

**ANALYSIS OF SENTENCES THE CULTURAL VALUE OF ENGLISH AS
FOREIGN LANGUAGE THROUGH “THE LEGEND OF RAWA
PENING” FOLKLORE**

SKRIPSI

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for the Degree of Sarjana Pendidikan (S.Pd)
English Education Program*

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ABSTRACT

Aulia Hasanah Yusri . 1602050015 : Analysis of Sentences The Cultural Value of English as Foreign Language Through “The Legend of Rawa Pening” Folklore. Faculty of Teacher Training and Education, University of Muhammadiyah Sumatera Utara. Medan 2020.

This study discussed about analysis of sentences in The Legend of Rawa Pening folklore. This study aimed to find out the type of sentences the cultural value in The Legend of Rawa Pening folklore, identified dominant type in The Legend of Rawa Pening folklore. Descriptive qualitative research applied in this study. The data of research took from 24 sentences. The researcher found 12 simple sentences (50%), 7 complex sentences (29.2%), 5 compound sentences (20.8%). Most dominant type of sentence was simple sentence. Based on the results, there were 8 sentences which containing cultural value and there were 9 cultural value found in “The Legend of Rawa Pening” folklore were *Kerja keras, Perduli sosial, Rasa syukur, Rasa ingin tahu, Gigih, Suportif, Amanah, Jujur and Tanggung jawab*. The type of sentences contained cultural value 2 simple sentences, 5 compound sentences and 1 complex sentence. The researcher focused on compound sentences. Compound sentences amounted to 5 sentences with the percentage of 20.8%. Types of compound sentence contained in coordinate conjunction. All compound sentences in “The Legend of Rawa Pening” folklore contained the cultural value : *Kerja keras, Rasa syukur, Rasa ingin tahu, Gigih, Jujur dan Tanggung jawab*. The researcher hoped this study would be reference for other researcher who conduct a research on same topic, analyzing sentence and increasing the knowledge.

Keyword : sentence, compound sentence, cultural value, folklore.

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Finally, the researcher realized that this skripsi is still far from perfect. Therefore, the researcher requests suggestion and criticism that constructive us for the sake of perfection and hopefully usefull for all of us.

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Aulia Hasanah Yusri

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CHAPTER 1

INTRODUCTION

1.1 Background of Study

Recently, Indonesian people have increasingly panicked about the corona virus outbreak. Schools and Campuses have begun implementing distance learning, offices are forced to implement work from home (WFH). Formally teach in school from junior high school until University is English as Foreign Language , In Indonesia (Rita Harisma and Nina Baijura Berutu,2020:34). Nowadays, English has spread around the world extensively and developed as an International language for economic, social and technological purposes. The English speakers grow and spread quickly. The number of them is more than the number of natives ones. (Lusi mayangsari dkk,2018) mentioned that the development of linguistic competence cannot promise succesfull communication and misunderstandings often happen among interlocutors from different cultural backgrounds. In othe words, the learners of English should not be expected to internalize cultural norms of native speakers. The native speakers are encourage to be equipped with both communicative competence and intercultural competence for efficient intercultural communication. The language of International communication is English. (Najmiatul Fauza,2018) maintained that a successful communication means not only the ‘interchange f information’ but also ‘taking up other’s perspective’. Other words as Arslan (2016,page:217-2018) agrees being communicatively competent may require language users to be equipped culturally.

