

Language Style of Idrus in a Collection of Short Stories *Dari Ave Maria ke Jalan Lain ke Roma*

Muhammad Aziz Habibi¹, Ari Jogaiswara Adipurwawidjana², Muhamad Adji³

¹(Faculty of Cultural Studies, Padjadjaran University, Indonesia)

²(Faculty of Cultural Studies, Padjadjaran University, Indonesia)

³(Faculty of Cultural Studies, Padjadjaran University, Indonesia)

Corresponding Author: Muhammad Aziz Habibi

Abstract:

The style of language and writing is one of the interesting elements in a reading. Every writer has a different style in expressing their writing ideas. In the world of Indonesian literature, Idrus' prowess was recognized by literary audiences, especially after his works in Surabaya, Doodles in Underground, and Aki were published. The three works became monumental works. Idrus' monumental works are collected in a collection of short stories entitled *Dari Ave Maria to Another Way to Rome*. The study of Idrus' language style in the collection of short stories is very interesting to study because it is very distinctive. This article aims to describe the use of Idrus' language style in the collection of short stories from *Ave Maria to the Other Road to Rome*, including stylistic techniques, sentence structure, and rhetorical style. With a qualitative descriptive research design, the object of research is a collection of short stories entitled *Dari Ave Maria to Another Road to Rome*, through documentation techniques with qualitative analysis, some findings of Idrus' style are known as follows. First, Idrus' stylistic technique in this collection of short stories uses repetition, change, and delay techniques. Based on this figurative language technique, Idrus tends to use repetition techniques. Second, based on the sentence structure, Idrus' style uses repetition, parallelism, and climax structure. The tendency used in this collection of short stories is the repetition structure. Third, the rhetorical style used by Idrus in the collection of short stories *From Ave Maria to Another Way to Rome* consists of simile, allegory, parable, erotesis, hyperbole, paradox, chiasmus, tautology, and pleonasm. The tendency of rhetorical style used by Idrus is simile style and slightly uses eroticism and chiasmus style.

Keywords: language style, repetition technique, delay, change, rhetoric

Date of Submission: 06-07-2021

Date of Acceptance: 19-07-2021

I. Introduction

Language acts as a means of expressing and delivering messages in literature. Language in literary works contains an element of beauty. Beauty is an aspect of aesthetics. The style of language and writing is one of the interesting elements in a reading. Every writer has a different style in expressing their writing ideas. Every writing that is produced will have a writing style that is influenced by the author, so it can be said that the character of a writer greatly influences a work he writes. This is in line with the opinion of Pratikno (1984: 50) that the nature, character or character of a person is different.

Language style is the use of the richness of language, the use of certain varieties to obtain certain effects, the overall characteristics of the language of a group of literary writers and the distinctive way of conveying thoughts and feelings, both orally and in writing. The style of language used by the author is essentially a way of using language that is as precise as possible to describe the author's feelings and thoughts that are different from everyday language patterns and are subjective.

Language style is a way of pronouncing language in prose or how an author expresses something that will be stated (Abrams, 1981). Language style is a way of expressing thoughts through language specifically that shows the soul and personality of the writer or speaker (Keraf, 1990). With language style, speakers intend to make their language presentation interesting, rich, dense, clear and better able to emphasize the ideas to be conveyed, create a certain atmosphere and display an aesthetic effect. The aesthetic effect causes literary works to have artistic value. Likewise with Idrus, an Indonesian writer who is known as the pioneer of prose class 45.

In the literary world, Idrus' prowess was recognized by literary audiences, especially after his works in Surabaya, Doodles in Underground, and Aki were published. The three works became monumental works. Some of his novels are *Aki* (1950), *With Open Eyes* (1961, Kuala Lumpur), and *Human Conscience* (Kuala

Lumpur, 1963 & Pustaka Jaya, 1976). Her last novel was titled *Hikayat Puteri Penelope* (1973), *Women and Nationality* (Kuala Lumpur, 1963). Then a collection of short stories entitled *Dari Ave Maria to Another Way to Rome* (1948). In this collection of short stories, his first short story is *Doodles in Underground*. In addition, he also wrote plays, namely *Keluarga Surono*: a 4-act drama (1948), *Djibaku Aceh* (1945) a radio play; *Drama Ave Maria*, *The Crime of Revenge*, and *Dr. Bhishma*.

