

**Presupposition in Political Memes: A Cyber-Pragmatic Approach to Indonesian Politics**

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**Abstract**

*Despite the growing use of internet memes in political discourse on social media, the pragmatic mechanisms through which they construct implicit meaning remain insufficiently explored, particularly in the context of presupposition. While existing studies have examined memes as forms of digital culture, rhetoric, or discourse, limited attention has been given to how presupposition functions as a strategy for embedding ideological assumptions in political memes. This study aims to examine the use of presupposition in Indonesian political memes and to analyze how these presuppositions function as pragmatic strategies for conveying implicit political critique in digital discourse. The research employs a qualitative descriptive method to analyze six political memes collected from Facebook, Instagram, and WhatsApp through purposive sampling based on their political relevance and multimodal characteristics. Data were collected using a documentary method and analyzed using Yule's (1996) presupposition typology, Yus's (2011) cyber-pragmatic framework, and Fairclough's (2013) discourse perspective. The findings reveal that existential, lexical, structural, and counterfactual presuppositions are used to encode implicit assumptions about political actors, institutions, and events. These presuppositions rely on shared background knowledge, enabling meme creators to express satire and ideological critique indirectly. The study concludes that presupposition functions as an important pragmatic mechanism that allows political memes to communicate criticism and ideological positioning within Indonesia's digital public sphere. This study contributes to the field of digital pragmatics by highlighting presupposition as a key analytical lens for understanding how implicit meaning and ideology are constructed in multimodal political communication on social media.*

**Keywords:** presupposition, political memes, cyber-pragmatics, digital discourse

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**INTRODUCTION**

As technology and digital communication continue to advance rapidly, people have found new and diverse ways to connect, interact, and exchange ideas. Among the most influential forms of online expression today is the internet meme, a multimodal medium that combines images and text to convey humor, emotion, or social

commentary (Bastari et al., 2021). Memes function as a kind of cultural shorthand, enabling users to communicate ideas, opinions, and sentiments quickly and creatively through a mix of visual and linguistic elements (Shifman, 2013). Their humor and relatability allow them to reach wide audiences and influence public discourse across digital platforms (Milner, 2018). By employing humor and irony, memes can shape ideologies, attitudes, and emotional reactions to social and political events, turning online communication into an active and participatory form of cultural creation.

Shared understanding and common background knowledge are essential for a message to be interpreted successfully. One pragmatic mechanism that helps establish this shared comprehension is presupposition (Mane, 2021). In linguistics, presupposition refers to the implicit assumptions underlying linguistic expressions that speakers expect their audience to accept as given information (Karttunen, 1974). According to Levinson, (1983), presuppositions represent background inferences that remain constant even when a sentence is negated, making them fundamental to how meaning is sustained in discourse. As Fairclough (2013) notes, presuppositions can subtly embed assumptions or value judgments that audiences are likely to accept without question, making them a powerful means of influencing interpretation in discourse. Therefore, examining presupposition is essential for uncovering how meaning functions both explicitly and implicitly, especially in communicative contexts that rely on shared cultural understanding and the listener's ability to infer unstated information.

In digital communication, presupposition plays an even more crucial role since meaning is frequently constructed through multimodal, context-dependent formats like memes, where much of the message relies on shared background knowledge rather than explicit explanation (Nishizaki, 2025). Internet-mediated communication reshapes traditional pragmatic processes by requiring users to interpret meaning through a combination of text, visuals, and digital context, rather than relying solely on language (Yus, 2011). Similarly, Moussa et al. (2020) highlight that online communication relies heavily on shared semiotic resources and contextual signals, which makes implicit elements like presupposition a key factor in understanding messages. From this perspective, memes can be understood as cyber-pragmatic texts in which presupposition

functions on linguistic, visual, and social levels, influencing how meaning is interpreted and shared within online communities.

