

Ustaz Adi Hidayat's Repetitive Language Style in Friday Sermons and Its Relevance as Indonesian Language Teaching Materials in Senior High Schools

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ABSTRACT

A preacher in preaching must have a good, fluent, and correct style of language to influence the feelings of the congregation. The purpose of this study is to examine the form of Ustaz Adi Hidayat's repetition in the Friday sermon and its relevance as Indonesian language teaching materials in high school. This study uses a qualitative descriptive method to view, analyze, and describe data regarding Ustaz Adi Hidayat's repetition style in the Friday sermon. Data collection techniques used are listening and note-taking techniques, while data analysis techniques used is analysis techniques according to Miles and Huberman. This study uses the theory of repetition style according to Keraf. The findings of this study are (1) Ustaz Adi Hidayat in his Friday sermon uses all types of repetition language styles, especially mesodiplosis repetitions of 15 data, (2) There is a combination of two different repetition styles in one data, (3) Ustaz Adi Hidayat's repetition style in Friday sermons have relevance as Indonesian language teaching materials in high school and character education. From the results of the study, it can be concluded that the repetition language style used by Ustaz Adi Hidayat aims to emphasize the important words or phrases so that they are easy to understand and affect the feelings of the congregation. The repetition style spoken is an innovation in preaching so that it becomes a characteristic of him.

Keywords: Friday sermon, language style, repetition, teaching materials

1. INTRODUCTION

Friday sermon is a *da'wah* activity of the type of speech delivered by *khatib* in front of worshipers to give warning calls, lessons, and advice *takwa*. Friday sermons play an active role in fostering intellectual intelligence and improving religious science, and can be used as the most appropriate and powerful proselytizing medium. Friday *khutbah* has an influence in fostering religious and national life [1]. As well as giving a mind of renewal for the advancement of Muslims [2].

In Friday sermons, *khatib* often uses good speech in influencing worshipers to become virtuous individuals and carry out religious orders to the fullest. The advice spoken by *Khatib* is nothing but to persuade worshippers to become godly individuals. The *taqwa* command aims for the pilgrims to do good and leave evil[4].

The delivery of Islamic values, including sermons, does not just stop at norms and symbols, however, *khatib* must also have expertise in influencing the behavior and

feelings of pilgrims with good, fluent, and correct speech. Mastery of language science benefits self-success and human behavior [6].

A *khatib* in preaching should be accompanied by a good language style[7]. *Khatib* is also required to use the right language so that pilgrims are enthusiastic about the sermon material delivered[8]. During this time, with the use of a good and appropriate language style is able to attract the interest of pilgrims to focus on the *da'wah* material delivered by *khatib*. So that after Friday sermons are completed, the *da'wah* delivered is able to be imprinted in the hearts of pilgrims and can be applied in everyday life.

In achieving the goal of *da'wah*, the style of language becomes important in preaching [9]. Keraf said that language style is a technique used by language users to show their soul and personality through the use of typical language. The style of language serves as a uniqueness and distinctiveness in the use of language in order to

obtain certain effects [11]. These effects are social or artistic [12].

Each *khatib* has a different style of language when delivering a message of *da'wah* to the congregation. Differences in language style is as strategic as *khatib* in preaching so that the pilgrims are easier to capture the message conveyed. In addition, the difference in language style means that a *khatib* has his own characteristics and character. One of the preachers who often become *khatib* in Friday sermons is Ustaz Adi Hidayat.

Ustaz Adi Hidayat or commonly called (UAH) is a preacher who is popular on social media in this country. The upload of *da'wah* material in a way that touches the feelings of the audience makes ustaz Adi Hidayat's youtube channel get a lot of positive responses from the community. Its success in preaching cannot be separated from the use of a proper, straightforward, and firm language style to attract the interest of pilgrims. One of ustaz Adi Hidayat's most viewed proselytizing video uploads is "Most Touching Friday Sermon - Ustaz Adi Hidayat."

This research study uses the theory of language style spoken by Keraf. However, this study focused on the style of repetition language that is presented. Repetition language style is a repetition of sounds, syllables, words, or parts of a sentence that is considered important to give emphasis to the desired context [10]. Repetition has a feature in the repetition of words or phrases that are used as a tool to affirm and give a certain impact [11]. Repetition plays a role in realizing the beauty of language by producing certain rhymes or rhythms [13].

There are eight different styles of repetition languages in the language aspect [10]. The eight styles of repetition languages described by Keraf are as follows:

- a) Epizeuxis repetition, repetition of words or words that have a direct nature, meaning repetition several times in a row on words or phrases that are considered important.
- b) Tautotes repetition, repetition of words or phrases in a row in a construction.
- c) Anafora repetition, repetition of a word or phrase at the beginning of a line or sentence.
- d) Mesodiplosis repetition, repetition of a word or phrase in the middle of a line or sentence.
- e) Epistrophe repetition, repetition of a word or phrase at the end of a line or sentence.
- f) Simploke repetitions, repetition of words or phrases at the beginning and end of lines or sentences.
- g) Epanalepsis repetition, looping of a word or phrase at the beginning of a line or sentence repeated on the last word in the same line or sentence.

- h) Anadiplosis repetition, repetition of a word or phrase at the end of a line or sentence repeated on the first word or phrase in the next line or sentence.