Highlights that language and culture are interrelated and will lose their crucial aspects if are separated. English is a spoken language that is used by many people in this era of globalization and this has an impact on several aspects of life, one of them in cultural and educational aspects (Najmiatul Fauza,2018). Language cannot be separated from its culture so that when studying language it always follows by its culture because both of them are certain along not only indicate how people use language as expressing facts and concepts but also replicate their attitudes that are developed through the manner of living in their communities. Moreover, as a result of language becomes symbol of cultural identity, language symbolizes people's cultural reality, like in this research, the aspect of culture in education is folklore. Folklore is an oral story that has long lived in the traditions of a society. Folklore develops and spread verbally from one generation to the next in the society. Folklore as a form of literature can be used as the right choice to achieve learning goals, create and form students able to communicate in English. Folklore is a story that originates from the community and developed in that society in the past become a characteristic of every nation that has a diverse culture including cultural and historical wealth owned by each nation. In general folklore tells about an event in place or the origin of place (Indah damayanti,2014). Folklore is included in local wisdom according to (Kandharu Saddhono & Husein Erwinsyah,2016). Folklore as one of the local wisdom that must be preserved and folklore can be used as one of the teaching materials in schools contained in students' textbook which is the way to perserve and introduce local folklore to the students. Folklore stories are basically told with the chronological time plot. During this time, oral literature received less attention,

especially stories people among the younger generation who are more interesting in current stories compared to the past. Folklore in the form of oral literature which in the form of fairy tales, legends, songs and myth are often forgotten because eroded by the development of globalization. One form of folklore becoming a local cultural treasure is a fairy tale rich in messages of life's teaching. Based on the phenomena, significant steps must be taken to further introduce folklore in Indonesia.

According to Theodorson in Pelly argues that value is something abstract, which is used as guidelines and general principles in acting and behaving. The attachment of a person or group to values according to Theodorson is relatively strong and even emotional. Therefore, value can be seen as the goal of human life itself. Culture is defined as all of a group's building value and outward sign and symbols taken together as one big whole. Cultural values are norm and the way of behavior conditioning attitudes and reactions to events and various phenomena in a context of a culture. Culture is symbolic communication. Some of its symbols include a group's skill, knowledge, attitudes, values and motives. In (Hassanuddin,2018) according to Schwartz that cultural values are representative of mutual agreement which originated from customs, beliefs and symbols with certain characteristic. According to Bourdieu,1982: Markus & Kitayama,1994 that cultural values are an ancestral legacy which characterized their customs, law, norms, behavior, social organization practice of a society in (Hassanuddin,2018). Various norms and trends that emerge constantly from the group effect which in returns create a set of belief and common understanding perception. In (Devi Angga Gunantar,2017) Byram has formulated the checklist of the ideal cultural

content in a textbook. This set of checklist is driven from the idea of cultural learning and teaching as an integral part of language education. Byram (1993,page: 5-10) examined the cultural content in textbooks that should be included properly on eight areas as shown in the following list :

1. Social identity and social group (social class, regional identity, ethnich minorities),
2. Social interaction (differing levels of formality : as outsider and insider)
3. Belief and behavior (moral, religious beliefs, daily routines)
4. Social and political institutions (state institutions, health care, law and order, social security, local goverment)
5. Socialization and the life cycle (families, schools, employment, rites of passage)
6. National history (historical and contemporary events seen as markets of national identity)
7. National geography (geographical factors seen as being significant by members)
8. Stereotypes and national identity (what is “typical” national stereotypes’s symbol).

In this era, there are not many students know about folklore in our country, on this case, The researcher took the tittle related to folklore and culture value. The researcher took the reserach because the researcher was interested about “The legend of rawa pening” folklore. The researcher found many messages that can be retrieved and unique so the researcher interested to study. In this study the researcher analyzed the type of sentences. There are four different sentence types

consisting of : simple sentence, complex sentence, compound sentence and compound-complex sentence.

1.2 Identification of Problem

In the last few years, there was a number of researchers who have studied analysis of sentences which focused on the application and utilizing the cultural value through folklore. In current era, cultural values are very important, cultural values can be found in a folklore. Less of understanding and difficulty analyzing sentences that contained cultural values in “The Legend of Rawa Pening” folklore.

1.3 Scope and Limitation

This research focused on analysis types of sentences the cultural value content through “The Legend of Rawa Pening” folklore in English book class X. The types of sentences : Simple sentence, complex sentence, compound sentence and compound-complex sentence. The study was limited on compound sentences.