Several studies have examined internet memes from different perspectives within digital communication and discourse. Dewi et al. (2017) investigated internet memes as representations of Indonesian political culture during the 2017 Jakarta gubernatorial election, focusing on how memes circulated on Instagram functioned as symbolic tools in political campaigns. Using Roland Barthes' semiotic analysis, their study revealed that political memes often conveyed subtle imagery related to debates, political competition, and public criticism, while also reflecting sensitive issues such as religion and race in Indonesian society. In another study, Rina et al. (2020) analyzed internet memes through a semio-pragmatic approach to identify implicatures embedded within meme content. Their findings showed that many memes rely on implied meanings influenced by social contexts, with dominant themes including masculinity, personal experience, loneliness, social events, false analogy, and sarcasm. Meanwhile, Dynel (2024) explored the pragmatic characteristics of meme sharing on Twitter, particularly focusing on retweeting and quote-tweeting practices. Her study demonstrated how Twitter users recontextualize and reinterpret memes through interactional processes such as pragmatic entrenchment and regrammatization, allowing memes to evolve into new communicative purposes within online conversations.

Although these studies provide valuable insights into the cultural, semiotic, and pragmatic dimensions of internet memes, they primarily focus on memes as cultural representations, implicature-based humor, or interactional discourse practices on social media platforms. Consequently, the specific pragmatic mechanism of presupposition in political memes remains relatively underexplored. Presupposition plays an important role in discourse because it allows speakers or content creators to embed assumptions and ideological positions that audiences are expected to accept as given information. In the context of political memes, such presuppositions may subtly frame political actors, events, or policies in ways that influence public interpretation without explicitly stating the underlying claims.

Therefore, this study aims to examine the role of presupposition in political memes circulating on social media. Specifically, the research seeks to identify and analyze the types of presupposition that emerge within political memes and to explain

how these presuppositions function as pragmatic strategies in conveying implicit meanings. By focusing on the linguistic and contextual triggers embedded in meme texts and visuals, this study further investigates how presuppositions enable meme creators to construct criticism, satire, or ideological positioning in digital political discourse. Through this approach, the study contributes to a better understanding of how presupposition operates as a pragmatic mechanism that facilitates the communication of political narratives and ideological critique within contemporary online environments.

## **METHOD**

This study employs a qualitative descriptive approach to investigate how presuppositions function within political memes through a cyber-pragmatic lens. Such a design prioritizes the close examination of meaning, context, and interpretation over numerical analysis, making it well-suited for uncovering implicit assumptions and ideological dimensions embedded in digital communication. According to Creswell (1994), qualitative research is well-suited for examining complex social phenomena that call for interpretation instead of numerical measurement. Memes, with their layered linguistic and visual elements, require analytical approaches that can uncover subtle and implicit meanings. To address this, the study adopts Yus (2011) cyber-pragmatic framework, which merges pragmatic theory with digital communication analysis, highlighting how meaning in online discourse emerges through the interplay of multimodal features and contextual user interaction.

The data for this study consist of six political memes collected from major social media platforms, including Instagram, Facebook, and WhatsApp, which are widely used for political expression and discourse in Indonesia. The data collection was conducted in 2025, a period characterized by active political discussions and public engagement in digital spaces. Each meme selected contains both textual and visual elements that communicate political messages, satire, or ideological commentary. To ensure the relevance and consistency of the dataset, a purposive sampling technique was employed with clearly defined selection criteria. A meme was included in the dataset if it met the following parameters: (1) the meme explicitly referred to political actors, such as government officials, political institutions, or public authorities; (2) it addressed political issues, policies, or government actions, including public responses to social or environmental events; (3) it contained both visual imagery and textual captions that

together constructed the meme's meaning; and (4) it circulated publicly on social media platforms commonly used in Indonesia. Memes that were purely humorous without political reference or lacked textual elements were excluded from the dataset. The memes were collected using a documentary method, involving manual browsing of meme pages, public posts, and online discussions. Each selected meme was captured via screenshot and documented along with relevant metadata, including the source platform, posting context, and approximate publication date, to support the analysis of presupposition within the memes.

