

## APPRAISAL ANALYSIS OF ROY SURYO'S DEFACTION ACCUSATION TO EKO KUNTADHI AND MAZDJO PRAY

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### ABSTRACT

*In 2021, the former Minister of Youth and Sports, Roy Suryo reported Eko Kuntadhi and Mazdjo Pray for a defamation case regarding the comments in their YouTube video. The former minister reported that the two had falsely accused him and defamed him regarding the hit-and-run case that he faced with the Indonesian actor Lucky Alamsyah in the same year. However, the case still did not reach any conclusions in 2022. This research then aims to investigate whether the video contains defamation to be considered a criminal case as claimed by the former minister. This study would employ the appraisal framework proposed by Martin and White (2005) in order to analyze the contents of the video, including the comments of Eko Kuntadhi and Mazdjo Pray. To help reach a deeper analysis, the study would also use the intertextuality of the Discourse-Historical Approach (DHA) by Reisigl and Wodak (2009). Both the appraisal and the Discourse-Historical Approach were applied to analyze the utterances made by the two in their video entitled EKO KUNTADHI & MAZDJO PRAY: DEWA PANCI BIKIN ULAH LAGI (PRA KONTRO #36). Findings indicate that Mazdjo Pray and Eko Kuntadhi have body-shamed Roy Suryo through mockery, particularly to his mustache through negative judgment. The duo also used mockery to link Roy Suryo's mustache to his successful appointment as the Minister of Youth and Sports after succeeding both the official minister, Andi Mallarangeng, and his ad interim minister, Agung Laksono, citing that the only reason for his promotion was due to his mustaches' likeness to that of Andi's. The duo also made various comments regarding Roy Suryo's activities on Twitter, citing that he often utilizes his technological skills only to analyze various pornographic contents to verify the actors and actresses portrayed. Meanwhile, the analysis indicates that the claims for defamation regarding the case are not to be found since the literature describing the events matches the statements.*

**Keywords:** appraisal analysis, defamation, forensic linguistics, intertextuality, systemic functional linguistics

### ABSTRAK

*Pada tahun 2021, mantan Menteri Pemuda dan Olahraga, Roy Suryo pernah berseteru dengan penggiat sosial media Mazdjo Pray dan Eko Kuntadhi. Roy Suryo mengungkapkan bahwa keduanya telah menuduhnya sebagai pelaku serta mereka mencemarkan nama baiknya dalam kasus tabrak-lari yang dialami bersama aktor Lucky Alamsyah. Dengan perjalanan kasus yang lambat hingga tahun 2022, kebenaran terhadap tuduhan tersebut masih dipertanyakan. Dalam penelitian ini dikaji apakah tuduhan terhadap dua orang tersebut benar adanya dan video tersebut dapat diangkat sebagai kasus hukum. Dengan menggunakan analisis appraisal dari Martin dan White (2005), dalam penelitian ini ditelaah ujaran-ujaran Mazdjo Pray dan Eko Kuntadhi dalam video bertajuk EKO KUNTADHI & MAZDJO PRAY: DEWA PANCI BIKIN ULAH LAGI (PRA KONTRO #36). Teori intertekstualitas dan pemetaan penilaian aktor sosial dari Discourse-Historical Approach (DHA) digunakan sebagai landasan analisis. Berdasarkan analisis, ditemukan bahwa Mazdo Pray dan Eko Kuntadhi melakukan penghinaan terhadap fisik Roy Suryo dengan negative judgement. Keduanya menghubungkan pengangkatannya seagai menteri dengan kumis yang dimiliki, karena ia memiliki kumis seperti Andi Mallarangeng, pendahulunya. Selain itu, keduanya pun memberikan komentar mengenai keikutsertaan Roy Suryo dalam mengomentari kasus porno dengan mencoba memverifikasi identitas individu yang terkait. Sementara itu, kasus pencemaran nama baik tidak dapat ditentukan karena fakta-fakta mengenai kasus-kasus yang dibahas memiliki unsur kebenaran.*