From some of Idrus' works, this study will examine a collection of Idrus' short stories entitled *Dari Ave Maria to Another Way to Rome*. This book consists of three parts, namely the Japanese Age, *Doodles in the Underground*, and *After August 17, 1945*. The Japanese Age section consists of a short story entitled *Ave Maria* and a four-act play entitled *The Crime of Revenge*. Then the *Doodles in the Underground* section contains seven short stories entitled, *City-Harmony*, *New Java*, *Japanese Age Night Market*, *Sanyo*, *Fujinkai*, *Oh... Oh... Oh!*, and *Heiho*. Then at the end, *After August 17, 1945*, it consists of three short stories entitled *The Story of a Short Pants*, *Surabaya*, and *Another Way to Rome*.

Idrus' works are in some respects similar to those of George Orwell, an English writer. Orwell's writings fall under one big umbrella: resistance to authoritarianism. In *Animal Farm*, for example, Orwell laughs at the dictatorial regime through a fable, while in his other novel, *1984*, Orwell criticizes a country that has become a machine that robs its citizens of freedom through a dystopia. The works of Idrus and Orwell were born from the great situation of the second world war, after right-wing fascism tore apart Europe and left-wing fascism gripped the Soviet Union. In line with the Japanese occupation of Indonesia in 1942-1945 which was also part of the series of world wars.

Another writer who may have inspired Idrus is Ernest Hemingway. He is an American novelist, short story writer and journalist. His distinctive writing style is characterized by concise minimalism and understatement and has an important influence on the development of 20th century fiction (Syofyan, 2019). In his works of war fiction (*A Farewell to Arms* which is set in the first world war or *For Whom the Bell Tolls* which is set in the Spanish civil war) Hemingway writes in a concise style with clear plot and characterizations. This style of writing is often called *Iceberg Theory*, when a writer only writes things that are on the surface (like an iceberg) and leaves the reader to find their own meaning and ideas contained in the writing.

In addition, Idrus' storytelling technique as a writer who tells about a writer is also similar to Multatuli's writing style (the pen name of a Dutch writer, Eduard Douwes Dekker). Multatuli is the author of the book *'Max Havelaar'* which once shocked colonial government officials and even the book became a worldwide classic. The book is indeed considered not an ordinary work. A book that exposes the harsh reality of the life of the people of *Lebak* under the grip of colonialism and feudalism. sharp criticism that opened the eyes of most of the world's people about the pain of oppression (Riyanto, 2020).

The sharp criticism in the novel *From Ave Maria to Another Way to Rome* was written by Idrus using a very creative choice of words. Idrus' figurative language technique and word choice or diction are also very interesting to study. It uses repetition, change, and procrastination techniques. Idrus' repetition reflects regularity, a lot of information is repeated or already known, marked by the use of the word always regularly, one of which is by using repetition figurehead, as quoted below.

You always inspire me to fight, to fight desperately to understand the old-fashioned author of new ways. An uplifting story too, but in a new way. But now I must go, far, far away. In addition to repetition, Idrus also uses change, namely the difference between old and new, old and new, old and young generations, and changes, past and present, as in the following quote.

Yes, first. However, not anymore. I will fight together, guarding the name of Isaac. (37)

What is even more interesting is Idrus' storytelling style with a delay technique, namely the presence of unpredictable, unknown and previously unknown information so that the story hangs, makes the reader curious, the reader does not know how the story ends. This can be seen in the following quote.

Ah, reminiscing about the past, said an Indonesian, his clothes were nice and clean. He smacked his sleeve intermittently, brushing off the dust. (78)

In the quote, Idrus does not tell what is meant by the past. This can only be guessed because it is not known beforehand. This hanging information makes the reader curious. This pattern of delay is widely used by Idrus in his work in the short story collection *"Ave Maria to Another Way to Rome"*. This is what makes the writer interested in studying Idrus' writing style which includes the techniques and language styles used in the novel *Dari Ave Maria to Another Way to Rome*.

The artistic value of literary works is not solely caused by the style of language, but also by the style of storytelling or the arrangement of the plot. However, it is the style of language that contributes greatly to the achievement of values. Style can be interpreted as a distinctive way used by someone to express or express themselves or personal style. The definition of style is very broad, it can include the style of a group of authors,

the style of a nation, an individual style, it can also be a style in a certain period or a certain writing style (Soediro Satoto, 1995: 36).

Style or style can be translated as language style. The style of language itself includes diction, sentence structure, figure of speech and imagery, rhyme patterns, and spells used by an author or contained in a literary work (compare Keraf, 1981:99). According to Keraf (1991: 112), language style includes all linguistic hierarchies, namely choice of words (diction), phrases, clauses, and sentences, as well as discourse. In line with that, Pradopo (2004: 9-14) states that the elements of language style include: (1) intonation, (2) sound, (3) words, (4) sentences, and (5) discourse.