Data analysis employed a multi-layered pragmatic and cyber-pragmatic framework. Initially, the textual components of each political meme were closely examined to identify presupposition triggers, which are linguistic structures that indicate implicit assumptions, including definite descriptions, factive verbs, temporal clauses, and iterative expressions (Levinson, 1983). The identified presuppositions were classified based on Yule's (1996) typology, which distinguishes existential, factive, lexical, structural, non-factive, and counterfactual categories. After categorization, the memes were examined through the cyber-pragmatic framework developed by Yus (2011), combining both textual and visual components to understand how presuppositions operate in digital contexts. This phase focused on how multimodal aspects such as imagery, layout, typography, and intertextual references contribute to constructing meaning and reinforcing ideological positions. The analysis further drew on Fairclough (2013) critical discourse perspective to explore how presuppositions embedded in memes implicitly shape political ideologies and influence audience interpretation through the use of humor, irony, and satire.

To ensure the credibility and trustworthiness of the analysis, several strategies were employed. First, theoretical triangulation was applied by interpreting the data through multiple analytical frameworks, namely presupposition theory (Yule, 1996), cyber-pragmatics (Yus, 2011), and critical discourse analysis (Fairclough, 2013). This combination of perspectives helped reduce reliance on a single interpretative lens and strengthened the analytical rigor. Second, peer checking was conducted by discussing the categorization and interpretation of presuppositions with fellow researchers familiar with pragmatics and discourse analysis, ensuring that the findings were not based solely on the researcher's subjective interpretation. Finally, an audit trail was maintained

throughout the research process by documenting the steps of data selection, coding, and interpretation, including screenshots of the memes and notes on presupposition triggers and contextual meanings. These procedures helped maintain transparency and methodological rigor in the analysis of presupposition in political memes.

## RESULT AND DISCUSSION

### Result

This section presents the results of the presupposition analysis in six political memes collected from social media platforms including Facebook, Instagram, and WhatsApp. Each meme contains both textual and visual elements that deliver political messages through humor, irony, or criticism. The analysis follows Yule’s (1996) typology of presupposition, identifying implicit assumptions within the textual components and relating them to their contextual and visual meanings. Explanations are provided to clarify the social and political context of each meme, demonstrating how presupposition serves as a pragmatic mechanism in online political discourse.

#### Meme 1

The first meme analyzed in this study illustrates the contrast between government institutions and public donation initiatives during natural disasters, as shown in Figure 1.



Source: Know Your Meme Indonesia – Unofficial (Facebook).

**Figure 1.** “I F—cking H—te You and Hope You D—e” Template – DPR vs. Public Donations.

This meme adapts the “FallenChungus” webcomic, depicting an angry figure shouting at another innocent one. The angry character is labeled “DPR-RI” (the Indonesian House of Representatives), while the calm figure represents “Masyarakat Buka Donasi” (Citizens Opening Donations). The image satirizes government hostility toward citizens’ charitable actions during crises.

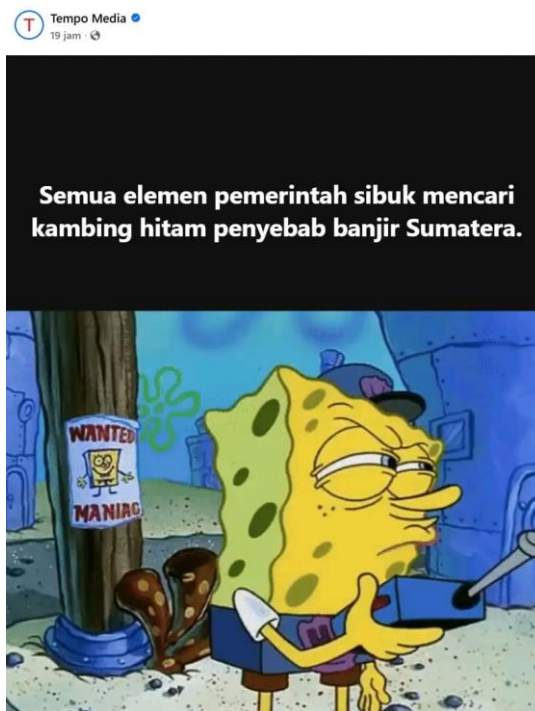
**Table 1.** Presupposition Analysis of Meme 1