**Kata Kunci:** analisis appraisal, intertekstualitas, linguistik fungsional sistemik, pencemaran nama baik

### INTRODUCTION

*Undang-Undang Nomor 11 Tahun 2008 tentang Informasi dan Transaksi Elektronik (ITE), commonly referred to as UU ITE, caused a stir across courtrooms and public discourses regarding laws in Indonesia. The said regulation encompasses various topics, including freedom of speech and defamation, especially in Pasal 27 ayat (3) jo and Pasal 45 ayat (3) UU 19/2016. The two chapters are considered problematic since the two did not specify what statements are deemed defamation, hate speech, or decency violation. Furthermore, the absence of concrete specifications created subjective and multiple interpretations (Mainake & Nola, 2020). Tempo.co (2022) reported that in 2018 alone, among 292 cases involving defamation, 192 of them were libel and slander. This number exceeded the number of defamation cases between 2011 and 2017, which was 216. Tempo.co also reported that Indonesia had a low rating of freedom of speech from 2014 to 2019, according to Freedom House. With a score of 100, Indonesia reached the*

lowest rank of 62 in 2019 and the highest of 65 in 2016 and 2017. Due to these reasons, the controversial law is often cited to be weaponized by powerful individuals or institutions to repress critics.

Meanwhile, in 2021, *KompasTV* (Permatasari, 2021) reported that the former Indonesian Minister of Youth and Sports, Roy Suryo, sued two political commentators and internet personalities, Mazdjo Pray and Eko Kuntadhi, for defamation. According to Roy Suryo, both Eko Kuntadhi and Mazdjo Pray slandered his name and image on a YouTube video entitled *EKO KUNTADHI & MAZDJO PRAY: DEWA PANCI BIKIN ULAH LAGI* (The Pan God threw a tantrum, again). The video was uploaded on the 2045TV YouTube channel and was aired as an episode of *PRA KONTR0* series on May 29<sup>th</sup>, 2021. In the video, Eko and Mazdjo commented on the recent and past events involving the former minister. Among them was Roy Suryo's defamation case that sued Lucky Alamsyah, a famous Indonesian actor, in the same year and another case involving the illegal acquisition of various inventories owned by the Ministry of Youth and Sports. The video series is claimed to be satirical and comedic in nature.

The case that involved Roy Suryo and Lucky Alamsyah was also considered controversial. *Detik.com* (Luxiana, 2021) reported that the former minister and the actor went into a dispute due to a hit-and-run. Lucky Alamsyah uploaded a short video on his social media commenting that he had an accident with Roy Suryo's entourage where they suddenly hit him. Lucky Alamsyah lamented Roy Suryo's actions because instead of apologizing, the ex-official scolded and blamed him while he was the one who was hit by the entourage. The actor showed pictures of the damage caused by the accident. However, Roy Suryo denied the claims and sued Lucky Alamsyah for twisting the facts of the accidents and slandering him in the video, thus putting them in a defamation case (Bustomi, 2021). Not long after, the two decided to solve the case through mediation, and Roy Suryo canceled the court case. Lucky Alamsyah then confirmed the mediation through a video. Unfortunately, since the case was stopped, the facts regarding who was guilty of the accident were never published. The unresolved facts were then commented on by Mazdjo Pray and Eko Kuntadhi, thus prompting Roy Suryo to sue them. *Tempo.co* reported that the case's progress was stagnant in late 2021 (Firmansyah, 2021). That year, Roy Suryo also claimed to refuse to resolve the case with the two through mediation, as opposed to that of Lucky Alamsyah. As of 2022 and 2023, the case remains unsolved.

Due to these circumstances, this research aims to investigate whether Eko Kuntadhi's and Mazdjo Pray's comments could be considered slander by using the appraisal analysis of the Systemic Functional Linguistics proposed by Martin and White (2005). This method was chosen since it enables researchers to examine a speaker's evaluation regarding a topic or another person. *Appraisal* refers to the theory proposed by Martin and White (2005) under the Systemic Functional Linguistics umbrella. This theory is used to examine the evaluation given by an individual through the use of language, especially implicitly. The appraisal theory encompasses three domains, including *attitude*, *engagement*, and *graduation*. The first domain, *attitude*, alludes to emotional feelings as well as the evaluation of a thing or person in a speech or utterance. Meanwhile, *engagement* refers to a speaker's positioning through the use of resources to put their stances and voices in certain statements. Meanwhile, *graduation* is how a person or speaker raises or lowers their evaluation and sharpens or blurs their judgment. This research employs only the attitude domain of the *appraisal* theory. This domain contains three evaluations, including *affect*, *judgment*, and *appreciation*, that are used to analyze three different aspects. *Affect* refers to emotional evaluation. Meanwhile, *judgment* is the evaluation of an act or behavior. Lastly, *appreciation* focuses on physical objects or things.