Studies relating to language styles in Friday sermons have been conducted by several other researchers [1], [2], [4], [8], [14]–[17]. The whole study can be concluded that language styles have an important role in Friday sermon activities. A good and appropriate way of delivery can increase the enthusiasm of pilgrims to listen to the *da'wah* material delivered by *khatib*. In addition, by increasing knowledge, expanding experience, and using the right style of language can make it easier for pilgrims to understand the material delivered. The entire study have similarities to the study conducted by the authors, which examined the style of language at Friday sermons. But the overall study has not been linked to teaching materials in school, while the authors' research has been linked to high school teaching materials and character education.

In line with the above explanation, the study focused on ustaz Adi Hidayat's repetition language style in a Friday sermon derived from a *Youtube* post, titled "Most Touching Friday Sermon - Ustaz Adi Hidayat." The selection of this theme because the results of the researchers showed that Ustaz Adi Hidayat Friday sermons tend to be abundant in the use of repetition language styles and social values that can be associated as teaching materials in school.

Related to the benefits of this research, it can be used to expand the horizons of science, especially in the field of language. The results of this study can also be associated as teaching materials in lecture texts on Indonesian subjects in high school and character education materials for learners. In addition, this study can be used as a reference for similar subsequent research.

2. RESEARCH METHODS

Qualitative research was selected in this study to gain in-depth knowledge of a particular phenomenon holistically by applying the rules of description to the form of words and languages [18]. Descriptive methods are methods whose data origin is in the form of words, images, and not numbers [19]. In this study, descriptive method was applied to see, analyze, and describe data on the style of ustaz adi hidayat's repetition language in Friday sermons and their relevance as Indonesian's teaching materials in high school.

The main source of the study was the word spoken by Ustaz Adi Hidayat in a Friday sermon derived from a *Youtube* post, entitled "Most Touching Friday Sermon – Ustaz Adi Hidayat". While additional sources in this study are in the form of documents and various other related writing sources. The data used in this study is in the form of words or sentences that contain the style of

repetition language in the Friday sermon of Ustaz Adi Hidayat.

The technique used in collecting this research data is a technique of listening and continuing with notes. The listening technique is a data acquisition technique that is done by looking at language user data [20]. While the recording technique is an advanced technique of applying watching technique [21]. The implementation of data collection in this study are (1) listening to the video of Ustaz Adi Hidayat's Friday sermon, (2) marking and recording important words related to the focus of the research, and (3) recording sentences that contain a repetition language style with a data recording format.

After the data is collected, the data is analyzed using advanced techniques, namely analytical techniques according to Miles and Huberman. While analyzing qualitative data must be carried out interactively and done continuously until complete, so that the data obtained is saturated [22]. The researcher's stages in analyzing the data are, (1) identifying and providing code on data that corresponds to the style of the repetition language, (2) classifying and analyzing the data with the technique of recording words or sentences that contain the style of the language of repetition, (3) presenting data that has been analyzed with the concept and theory of the repetition language style according to Keraf, (4) linking the results of the study with the teaching materials of Indonesian subjects in high school and character education.

3. RESULTS AND DISCUSSIONS

3.1. Form of Ustaz Adi Hidayat Repetition Language Style in Friday Sermon

There are eight types of repetition language styles used by Ustaz Adi Hidayat in Friday sermons. The type and amount of data can be seen in table 1 below.

Table 1. Number of Ustaz Adi Hidayat Rep Data in Friday Sermon

No	Type of Language Style	Amount of data
1.	Mesodiplosis	15
2.	Epistrofora	11
3.	Anaphora	10
4.	Simplek	9
5.	Epizeuxis	4
6.	Epanalepsis	4
7.	Anadiplosis	3
8.	Tautotes	1

In addition, the results of the analysis found a combination of two styles of repetition languages in one data at the Friday sermon of Ustaz Adi Hidayat. The combined types of two repetition language styles and the amount of data can be seen in table 2 below.

Table 2. The Combined Number of Data of Two Repts of Ustaz Adi Hidayat in Friday Sermon

No	Type of Language Style	Amount of data
1.	Mesodiplosis and Epistrofora	4
2.	Mesodiplosis and Anafora	3
3.	Mesodiplosis and Symbiosis	1
4.	Anafora and Epizeuxis	1
5.	Anafora and Simplek	1
6.	Epanalepsis and Epizeuxis	1

In table 1, it is seen that the style of repetition language that is often used by Ustaz Adi Hidayat is mesodiplosis repetition. Then in table 2, it is seen that the combined form of two styles of repetition in one data that is often used by ustaz Adi Hidayat is a combination of mesodiplosis and epistrophoora repetition. The analysis of this study is as follows.

3.1.1. Mesodiplosis

Mesodiplosis is a lingual unit in the middle of consecutive lines or sentences [23]. Mesodiplosis is used to repeat a word or phrase in the middle of a line or sentence. The results of the analysis that had been conducted at the Ustaz Adi Hidayat Friday sermon found a number of 15 mesodiplosis data.

- (1) Mengawali **Jumat** ini khatib mengajak kita semua untuk bersyukur kepada Allah Swt. Masih diberikan kesempatan ibadah **Jumat** berjamaah.
- (2) Aku **ingatkan** kalian semua, jika sudah tiba panggilan **untuk** menunaikan salat jumat, maka respon bergegas **untuk mengingat** Allah.
- (3) Sebelum dilakukan **salat** dibuka dengan iman, maka **salat** menunjukkan tingkat keimanan seorang hamba.
- (4) **Jumat** dibuka dengan kalimat **iman**, sekaligus memberikan tingkat **iman** seorang hamba.
- (5) Zikir pertama, adalah keadaan yang mampu **mengingat** kita kepada Allah, yang dengan

ingat itu terdorong meningkatkan ibadah kepada Allah Swt.