Meme Caption	Presupposition Trigger	Type of Presupposition	Implied Meaning
“I F—cking H—te You and Hope You D—e” + labels “DPR-RI” vs. “Masyarakat Buka Donasi”	Pragmatic contextual reference (actor labels)	Existential / Lexical	Presupposes that citizens’ donation efforts are being hindered or criticized by the government. Implies hypocrisy in public institutions.

The presupposition arises from the assumed government antagonism toward civic goodwill. Humor emerges from the irony that those meant to protect citizens appear hostile toward their independent initiatives, a message reinforced by the exaggerated emotion in the meme’s visual form.

**Meme 2**

The second meme employs the “Wanted Maniac” scene from *SpongeBob SquarePants* to depict a situation in which a character searches for a criminal while unknowingly being the culprit himself, as shown in Figure 2.



Source: Tempo Media (Facebook)

**Figure 2.** “SpongeBob Wanted Maniac” meme illustrating the government’s attempt to find a scapegoat for the Sumatra flood.

Using the “Wanted Maniac” scene from *SpongeBob SquarePants*, this meme shows SpongeBob searching for a criminal while unknowingly being the culprit himself. The caption reads “*Semua elemen pemerintah sibuk mencari kambing hitam penyebab banjir Sumatera*” (“All elements of the government are busy looking for a scapegoat for the Sumatra flood”).

**Table 2.** Presupposition Analysis of Meme 2

<b>Meme Caption</b>	<b>Presupposition Trigger</b>	<b>Type of Presupposition</b>	<b>Implied Meaning</b>
“ <i>Semua elemen pemerintah sibuk mencari kambing hitam penyebab banjir Sumatera.</i> ”	Lexical phrase ( <i>mencari kambing hitam</i> )	Lexical / Existential	Presupposes that flooding has occurred and responsibility must be assigned; implies that the government avoids self-accountability.

The presupposition assumes both the existence of the disaster and institutional negligence. Humor arises through the intertextual comparison to SpongeBob’s self-blame, representing the government’s futile attempt to find a scapegoat for its own failure.

**Meme 3**

The third meme refers to the European Parliament’s policy on phasing out crude palm oil (CPO) imports and contrasts it with Indonesia’s political response, as shown in Figure 3.



Source: Neo Historia (Instagram).

**Figure 3.** “EU vs. Indonesia – Palm Oil Ban” reaction meme using a confused cat image with the caption “Apa gue cakap, hah?” (“Did I say that, huh?”)

This meme references the European Parliament’s policy to phase out crude palm oil (CPO) imports starting in 2021. It juxtaposes President Joko Widodo’s official response with an image of a confused cat captioned “*Uni Eropa saat ini: ‘Apa gue cakap, hah?’*” (“The EU right now: ‘Did I say that, huh?’”).