To support the analysis, the research also employed several aspects of the Discourse-Historical Approach (DHA) proposed by Reisigl and Wodak. The Discourse-Historical Approach is a branch of Critical Discourse Analysis (CDA), a linguistics field focused on critical theory and critical analysis. CDA is a multidisciplinary and multi-methodical approach that is commonly used to explore complex social phenomena. Since DHA is under the CDA umbrella, the framework also involves three concepts, ideology, power, and critique. Ideology, according to Fairclough (2009), is described as one's world depiction, which establishes and maintains power relations, dominations, and exploitations. This power then refers to the asymmetrical relationships among different social actors that belong to various groups. In CDA, power may also refer to an individual's or institution's capital ownership or influence on other groups or individuals. It is then in CDA's interest to unveil the power relations of language use as well as the ideologies maintained by the speakers.

What contrasts the Discourse-Historical Approach to other branches of Critical Discourse Analysis is its focus on the historical notion of the text. Hence, DHA emphasizes the historical backgrounds and relations of the texts it explores. This aspect of the DHA then relates to *intertextuality*, which refers to relations between one text to another. Thus, specific topics spread across various texts in different time frames are able to be pinpointed. Fundamentally, *intertextuality* means the presence of a piece of text within

another text. In *intertextuality*, quoting or transferring several elements of a text into a new context is considered recontextualization (Fairclough, 2003). On the contrary, contexts may be omitted in the previous text, and the transferred elements are put in another without them present. This omission of context is decontextualization. In addition to *intertextuality*, discourses may be linked to one another; this connection among discourses is referred to as *interdiscursivity*.

To achieve its goal of analyzing texts, the Discourse-Historical Approach uses discursive strategies, including nomination, predication, perspectivization, argumentation, and intensification/mitigation (Reisigl & Wodak, 2009). The nomination strategy can be defined as how specific individuals, places, things, or events are referred to linguistically. Meanwhile, the predication strategy involves the qualities or characteristics that are given to an actor, object, or event. Therefore, while the nomination strategy is used to refer to something, predication is used to represent or label it positively or negatively. On the other hand, perspectivization is the strategy employed by speakers to display their perspectives. Individuals then use argumentation to question others' statements or justify their claims of truth or rightness. Lastly, intensification/mitigation is how a speaker overtly intensifies or mitigates one's perspective.

While the literature regarding the Appraisal theory and the Discourse-Historical Approach is vast, the combination of the two is not as popular when they are separate. However, an example of the exception is a study conducted by Parvin (2017). The study investigated how the appraisal theory can be employed in a Critical Discourse Analysis. It analyzed three reports of the November 2015 Paris Attacks using attitude. Findings indicate that the combination of the two approaches yielded great results since they enabled the researcher to find out deeper evaluations given by the reporters regarding the events and actors involved. Another study that combined both appraisal and CDA was conducted by Cahyono et al. (2021). Similar to a study by Parvin (2017), the study investigated news articles. However, the articles analyzed are published by the British Broadcasting Corporation (BBC) regarding the destruction of rainforests in Indonesia. The research found that the emotional aspect of affect is mainly used to represent the feelings shared by the people of Papua in reaction to the events.

While combining aspects of Critical Discourse Analysis and appraisal theory is not a novel concept, the Discourse-Historical Approach is not commonly paired. Nevertheless, the aims of this study are still in line with the representation aspect that was analyzed in the literature; this is because evaluations can be described as how a person is represented in statements. Given these circumstances, this research investigates how Roy Suryo is evaluated by Eko Kuntadhi and Mazdjo Pray and whether it can be considered slander or defamation. To achieve its goals, the study employed the appraisal theory as well as the Discourse-Historical Approach. However, this research is only limited to the intertextuality of the topics mentioned by the commentators as well as the nomination and predication strategies employed.

## RESEARCH METHODS

Related to the nature of the Discourse-Historical Approach and the appraisal theory, this research used the descriptive qualitative method to explore, process, and interpret social phenomena deeply (Creswell, 2018). This study employs the attitudinal perspective comprised of three categories: affect, judgment, and appreciation. Furthermore, the Discourse-Historical Approach is used to support the findings by analyzing the linguistic units employed by Eko Kuntadhi and Mazdjo Pray in their video. To do this, two out of the five discursive strategies, namely nomination and predication, are used. Topics related to Roy Suryo are also investigated.