The first data is included in the mesodiplosis language style due to the repetition of the word "Jumat" in the middle of the line. The repetition of the word is used to affirm the invitation to worshipers to thank God because they are still given the opportunity to perform Friday worship activities in congregation.

The second data is included in the mesodiplosis language style due to the repetition of the word "ingat" and the word "untuk" in the middle of the line. The repetition of the word is used to affirm that when hearing the call to Friday *adhan*, then a servant should immediately remember Allah by performing Friday worship.

In the third data included in the mesodiplosis language style due to the repetition of the word "salat" in the middle of the line. The repetition of the word is used to assert that prayer is a form of a servant's level of faith in his God.

In the fourth data included in the mesodiplosis language style due to the repetition of the word "iman" in the middle of the line. Repetition of the word is used to assert that Friday worship can indicate the degree of faith of a servant. If a servant prays Friday, then his level of faith is higher.

In the fifth data included in the mesodiplosis language style due to the repetition of the word "ingat" in the middle of the line. The repetition of the word is used to affirm that the *dhikr* activity carried out by a servant as a reminder to God and as a form of increased worship.

- (6) *Sungguh akulah Allah tuhan yang paling hak. Tidak ada tuhan yang layak dipertuhankan dan disembah selain aku.*
- (7) *Menghafal Quran itu zikir, karena itu menghafal Quran semakin dekat keadaannya dengan Allah Swt.*
- (8) *Karena itu perhatikan anak-anak di Palestina dengan keadaan yang sangat terbatas, dan anak-anak di Libia dengan keadaan yang tidak mudah.*
- (9) *Berdasarkan paparan Al-Quran, sebagai keadaan ingat kepada Allah, yang dengan ingat itu terjauh kita dari perbuatan maksiat.*
- (10) *Karena itu orang yang merasa dilihat oleh Allah, maka mustahil bisa berbuat maksiat dalam kehidupannya. Keluar dari masjid mustahil tertukar sandal.*

In the sixth data included in the mesodiplosis language style due to the repetition of the word "tuhan" in the middle of the line. The repetition of the word is used to affirm that God is a just god, and that no god should be worshipped except Him.

In the seventh data included in the mesodiplosis language style due to the repetition of the word "Quran" in the middle of the line. The repetition of the word is used to assert that one form of remembrance to Allah is by memorizing the Quran.

The eighth data is included in the mesodiplosis language style due to the repetition of the word "anak-anak" and the word "dengan keadaan" in the middle of the line. The repetition of the word is used to describe the condition of children in the state of Palestine and Libya who remain passionate in carrying out worship.

In the ninth data included in the mesodiplosis language style due to the repetition of the word "ingat" in the middle of the line. The repetition of the word is used to affirm that by remembering God we will be far from the deeds of the immoral act.

The tenth data is included in the mesodiplosis language style due to the repetition of the word "mustahil" in the middle of the line. The repetition of the word is used to assert that the believer will not commit the deed of evil in his life. Ustadz Adi Hidayat gave an example of an immoral act with the parable of changing sandals when it came to the mosque.

- (11) *Kedudukan yang tinggi anda dapatkan, harta yang banyak anda raih, tetap anda akan wafat.*
- (12) *Bagaimana mungkin doa khusuk dipanjatkan, kalau hati kita belum khusuk menghadap Allah Swt.*
- (13) *Ya Allah berikan kekuatan kepada keluarga kami, untuk menjadi keluarga yang sakinah.*
- (14) *Jika satu atau keduanya telah tidak bersama kami, maka berikan kekuatan untuk mengantarkan cahaya kepada keduanya di alam kuburnya ya Allah.*
- (15) *Ya Allah, anugerahkan segala kebaikan di dunia ini yang mampu kami capai, dan kemuliaan di akhirat yang mampu kami raih.*

The eleventh data is included in the mesodiplosis language style due to the repetition of the word "anda" in the middle of the line. The repetition of the word is used to affirm the statement that no matter how much property a servant has, still one day will surely die.

In the twelfth data included in the mesodiplosis language style due to the repetition of the word "khusuk" in the middle of the line. The repetition of the word is used to assert that in prayer must be included a solemn heart expecting the pleasure of Allah Swt.

In the thirteenth data included in the mesodiplosis language style due to the repetition of the word "keluarga" in the middle of the line. The repetition of the word is used to affirm the plea to God to be given a peaceful and peaceful family life.

The fourteenth data is included in the mesodiplosis language style due to the repetition of the word "keduanya" in the middle of the line. Repetition of the word is used to affirm the plea to be given the power to send prayers for both parents who have died.

The fifteenth data is included in the mesodiplosis language style due to the repetition of the word "mampu kami" in the middle of the line. The repetition of the word is used to affirm the plea to be given a good life in the world and the glory of life in the hereafter.

3.1.2. Epistrofora

An epistrofora is the repetition of a word or phrase at the end of a line or sentence in sequence. The epistrofora language style is used to repeat a word or phrase at the end of a line or sentence. The results of the analysis that had been carried out at the Friday sermon Ustaz Adi Hidayat found a number of 11 epistrofora data.