According to the experts above, it can be concluded that the stylistic forms or elements as linguistic signs can be 1) phonemes (phonemes), 2) lexical or diction (diction), 3) sentences or syntactic forms, 4) discourse. (discourse), 5) figurative language (figurative language or figurative of speech), and 6) imagery. The types of language styles according to Susiyati (2020:12) can be summarized as follows.

Table 1 Classification of Types of Language Style

No	Style Type Language	Parts and Meaning
1.	Based on structure sentence	a. Climax: affirmative language style that states several things successively increasing and peaking. b. Anticlimax: affirmative language style that states several things successively progressively weaker in rank. c. Parallelism: a style of affirmation used in poetry by repeating words. Types: anaphora and epipora. d. Antithesis: contradictory language style by using words the opposite meaning. e. Repetition: affirmation language style by repeating a word many times in a sentence.
2.	Based on continuity meaning(Rhetoric and Figurative)	Includes rhetorical and figurative language styles (alliteration, assonance, anastrophe, preteresio, apotroph, asidentone, chiasmus, slipsis, euphemism, litotrs, pleonasm, tautology, priphrase, hyperbole, paradox, simile, metaphor, allegory, parable, perdonification, synecdoche, irony, satire)

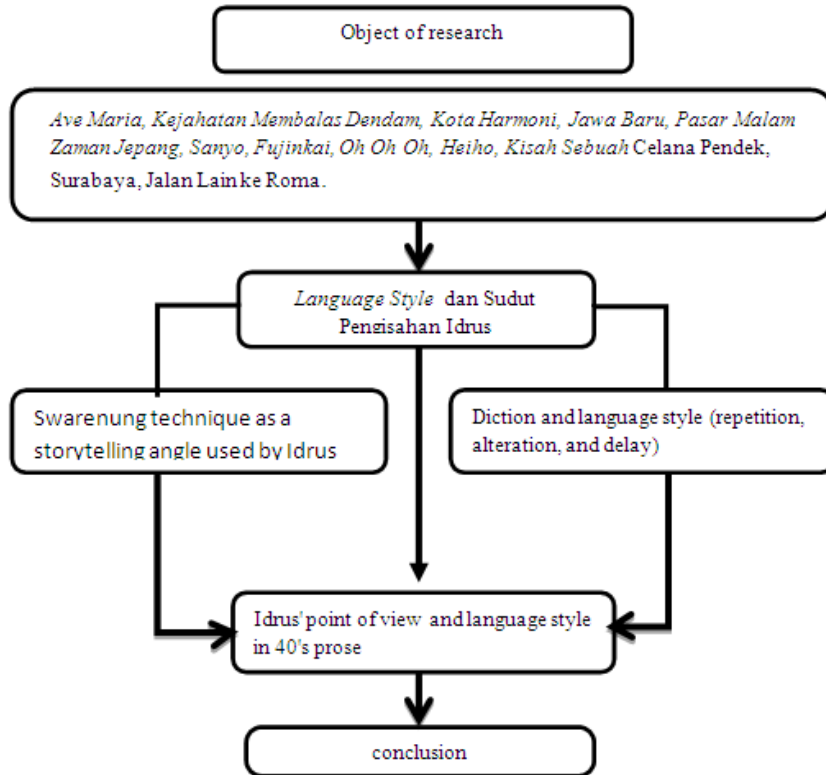
II. Material and Methods

n accordance with the purpose of this research, to describe the style language or style of Idrus in the novel "From Ave Maria to Another Way to Rome" so that the method used is descriptive qualitative. This article describes what language style is used in lingual form and its meaning is representative.

The object used in this research is a collection of short stories by Idrus entitled "From Ave Maria to Another Way to Rome" which was published in the period of the 1940s. The short stories in the collection of short stories are Ave Maria, The Crime of Revenge, The City of Harmony, New Java, The Japanese Age Night Market, Sanyo, Fujinkai, Oh Oh Oh, Heiho, The Story of a Short Pants, Surabaya, Another Way to Rome. This collection of short stories was published in 1948, then reprinted by the Language Center in 2010. The novel used as the object of this research is the twenty-seventh edition.