The data used in this research is the transcript of a video entitled *EKO KUNTADHI & MAZDJO PRAY: DEWA PANCI BIKIN ULAH LAGI (PRA KONTR0 #36)*. This title can be translated as *The Pan God threw a tantrum, again*. The video was uploaded under the 2045T YouTube Channel with the following link <https://www.youtube.com/watch?v=pW5mOFux87M>. The duration of the video is 18 minutes and 5 seconds. The transcriptions are then analyzed using the appraisal theory to unmask the evaluations given by Eko Kuntadhi and Mazdjo Pray toward Roy Suryo. Once the evaluations are established, the data are then analyzed further to determine the linguistic resources using the nomination and predication strategies of the Discourse-Historical Approach. Using the nomination strategy helps the study determine how Roy Suryo is named in the video, while the predication relates to what characteristics are attached to the name. Topics mentioned by the commentators are also investigated in related literature. Lastly, the findings are discussed to see whether these comments can be categorized as slander.

## FINDINGS AND DISCUSSIONS

The analysis found that Eko Kuntadhi and Mazdjo Pray tended to use negative judgment in their commentary. Therefore, the findings indicate that the two commentators preferred to give opinions or comments regarding the actions mentioned in the video. However, it is essential to note that both Eko and Mazdjo used two different names: Roy Suryo and RS. While RS is short for Roy Suryo, the previous name tends to receive negative appraisals compared to the latter. The nomination and predication strategies used by the two regarding Roy Suryo and RS can be seen in Table 1 below.

Table 1. Evaluations of RS and Roy Suryo by Eko Kuntadhi and Mazdjo Pray

Nomination	Predication
RS, <i>Rada Soak</i> (A little weak), <i>Raine Semplak</i> (Broken face)	<ul style="list-style-type: none"> <li>- <i>memiliki julukan dewa panci</i> (nicknamed the Pan God)</li> <li>- <i>nilep panci</i> (<i>pan theft</i>)</li> <li>- <i>galak</i> (<i>has anger issues</i>)</li> <li>- <i>suka ngebut</i> (<i>likes to drive fast</i>)</li> <li>- <i>orang ancur</i> (<i>is ugly</i>)</li> <li>- <i>ahli pornologi telematika, dan multimedia</i> (<i>pornology, telematics, and multimedia expert</i>)</li> </ul>
Roy Suryo	<ul style="list-style-type: none"> <li>- <i>orang baik</i> (<i>good man</i>)</li> <li>- <i>berkendara tertib</i> (<i>drives responsibly</i>)</li> <li>- <i>berkumis dan hoki</i> (<i>is lucky and moustached</i>)</li> <li>- <i>kumisnya kurang dan dicangkok dengan bulu keriting</i> (<i>has a thin mustache and grafts it with other curly hairs</i>)</li> <li>- <i>tidak nilep barang</i> (<i>does not steal</i>)</li> </ul>

While RS alludes to the name of Roy Suryo, Eko Kuntadhi and Mazdjo Pray treated it as a separate entity which is reflected in Table 1, where the two used *Rada Soak* and *Raine Semplak* names. The name, *Rada Soak*, comes from the informal form of *sedikit* (a little) in Indonesian. The word, *soak*, also comes from an informal form of *lemah* (weak). The name, or rather a phrase, is often used by Indonesians to define certain things that are not up to standards. For instance, a battery in a flashlight that has lost much of its power can be described as *rada soak*. Meanwhile, the second term is taken from the Javanese language: *raine* (his face) and *semplak* (chipped/broken). The word *raine* comes from *rai*, which translates to face in English. Meanwhile, the suffix *-ne* refers to the gender-neutral possessive, which in this case is his. Lastly, *somplak* refers to a broken state of an item and can also be considered chipped. The two phrases are often used to insult a person in the Indonesian context, particularly ugliness regarding one's strength (*rada soak*) and facial appearance (*raine semplak*). An example of the phrase usage is seen in excerpt #1 below.

### Excerpt #1

Eko Kuntadhi : “*Kita gak boleh nyebut Roy Suryo, nanti kena UU ITE, loh.*”  
We can't say Roy Suryo; we could get (sued with) UU ITE.

Mazdjo Pray : “*Betul, itu bisa dilaporkan. RS ini adalah Rada Soak.*”  
Correct, we can get sued. RS means *Rada Soak*.