- (16) *Dari sekian ratus ribu Jumat yang telah kita tunaikan. Pertanyaannya, berhasilkah Jumat yang telah kita tunaikan.*
- (17) *Alhamdulillah, di Indonesia sekarang anak-anak kecil sudah menghafal Al-Quran, yang lumpuh menghafal Al-Quran, yang tidak bisa melihat menghafal Al-Quran, dan kebanyakan mereka masih belum balig.*
- (18) *Dengan nikmat itu bisa makan kembali, minum kembali, nyaman beraktivitas yang semula tertekan.*
- (19) *Orang-orang dulu wafat, yang kemarin wafat, yang sekarang pun akan wafat.*
- (20) *Untuk taklim-taklim kami ya Allah, salat-salat kami ya Allah, saf yang utuh ya Allah.*

The sixteenth data is included in the epistrophobic language style due to the repetition of the word "Jumat yang telah kita tunaikan" at the end of the line. Repetition of the word is used to affirm that pilgrims do self-introspection in performing Friday prayers every week.

In the seventeenth data included in the style of epistrophobic language due to the repetition of the word "menghafal Al-Quran" which is at the end of the line. The repetition of the word is used to assert that in Indonesia many young children memorize the Quran, even those who have physical deficiencies also memorize the Quran.

The eighteenth data is included in the epistrophobic language style due to the repetition of the word "kembali" at the end of the line. The repetition of the word is used to affirm that with the blessings given by God, a servant can perform activities comfortably.

The nineteenth data is included in the epistrophobic language style due to the repetition of the word "wafat" at the end of the line. Repetition of the word is used to

assert that every human being will surely die. And to assert that humans cannot know the age limit and condition when leaving.

The twentieth data is included in the epistrophobic language style due to the repetition of the word "kami ya Allah" at the end of the line. The repetition of the word is used to affirm the plea to Allah for the re-implementation of the activities of *taklim-taklim*, *salat*, and *saf* intact in the mosque.

- (21) *Anugerahkan kesalehan kepada istri kami ya Allah, anak-anak kami ya Allah.*
- (22) *Ampuni kedua orang tua kami ya Allah. Jika memang keduanya masih bersama, berikan kekuatan untuk membahagiakan keduanya ya Allah.*
- (23) *ya Allah berikan aku kekuatan untuk beramal saleh, agar punya bekal berjumpa dengan rasulullah. Jauhkan kami dari maksiat, yang menghambat pertemuan dengan rasulullah.*
- (24) *Sekarang datang kepada kita sendiri, di handphone ada maksiat, di TV ada maksiat, di internet ada maksiat.*
- (25) *Hai, belum tibakah waktu bagi orang-orang yang mengatakan dirinya beriman itu kepada Allah, untuk iman kepada Allah.*
- (26) *Malu di hadapan Allah kalau penuh dengan maksiat, mata bermaksiat, telinga bermaksiat. Berapa banyak mulut untuk bermaksiat.*

The twenty first data is included in the epistrophobic language style due to the repetition of the word "kami Ya Allah" at the end of the line. Repetition of the word is used to affirm the request for godly piety to his wife and children.

In the twenty second data included in the epistrophobic language style due to the repetition of the word "ya Allah" which is at the end of the line. The repetition of the word is used to affirm the request that both parents be forgiven by Allah Swt. And affirm the request that a servant be given the strength to make him happy.

In the twenty third data included in the epistrophobic language style due to the repetition of the word "rasulullah" at the end of the line. The repetition of the word is used to affirm the request to be given strength in worship and be kept away from the deeds that hinder the encounter with the Prophet in heaven.

The twenty fourth data is included in the epistrophobic language style due to the repetition of the word "maksiat" at the end of the line. The repetition of the word is used to affirm the statement that in life and in a servant there are things that cause evil deeds.

The twenty fifth data is included in the epistrophobic language style due to the repetition of the word "kepada Allah" at the end of the line. The repetition of the word is used to affirm to the servant who says he believes in order to truly express his faith in God. It is by worshipping and worshipping Allah.

The twenty sixth data is included in the epistrophobic language style due to the repetition of the word "maksiat" at the end of the line. The repetition of the word is used to affirm that when facing God in worship, a servant must have shame in the deeds that exist in him.

3.1.3. Anaphora

Anafora is a repetition language style that places more emphasis on phrases placed at the beginning of a sentence [25]. The Anafora style is used to use words or phrases at the beginning of a line or sentence. The results of the analysis that had been carried out at the Friday sermon Ustaz Adi Hidayat found a number of 10 anafora data.

(27) *Selama hidup tidak pernah salat shuruk, selama hidup kurang rawatib.*

(28) *Anaknya mengantarkan amal saleh, anaknya rajin sholat, anaknya rajin baca Al-Quran.*

(29) *Berapa banyak tangan digunakan untuk bermaksiat, berapa banyak kaki melangkah pada perbuatan maksiat.*

(30) *Pelaku maksiat, pelaku kriminal datang di jumat ini maka lembutkan hatinya untuk bertaubat ya Allah.*

(31) *Sehingga sulit membedakan mana yang benar, mana yang salah, mana yang baik, mana yang keliru.*

In the twwnty seventh data included in the style of anafora language due to the repetition of the word "selama hidup" which is at the beginning of the line. The repetition of the word is used to assert that there are some servants who in worship never perform *shuruk* and *rawatib* prayers.

In the twenty eighth data included in the style of anafora language due to the repetition of the word "anaknya" which is at the beginning of the line. The repetition of the word is used to affirm that many parents who hope that their children will be helpers when in the hereafter and become obedient children to Allah Swt.

