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Psi Political Strategy in the Roasting of Muslim Tretants And Coki Pardede Deconstruction Study

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ABSTRACT

The Indonesian Political Party or abbreviated as PSI is a political party that is new to Indonesian politics world. The emergence of PSI makes a new face, as they consist of young people who are still fresh in Indonesian politics. Along the way, PSI issued controversial statements to attack their political opponents. As a political party, PSI also needs to make a political strategy to get the sympathy of the people to be able to sit on government benches. Through roasting which has another meaning of ridiculing what Tretan Muslim and Coki Pardede did on the sixth anniversary of PSI, there are strategies with hidden meanings in them. Deridda's theory can be used to dismantle the meanings conveyed by Tretan Muslim and Coki Pardede

Keyword: *deconstruction, roasting, discourse*

ABSTRAK

Partai Politik Indonesia atau disingkat PSI merupakan partai politik yang baru dalam dunia perpolitikan Indonesia. Kemunculan PSI membawa wajah baru, karena mereka terdiri dari anak-anak muda yang masih segar dalam perpolitikan Indonesia. Sepanjang jalan, PSI mengeluarkan pernyataan kontroversial untuk menyerang lawan politik mereka. Sebagai partai politik, PSI juga perlu membuat strategi politik untuk mendapatkan simpati masyarakat agar bisa duduk di bangku pemerintahan. Lewat roasting yang memiliki makna lain mengolok-olok apa yang dilakukan Tretan Muslim dan Coki Pardede di HUT PSI ke-6, ada strategi dengan makna tersembunyi di dalamnya. Teori Deridda dapat digunakan untuk membongkar makna yang disampaikan oleh Tretan Muslim dan Coki Pardede

Keyword: *dekonstruksi, roasting, wacana*

1. Introduction

The Indonesian Solidarity Party, or shortened as PSI, is a party that has not been around for a long time in Indonesian politics. It was founded by five young people including Grace Natalie, Raja Juli Antoni, Isyana Bagoes Oka, and two others. PSI in addition started with a quality chat at a number cafe in South Jakarta.

PSI, which is filled with children, is predicted to give renewal in Indonesian politics world. As a political party, PSI has a jargon that is found on the official PSI website, psi.id "Present and Work for the People" and then there is a red line in the lexicon for the people which indicates that the formation of PSI inspired their lives and their work to the people, as if the people are everything.

It was noted from Kompas, "Tak Lolos ke DPR, PSI Jadikan Pemilu 2019 Modal untuk Pemilu Berikutnya." that PSI ranked 12th out of 17 political parties with a vote of 2,650,361 million or 1.89 percent. Even though it received an unfavorable order in 2019, PSI cannot be said to have failed in gaining the sympathy of the majority Indonesian society. There are more than 2 million people who prefer PSI as a trusted party.

It can be proven that more than 2 million people have been persuaded to vote for PSI. This is because PSI carried out various kinds of political strategies to win the sympathy of the people so that they could elect them and in the end be able to get a position as a member of the DPR RI. However, in diving into the strategy, it is necessary to have the power of political language to convince the public. According to Turiah, “Bahasa Politik Sebagai Sebuah Hegemoni.” it is explained that political language is the language used by political and bureaucratic elites to voice the interests of those in power. Therefore, political language is often a way to maintain power and influence public opinion. Thus, political language is an important tool in modern politics that must be understood by everyone who wants to understand the dynamics of politics and power.

In 2020, PSI celebrated its 6th anniversary on the official PSI YouTube channel, namely the Indonesian Solidarity Party. The event invited many political figures and officials who congratulated PSI. But besides the many congratulations to PSI and other greetings to PSI, there was a session where PSI was given a roast by the comic duo/single comedian Tretan Muslim and Coki Pardede.