### Excerpt #2

Mazdjo Pray : “*Dia bingung mau laporkan kan kita ngomongin RS... Raine Somplak.*”  
He'd be confused since we're talking about RS... Raine Somplak.

In excerpt #1, Eko Kuntadhi jokingly mentioned Roy Suryo name but was later corrected by Mazdjo Pray that they were talking about another person named RS. Meanwhile, in both excerpts, it can be seen that the two talked about the possibility of a lawsuit by using someone's real name. The lack of concrete boundaries regarding what could be described as defamation in UU ITE resulted in the *rubbery* nature of the law (Tempo.co, 2022). In Chapter 27, verse (3), the regulation only stated that it is illegal to distribute electronic documents with information containing insults or defamations. Meanwhile, in Chapter 28, verses (1) and (2), the law dictates that spreading false news that could cause material loss and information to incite hate based on race, religion, and ethnicity is illegal. In both chapters, no mention of whether using real names can be considered defamatory. Thus, critics often use pseudonyms or initials when discussing particular political figures.

The negative portrayal of RS is seen through the appraisal analysis of Eko Kuntadhi's and Mazdjo Pray's statements. The evaluation of RS begins with the predication of *dewa panci* or pan god. This term refers to a case in 2018 where the Former Minister was requested by his successor, Imam Nahrawi, to return several items belonging to the Ministry of Youth and Sports; the items were parabolic antennas, camera

lenses, mattresses, television, and other items totaling 500 million Indonesian rupiahs (Deutsche Welle, 2018). However, the number of reported missing items was 3,226, estimated at nine billion rupiahs (Deutsche Welle, 2018; JawaPos.com, 2018). This case cemented the link between Roy Suryo's name to *panci* or *pan* since then (Febrian, 2020). Various analyses regarding the pan god predication are displayed in table 2 below.

Table 2. Appraisal analysis samples on pan god predication

Transcript	Appraiser	Appraised items	Appraisal
<i>Bukan RS yang itu, ini RS yang dikenal dengan sebutan Dewa Panci.</i> Not that RS, this RS is known as the Pan God.	Mazdjo Pray	RS	-ve judgment
<i>Karena kan katanya ada 3,000 sekian item apa barang milik negara yang dibawa ama dia termasuk panci-panci itu.</i> It was said he accidentally took about 3,000 state-owned, including those pans.	Eko Kuntadhi	<i>dia</i> (him) (RS)	-ve judgment
<i>Kebawa itu misalnya gue ke rumah lu nih, gue bawa nih cangkir satu, nah itu dibawa. Kalau 3.000 lebih bukan dibawa, bro, tapi ditilep.</i> Taking things accidentally means, for example, I took your cup by accident. You don't just take 3,000 items by accident - it's grand larceny.	Mazdjo Pray	Taking 3,000 items	-ve judgment

Both Eko Kuntadhi and Mazdjo Pray explicitly cited the case of 3,000 missing items faced by Roy Suryo in 2018. However, instead of using his name, Mazdjo Pray insisted that he was talking about the other RS, not RS alluding to Roy Suryo. They also expressed negative judgment related to the act of theft involving thousands of items. In Table 2 above, Mazdjo Pray even considered taking the ministry inventory as grand larceny. Meanwhile, Eko Kuntadhi intentionally mixed the term frying and parabolic pan as wordplay regarding the former minister's skills and interests in technology. The case was later resolved when the Minister of Youth and Sports successor, Imam Nahrawi, withdrew the lawsuit (DetikNews, 2019). In response, Roy Suryo insisted that he had already returned the inventory and would sue the accuser in return. Though the overall judgment in the predications is negative, it is difficult to consider them as defamation considering the statements are based on truth reported by various media outlets (DetikNews, 2019; Deutsche Welle, 2018; JawaPos.com, 2018). Moreover, the letter containing the request was later verified to be true (Tim Cek Fakta, 2018).