The twenty ninth data is included in the anafora language style due to the repetition of the word "berapa banyak" at the beginning of the line. The repetition of the word is used to assert that a servant does not escape sin, especially in the body that often performs the deeds of the immoral act.

In the thirteenth data included in the style of anafora language due to the repetition of the word "pelaku" which is at the beginning of the line. The repetition of the word is used to affirm the request that the servant who commits sins be softened his heart to repent and return to the way of Allah Swt.

The thirty first data is included in the anafora language style due to the repetition of the word "mana yang" is at the beginning of the line. Repetition of the word is used to assert that it is difficult to distinguish the path of truth from the wrong path.

(32) *Anak balig sebelum waktu salat sudah berjamaah datang ke masjid. Anak belum balig sudah mulai menghafal Al-Quran.*

(33) *Mustahil berbuat curang dalam pekerjaannya, mustahil berbuat korupsi, mustahil ia mencuri, mustahil ia membegal, mustahil ia berselisih, mustahil ia membuat hoax, mustahil ia berbuat maksiat karena ia merasa dilihat dan didengar Allah Swt.*

(34) *Cita-cita masuk surga, cita-cita berjumpa dengan rasulullah.*

(35) *Dengan kenyamanan itu mulai lupa dengan Al-Quran, mulai lupa dengan kualitas salat yang khusuk ditunaikan, mulai lupa dengan ingat kepada Allah.*

(36) *Masih tidak sadar juga, masih belum ada juga kekhusukan untuk ingat kepada Allah, masih belum sadar juga akan dihisab.*

In the thirty second data included in the style of anafora language due to the repetition of the word "anak" which is at the beginning of the line. Repetition of the word is used to assert that there are children who come to the mosque before *adhan*. In addition, there are also children who are not old enough but they have started memorizing the Quran.

The thirty third data is included in the anafora language style due to the repetition of the word "mustahil" at the beginning of the line. The repetition of the word is used to affirm that the believer will never commit a maximal act in his life. The quote also mentions some examples of acts of evil that will never be done by a believer.

In the thirty fourth data included in the style of anafora language due to the repetition of the word "cita-cita" which is at the beginning of the line. The repetition of the word is used to affirm that many faithful servants want to go to Heaven and meet the Prophet.

In the thirty fifth data included in the style of the anafora language due to the repetition of the word "mulai lupa dengan" which is at the beginning of the line. The repetition of the word is used to assert that many humans who when given the comfort of the world actually make

him forget about the worship activities that are often fulfilled.

In the thirty sixth data included in the style of the anafora language due to the repetition of the word "masih" which is at the beginning of the line. The repetition of the word is used to assert that many servants are negligent in the affairs of the hereafter.

3.1.4 Simploke

Simploke is a repetition of words at the beginning and end of several lines or sentences. The results of the analysis that had been conducted at the Ustaz Adi Hidayat Friday sermon found a number of 9 simploke data.

- (37) *Anak belum balig sudah mulai menghafal Al-Quran, sudah lancar bacaan Al-Quran, sudah pandai baca Al-Quran.*
- (38) *Karena kita ingat kepada Allah, kita merasa diawasi oleh Allah, kita merasa dilihat oleh Allah, kita merasa didengar oleh Allah.*
- (39) *Apa tidak malu menghadap Allah dengan berlumuran maksiat, apa tidak malu berjumpa dengan rasulullah berlumur maksiat.*
- (40) *Duhai Adi Hidayat anda wafat, duhai fulan anda wafat.*
- (41) *ingat anak-anak kita, ingat orang tua kita.*

The thirty seventh data is included in the simploke language style due to the repetition of the word "sudah" at the beginning of the line and the word "Al-Quran" at the end of the line. Repetition of the word is used to assert that there are children who have not yet had the ability to read and memorize the Quran.

The thirty eighth data is included in the simploke language style due to the repetition of the word "kita merasa" at the beginning of the line and the word "oleh Allah" at the end of the line. The repetition of the word is used to affirm that a servant who remembers God will always feel supervised by God, so that the servant does not dare to do the deeds of evil.

The thirty ninth data is included in the simploke language style due to the repetition of the word "apa tidak malu" at the beginning of the line and the word "berlumuran maksiat" at the end of the line. The repetition of the word is used to emphasize the question of shame that exists in a servant who still often does evil.

The fourteenth data is included in the simploke language style due to the repetition of the word "duhai" at the beginning of the line and the word "anda wafat" at the end of the line. The repetition of the word is used to assert that all humans will die, and Ustaz Adi Hidayat gives the example that he will also die.

The forty first data is included in the simploke language style due to the repetition of the word "ingat" at the beginning of the line and the word "kita" at the end of the line. Repetition of the word is used to assert that before dying, worshippers remember the provision of charity given to children and their parents.

- (42) *Mungkin saat pulang perjalanan kita wafat, mungkin saat kita kembali ke keluarga kita wafat.*
- (43) *Kami takut dengan neraka mu ya Allah, kami takut dengan ancaman mu ya Allah, kami takut tidak berjumpa dengan mu ya Allah.*
- (44) *Untuk benar-benar mendekat kepada Allah, untuk benar-benar khusuk menyembah Allah.*
- (45) *Sampai detik ini kita masih diakui beriman kepada Allah Swt. Sampai detik ini kita masih dipanggil Allah Swt.*

The forty second data is included in the simploke language style due to the repetition of the word "mungkin saat" at the beginning of the line and the word "kita wafat" at the end of the line. Repetition of the word is used to assert that every human being does not know the time, place, and circumstances at death.

