

Use of Repetition Language Style For the Effectiveness of Communication Ustaz/Ustazah in Indonesia

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ABSTRACT

Ustaz are religious figures who exist as preachers through lectures or sermons. Ustazs using's language in a lecture to convey information, guidance, direction and advice to the public is based on the Quran and Hadith. Lectures of 8 ustazs and 1 ustazah became the subject of research, and the style of language based on the sentence structure of the ustazs and ustazah became the object of research. The method used in this paper is descriptive method with a qualitative approach. Data collection technique is a technique capable refer engaged free through downloading data from www.youtube.com, then transcription to be analyzed. Results of the analysis showed the style of language is based on the structure of sentences 8 ustazs and 1 ustazah in Indonesia domination by stylistic repetition that is as much as 49% because ustazs / ustazah are trying to give pressure idea or intent are considered essential to be delivered to the listener. Only 1 ustaz was dominated by the antithesis language style because he tried to present a balance of sentences and thoughts in presenting information, instructions, direction, and advice.

Keywords: *ustaz, lecture, language style, religion*

1. INTRODUCTION

Ustaz is a person who uses language as a medium of communication, especially in preaching both orally and in writing. The ustaz attached to male religious leaders, and the ustazah calls to female religious leaders. According to the Language Development and Development Board [1] ustaz means religious teacher or male professor. The meaning of ustaz is explained by Kuswandi [2] based on the Arabic dictionary in the book *Al-Mu'jamul Wasi th*, by Dhaif that the word ustaz has several meanings as follows; first, as an educator; second, people who are experts in one industry and teach others; third, high level academic nickname at university, the name of a college professor with a PhD, or Professor.

The Indonesian language is used by the ustaz as a means of communication in the field of education and religion which can touch on social, cultural, economic, political, and defense and security issues. The role of Indonesian is very vital in the field of education because it functions as a unifying idea and understanding in the entire archipelago of the development of science and technology. In the religious field, Indonesian also brings together concepts and understanding about the teachings and instructions will be communicated by the reference standard is Quran and hadith. The religious sector will touch on social, cultural, economic, political aspects, as well as defense and security because religious teachings discuss all matters in human life for the benefit of the

people and the safety of the world and the hereafter. Zamzani's opinion [3] states that Indonesian has a central role in intellectual, social and emotional development.

Stylistic ustaz demonstrate competence ustaz it at the time of presenting the advice, directives, instructions and arguments clearly based on the Quran and Hadith and religious stories are to be believed. The advice that served not it be in understand if the style preachers of the good and in line with the concept that can be accepted by society . The ustaz's direction is acceptable if the ustaz's language style is not offensive and does not hurt the feelings of the listener. Then the instructions that express the ust be guided if it actually refers to the Quran and Hadith are valid and supported by the right style. Keraf [4] argues that linguistic style is a way of expressing thoughts through language specifically which shows the soul and personality of the author or user of the language.

The use of force language in the activities of a lecture by ustaz aims to present information that is valid, the appropriate instructions, and advice that are beneficial to human safety in the world and akhira t based on the Quran and Hadith. Ustaz have to skilled inside air communication, especially lecturing skills. The art of speak ustaz drawn from the *style of* language, to the style of this powerful language to convey your thoughts, opinions and a strong message is short, dense, clear and impressive. Muzaiyanah found ust as Dai / or preachers who deliver propaganda on Friday requires special skills, clever rhetoric and skilled in communication, so that the

contents of his speech can be up and affect the his assembly [5].