The steps of data analysis techniques in the research to be carried out are as follows: (1) analyzing the texts contained in the collection of short stories From Ave Mari to Jalan Lain to Roma which is the object of research, then identifying the language style used, including sentence structure and rhetorical language; (2) after the narrative structure is identified, then an analysis of the use of the Idrus language is carried out which is the style or style in storytelling, including repetition, change, and delay; and (3) draw conclusions as answers to the problems in this essay. This research is an educational product development research and adopts the Borg and Gall model

Chart 1: Flow of Idrus Language Style Research Methods in a collection of short stories
Dari Ave Maria ke Jalan Lain ke Roma



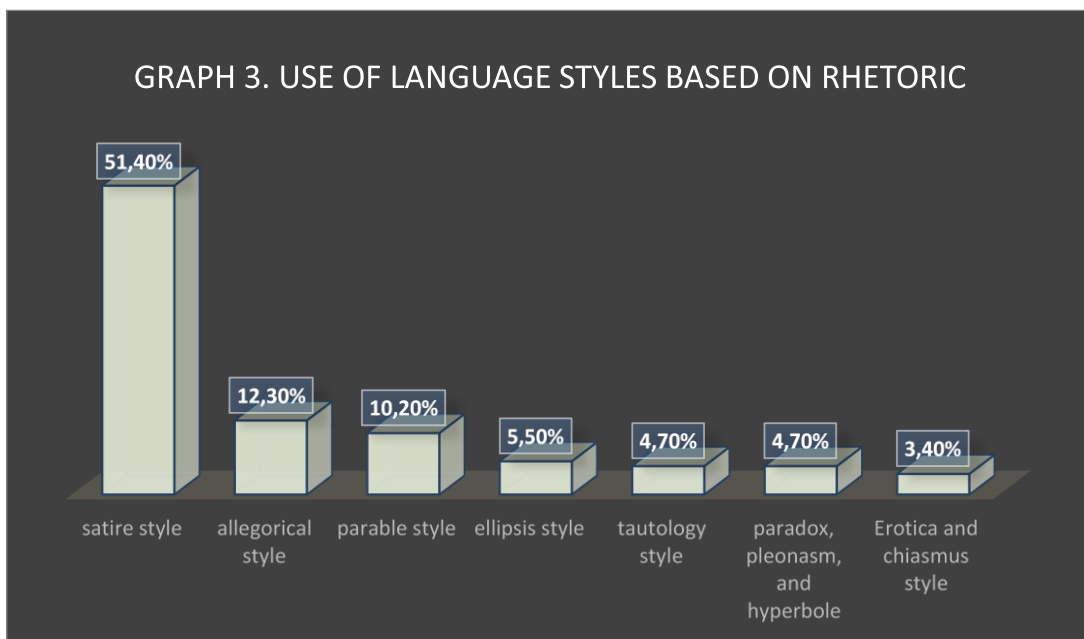
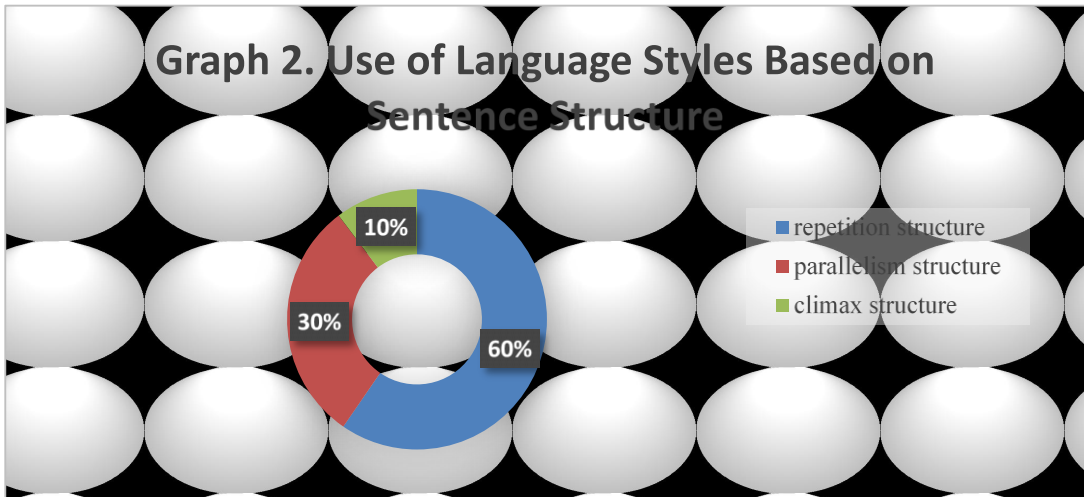
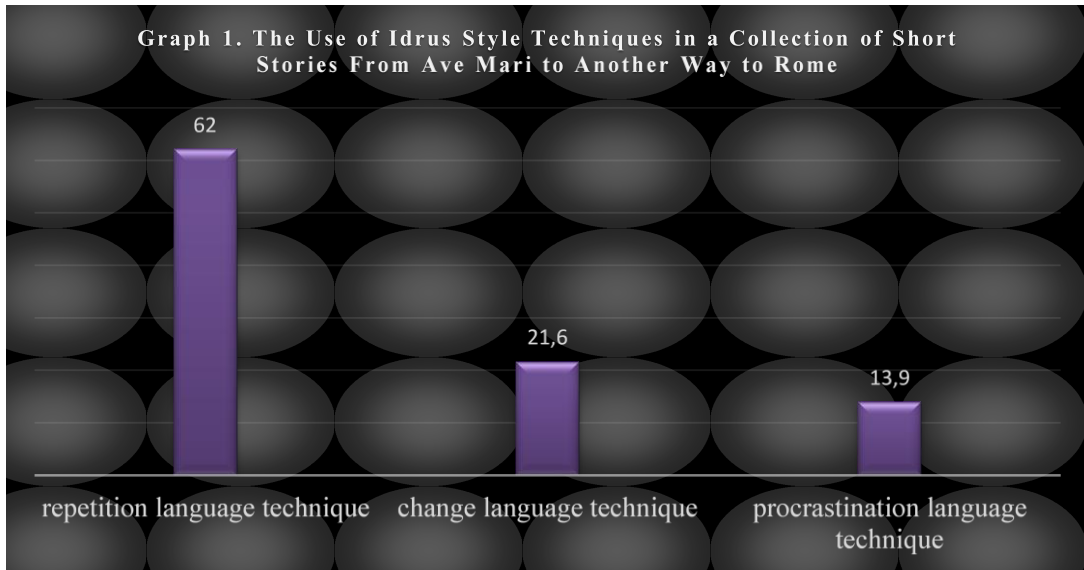
III. Result and Discussion