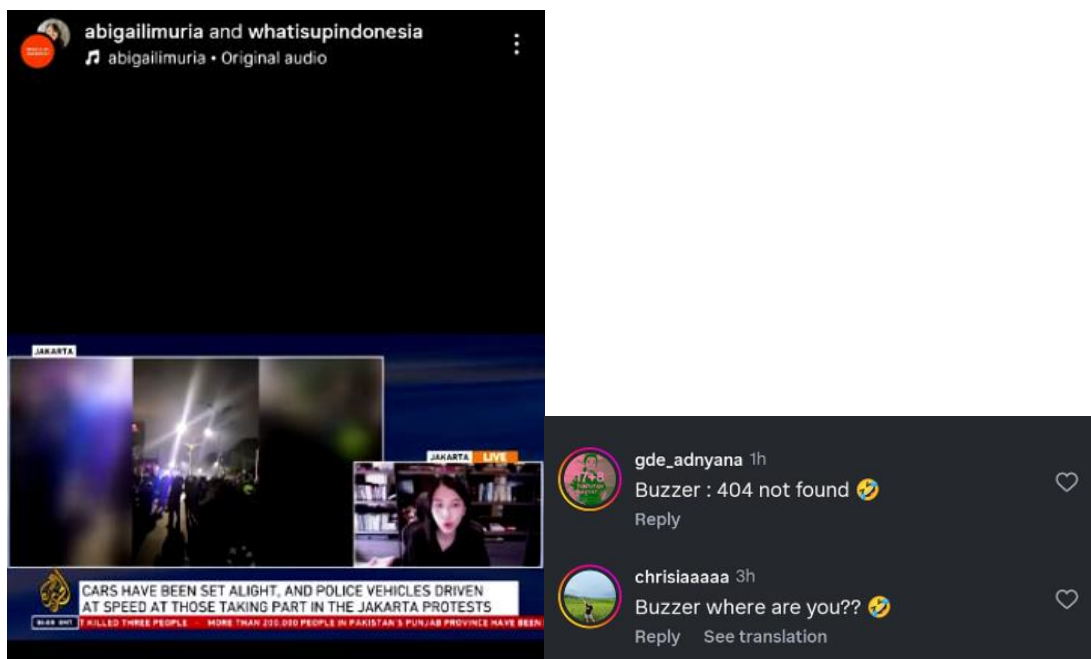
**Table 3.** Presupposition Analysis of Meme 3

<b>Meme Caption</b>	<b>Presupposition Trigger</b>	<b>Type of Presupposition</b>	<b>Implied Meaning</b>
“ <i>Uni Eropa saat ini: ‘Apa gue cakap, hah?’</i> ”	Reported speech frame and interrogative clause	Structural / Counterfactual	Presupposes that the EU’s policy has provoked Indonesia’s reaction, implying that the EU is now feigning surprise or denial.

The sarcastic question presupposes a prior statement or action by the EU that triggered Indonesia’s response. The cat’s expression visually amplifies irony, mocking perceived hypocrisy and highlighting tensions between environmental claims and trade politics.

**Meme 4**

The fourth meme highlights online reactions to protest coverage in Jakarta by referencing the absence of “buzzers” in social media discourse, as shown in Figure 4.



Source: whatusupindonesia (Instagram).

**Figure 4.** “Buzzer: 404 Not Found” – Questioning the absence of political “buzzers.”

The meme captures a post about protests in Jakarta accompanied by comments like “Buzzer: 404 not found” and “Buzzer where are you??”. In Indonesian digital slang, “buzzers” are paid social media accounts that promote or defend political agendas.

**Table 4.** Presupposition Analysis of Meme 4

Meme Caption / Comment	Presupposition Trigger	Type of Presupposition	Implied Meaning
“Buzzer: 404 not found”	Intertextual phrase (404 not found)	Existential	Presupposes that buzzers normally appear during controversies but are absent in this case, implying selective engagement.
“Buzzer where are you??”	Interrogative form	Existential / Structural	Presupposes the existence of buzzers expected to comment; humor stems from their silence.

These presuppositions depend on shared cultural knowledge that “buzzers” exist within Indonesia’s political communication ecosystem. The meme turns digital absence

into political critique, using humor familiar to netizens fluent in both technology and social commentary.

### Meme 5

The fifth meme employs the “Squid Game Experience” template to depict political opportunism through a comparison between fictional survival games and real-world political behavior, as shown in Figure 5.



Source: Know Your Meme Indonesia – Unofficial (Facebook)

**Figure 5.** “Squid Game Experience” Template – Political Opportunism

The meme merges a clip of Indonesian political figure Kurniawan with the iconic *Squid Game* line “*I have played these games before.*” The comparison humorously portrays him as experienced in navigating political “survival games.”