The predications of *galak* (has anger issues), *suka ngebut* (likes to drive fast), and *orang ancur* (is ugly) are discussed within the same topic, the hit-and-run accident. In terms of *galak* or having anger issues, Eko Kuntadhi and Mazdjo Pray attached this quality when talking about the event between Roy Suryo and Lucky Alamsyah. As seen in Table 3 below, Mazdjo Pray jokingly called Roy Suryo name, which was later corrected as RS. In the same table, Mazdjo Pray considered the accident negative, relating it to the *Fast and Furious* film, where car racing and being furious or angry are the main focus hence its name. Finally, the commentators also ridiculed the event, calling it a form of religious film shooting where a handsome man (Lucky) was hit by an ugly man or *orang ancur* (RS). The third statement in Table 3 below showcases the connection comparison between the two individuals. Firstly, religious film shooting refers to Lucky Alamsyah's career as a soap opera and film actor (Luxiana, 2021). Meanwhile, the *orang ganteng* phrase is taken from the word *orang* (person) and *ganteng* (handsome). Considering his career, the phrase *orang ganteng* refers to Lucky Alamsyah.

On the other hand, the word *ancur* means the opposite. Though the antonym for handsome is ugly, the word *ancur* here describes an even greater scale of ugly, destroyed. Hence, there may be an intent to call a person's appearance extremely ugly. However, it is not stated in UU ITE that using initials can be defined as slander.

Table 3. Appraisal analyses on the hit-and-run topic

Transcript	Appraiser	Appraised items	Appraisal
Jadi ada mobil, <b>Roy Suryo</b> ini mungkin kayaknya, eh, eh <b>RS</b> ini mungkin lagi nonton <i>Fast and Furious</i> , ya kan. So, there's this car, it could be Roy Suryo's, eh, I mean RS, he was probably watching <i>the Fast and the Furious</i> .	Mazdjo Pray	<i>Watching Fast and Furious</i>	-ve judgment
Mobilnya terus yang diserempet ini ya karena merasa diserempet ya ngejar lah Ngejar, reet, berhenti. Diberhentiin. Galakkan <b>RS</b> . The other car that got hit caught up to this car and then stopped. (It turns out), RS was more furious.	Mazdjo Pray	<i>More furious</i>	-ve judgment
Masyarakat tadinya sangkain itu bukan serempetan atau lakalantas, sangkain syuting azab, orang ganteng nyerempet <b>orang ancur</b> . People thought it wasn't an accident, but a film shoot where a handsome man hit an ugly man.	Mazdjo Pray	RS ( <i>implied</i> )	-ve judgment

Mazdjo Pray and Eko Kuntadhi also commented related to RS's telematics skills. In excerpts #3 and #4 below, Mazdjo Pray expressed the act with negative judgment appraisal. In excerpt #3, he labeled RS as a *pornology* expert; without his approval, a pornographic image cannot be verified. Meanwhile, in excerpt #4, he further insinuated that RS enjoys doing this verification process, especially when it comes to analyzing a male's picture. The phrase, "He takes a while (to verify male pictures)," suggests that RS performs another act while verifying, in this case, possible masturbating. These statements exaggerate Roy Suryo's tendency to comment on the validity of pornographic images or videos. The validity relates to the identity of the individuals involved. For example, in 2020, a sex tape of an Indonesian actress went viral with Roy Suryo's involvement in commenting and verifying her likeness in the video (Putranto, 2020). While the joke seems out of bounds and possibly homophobic, it is difficult to pinpoint whether it is slander considering its comedic nature. In 2017, a similar case regarding critics, comedies, and UU ITE arose. That year, a young male was arrested for spreading memes regarding Setya Novanto's attempts to evade and win the electronic-ID card project corruption case; the arrest caused massive backlash from Indonesian citizens citing that comedic memes are satirical and critical (LBH Jakarta, 2017).

**Excerpt #3**

Mazdjo Pray

:Uh, Iya **dia** memang khusus di bidang *pornologi*.Jadi dulu, sebuah gambar porno belum dapat stempel verified kalau belum dilihat oleh RS.Uh, yes, he is a *pornology* expert.

Then, a pornographic image cannot be considered verified if RS has not seen it.

**Excerpt #4**

Mazdjo Pray

: Tapi begitu lihat *\*mencucup\** gini, "Sebentar saya masuk dulu ke dalam".Nah masuk **dia**, kita nungguin tuh. Begitu keluar, "Ah, ini gambar cowok," agak lama **dia** verifikasinya.

Kalau gambar cewe cepet, "Oh, iya nih ini foto porno beneran."

So when he sees *\*kissing noises\**, "Wait a moment, I need to go inside."

There he goes, and we can wait for him. Once out, he goes, "Ah, this is a picture of a male." He takes a while to verify. If it's a female's picture, it's fast, "Oh, yes, this is indeed a porn image."