Based on the results of data analysis, it is known that the use of Idrus' language style in the collection of short stories From Ave Mari to Jalan Lain to Roma seen from the storytelling technique consists of repetition, change, and delay, while the sentence structure includes climax, parallelism, and repetition; and rhetoric of language consists of simile, allegory, parable, erothesis, hyperbole, paradox, chiasmus, tautology, and pleonasm. Each finding of the use of these language styles is discussed representatively below. However, previously to corroborate this qualitative finding, the distribution of the use of each type of language style is presented in the form of a bar graph.

In the following graph, each type of language style used is explained along with the frequency with which it is used. To make it easier to understand, each stylistic classification is presented in a different graph. First, a graphic that explains the use of the language style of the storytelling technique. Second, the distribution of the use of language style in terms of sentence structure, and third, the distribution of the use of language style in terms of language rhetoric.

Technique, Sentence Structure, and Rhetoric Idrus

Idrus uses three language techniques in the collection of short stories from Ave Mari to Another Way to Rome, namely repetition, change, and delay. The tendency of the language technique used is repetition of 62%. The use of change techniques is 21.6%, and the use of delay techniques is 13.9. Furthermore, judging from the sentence structure, Idrus uses climax, parallelism, and repetition. The usage is dominated by repetition structure by 59.6%, sentence structure in parallelism by 30.1%, and sentence structure by climax by 10.3%. Meanwhile, judging from his rhetorical language, Idrus uses simile, allegory, parable, erothesis, hyperbole, paradox, chiasmus, tautology, and pleonasm styles. Using rhetorical style, Idrus tends to use satire by 51.4%. Idrus uses the distribution of other rhetorical styles with the following distribution: allegory 12.3%, parable 10.2%, ellipsis 5.5%, tautology 4.7%, paradox, pleonasm, and hyperbole 4.1%, and erothesis and chiasmus by 3.4%. To make it easier to understand the findings, the percentage of the use of Idrus' language style in the collection of short stories From Ave Mari to Another Road to Rome is illustrated in the following graph.



The Use of Idrus Techniques in a Collection of Short Stories *Dari Ave Maria ke Jalan Lain ke Roma*

The sharp criticism in the novel *From Ave Maria to Another Way to Rome* was written by Idrus using a very creative choice of words. Idrus' figurative language technique and word choice or diction are also very interesting to study. It uses repetition, change, and procrastination techniques. Idrus' repetition reflects regularity, a lot of information is repeated or already known, marked by the use of the words always, already, regularly or the repetition of the same word. Here are some data as quotes to be discussed representatively.