The forty third data is included in the simploke language style due to the repetition of the word "kami takut" at the beginning of the line and the word "ya Allah" at the end of the line. The repetition of the word is used to affirm that there is fear in a servant against hell and the threat given by Allah Swt.

The forty fourth data is included in the simploke language style due to the repetition of the word "untuk benar-benar" at the beginning of the line and the word "kepada Allah" at the end of the line. The repetition of the word is used to emphasize that the believer must be truly close and solemn in worshipping Allah Swt.

In the forty fifth data included in the simploke language style due to the repetition of the word "sampai detik ini kita masih" which is at the beginning of the line and the word "Allah Swt" at the end of the line. The repetition of the word is used to affirm that the servant who comes to perform Friday prayers is the one called by Allah and is still recognized to believe.

3.1.5 Epizeuxis

Epizeuxis is a style of direct repetition language that is repeated several times in a row. According to [25] the use of epizeuxis language style is to emphasize words that are considered important in a sentence. The results of the analysis that has been carried out at the Friday sermon Ustaz Adi Hidayat found a number of 4 epizeuxis data.

(46) *Sekian pekan kita menunaikan jumat, ratusan ribuan kali tujuan utamanya zikrillah, zikrillah, zikrillah.*

(47) *Tunaikan salat, tunaikan salat, sebagai bagian zikir kepadaku kata Allah.*

(48) *Sungguh telah kami mudahkan Al-Quran, Sungguh telah kami mudahkan Al-Quran, Sungguh telah kami mudahkan Al-Quran.*

(49) *Ya Allah kami rindu dengan rasulullah, kami rindu dengan rasulullah.*

In the forty sixth data included in the epizeuxis language style due to the repetition of the word "zikrillah" repeated several times in a row. The repetition of the word is used to affirm that Friday prayers performed by a servant are aimed at remembrance to God.

In the forty seventh data included in the epizeuxis language style due to the repetition of the word "tunaikan salat" repeated several times in a row. The repetition of the word is used to assert that one way to worship God is to perform prayers.

In the forty eighth data included in the style of epizeuxis language due to the repetition of the word "Sungguh telah kami mudahkan Al-Quran" which is repeated several times in a row. The repetition of the word is used to assert that the Qur'anic verse is easy to learn and read so that humans always do dhikr to Allah Swt.

In the forty ninth data included in the epizeuxis language style due to the repetition of the word "kami rindu dengan Rasulullah" which is repeated several times in a row. The repetition of the word is used to affirm the statement that a faithful servant will always have a longing for the Prophet.

3.1.6. Epanalepsis

Epanalepsis is a repetition of a word or phrase that is positioned at the beginning of a line, clause or sentence, and repeated in the last word. The results of the analysis that had been conducted at the Friday sermon Ustaz Adi Hidayat found a number of 4 epanalepsis data.

(50) *Ya Allah, jika ada diantara hamba mu yang beriman ini tengah diuji dengan kesulitan, di rumah tangganya, atau di pekerjaannya, atau di kehidupan sosialnya, maka mohon dengan ketulusan keikhlasan jumat ini ya Allah.*

(51) *Ya Allah kami rindu untuk tenang menunaikan ibadah di masjid Ya Allah.*

(52) *Ya Allah, kami bermohon taubat kepadamu di Jumat ini ya Allah.*

(53) *Ya Allah, kami mohon jaga negeri kami Indonesia yang kami cintai ya Allah.*

The fiftieth data is included in the epanalepsis language style due to the repetition of the word "ya Allah" at the beginning and end of the line. The repetition of the word is used to affirm the plea to God to be given sincerity for the servant who is being tested.

The fifty first data is included in the epanalepsis language style due to the repetition of the word "ya Allah" at the beginning and end of the line. Repetition of the word is used to assert that there is a longing to perform worship in the mosque with a sense of calm and comfort.

The fifty second data is included in the epanalepsis language style due to the repetition of the word "ya Allah" at the beginning and end of the line. The repetition of the word is used to affirm the request that on Friday God forgives and accepts the repentance of his servant.

The fifty third data is included in the epanalepsis language style due to the repetition of the word "ya Allah" at the beginning and end of the line. The repetition of the word is used to affirm the plea that God keep the Indonesian state from division.

3.1.7. Anadiplosis

Anadiplosis is the repetition of a word or phrase at the end of a line or sentence into the first word or phrase in the next line or sentence. The results of the analysis that has been conducted at the Ustaz Adi Hidayat Friday Sermon found a number of 3 anadiplosis data.

(54) *Uang, uang itu tidak berguna lagi.*

(55) *Kita menunaikan salat, salat disebut zikir oleh Al-Quran.*

(56) *Karena kemaksiatan kami, kami tidak mampu datang ke masjid lagi.*

In the fifty forth data included in the style of anadiplosis language due to the repetition of the word "uang" which was originally at the end of the line then at the beginning of the line. The repetition of the word is used to assert that all the treasures owned by a servant will not be beneficial to the afterlife.

In the fifty fifth data included in the style of anadiplosis language due to the repetition of the word "salat" which was originally at the end of the line then at the beginning of the line. The repetition of the word is used to assert that performing prayers in the Qur'an is included as a remembrance service.