In the last few years, in Indonesian comedy, we often use the term roasting. The term roasting comes from the word roast which according to (Cambridge Dictinory) can literally be interpreted as to cook food in an oven or over a fire. However, in the realm of Stand Up Comedy, understanding is indeed close. Recorded by Bromley, “What Is a Comedic Roast?” roasting or comedy roasting is an event in which a guest is the target of ridicule by his friends in front of a large audience. Furthermore, sometimes roasting traditionally consists of a form of comedy that uses vulgar comedy, but it is still a great honor for the show's material.

In this session, Tretan Muslim and Coki Padede commented on PSI's political activities in the past few years. These two comic duos are already very famous for their controversies. It was recorded in Detikhot.com, “Disebut Menista Agama, Ini 3 Kontroversi Tretan Muslim dan Coki Pardede.” that one of the cases that created controversy was the case of mixing pork with date juice which then received a response from an ustad named Ustad Derry Sulaiman and said this was blasphemy.

Apart from that, Tretan Muslim and Coki Pardede are known for their duet which is often invited to roast many community figures and on occasion on the PSI channel (Indonesian Solidarity Party) these two comics roast PSI's own political activities. Certainly in conveying the joke is reinforcement in verbal humor consisting of word play, humor based on ambiguity, or humor based on the repetition of identifier parts, for example, alliteration Attardo, “Humor in Language,” 1..

The use of language used in roasting humor contains a lot of satirical utterances wrapped in criticism. Satire is closely related to humor in conveying criticism because it is used as camouflage. This is explained by LeBoeuf, “The Power of Ridicule: An Analysis of Satire.” that satire is also able to protect its creators from responsibility for criticism, because it is implied rather than stated explicitly; in this way, satire became a powerful tool for critics in difficult or repressive political and social periods. From this statement, it can be said that satire is a way of softening criticism wrapped in comedy, in which the speaker is vulgar and teasing, it will seem a little relaxed and a little offended.

We cannot directly interpret the roasting utterances conveyed by the comic duo Coki and Muslim, but there needs to be a deeper meaning to it. This is according to Derrida that language is not a neutral communication tool but rather fluid, ambiguous because through language, certain ideologies program us without us realizing it Haryatmoko, *Critical Discourse Analysis (Analisis Wacana Kritis) Landasan Teori, Metodologi dan Penerapan*, 213.. Therefore, it can be said that there is a need for a deeper meaning of these utterances.

Basically, this work is a discourse analysis research using Derrida's deconstruction as a theory to dismantle every utterance of Tretan Muslim and Coki Pardede as the person who roasts PSI. This is done as a form of ridicule but wrapped in comedy. Consequently, in this research, we want to see the representation of PSI through the utterances of Roasting Muslim and Coki Pardede using Derrida's deconstruction theory.

Many studies related to analysis using deconstruction have been widely used in every study, but no one has specifically examined this research. First, Dinata & Haryono (2020), entitled dismantled the engineering of the text in the advertisement. The author attempted to know a more original meaning of the advertisement. This research assumed that this advertisement is part of a textual engineering that was built through an emphasis on the ideology of "pseudo" dominance of men over women. Women are placed as parties who are "not equal" to men. Furthermore, Triartanto, Suriyanto, et al (2021) observed that in the deconstruction process the word "Mother" ultimately creates interpretations that tend to be endless. The last is research conducted by Mutiara (2022) which analyzed advertising as a constructor having a major influence on public thinking. Advertisements can create new views of meaning in social reality, including cosmetic advertisements. The meaning of handsome in cosmetic advertisements as described by advertisers has

become an identity formed by society. This study concluded that with Deconstruction, not all handsome people are stocky and white. There is no difference between one male and another in advertisements.

The notion of discourse has begun to expand, not just about the largest unit in the language hierarchy Kridalaksana, *Kamus Linguistik*, 259.. But now discourse involves more than just the use of language, but also social, cultural elements and between words, actions, values, symbols, and other aspects Gee, *An Introduction to Discourse Analysis - Theory and Method*, 19.. Discourse involves coordination that occurs between these various aspects in a communicative interaction. This broader understanding of discourse is important for understanding how language is used and managed in a broader social and cultural context, and how meaning and action are intertwined in communication.