The language style in the lecture or preaching communication conducted by Ustaz is also useful to emphasize the message, beautify the appearance and attract the attention of the listeners, until the information, instructions, and advice given by the Ustaz succeed in achieving the desired goals while remaining in harmony with the culture of the community where the lecture is held. Lecture activity correlated with social norms and cultural system amid the public when interacting. Interactions were polite useful to prevent misunderstandings and minimize raised its conflicts and defense harmonization of relations ust with the community. The literary style has n use values of culture that had a relationship with politely, respect, good attitude, ethics language or inappropriate behavior. The use of language style in lecturing activities becomes a description of good communication procedures and concerns about local courtesy and wisdom as well as attitudes that attract the sympathy of listeners of the speech or sermon. It is appropriate Ermanto article [6] that discusses the performance of communication in West Sumatra in terms of politeness and good manners in a political approach that uses the principles of propriety guided by the adage wisdom, generosity, praise, humility, approval, and sympathy.

Ustaz will pay attention to the situation and conditions when giving lectures. These situations and circumstances will influence the language style of Ustaz to conditions like, happy, solemn, emotional, sad, even heartbreaking until other emotional moments can be controlled by giving instructions, directions and advice based on the Quran and Hadith. It could be a ustaz wearing a variety of variations of style appropriate to the circumstances when the preachers are preaching . An example, an ustaz just become preachers who deliver Friday sermons during prayer or Eid prayer until the happy moment when the big day will influence the ustaz's style of language. Yuhesdi [7] argues that the expertise and expertise of a preacher or ustaz in delivering sermons must be supported by good, fluent, and correct grammar so that it can influence the attitudes and feelings of worshipers who hear the sermon .

Language style studies have been carried out by several researchers namely by Acheoah [8] who reviewed the style of preaching Islam and Christianity. Then Awonuga [9] studied two sermons by Pastor Paul Enemche of Dynamics International Gospel Center and Pastor Chris Oyakilome of Christ Embassy, by using linguistic devices in the form of the basic characteristics of language use. Furthermore Light [10] assessment of teaching styles and teaching Jesus in connection with the *homiletic evangelical* or application of the general principles of rhetoric to the art of public discourse specifications. Savoy [11] examined how the evolution of rhetoric and language style American president since 1789 until the year 2017 with the conclusion that the speech the government tends to use words related to man 's and emotions, also refers to God and the symbolic expression

of the American state of freedom. Nurpadillah [12] examined the style of language and the meaning of the connotation of President Jokowi's first speech. Sudiarsa's research [13] analyzing the language style of news stories in the print media Kompas daily. Dewi [14] to review the language style news online media in Indonesia and look at the use of raw words and not raw. Furthermore, Agustin [15] reviewed diction and language style in President Soeharto's speech. Tungga [16] examined the language style of Sefnat Babys Reverend from Kupang S.Th often using hyperbolic language style, show the character or characteristics typical in speech activity. Josefre [17] examined diction and style of language in the sermon of the preacher Peter Agung Purnomo. Then Sukarno [18] examined the persuasion rhetoric as an attempt to influence worshipers on the text of the Friday sermon. The difference between the above research and this research is the number of research subjects, 9 well-known ustazs / ustazah in Indonesia who are considered representations of ustazs / ustazah in Indonesia so that in general a description of the average style of language based on the sentence structure used by the ustazs / ustazah in Indonesia.

According to Keraf [4] language style based on sentence structure consists of climax, anticlimax, parallelism, antithesis, and repetition. Climax is a style of language that contains sequences of thoughts that are each time increasing in importance from previous ideas. Anticlimax is a reference in which ideas are sorted from successive importance to less important ideas. Parallelism is a style of language that seeks to achieve parallels in the use of words or phrases of the same grammatical function. Antithesis is a style of language that contains conflicting ideas, using opposite words or groups of words. Repetition is repetition of sounds, syllables, words or parts of sentences that are considered important.

Based on the description above, this study m enganalysis style is based on the sentence structure ustazs in Indonesia are represented by 9 ustazs / ustazah . The aim of the study is to obtain the results of the analysis of language styles based on the structure of the ustazs / ustazah in Indonesia.