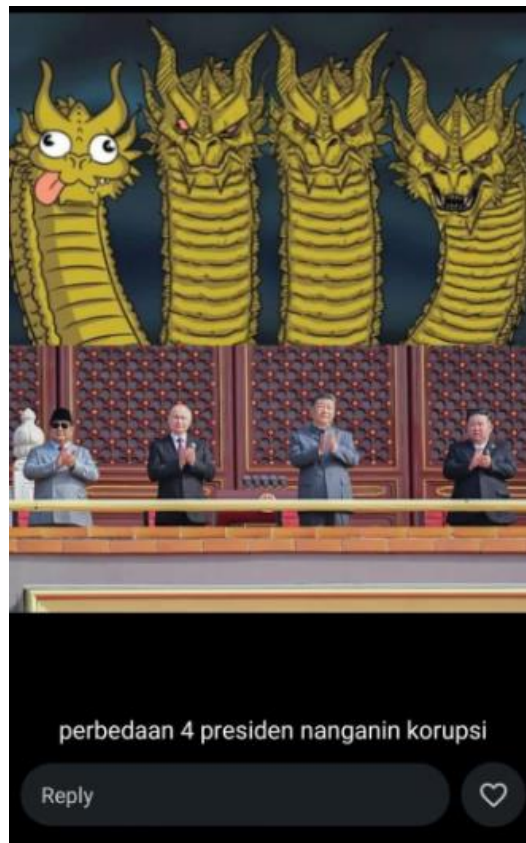
**Table 5.** Presupposition Analysis of Meme 5

<b>Meme Caption</b>	<b>Presupposition Trigger</b>	<b>Type of Presupposition</b>	<b>Implied Meaning</b>
<i>"I have played these games before."</i>	Perfect tense verb phrase ( <i>have played</i> )	Lexical / Existential	Presupposes prior participation in similar "games" or political maneuvers; implies experience in opportunistic political behavior.

The meme’s meaning relies on intertextual familiarity with *Squid Game* and Indonesian political patterns. The phrase “*have played*” presupposes cyclical political behavior, turning “experience” into a critique of habitual opportunism. Humor emerges from the layered irony of survival as both literal and political metaphor.

**Meme 6**

The sixth meme compares the anti-corruption approaches of Indonesian presidents using the “Three-Headed Dragon” template, as shown in Figure 6.



Source: WhatsApp Status.

**Figure 6.** “Three-Headed Dragon” Template – Comparing Presidents’ Anti-Corruption Stances

The meme depicts four Indonesian presidents represented by three serious dragon heads and one goofy one under the caption “*Perbedaan 4 presiden nangani korupsi*” (“Differences among four presidents handling corruption”). The imagery implies that one leader is lenient or unserious in combating corruption, referencing Prabowo’s past comments about forgiving corrupt officials.

**Table 6.** Presupposition Analysis of Meme 6

<b>Meme Caption</b>	<b>Presupposition Trigger</b>	<b>Type of Presupposition</b>	<b>Implied Meaning</b>
<i>“Perbedaan 4 presiden nangani korupsi.”</i>	Comparative structure ( <i>perbedaan</i> )	Counterfactual / Existential	Presupposes that each president’s approach differs and that audiences know their reputations. Implies one is ineffective or hypocritical regarding corruption.

The presupposition lies in the comparative statement, assuming preexisting knowledge of each leader’s track record. The visual metaphor of the “silly” dragon humorously identifies the weakest figure without explicit naming, allowing political critique through shared inference.