To see discourse it is important to conduct discourse analysis in order to identify the elements contained in a discourse. Explained Paltridge, *Discourse Analysis*, 2. discourse analysis examines the patterns of language in texts and considers the relationship between language and the social and cultural context in which the language is used. Discourse analysis also considers how language use presents different views of the world and different understandings.

Inside (Haryatmoko 2017:214) there are several objectives to be achieved by deconstruction. First, deconstruction offers a way to identify contradictions in the text so that it helps to gain a higher awareness of the existence of inconsistent forms in the text. Choice of words, arrangement of sentences, ways of choosing representations or ideological tendencies consciously and not already giving a certain color to the text. Second, deconstruction will treat text, context, and tradition as a means that can open up new possibilities for change through impossible relationships. Tradition does not limit new interpretations, it allows creativity because tradition opens up new possibilities by uncovering texts. Third, deconstruction helps improve critical thinking skills and see ways in which experience is determined by ideology that we are not aware of because ideology has been built or integrated into language. Furthermore, deconstruction wants to melt the ideology that has been frozen in the language. Thus, actually language is not a neutral means of communication but fluid, ambiguous because through language certain ideologies program us or our way of thinking without us realizing it. Fourth, deconstruction is considered successful if it is able to change the text, make it foreign to readers who already consider themselves familiar, make their eyes widen when marginalized meanings are exposed.

2. METHOD

This research is classified as a descriptive qualitative one which analyzes deconstruction and then explains the absence of the text, in this case, the utterances of roasting performed by Tretan Muslim and Coki Pardede by dismantling the political strategies behind the text. How to analyze using deconstruction itself offered by Deridda is a careful reading method. According to Derrida, deconstructive careful reading is one which after interrogating the text destroys its defenses, and shows the existence of pairwise opposition. Derrida has in fact offered steps of deconstructive reading, that is, scrutinizing the unbroken moments, the barely caught puns, which would otherwise blow the reader through (Derrida 1982).

Data collection techniques using library techniques and listening techniques. Library technique is a technique that uses written data sources to process data. Meanwhile, the listening technique is meant as an instrument for careful listening, using all the abilities of the five senses, directed, and meticulous towards data sources. The validity of the data was carried out by triangulating data sources, theories, and between researchers (Moleong, 2017). The literature technique is a technique used in this study as a supporting source for the deconstruction process of PSI roasting speech by finding written sources to process the data, while the listening technique is a technique that uses the five senses to listen carefully to a video about roasting PSI by Tretan Muslim and Coki Pardede.

The data is a video on the official Youtuber channel of the Indonesian Solidarity Party at its 6th birthday which contains various events, but in this study only the roasting session was taken. Then the data sources are utterances and movements to support the utterances of roasting which contain satire in them.

The analysis technique uses watching the video carefully and then repeating the video, then dismantling it through traces that occur in the speech through the context of why the speech was delivered, then deconstructing it through the trace, because a speech is not conveyed with one single meaning.

3. RESULT AND DISCUSSION

In the PSI roasting, there were two comics who exchanged responses from the two comics, namely Tretan Muslim, who will be shortened to (TM) and Coki Pardede, who will be shortened to (CP). Both

teased PSI by giving certain opinions regarding activities and strategies for PSI itself, the following are the results and discussion:

Discussion of religion

The following speech is a speech which is a discussion of religious issues which sometimes cannot be separated from a political party. In this case TM and CP think they and PSI have similarities in getting into trouble. Here is the story:

CP : *Kalau kita omong-omong soal PSI dan ita berdua PSI dan Coki Muslim itu punya banyak kesamaan* (If we talk about PSI and we, both PSI and Coki Muslim have a lot in common)

TM : *Apa aja itu cok ?* (What's that anyway?)

CP : *yang pertama sama-sama banyak musuh, yang kedua kena kasus yang sama, yang ketiga diserang orang yang sama.* (the first one has the same number of enemies, the second has the same case, the third has been attacked by the same person.)