2. METHOD

This research is a qualitative research with descriptive method. Qualitative research is an activity that takes place simultaneously with the activities of the data analysis by describing the problem-solving method ob j ek studied [19]. Collecting of The data refer to the free engaged method capable. Sudaryanto [20] argues that the listening or listening method is a research method in which data is obtained by listening to the use of language. Data analysis technique is the identification of data that determines the use of sentences from aspects of language style based on sentence structure. The research data was lecturing 9 people ustazs / ustazah in Indonesia. The data source is a

recording of the lecture 9 people ustazs / ustazah Indonesia obtained from youtube.

3. RESULTS AND DISCUSSION

3.1 Results

This study gets the results of the analysis of language style based on the sentence structure that is most used by ustazs

/ ustazah in Indonesia is repetition style. The language style shows the direction and intent talks preachers in lecture her with looping sounds, syllables, words or parts of words that are considered important to the members of pressure in the appropriate context. The lecture of ustazs / ustazah was affirmed and supported by a strong logic of thinking accompanied by supporting information on the idea, namely the reference of the Qur'an and the hadith. The following table is the result of data analysis;

Table 1 Ustaz / Ustazah Language Style in Indonesia

No	Name	Total Data	Language Style Based Sentence Structure		Percentage
			Type	Total	
1	Ustaz Das'ad Latif	130	Repetition	50	38%
2	Ustaz Hanan Attaki	67	Repetition	40	60%
3	Ustaz Zulkifli M. Ali	50	Repetition	41	82%
4	Ustaz Maulana	46	Repetition	13	28%
5	Mama Dedeh	70	Repetition	59	84%
6	Ustaz Abdul Somad	77	Antithesis	36	47%
7	Ustaz Haikal Hasan	43	Repetition	13	30%
8	Ustaz Khalid Basalamah	73	Repetition	51	70%
9	Ustaz Jefri Albukhori	78	Repetition	46	59%
	Total	634	Repetition	313	49%

The average ustazs in Indonesia utilizes the language style of repetition in speaking. Of the 9 teachers, 634 data obtained using the repetition language style reached 49%. Only one ustaz whose lecture was dominated by antithesis style as much as 5.68%. The following are examples of the language styles of each ustaz.

a. Ustaz Das'ad Latif

The style of language based on the sentence structure of Ustaz Das'ad Latif is the most dominant style of repetition. From 130 data obtained, found 50 data or 38% repetition language style. Examples of Ustaz Das'ad Latif's repetition style:

(1) *Ternyata setelah saya amati, ooo ternyata di Indonesia ini banyak orang cari duit, dengan cara membuli ulama, dia cari isi untuk perutnya dengan cara membuli ulama, ketika ulamanya lagi siaran langsung ceramah, dia potong-potong ceramahnya, maka dia cari duit dari itu.* [21]

(1) *It turns out that after I observed, ooo it turns out that in Indonesia many people are looking for*

money , by bullying ulama , he is looking for contents for his stomach by bullying ulama , when the ulama is broadcasting live lectures, he cuts up his lectures, then he looks for money of the. [21]

Speech (1) above presents a choice of repetitive language style by Ustaz Das'ad Latif who repeats the phrase *looking for money* to emphasize bad deeds committed by people who are not good towards the ulama . The utterance sentences convey information about people who earn income by harassing or bullying the ulama, meaning that there are people who ask for money by threatening the ulama if they don't want to give money, then the video of the edited lecture becomes wrongly distributed until the ulama get into a lot of difficulties. The meaning of the phrase *looking for money* is to do routine work to meet material needs. The repetition of the phrase *looking for money* presents the relationship between one sound with another such as satire rhymes to people who are deemed to behave badly. This is in line with the opinion of Johnstone [22] that repetition is used to describe a proper korean spondency between two text elements or more like the repetition of words in a song.

b. Ustaz Hanan Attaki

Ustaz Hanan Attaki used the most dominant language of repetition. From 67 data obtained, found 40 data or 60% repetition language style. Examples of Ustaz Hanan Attaki's repetition style:

- (2) *Ada orang yang bisa **berbaik sangka** itu levelnya haqqo tuqotih benar-benar **berbaik sangka** nih orang kaya enggak pernah ada pikiran buruk di dalam pikirannya selalu **baik** tentang orang lain. Salah satu di antara arti taqwa itu adalah **berbaik sangka, berbaik sangka** karena **berbaik sangka** juga amal saleh.* [23]
- (2) *There are people who can be **kind thinking** that the level of haqqo tuqotih is really **kind thinking** that a rich person never has bad thoughts in his mind always **kind** about others. One of the meanings of taqwa is **to kind thinking, to be kind thinking** because **to be kind thinking** is also good deeds.* [23]

Speech (2) above shows the style of repetition of Ustaz Hanan Attaki in emphasizing advice to always be *kind thinking*. Ustaz Hanan Attaki conveys information about the *kind* gesture of *kind thinking* as an act done by a good person. *Kind thinking* means a mental attitude that always looks at yourself, others or God with good and positive thoughts or suspicions. Repetition of phrases of *kind thinking* as many as 5 times is presented by giving examples and compliments on these attitudes as well as providing references to the meaning of the word *taqwa* as good deeds or good deeds. Praise for the *kind-minded* attitude is likened to the level of *haqqo tuqotih* which means devoted to Allah with the maximum ability possessed. The language style is sesuai opinions Joshi [24] which states that repetition can be classified into several groups based on placement of words in the sentence so that it can determine the type of reps what is contained in the data source being studied.

c. Ustaz Zulkifli M. Ali

The style of language based on the sentence structure of Ustaz Zulkifli M. Ali is also dominated by the style of repetition language. From 50 data obtained, found 41 data or 82% repetition language style. Examples of repetition style of Ustaz Zulkifli M. Ali:

- (3) *Fase pertama **fase** ke nabian 3 tahun lamanya. **Fase** kedua **fase** khilafah rossidah selama 30 tahun. **Fase** ketiga adalah **fase** khilafah dengan sistem kerajaan adlon atau mulkan itu selama 1200 tahun lamanya.*[25]
- (3) *The first **phase** of the prophetic **phase** is 3 years. The second **phase** of the rossidah caliphate was 30 years. **Phase** three is the **phase** caliphate ker*

system with a jaan Adlon or mulkan it for 1200 years. [25]

In statement (3) above shows the repetition language style used by Ustaz Zulkifli M. Ali to emphasize the information *phase* or level of time followed by the change he wants to convey. Time or phase is something important because by paying attention to the past, you can learn from the history of Islam, pay attention to the time or phase now, make yourself to always do good according to Islamic teachings, and recognize the time that will come to make yourself cautious or alert to all threats for Muslims. Said *phases* are spoken Ustaz Zulkifli M. Ali as much as 6 times to present developmental stages system Islamic government. With the repetition of the word Ustaz *phase* Zulkifli M. Ali tried to emphasize the period of the Caliphate it needs to be known. In accordance with Keraf's theory [4] which revealed that repetition is a repetition of sounds, syllables, words or sentence parts that are considered important to emphasize in an appropriate context.

d. Ustaz Maulana

The style of language based on the sentence structure of Ustaz Maulana is the most dominant style of repetition. From 46 data obtained, found 13 data or 28% repetition language style. Examples of Ustaz Maulana repetition style:

- (4) *Kenapa **wanita** harus berhijab? Kenapa **wanita** harus menutup? Kenapa **wanita** itu harus menutup? Kenapa **wanita** itu harus menutup diri?*[26]
- (4) *Why should **women** wear the hijab? Why do **women** have to close? Why does that **woman** have to be closed? Why does that **woman** have to shut down?* [26]