The fifty sixth data is included in the anadiplosis language style due to the repetition of the word "kami" which was originally at the end of the line and then at the beginning of the line. The repetition of the word is used

to assert that with the efficacy of a servant, it can make it difficult to come to the mosque to perform prayers.

3.1.8 Tautotes

Tautotes are repeated repetitions of a word in a construct. According to [24] the tautotes language style is used by speakers or writers to provide reinforcement to the word being delivered. The results of the analysis that has been carried out at the Friday sermon Ustaz Adi Hidayat found a number of 1 data tautotes.

(57) *Salat kendaraan yang mengantarkan anda untuk jumat, untuk taklim, untuk mendekat kepada Allah.*

The fifty seventh data is included in the tautotes language style due to repeated repetition of the word "untuk" in a constituency. The repetition of the word is used to affirm that prayer is the key for a servant to perform other services. In addition, prayer is also used to draw closer to Allah Swt.

3.1.9. Mesodiplosis and Apistrofora

The language styles of mesodiplosis and apistrofora are used to reinforce the meaning to be conveyed in the middle and at the end of a line or sentence. From the researchers' analysis, found a number of 4 combined data between mesodiplosis and apistrofora language styles.

(58) *Al-Quran cuma jadi pajangan, hiasan saja, dibaca sulit. Salat cuma jadi formalitas saja.*

(59) *Jangan sampai seperti orang sebelum kalian. Terlana dengan urusan dunia, lupa dengan permainan dunia.*

(60) *Dari sekian Jumat yang pernah kita tunaikan yang mempertaruhkan keimanan kita dihadapan Allah Swt. Berapa Jumat kah yang telah berhasil kita lalui dalam pandangan Allah Swt.*

(61) *Ajarkan kami mensyukuri nikmat kemerdekaan Indonesia ini ya Allah, berikan kami bimbingan untuk mensyukuri nikmat negeri tercinta ini ya Allah.*

In the fifty eighth data included in the mesodiplosis language style due to the repetition of the word "cuma jadi" in the middle of the line. In addition, in the data there is also an apostrophe language style on the word "saja" which is at the end of the line. The repetition of the word is used to assert that many servants of Allah have the Quran but have never been read. And there is also a servant who performs prayers just to eliminate the obligation.

The fifty ninth data is included in the mesodiplosis language style due to the repetition of the word "dengan" in the middle of the line. In addition, in the data there is also an apostrophe language style in the word "dunia"

which is at the end of the line. The repetition of the word is used to emphasize that a servant is not deceived by the affairs and games of the world.

The sixtieth data is included in the mesodiplosis language style due to the repetition of the word "Jumat" in the middle of the line. In addition, in the data there is also a style of apistrofora language in the word "Allah Swt" which is at the end of the line. The repetition of the word is used to affirm that a servant risks his faith before Allah Swt. In addition Ustaz Adi Hidayat affirms the question of the success of Friday prayers of a servant before Allah Swt.

The sixty first data is included in the mesodiplosis language style due to the repetition of the word "we" in the middle of the line. In addition, in the data there is also a style of apistrofora language, namely in the word "O Allah" which is at the end of the line. The repetition of the word is used to affirm the plea to Allah Swt in order to always be grateful for the blessings of Indonesian independence and all the blessings in it.

3.1.10. Mesodiplosis and Anafora

In the Friday sermon of Ustaz Adi Hidayat, it was found the existence of two types of repetition language styles in one data, namely mesodiplosis and anafora language styles. This style of language is used to reinforce the meaning that we want to convey in the middle and at the beginning of a line or sentence. From the researchers' analysis, we found a total of 3 combined data between mesodiplosis and anafora language styles.

(62) *jangan-jangan sampai jumat ini belum sempat baca Al-Quran. Jangan-jangan telah berlalu sekian hidup kita belum sempat menghafal Al-Quran dengan baik.*

(63) *Rumus tafsir mengatakan jika ada informasi dalam Al-Quran, apakah perintah, atau larangan, atau sekedar informasi saja. Namun dibuka dengan kalimat iman, maka informasi yang disampaikan sekaligus menjadi ukuran keimanan seorang hamba.*

(64) *Ada video-video yang Allah tidak suka, ada hubungan dengan orang tua yang belum selesai, ada hubungan dengan tetangga yang belum tuntas.*

In the sixty second data included in the style of the anafora language due to the repetition of the word "jangan-jangan" which is at the beginning of the line. In addition, in the data there is also a mesodiplosis language style in the word "belum sempat" which is in the middle of the line. Repetition of the word is used to affirm questions to pilgrims who are still pursuing the life of the world and forget about life in the hereafter.

The sixty third data is included in the anafora language style due to the repetition of the word "atau" at the beginning of the line. In addition, in the data there is also a mesodiplosis language style in the word "informasi" which is in the middle of the line. The repetition of the word is used to affirm the statement that if there is information in the Qur'an that is opened with the sentence of faith, then the information will show the characteristics of the level of a servant's femininity.

In the sixty fourth data included in the style of anafora language due to the repetition of the word "ada" at the beginning of the line. In addition, in the data there is also a mesodiplosis language style in the word "yang belum" in the middle of the line. Repetition of the word is used to affirm questions to the congregation about his relationship with another person that has not been completed.

3.1.11. Mesodiplosis and Symbiosis

Mesodiplosis and simpleke language styles are used by Ustaz Adi Hidayat to reinforce the word to be conveyed at the end of the line and reinforce the word at the beginning and end of the line. From the researchers' analysis, found a number of 1 combined data between mesodiplosis and simpleke language styles.