Quotes

- (1) You always inspire me to fight, to fight desperately to understand the old-fashioned author of new ways. An uplifting story too, but in a new way. But now I have to go, far, far away (Dt-06/Pg/13)
- (2) In the streets, in front of restaurants, everywhere you can see people who are half naked and half dead. (Dt-41/Pg/82)
- (3) It's been a few days that there have been rumors that in this village, such and such has hanged himself because... he lost in roulette. And in a large, beautiful room like a palace room sat several Nipponians laughing, looking up at a sheet of paper, full of numbers. One stretched out his arms like a man who had just woken up and said, "The panacea for eradicating inflation." (Dt-63/Pg/89)

In quotations (1 to 3) Idrus repeats the same information. Information on the repetition of encouraging attitudes is repeated many times in the quote data (1) so that the reader really understands the impact of the character who feels that he is being encouraged. Likewise, in quote (2), Idrus repeats the same location information, namely roads, houses, and places where people appear to be half naked. In quote (3), Idrus repeated the information on the incidence of people who committed suicide to show that there were so many suicide cases at that time.

In addition to repetition, Idrus also uses changes, namely the existence of relief and tightness, the differences between the past and present, the educated and the rural, as well as the older and younger generations, as in the following quote.

Quotes (4) People are relieved for a while. However, soon the tram was full again. From below came the voice of a Nippon. (Dt-53/Pr/77)

- (5) "We have to just obey. Now this is different from before. In the past we could dispute the decisions of people above. Now is the time to obey, this is very good. Because if it was like the old days, everything took a very long time Dai Nippon Everything else is fast. It's only been two years, we've got our independence in the future. We have to work, Mrs. Salim." (Dt-67/Pr/96)

(6) The old man laughed and said, "In the past the Netherlands was an educated person who gave his heart. Now Nippon, the country bumpkins. (Dt-79/Pr/107)

Quotation (4 to 6) shows the use of a change technique which is characterized by a relief diction that turns into tightness (quotation 4), at that time the context was on a tram or train where at first there were not too many passengers so that it felt relieved, after going through several stations it will turned into overcrowded passengers. Then, in the quote (5) the word formerly changed to now the context occurs at a meeting of the wives of officials in the Japanese era, the head of the officials' wives is conveying information on the policies of superiors which cannot be denied must be done. This must be understood because in the changing times, the rules or instructions from superiors could be refuted, now in Japanese times they cannot. Furthermore, in quote (6) the diction of an educated person who turns into a villager occurs when the parent character sees a village youth who wants to become a heiho with the lure of a uniform complete with hat and shoes, even though the clothes and shoes do not match the youth's body size. that. The old man laughed with his son. He said the differences in Dutch and Japanese strategies attracted indigenous youth; The Dutch took the hearts of the educated Indonesians, while the Japanese persuaded the poor people.

What is even more interesting is Idrus' storytelling style with a delay technique, namely the presence of unpredictable, unknown and previously unknown information so that the story hangs, makes the reader curious, the reader does not know how the story ends. This can be seen in the following quote.

Quotes (7) He salutes Mom and Dad, sitting next to a chair near a round table in the middle of the veranda of our house. Mom was just scared. Dad asked, "Master looking for me?" Father had many more questions, but he answered them in a voice so soft that it was not clear to us. (Dt-23/Pn/3)

- (8) I know all. I'll tell you later. Now I want to work first. (Dt-56/Pn/57)

(9) A man in dirty shorts approached the young woman and said slowly, "Don't talk like that. You'll regret it later." (Dt-92/Pn/80)

In the quotation (7-9), Idrus is not told, namely that quotation (7) many questions were asked and what answers were given. The questions asked about who Zulfahri was not immediately raised in the story. The author seems to delay Zulfahri's character from speaking. Likewise in quote (8), the author does not tell what the grandmother knows. The grandmother, who was talking to Setilawati at her house, found that Ishak was sick because of Kartili. Grandma already knew everything, but still kept it a secret from Satilawati. This was also done by the author in quote (9), Idrus did not tell what the male character meant by saying he would regret later. This hanging information makes the reader curious so that they continue to read until the end of the story.

Idrus' sentence structure in a collection of short stories *Dai Ave Maria ke Jalan Lain ke Roma*

The results showed that Idrus used the stylistic structure of repetition, parallelism, and climax. The repetition sentence structure is repeating a word many times in a sentence, while the affirmative parallelism commonly used in poetry by repeating words, there are anaphora and epipora. The difference in this style of language lies in its form and meaning. Repetition repeats the same sound or word for affirmation, while parallelism repeats words, phrases, clauses, and even sentences as deep expressions and is usually found in poetry. Meanwhile, climax is a style of language that emphasizes several things in a row. getting higher and higher. The following is an excerpt of the data and their discussion.