**Discussion**

The findings of this study reveal that presupposition functions as a central pragmatic device in shaping implicit political meaning within Indonesian digital discourse. Through the analysis of six memes, it becomes evident that language and image interact dynamically to produce layered interpretations grounded in shared sociocultural knowledge. Within Yule’s (1996) framework, presuppositions are understood as background assumptions taken for granted by speakers and expected to be recognized by audiences. In the political memes analyzed, these assumptions are not explicitly stated but are implied through lexical choices, sentence structures, and contextual references. This implicitness enables political messages to be delivered indirectly, allowing critique and satire to coexist within humorous expressions.

The results show that presuppositions in these memes rely heavily on collective awareness of political events and social realities. For instance, in the first meme, the contrast between DPR-RI and Masyarakat Buka Donasi presupposes an existing tension between the government and its citizens, where civic actions appear more humane than

institutional responses. Similarly, the meme featuring the phrase “*Semua elemen pemerintah sibuk mencari kambing hitam penyebab banjir Sumatera*” presupposes both the occurrence of floods and the government’s tendency to avoid accountability. These presuppositions align with Levinson’s (1983) view that they persist under negation, meaning that even if the statement were denied, the implied background knowledge would remain unquestioned. Thus, presupposition strengthens the persuasive force of the memes by embedding criticism within statements that seem self-evident.

From a cyber-pragmatic perspective, meaning in online communication extends beyond linguistic content. Yus (2011) emphasizes that in digital discourse, pragmatic interpretation depends on multimodal cues, interactivity, and shared contextual knowledge. In this study, the visual elements of memes play a vital role in reinforcing presuppositional meaning. For example, the meme depicting the European Union as a startled cat operates through a sarcastic question “*Uni Eropa saat ini: ‘Apa gue cakap, hah?’*” which presupposes that the EU’s actions provoked Indonesia’s response regarding the palm oil ban. The humor arises from the visual irony of the cat’s expression, symbolizing hypocrisy or denial. Similarly, the meme captioned “*Buzzer: 404 not found*” depends on intertextual familiarity with internet error codes and the sociopolitical understanding of “buzzers” in Indonesian politics. The absence of these buzzers during critical events becomes a presupposed fact, transforming silence itself into a form of political commentary. In both cases, meaning is co-constructed by the audience, who infer humor and criticism based on their digital literacy and cultural knowledge.

Presupposition in political memes also performs an ideological function. As Fairclough (2013) asserts, discourse not only communicates but also constructs social reality. Presuppositions serve to naturalize certain viewpoints by presenting them as shared truths rather than contestable opinions. The meme using the *Squid Game* line “*I have played these games before*” presupposes that politics is an ongoing game involving manipulation, opportunism, and survival. This assumption reflects and reinforces public cynicism toward political behavior. Likewise, the meme comparing four presidents’ anti-corruption stances presupposes the persistence of corruption across administrations, inviting audiences to accept this systemic failure as common

knowledge. In both examples, presupposition frames ideological meaning by guiding interpretation toward skepticism and moral evaluation without direct assertion.

Humor plays a crucial role in the communicative effectiveness of these memes. The implicit nature of presupposition allows humor to operate as both a protective and persuasive mechanism. Rather than delivering open criticism, memes use shared inferences to suggest moral judgments and political dissatisfaction. This indirectness not only sustains politeness and social harmony but also ensures that sensitive political commentary can circulate freely within online spaces. Through humor, audiences affirm the presupposed truths encoded in the memes, creating solidarity among those who share similar critical perspectives. In this way, presupposition facilitates what Yus (2011) describes as cyber relevance, where digital users collaboratively construct meaning through inference, intertextuality, and collective participation.

The interaction between linguistic and visual presuppositions reveals how digital discourse amplifies pragmatic meaning. In traditional language use, presuppositions depend primarily on linguistic triggers such as definite descriptions or factive verbs. In memes, however, these triggers are complemented by images, symbols, and templates that carry their own semiotic presuppositions. The *three-headed dragon* meme, for instance, presupposes through its visual composition that one political figure is inferior or less serious than others, even without explicit textual labeling. The audience instantly infers the intended critique based on the meme's global template and local political knowledge. This multimodal interplay transforms presupposition into a visual pragmatic phenomenon, expanding its role from a linguistic mechanism to a cultural and ideological one.