TM : *Siapa orang sama coki ?* (Who is coki?)

CP : *yang suka di Monas.* (the one who likes to be in National Monument, Monas.)

Regarding CP's speech, we know that PSI is a party with many problems. There is a presumption that PSI controversies every statement, performance, etc., the similarity referred to in the same case is basically that the religious case TM and CP were involved in a blasphemy case, in its content, namely mixing pork with date syrup, which caused controversy, even though it is just a food content that is not related to any religion, in this case PSI is also affected by a religious case, but if we deconstruct of what strategy is contained in the speech that PSI is trying to create a movement for freedom of action and then plunges it into religious matters, even though this has nothing to do with religion, but PSI breaks it down in the name of freedom of expression as with PSI's own motives.

The phrase many enemies can be said to be something of an interesting phrase. This phrase is not always a bad impression. The phrase many enemies refers to PSI which is in the spotlight of its political opponents and also certain mass organizations, in the case of the FPI because TM and CP have had problems with these mass organizations. Many enemies can mean that PSI's strategy has succeeded in making political opponents feel unrivaled, the strategy includes the religious strategy that they are implementing.

In the following TM speech can also be deconstructed regarding religious strategy:

TM : *Ya, Bapak Giring juga pernah bilang waktu itu, kalau jadi pemimpin harus dikenal dan juga disukai, baru dipilih. Bukan prinsip di Indonesia masa enggak hafal-hafal sih.* (Yes, Mr. Giring also said at that time, if you are a leader you have to be known and also liked, then you will be elected. It's not a principle in Indonesia, you can't memorize it.)

CP : *Apa ?* (What?)

TM : *Seiman dong, yang satu golongan, gitu.* (The same faith, one group, that's it.)

From TM's speech, it can be explained that religion is not a reference for being a leader while they are entitled to serve in a leadership position. This is found in TM's speech which reexplained Giring's words that if someone is a leader, she or he must be known and is also liked, then will be chosen. However, TM chimed in with Giring's words that a leader must have faith. TM's speech can also be deconstructed that our problem is to find a leader that must be of the same faith and belief, but it does not always have to be like that.

Approach to Young People

PSI which basically consists of young people who want to be involved in politics is considered a brand new air in the contestation of millennial politicians in Indonesia. This is a very advanced breakthrough made by young people. In this speech, PSI explained to attract young people by handing out smartphones. In *Roasting PSI* conducted by TM and CP they also alluded to PSI's relation to young people, as follows:

- CP : *Giring mempunyai program bagi-bagi gadget.* (Giring has a program for distributing gadgets.)
 TM : *Kalau menang ?* (If he wins?)
 CP : *Kalau menang jadi Presiden dia akan bagi-bagi gadget kepada para Pelajar. Ini luar biasa.* (If he wins as President, he will distribute gadgets to the students. This is awesome.)
 TM : *Tepuk tangan dulu bro. Program bagi-bagi gadget ?* (First clap bro. Program for sharing gadgets?)
 CP : *bagi-bagi gadget, handphone. Mungkin handphone salah satunya, mungkin handphone. Ini adalah niat yang baik tapi dengan berat hati kami harus mengatakan bahwa anda sudah keduluan.* (Sharing gadgets, cellphones. Maybe a handphone is one of them, maybe a handphone. These are good intentions but it is with a heavy heart that we have to say that you have come a long way.)
 TM : *sama siapa ?* (With who?)
 CP : *Sama Baim Wong.* (With Baim Wong.)

Giving gadgets to students is the right strategy to attract new voters. However, there is a presumption that sharing gadgets with students is something positive, especially during the time of a pandemic and massively online schools. Fortunately, this can have repercussions for themselves, because basically the millennial generation is very dependent on their gadgets. They use it not only for online school, but also for various kinds of negative things, where most parents feel uncomfortable seeing their children fixated in front of the gadgets such as mobile phones, computers, laptops, and others.