Quote (10) Kadir could not understand anything, as if public radio were a stranger to him. Foreigners who come all the way from Java, are short like the stronghold, yellow like turmeric, but fierce like a tiger. (Dt-95/Re/90)

(11) In the air, above the fugitives, often fly birds as white as silver. These birds howl and drop droppings as they fly, machine gun shells. The fugitives were on high alert to enter the sewers. They were very afraid of the white birds, like cats brought with sticks. The filth penetrated the bodies of the fugitives and left burning holes in the bodies. After that, the birds disappeared, like the grim reaper who had done his duty. (130/Pa/121)

(12) Shouts cut through the air, but Indonesian leaders cut the hearts of the people in two. They are doing their best to provide information to the people, the allies will not act like in Jakarta. The Allies would only take prisoners of war and Japanese people. The heart of the people on the other side believed in the words of the leader, but the heart on the other side still suspected the allies. (126/Kl/118)

The quotation in the data quotation (10-12) shows the use of the Idrus language style in terms of sentence structure. In quotation (10), repetition of words such as repeated is used to emphasize the figure of speech for foreigners, while in quotation (11) the sentence structure of parallelism is used, namely the repetition of the phrase "white birds" alternately with the birds to express a feeling of dread with the symbol of a bird. -white bird as the angel of death who always threatens. Likewise, in quote (12), Idrus uses a climax structure to describe a situation and atmosphere that gradually becomes tense. Starting with the disclosure of loud shouts that cut through the air and then split the hearts of the people to split the people's trust in their leaders.

Idrus' rhetorical style in a collection of short stories from *Dai Ave Maria ke Jalan Lain ke Roma*

As previously stated, the research results show that in terms of rhetoric, Idrus uses simile, allegory, parable, erotesis, hyperbole, paradox, chiasmus, tautology, and pleonasm language styles. Simile refers to the use of comparisons on two things that are different but are considered the same marked by the use of the word like. Allegory is a comparison between two things related in the story with morally charged symbols. Parable as an expression that contains lessons but is alluded to in the story, while eroticism is a language that uses rhetorical questions because the answers already exist in the question. Hyperbole and pleonasm are excessive figurative language, the difference is, hyperbole is excessive in expressing the meaning of something, pleonasm is excessive in explaining something that should not be necessary. Paradox is a contradiction of two things that do not make sense, chiasmus, the use of two contradictory clauses, and tautology repetition of one word in a sentence several times. The following is an excerpt of the style data.

Quotation (13) Allied soldiers, as black as the head of a train, were suspected of being cowboys like bandits who were let loose and in power. If bandits run free like birds in the air and reign like the late Hitler, society will be in chaos. (115/Si/118)

(14) ...The spirit of struggle became more and more overflowing and the belief in one's own strength resurfaced. However, the enemy's giant tanks moved so vigorously that everything was lost, the blazing enthusiasm and belief in one's own strength and hundreds of souls. Against this angel of death, the Indonesian people and soldiers can only give their lives with a final smile. (127/AI/132)

(15) People who work in statistical offices will say that numbers are living things, and can talk. However, when it comes to the food in these fugitives' beds, these figures are dead and mute things like ugly paintings. (131/Pa/136)

(16) An old woman, stooped and thin, her clothes had holes in it as if she had intentionally pierced it, like lace bedding, scolded by the conductor, "This is first class, why are you here? (42/Er/76)

(17) They walked with heavy legs as if made of lead towards the main goal of their life at that time: another safe city, a home to stay. The heat burned everything: the leaves, the human back and the throat. The leaves turned away to escape the heat, but the humans did nothing. (112/Hi/120)

(18) Japan did not come for prosperity, Japan came to rape religious freedom, starve, and strip the Indonesian people. And the Indonesians themselves are sleeping soundly, just like three centuries ago. And like a torpedo coming out of a submarine, words came out of his mouth, "The Indonesian people must be awakened, awakened, awakened!" (142/Pa/161)

- (19) Everyone looked happy, but their clothes were thin and faded. They walked in a hurry like a young man going to his fiancé's house. (52/Ki/86)
- (20) In the Night Market there is a place of light and a place of darkness. Like a dark place is also provided for the audience. In this dark place as crowded as everywhere. (56/Ta/87)
- (21) When it rains, Kusno looks down at his pants, like a mother looking at her child who is about to be released into battle. (KSCP/113)