Speech (4) above shows the style of repetition used by Ustaz Maulana to emphasize the object of his conversation, namely *women* or adult women. Ustaz Maulana delivered 4 question sentences with one question subject namely women. The questions asked are basically the same, namely about the necessity of women covering their genitals. This means that the emphasis given by Ustaz Maulana is how important it is that women cover their genitals in the teachings of the religion of Isla. Looping said *the woman* told Ustadz Maulana 5 times in providing referrals for women to meet the obligations of her as a Muslimah. Looping said *women* do Ustaz Maulana in sentences Tanya to emphasize that question to yourself listener whether the woman has implemented the law. This style of language refers to Keraf's theory [4] [4] which reveals that repetition is a repetition of sounds, syllables, words or parts of sentences that are considered important to emphasize in an appropriate context.

e. Ustazah Mamah Dedeh

The literary style Ustazah Mamah Dedeh the most dominant is the stylistic repetition. From 70 data obtained, found 59 data or 84% repetition language style. Examples of Mamah Dedeh's repetition style:

(5) *Alhamdulillah ya Allah, mata bisa melihat, orang lain mah gak bisa melihat. Alhamdulillah tangan saya utuh, orang lain mah gak punya tangan. Alhamdulillah saya usia segini mah masih seger, orang lain mah bengkek.* [27]

(5) *Alhamdulillah, O Allah, the eye can see, others cannot. Alhamdulillah my hands are intact, other people don't have hands. Alhamdulillah, I am still fresh at this age, other people are very annoyed.* [27]

Speech (5) above shows the style of repetition of Ustazah Mamah Dedeh in emphasizing advice to always be grateful by reading *Alhamdulillah* and comparing with others who may not necessarily get the same pleasure as the repetition of *others mah*. The word *Alhamdulillah* means praise to Allah and is an expression of gratitude for a Muslim to God. Phrases *other people mah* is a style of language that is influenced by dialects of regional language that means *compared to others*. The repetition of the word *Alhamdulillah* and the phrases *of others are* presented to emphasize praise to God for all the advantages gained by seeing the condition of others who have not been as lucky as the listeners of Ustazah Mamah Dedeh's lectures. This style of language is in accordance with Joshi's opinion [24] which states that repetition can be classified in several groups based on the placement of words in sentences so as to determine what type of repetition is contained in the source of the data being studied.

f. Ustaz Abdul Somad

The style of language based on Ustaz Abdul Somad's most dominant sentence structure is the antithesis style. From 77 data obtained, found 36 data or 47% antithetical language style. Examples of Ustaz Abdul Somad's antithesis style :

(6) *Oleh sebab itu, ada orang sangat sanggup menahan makan "siap!", tahan minum "siap!", tapi kalau menahan darah yang bergelora "belum siap!", makanya balasan orang yang menahan amarah itu luar biasa.* [28]

(6) *Therefore, there are people who are very able to resist eating "ready!", Hold up drinking" ready!", But if you hold back the blood of the elora" it's not ready!", so the reply of people who hold their anger is extraordinary.* [28]

Speech (6) above is one example of the dominance of the antithetical language style used by Ustaz Abdul Somad. In speech (6) Ustaz Abdul Somad describes information about the ability to resist hunger and thirst which then illustrates the conflicting ideas that cannot hold anger. The speech uses elements of parallelism and sentence balance that there are heavy things such as fasting which are agreed upon and there are light things like holding back anger which turned out to be very difficult to implement. Furthermore, Ustaz Abdul Somad stated that although it was difficult to contain anger, there was great appreciation for those who could do it. Antithetical language style ESIS is seen in custom opinions Keraf [4] that the antithesis is a style that implies the idea -the idea to the contrary, the use of words or groups of words opposite. Ustaz Abdul Somad succeeded in utilizing his antithetical language style by emphasizing opposing information along with a description of the benefits and consequences of these teachings so that listeners were interested in doing what was suggested and avoiding what was prohibited by Ustaz Abdul Somad. The literary style Ustaz Abdul Somad is becoming 's she dubbed ustaz by millions *followers* and recommended by the Forum astral conjunction 'Ulama and the National Guard People Fatwa as a presidential candidate of the Republic of Indonesia the period 2019-2024 [29].