In CP's speech which said *Sama Baim Wong* 'With Baim Wong', if it is deconstructed, there is an element of following the trend that Giring wants to do to attract young sympathizers, especially the new voters. In terms of strategy, the approach to young people is to use the following greeting words within the utterances:

- TM : *Dan yang kerennya lagi dari PSI Coki. Mereka punya panggilan khas satu-satunya yang manggil Bro dan Sis.* (And the cool thing is from PSI Coki. They have a unique nickname that calls Bro and Sis.)
 CP : *Bro dan Sis ?* (Bro and Sis?)
 TM : *Iya. Ini jelas partai apa ?* (Yes. What party is this?)
 CP : *Apa ?* (What?)
 TM : *Sok asik* (so tacky)

To quote "Bro" and "Sis" greetings, PSI really wants to achieve equality within the party itself. Such designation within PSI internal circles indicates an egalitarian relationship and equality between cadres, which is very typical of the basic principles of socialist communalistic relations (Yesicha, 2019). However, this appearance can lead to disapproval of certain people, especially young people who are not familiar with such greetings.

The greetings of "Bro" and "Sis" do not always seem to describe equality. They use both words as their differentiating appeal. Additionally, those greetings cannot be haphazardly used as equivalences as there are formal boundaries that must be obeyed by simply pronouncing greeting words. This is a form of a distinguishing feature to make a political party feels contemporary, so this seems too naive and can be said to be a failure for PSI. Indeed, these words are known to many layers of society, especially young people today. However, they do not really use the greeting words.

Approach to General Public

It is certain that a group of political parties is looking for sympathy to get the general public to get a position in the DPR (representatives) one day. The general public referred to in this discussion is a strategy directed to everyone. In this speech, TM and CP conveyed their responses to PSI's dedication to the community. The following is the speech delivered:

TM : *Tapi juga PSI punya semboyan, jadi jobnya gini “kalau mau santai jangan masuk PSI, karena PSI ini kerja, kerja, kerja.* “But PSI has a motto as well, so the job is like “if you want to relax, do not join PSI, because PSI is about work, work, work.)

CP : *tepuk tangan dulu.* (clap first.)

TM : *Tidak.* (no)

CP : *Kasih tepuk tangan betul dong* (Please give me the real applause)

TM : *Kerja, Kerja, Kerja. Kapan ibadahnya?* (Work, Work, Work. When is the worship?)

In the utterance *Kerja, Kerja, Kerja* ‘Work, Work, Work’ not only the implementation is so busy, but also it gets good results. This motto was used by President Jokowi during his campaign in the presidential election until he succeeded in becoming President. However, in its development, the motto became ambiguous. This is because – more or less – the results of the motto meaning were not realized for the community, so that many people did not feel the consequences of the motto.

Verbal sentences are not always about action. Sometimes, work only becomes a verb, as it is not compatible with efforts to get future achievements and work does not always have to be done continuously due to the temporal stops such as resting, and there are times when religious things are fulfilled, i.e., worship, which is equal with what is said with TM of *Kapan ibadahnya?* ‘When is the worship?’ This possibly mean that PSI is not concerned with its creators, and only cares about its people due to their duties as people on governmental benches.

Through those verbs, it can also be said that they mean worship, because if work is a source of profit and happiness for society, then work is an act of worship that will also be rewarded. The meaning of the notion work has fruitful broad meanings as one word.

4. CONCLUSION

Roasting PSI delivers us a meaning that is various in interpretations treasured within several utterances presented in the discussion. In addition, roasting can also be a vehicle for conveying criticism to the government as long as it is not extremely related to matters containing too much controversy. Deconstruction can unravel the text, which in this case is the utterances of Tretan Muslim and Coki Pardede who roasted PSI in seeking the good and the bad as long as it has traces in expressing these hidden meanings. This has something to do with the fact that a political strategy does not all have good principles, and not necessarily bad either.

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