Quotations on the data (13-21) show the use of rhetorical style. Starting from the use of similes in quote (13), Idrus repeatedly compares two different things to be the same or equates two different things: soldiers are equated with the head of a train, cowboys with bandits, escape with flying. In quote (14) comparisons are used which are moral symbols, such as the spirit of struggle with smoldering, giant enemy tanks, smiling at the end at the time of death. The parable language style used in the quote (15) is seen in the different statistical expressions in the two contexts, then rhetoric with the erotic style is used in the quote (16), that is, there is a rhetorical question sentence. Furthermore, in the quote (17) used hyperbole style, exaggeration of the heavy legs made of lead and the hot weather burning the leaves, back and throat of humans. Paradoxical style is used in the quote (18), which expresses two opposite or contrasting conditions. The Japanese who came with the slogan for the prosperity of the Indonesian people turned out to be raping all of Indonesia's rights, making its people hungry and miserable. Furthermore, in quote (19) a chiasm style is used, namely the use of two balanced or parallel clauses: everyone looks happy, but their clothes look thin and faded. Parallel clauses are combined with contradictory conjunctions but have the meaning of contradicting. The tautology style is used in the quote (20), it can be seen the repetition of the word place in the quote repeatedly. This aims to emphasize the meaning of a contrasting place in the night market. Finally, the pleonasm style is used in the quote (21), namely the word rain is juxtaposed with falling, even though the rain must have fallen and will not rise. This is redundant, and the use of seeing is also excessive. The verb see is transitive, it should be followed directly by the object, there is no need for a preposition to.

IV. Conclusion

Based on the results and discussion of the research on the use of the Idrus language style in the collection of short stories From Ave Maria to Another Road to Rome that have been described previously, the following conclusions can be drawn.

1. Idrus' stylistic techniques in the collection of short stories From Ave Maria to Another Way to Rome include repetition, change, and delay techniques. Idrus' repetition reflects regularity, a lot of information is repeated or already known, marked by the use of words always, already, has, or word repetition. Change is a technique of using diction that changes due to the process, characterized by past and present lingual units, old and new, old-fashioned and new, young and old, as well as educated people and country bumpkins. Meanwhile, procrastination is a language technique characterized by the presence of unpredictable, unknown and previously unknown information so that the story feels hanging, makes the reader curious, the reader does not know how the story ends.
2. Based on the sentence structure, Idrus' style uses the structure of repetition, parallelism, and climax. The tendency used in the short story collection From Ave Maria to Another Way to Rome is the repetition structure. Furthermore, parallelism and climax structures are used. The difference between repetition structure and parallelism is repetition in the form of sounds or words in one sentence, while repetition in parallelism can be in the form of words, phrases, clauses, and sentences in paragraphs. In fact, parallelism is commonly used in poetry lines.
3. The rhetorical style used by Idrus in the collection of short stories From Ave Maria to Another Way to Rome consists of simile, allegory, parable, erthesis, hyperbole, paradox, chiasmus, tautology, and pleonasm. The tendency of the rhetorical style used by Idrus is the simile style, which is to compare two different things to be the same or to equate two different things.

References

- [1] Idrus. 2010. *Dari Ave maria ke Jalan Lain ke Roma*. Jakarta: Balai Pustaka
- [2] Keraf, Gorys. 2007. *Diksi dan Gaya Bahasa*. Jakarta : PT. Gramedia Pustaka Utama
- [3] Kurniawan, Adi. 2011. *Kitik Sosial dalam Novel Menunggu Matahari Melbourne Karya Remy Sylado*. Jurnal Bahastra Vol.26 No.1 hlm.1--17
- [4] Murtono. 2010. *Menuju Kemahiran Berbahasa Indonesia*. Surakarta : UNS Press.
- [5] Nurgiyantoro, Burhan. 2002. *Teori Pengkajian Fiksi*. Yogyakarta: Gaja Mada University Press.
- [6] Pusat Pembinaan dan Pengembangan Bahasa. 2007. *Pedoman Umum Ejaan Bahasa Indonesia*.
- [7] Ratna, Nyoman Kutha. 2009. *Stilistika kajian Puitika Bahasa, Sastra, dan Budaya*. Yogyakarta : Pustaka Pelajar.
- [8] Riyanto, Geger. 2020. *Max Havelar dalam Satire, Multatuli bukan Pahlawan tanpa Cela*. Jakarta: Kompas: 29

- Februarti 2020.
- [9] Saefu, Zaman. 2011. *Macam-Macam Gaya Bahasa Indonesia*. Tersedia di <http://situsbahasa.com//>. Diunduh pada tanggal 1 Maret 2012.
- [10] Susiaati. 2020. *Gaya Bahasa secara Umum dan Gaya Bahasa Pembungkus Pikiran*. Buru: Universitas Buru
- [11] Teeuw, P. D. A. (1990). *Pokok dan Tokoh Dalam Kesusastraan Baru*. Jakarta: PT. Pembangunan.