Overall, the results indicate that presupposition in political memes functions as a subtle yet powerful means of ideological construction. By embedding assumptions within humor and popular imagery, meme creators position audiences to accept certain evaluations of political actors and events as self-evident. This aligns with Fairclough's (2013) notion that discourse reproduces power relations through implicit meaning. In the Indonesian context, where digital platforms serve as primary arenas for political discussion, presupposition becomes an efficient rhetorical strategy that is both entertaining and persuasive. It allows users to navigate sensitive topics with wit and indirectness while fostering collective critical awareness.

Through the integration of Yule's (1996) linguistic theory, Fairclough's (2013) discourse analysis, and Yus's (2011) cyber-pragmatic framework, it can be concluded that political memes represent a new form of pragmatic discourse in which presupposition operates across both verbal and visual dimensions. These memes transform implicit assumptions into socially shared commentary, demonstrating how humor and intertextuality function as tools of political engagement in the digital era. Presupposition thus emerges not only as a linguistic feature but as a cyber-pragmatic practice that shapes interpretation, expresses ideology, and sustains participatory political culture in Indonesia's online communication landscape.

## **CONCLUSION**

The study revealed that existential, lexical, structural, and counterfactual presuppositions are used in political memes to encode assumptions about political events, figures, and institutions. These presuppositions often rely on shared background knowledge among audiences, including awareness of government controversies, social issues, and popular culture references. Through the use of familiar templates, memes efficiently convey criticism by assuming that viewers already understand the context. For example, memes such as "DPR vs. Masyarakat Buka Donasi" and "Buzzer: 404 Not Found" depend on collective recognition of government behavior and online propaganda. This shared understanding enables humor and critique to coexist in a way that resonates strongly with Indonesian netizens.

From a theoretical perspective, the results confirm that presupposition functions beyond a linguistic phenomenon. Within digital contexts, it becomes a multimodal and ideological device. The study supports Yus's (2011) notion that meaning in online communication emerges from the interaction between language, image, and user interpretation. Memes use presupposition to bridge visual and textual meaning, creating inferences that audiences decode collaboratively. At the same time, the findings align with Fairclough's (2013) view that discourse can shape ideology by naturalizing particular perspectives. In the memes analyzed, presuppositions encourage viewers to accept political evaluations such as government hypocrisy, corruption, or incompetence as shared truths. This subtle ideological effect allows memes to influence public perception while maintaining an entertaining and non-threatening tone.

The results also highlight the social significance of presupposition as a form of cyber-pragmatic communication. Memes demonstrate how digital users adapt pragmatic principles to online interaction, combining humor, criticism, and intertextuality. The implicitness of presupposition provides both safety and effectiveness because it allows individuals to voice critique indirectly while engaging others through laughter and recognition. This form of communication strengthens collective awareness and solidarity within digital communities, showing that online humor can serve as a vehicle for civic discourse and political reflection.

This study has several limitations that should be acknowledged. First, the dataset is relatively small, consisting of only six political memes, which may not fully represent the diversity of political discourse in Indonesian digital spaces. Second, the qualitative descriptive approach employed in this study may involve a degree of subjectivity, particularly in interpreting presuppositions within multimodal texts. Third, the analysis focuses primarily on textual and visual elements without examining audience reception or how different groups interpret the presuppositional meanings. Based on these limitations, several suggestions can be proposed for future research. Future studies could expand the dataset to include memes from different time periods, political events, or linguistic communities to explore variations in presupposition across contexts. In addition, researchers may apply quantitative or corpus-based approaches to identify broader patterns of presuppositional use. Further research could also investigate audience interpretation to understand how presuppositional humor is perceived across different demographics. Finally, interdisciplinary approaches combining pragmatics, semiotics, and media studies would provide deeper insights into how digital texts reflect ideological and cultural transformations in contemporary communication.

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