (2020). Negosiasi Muka Pengajar Berkewarganegaraan Indonesia dalam Mengatasi Konflik Antarbudaya (Studi pada Program Bahasa Indonesia untuk Penutur Asing di Universitas X). *OJS Communique*, 1(1), 1-20.
 19. Nurhadi, Z. F. (2017). Teori Komunikasi Kontemporer. Depok: Kencana.
 20. Pamungkas, A. M. Y. (2015). Manajemen Konflik dan Negosiasi Wajah dalam Budaya Kolektivistik (Konflik Pembangunan Bandara di Kulon Progo) [Tidak terpublikasi]. Universitas Diponegoro.
 21. Perdana, Putria. (2012). Suara Perempuan di Media Cetak sebagai Komunikasi Politik (Analisis Framing Suara Politik Perempuan dalam Kasus Hukum Pancung TKI Ruyati di Kompas) [Tidak terpublikasi]. Universitas Indonesia.
 22. Priandono, T. E. (2016). Komunikasi Keberagaman. Bandung: PT Remaja Rosdakarya.
 23. Roudhonah. (2019). Ilmu Komunikasi. Depok: PT RajaGrafindo Persada.
 24. Sa'idah, Zahrotus. (2021). Komunikasi Antarbudaya: Pemahaman Dasar dan Teori. Yogyakarta: Jejak Pustaka.
 25. Sari, M. Y. (2017). Komunikasi Antarbudaya Studi Negosiasi Wajah dalam Interaksi Etnik Batak dan Etnik Minang di Duri Kelurahan Gajah Sakti Kecamatan Mandau Kabupaten Bengkalis. *JOM FISIP*, 4(2), 1-12.
 26. Sewaka., dkk. (2022). Digital Marketing. Tangerang Selatan: Pascal Books.
 27. Sihabuddin., dan Lilik Hamidah. (2022). Komunikasi Antarbudaya Dahulu Kini dan Nanti. Jakarta: Kencana.
 28. Siswanto, A. W., dan Neneng Nurhasanah. (2022). Analisis Fenomena Childfree di Indonesia. *Bandung Conference Series: Islamic Family Law*, 2(2), 64-70.
 29. Solusindo. (2008). Membangun Komunitas Online Secara Praktis dan Gratis. Jakarta: PT Elex Media Komputindo.
 30. Suliarta, Feri. (2023). Panduan Lengkap Digital Marketing. Yogyakarta: Penerbit ANDI.
 31. Supriatna, Encup. (2023). Being a Childfree Man in Indonesia: Facing Challenges and Social Stigma in Choosing the Freedom Without Childrem. *Tec Empresarial*, 18(1), 254-265.
 32. Syahputra, Iswandi. (2019). Media Relations: Teori, Stratego, dan Intelijen. Depok: PT RajaGrafindo Persada.
 33. Syarizka, D., dkk. (2021). Citra Diri Individu dan Negosiasi Muka Warga dengan Budaya Kolektivisme di Negara Berbudaya Individualisme. *Interaksi: Jurnal Ilmu Komunikasi*, 10(1), 44-54.
 34. Tunggono, Victoriaa. (2021). Childfree & Happy: Keputusan Sadar untuk Hidup Bebas-Anak. Yogyakarta: Buku Mojok Group.
 35. Turistiati, A.T. (2019). Kompetensi Komunikasi Antarbudaya. Jawa Barat: Mitra Wacana Media.
 36. Utamidewi, Wahyu., dkk. (2022). When Spouse Decide To Be Childfree: Are They Happy Without Child.

Proceedings of International Conference on Communication Science (ICCS), 2(1), 915-924.

Websites

37. Ahdiat, Adi. (2023, Januari 30). Angka Kelahiran Indonesia Turun 30% dalam Tiga Dekade. Databoks. Tersedia secara online di <https://databoks.katadata.co.id/datapublish/2023/01/30/angka-kelahiran-indonesia-turun-30-dalam-tiga-dekade>.
38. Khaerunissa, Rizka. (2023, Februari 10). BKKBN Nilai Fenomena “Childfree” di Indonesia Belum Mengkhawatirkan. ANTARA Kantor Berita Indonesia Tersedia secara online di <https://www.antaraneews.com/berita/3390141/bkkbn-nilai-fenomena-childfree-di-indonesia-belum-mengkhawatirkan#mobile-nav>.
39. Kompas Data. Angka Kelahiran Indonesia Terus Menurun. Tersedia secara online di https://data.kompas.id/data-detail/kompas_statistic/63fdc5cde0dac278b0fa595f.
40. Pransuamitra, P. A. (2023, Februari 15). Childfree! Bebas Anak Bebas Biaya, Bikin “Tenggelam Negara. CNBC Indonesia. Tersedia secara online di <https://www.cnbcindonesia.com/research/20230215065446-128-413867/childfree-bebas-anak-bebas-biaya-bikin-tenggelam-negara>.