(65) *Satukan anak didik kami ya Allah. Satukan pemimpin kami dalam kebaikan ya Allah.*

The sixty fifth data is included in the mesodiplosis language style due to the repetition of the word "kami" in the middle of the line. In addition, in the data there is also a simpleke language style in the word "unite" which is at the beginning of the line and the word "ya Allah" which is at the end of the line. The repetition of the word is used to affirm the appeal to Allah to be united between the protégés of Ustaz Adi Hidayat, and between Friday worshippers, and also leaders are united in goodness.

3.1.11. Anafora and Epizeuxis

The language style of anafora and epizeuxis in the Friday sermon of Ustaz Adi Hidayat is used to emphasize the word that wants to be conveyed at the beginning of the line and repetition of the word in a row. From the analysis of researchers, it was found a number of 1 combined data between the style of anafora language and epizeuxis.

(66) *Sampai kita merasakan perubahan, sampai kita merasakan perbedaan antara masuk jumat dan keluar jumat.*

In the sixty sixth data included in the language style of the anafora due to the repetition of the word "sampai" which is at the beginning of the line. In addition, in the data there is also a language style of epizeuxis in the word

"Jumat" which is repeated in a row. The repetition of the word is used to emphasize that a servant can feel the change between entering the mosque and when leaving the mosque while performing Friday prayers.

3.1.12. Anafora and Simpleke

The language style of anafora and simpleke in the Friday sermon of Ustaz Adi Hidayat is used to reinforce the word to be conveyed at the beginning of the line and reinforce the word at the beginning and end of the line. From the researchers' analysis, it was found a number of 1 combined data between anafora and simpleke language styles.

(67) *Semakin semangat shalatnya, semakin menunjukan imannya kuat. Semakin malas berkurang kualitas shalatnya, semakin menunjukkan lemah imannya.*

In the sixty seventh data included in the style of anafora language due to the repetition of the word "semakin" which is at the beginning of the line. In addition, in the data there is also a simpleke language style in the word "semakin" which is at the beginning and the word "shalatnya" which is at the end of the line. The repetition of the word is used to assert that prayer becomes a measure of one's faith in the presence of Allah Swt.

3.1.13. Epanalepsis and Epizeuxis

The epanalepsis language style in Friday sermon Ustaz Adi Hidayat is used to reinforce the word to be conveyed at the end of the line and repeated on the first word in the next line or sentence. Meanwhile, the epizeuxis language style is used to reinforce a word by repeating it in a row or sentence. From the results of the researchers' analysis, it was found a number of 1 combined data between the language style epanalepsis and epizeuxis.

(68) *ya Allah jangan hukum kami ya Allah. karena kemaksiatan kami, kami tidak mampu datang ke masjid lagi.*

The sixty eighth data is included in the epanalepsis language style due to the repetition of the word "ya Allah" at the beginning and end of the line. In addition, in the data there is also a language style of epizeuxis in the word "kami" repeated consecutively. The repetition of the word is used to affirm the request to be kept away from Allah's punishment for the efficacy of a servant who made him unable to come to the mosque again.

3.2. Relevance of Research Results as Teaching Materials of Indonesian Subjects in High School

Education in Indonesia has compulsory subjects of various levels, one of which is the subjects of Indonesian in high school. In the implementation of Indonesian learning, there are teaching fields related to language styles. For learners, it is aimed to understand the diversity of speech of language styles and their functions. In addition, learning a language style can provide an opportunity for learners to express their opinions, ideas, and experiences.

In the implementation of Indonesian learning, a teacher must provide opportunities for learners to observe the diversity of Indonesian styles in the community, one of which is Friday sermon activities. Friday sermon is a field of *da'wah* like a lecture delivered by a *khatib* in front of the congregation to give a call for warning, lessons, and advice of *takwa*. This field of lecture activities became the most easily used method in the delivery of messages [26]. However, in order to deliver the message to be easily received by pilgrims, a good and correct style of language is needed.

Learning Indonesian in high school, especially the field of language in lectures is found at XI class in the first semester in the basic competencies 3.6: analyzing the content, structure, and language in the lecture. Ustaz Adi Hidayat's Friday sermon can be used as teaching materials to analyze the content, structure, and language in lectures. Because in the Friday sermon, Ustaz Adi Hidayat uses the rules of structure and language of comprehensive lectures. So that after this learning, learners are able to analyze the content, structure, and language used by *khatib* in lecture activities.

The value of character education in Ustaz Adi Hidayat's Friday sermon includes religious values, hard work, responsibility, independence, peace-loving, environmental care, and tolerance. These character values will later be associated with the material to be delivered in class [27]. So that students can apply it to become a better person.

4. CONCLUSION

After conducting a research, it was found that Ustaz Adi Hidayat in Friday sermons often uses the style of repetition language to give affirmation to words or phrases that are considered important. The use of repetition language style is also used to provide the beauty of speech that can increase the enthusiasm of worshippers towards Friday sermons. The dominant repetition language style used by Ustaz Adi Hidayat in this study is the mesodiplosis repetition language style, which is as much as 15 data.

Unlike other studies, this study found a combination of two styles of repetition languages in one data. The combination of the two dominant repetition language styles used by Ustaz Adi Hidayat in this study is a combination of mesodiplosis and epistrophe repetition language styles, which is as much as 4 data. In addition, this research has relevance as an Indonesian learning lesson in high school and as a character education material for learners.

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