g. Ustaz Haikal Hasan

The style of language based on the sentence structure of Ustaz Haikal Hasan is the most dominant style of repetition. From 43 data obtained, found 13 data or 30% repetition language style. Examples of Ustaz Haikal Hasan repetition style :

(7) *Cuman nomor satu, kenapa anakmu nurut sama kamu? Kenapa anakmu ikut sholat dibelakangmu? Kenapa anakmu tu mau ngaji bersamamu? Kenapa anakmu tu jalan bersamamu? Kenapa anakmu lebih enak jalan bersamamu daripada temen-temennya?*[30]

(7) *Only number one, why does your child obey you? Why is your son praying behind you? Why does your child want to earn a living with you? Why is your son walking with you? Why is your son more comfortable with you than his friends?* [30]

Speech (7) above presents a choice of repetition language style by Ustaz Haikal Hasan who repeats the phrase *why your child is* to emphasize the question of why children follow their parents doing something. The speech sentence is a question sentence addressed to the listener of Ustaz Haikal Hasan's lecture. Ustaz Haikal Hasan's question about the reason for the child of the lecturer who is willing to do good deeds according to the wishes of the lecturer himself. Questions that are repeated become an

emphasis for the listener to the lecture until these questions actually enter his mind. Recurrence words *why your son* presents the relationship between sound / u / in the word child / mu / words *you* and *be with you* as per poem 's that emphasize the implementation of something good question. The repetition of sound / mu / occurs 10 times until this high intensity is directed at the listener Ustaz Haikal Hasan. This is in line with the opinion of Johnstone [22] that repetition is used to describe an exact correspondence between two elements of text or more like the repetition of words in a song.

h. Ustaz Khalid Basalamah

Language style based on the sentence structure of Ustaz Khalid Basalamah is the most dominant style of repetition language. From 73 data obtained, found 51 data or 70% repetition language style. Examples of Ustaz Khalid Basalamah repetition style:

(8) *Sudah* berapa banyak di antara antum yang dengar fadhilah salat malam? *Sudah* salat malam belum? *Sudah* berapa banyak kita dengarkan fadhilah tentang puasa sunnah? *Sudah* puasa sunnah belum? Dengar fadhilah dalam Quran? *Sudah* baca belum alquran itu? *Sudah* mulai dihafal nggak?[31]

(8) *It is* how many among you yourselves were heard fadhilah night prayer? *Have you* prayed at night? *Already* how much we listen fadhilah about sunnah fasting? *Already* fasting Sunnah yet? Listen fadhilah in Quran? *Have you* read the Quran yet? *Have you* memorized it? [31]

In the speech (8) above presents the choice of repetition language style by Ustaz Khalid Basalamah who repeated the words *already* which aims to emphasize the question of whether or not to have carried out the Sunnahs taught by Islam. The speech sentence is a question sentence that emphasizes the question over and over so the listener understands that the good practices are to be carried out continuously or repeatedly. The word *has been* repeated by Ustaz Khalid Basalamah to emphasize that although the practices of the practice are not mandatory, they are actually important with a style such as taxation that emphasizes the question of implementing something suggested. The repetition of the word *has* happened 6 times and it is directed at the listener Ustaz Khalid Basalamah to really consider carrying out this advice. This repetition style is in accordance with Johnstone's opinion [22] that repetition is used to describe an exact correspondence between two text elements or more like the repetition of words in a song.

i. Ustaz Jefri Albukhori

The style of language based on the structure of the sentence of Ustaz Jefri Albukhori is the most dominant style of repetition. From 78 data obtained, found 46 data or 59% repetition language style. Examples of Ustaz Jefri Albukhori's repetition style:

(9) *Suatu hari, misalnya, si Jefri jalan. Kemudian ada yang panggil ustaz atau kiyai padahal kita nggak berharap dipanggil itu. Tiba-tiba dipanggil Jefri. Dipanggil ustaz nggak, apalagi kiyai. Ini dipanggil Jefri dan si Jefri sakit hati. Berarti si Jefri kena gangguan jiwa alias gila. Gila hormat dan gila kehormatan.* [32]

(9) *One day, for example, Jefri walked. Then there are those who call ustaz or kiyai even though we don't expect to be called that. Suddenly called Jefri . Called Ustaz not, especially kiyai . This is called Jefri and the Jefri is hurt. It means that Jefri has a mental disorder, aka crazy . Mad respect and crazy honor.* [32]

Speech (9) above shows the style of repetition used by Ustaz Jefri Albukhori to emphasize the object of his conversation namely *Jefri* or himself and the word *crazy* which means mental disorder. The utterance of the sentence presents an illustration of the wrong way of thinking and behaving when interacting with others. When interacting with others, they should behave as they are without expecting praise and praise from anyone. *Jefri* repeats the word 5 times because he wants to emphasize the example that he himself is an ordinary human being the same as his listener and the *crazy* word 3 times which emphasizes abnormal actions can be done by anyone. From the words of Ustaz Jefri Albukhori, he reminded himself and his listeners not to overdo it and to continue to behave and think normally about everything. This style of language refers to Keraf's theory [4] which reveals that repetition is a repetition of sounds, syllables, words or parts of sentences that are considered important to emphasize in an appropriate context.

3.2 Discussion

The style of ustazs / ustazah in Indonesia based on sentence structure is a way to convey information, instructions, direction, and advice, and to express oneself through the language style of repetition which dominantly leads the listener to an idea which he believes is very important. The dominance of the ustaz / ustazah language discussed above is the repetition language style, but one ustaz person, Ustaz Abdul Somad, is more dominant using the antithesis language style.

As a comparison of this study is the study of Josefre [17] who examined diction and language style in the sermon of the preacher Peter Agung Purnomo and presented the results that the Reverend Peter Agung Purnomo used the style of parables, allegory, antithesis, hyperbole, irony, paronomasia, atonomasia, and ellipses. While this study examines the language style of 8 ustaz people and 1 ustazah as a representation of language style based on the sentence structure of ustazs / ustazahs in Indonesia. The results of this study indicate that the majority of religious teachers / ustazs in Indonesia utilize the repetition language style to emphasize the information, instructions, direction, or advice given in the context presented.

Ustazs / ustazah in this study seeks to present a rhetorical form that is the use of words in speaking and writing to influence the reader or listener [33]. Based on the fact that, match a function of language style that is as a tool to convince or influence reader or listener. Besides that, language style is also related to the situation and atmosphere of the lecture. Style language ustazs / Ustazah create an atmosphere fill particular as an impression good or bad, happy, uncomfortable and so received the thoughts and feelings kar e na depictions of places, objects, a condition ata u certain conditions [34].

4. CONCLUSION

The existence of religious teachers in Indonesia acts as educators and preachers in the religious field. Lectures given by ustazs and ustazah can relate to all aspects of life because religion teaches everything related to human life, meaning that everything in human life is directed by religion. Ustazs / ustazah convey information, instructions, direction, and advice in his lectures referring to the Qur'an and hadith. The average ustazs / ustazah in Indonesia utilizes the language style of repetition to emphasize what is considered important and must be understood by the listener as clearly as possible. Nevertheless, there are ustazs whose language style is dominated by antithetic language styles such as Ustaz Abdul Somad. Ustaz Abdul Somad utilizes antithetical language style to review disagreements or opposites to get a balance of presentation of an interesting lecture until the listener is given a clear choice to carry out and follow suggestions with good results or violate and oppose with bad consequences.

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