As mentioned previously, the name Roy Suryo tends to be given positive evaluation, though stated through jokes. In excerpt #5 below, Mazdjo Pray stated a negative appreciation regarding Roy Suryo's physical appearance as a minister. In context, the two political commentators were discussing Roy Suryo's rise to his position. This discussion is related to his proficiency as a telematics and technology expert and how the skills are unrelated to a minister of sports. Therefore, Roy Suryo is also often deemed inexperienced and unfit to fill the role (RMOL.id, 2013). In the discussion, Mazdjo stated that the reason for his appointment was due to the similarity between Roy Suryo and the previous minister, Andi Mallarangeng, who both sported thick mustaches. In context, his predecessor was fired due to the Hambalang Sports Center corruption case (Sabda, 2013).

**Excerpt #5**

Mazdo Pray : *Karena mungkin ini masalah kumis. Berdasarkan jumlah kumisnya **dialah** secara hoki, paling pas. Waktu itu kurang satu, malam-malam ditanam dulu. Itu dalam rangka melihat pas, jadi “Pak, Pak Presiden menghendaki kumisnya itu jumlahnya 27, bapak 26.” Wah kurang satu, akhirnya dicabut dari sebuah tempat, lalu pasang, menghadap presiden. Begitu menghadap Presiden itu, “Mas Roy,” ini Presiden SBY waktu itu, “Berdasarkan wangsit dari para sesepuh dan supaya Menteri Pemuda Olahraga ini tidak sial seperti yang kemarin maka jumlah bulunya harus 27”.*

Maybe this was because of the m mustache. According to the number of hairs there, he was considered as lucky. One strand of hair was missing that night, so he planted it. So, he could get the right number - so (the President’s messenger) said, “Sir, the President wished the number of mustache strands needs to be 27, yours is 26.” Since he was missing one, he plucked one from a certain place, transplanted it, and faced the President. Once there, President SBY said, “Roy, according to the ancestor’s grace, the minister must have 27 strands of mustache hairs so they would not be as unlucky as the last one.”

From this comment, it can be seen that Mazdjo Pray handed out a negative appreciation regarding Roy Suryo’s physical appearance; the comment seems to degrade the former minister’s image in the form of an insult. However, similar to the previous discussions regarding different predications, it is difficult to pinpoint the comments as defamation considering their comedic and exaggerated nature. In addition, the comments were also targeted to ridicule the actions of a political figure; thus, both commentators can defend themselves under the guise of satire. Moreover, the discussion even gets more muddled as this satire is meant to be harsh and is protected as a form of criticism (LBH Jakarta, 2017).

In terms of truths, several comments, such as the pans and *pornology* comments, contain several instances of facts. For one, Imam Nahrawi’s letter to demand Roy Suryo return the ministry inventory was proven to be true (Deutsche Welle, 2018; Febrian, 2020; JawaPos.com, 2018; Tim Cek Fakta, 2018). However, since the case was retracted, it is unknown whether Roy Suryo has returned the said inventory (DetikNews, 2019). Secondly, Roy Suryo also has been proven to be involved in verifying the identity of an actress involved in a sex tape (Putranto, 2020). Meanwhile, in the hit-and-run case, no official statements were given regarding which party was at fault during the accident (Luxiana, 2021). Nevertheless, the occurrence of the accident is deemed to be valid, and the previously retracted statements by Lucky Alamsyah can be used as a reference.

**CONCLUSIONS**

Though primarily evaluated as negative, the statements given by Eko Kuntadhi and Mazdjo Pray in their video cannot be considered defamation or slander due to several reasons. For one, the lack of concrete variables describing forms of defamation in the original UU ITE cannot possibly describe them as slander. Secondly, the 2016 version of UU ITE also cannot define the statements as slander, considering the topics contain several instances of truth proven by the literature provided. However, the lack of official conclusions to the cases referenced in the literature also clouded the situation by confirming and leaving several unanswered aspects. Furthermore, the deliberate slip of the tongue used to refer to both RS and Roy Suryo as separate and similar entities created a comedic effect. In addition, both Eko Kuntadhi and Mazdjo Pray can claim the video as satirical, thus allowing them to use humor to ridicule, criticize, or exaggerate the mentioned topics.

However, this research is limited only to investigating the evaluations given by two political commentators to a political figure. While it can be said that the previous party can use humor to criticize and ridicule a person, the research does not explore the comedic sense of the statements. Therefore, future research regarding this topic can also investigate whether the data can be considered satire.

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