1.4 The Formulation of Problem

As elaborate in the background of this research is formulated with the following research question namely :

1. How the type of each sentences are used in “The legend of Rawa Pening” folklore?
2. What cultural values are contained in “The Legend of Rawa Pening” Folklore?

1.5 The Objective of Study

Analyzing the types of each sentences are used in “The legend of Rawa Pening” folklore and find out the cultural values are contained in “The Legend of Rawa Pening” folklore.

1.6 The Significance of Study

The significance expected in this study include theoretical and practical benefit.

1. Theoritically

First, to add knowledge and insight regarding the study of Indonesian literature that examines the cultural value in folklore. Second can be used as a relevant reference for the next research who wants to research in the same topic.

2. Practically

- a) For the writer, to understand analysis of sentence structure in more depth.
- b) For the reader, this research can also be used as reference for further researchers who are interested in analysis of sentence types.
- c) For the faculty of Teacher Training and Education Muhammadiyah of North Sumatera, to provide reading material for the library and students

CHAPTER 2

THE REVIEW OF LITERATURE

2.1 THEORETICAL FRAMEWORK

2.1.1 Definition Types of Sentence

A sentence is group of words giving a complete thought. A sentence must contain a subject and a verb (although one may be implied). A set of words that is complete in itself, typically containing a subject and predicate, question, conveying a statement, command or exclamation and sometimes one or more subordinate clauses is a sentence. A sentence is a group of words that are put together to mean something. A sentence is the basic unit of language which expresses a complete thought. It does by following grammatical basic rules of syntax. A complete sentence has at least a subject and main verb to state (declare) a complete thought. Structure of sentence is the way grammatically arranged. Compared to sound and words, the sentence structure is abstract. Even so, structure the sentences still plays an important role in each sentence (Louis Santo Justinola Mamudi,2017). That structure itself depends on the language used by the ..creator of the sentence. Although later can consists of some parts but the foundation of a sentence structure is the subject and predicate. Subject is one word or combination of words that function as words objects, the predicate consists of at least one verb but can also include objects and modifiers of the verb (Robbins,2007). Based on this theory in outline sentence is divided into simple sentences, complex sentences, compound sentences, compound-complex sentence.

According to Verspoor and Sauter (2000), sentence is divided into their complexity. Sentences are structured into 4 types. They are simple sentence, compound sentence, complex sentence and compound-complex sentence. Simple sentences are sentences where none of the functions are occupied by clauses. This type of sentence is divided into simple sentences without clauses and those containing clauses (simple sentences containing clauses). Clause on simple sentence do not occupy any function but only “stick” or become part of a certain phrase.

For example :

- 1). Jack likes swimming
- 2). I went to the fruits store
- 3). She walks around the garden
- 4). Sasa watched comedy yesterday
- 5). I buy a new car

Complex sentences are sentences in which one (or more) functions occupied by subordinative clauses (finite or non-finite). This sentences consists of one clause independent and one dependent at least/subordinative clause. Verspoor and Sauter (2000) clearly stated that a complex sentence is a sentence that contains at least one full dependent clause with its own subject and predicate. Based on A dependent clause is clause that starts with subordinator.

Table 1. Subordinator

After	In order to	When
Although	How that	Whenever
As	Once	Where

As if	Rather than	Whereas
As although	Since	Whenever
Because	So that	Whether
Before	That	Which(ever)
Even though	Though	While
How	Unless	Who
However though	Until	Who(m)(ever)
How	What(ever)	Whose

For example :

- 1). When you write comic strip, the person on the left always speaks first
- 2). Anita likes the person who was nice to her
- 3). Although Mrs. Onnie is not a young anymore, she is still very passionate and energetic
- 4). I will wait for him until he comes home
- 5). I bring the book that you want

Compound sentences are sentences consisting of a combination of two sentences (conjoin) or more. Each conjoin is independent. This integration can be authentic and syndicate. Authentic ashes are indicated by the use of commas (,) as inter-symbolic linkages, inter-linkage mergers can also (and usually do) be syndicated. Mergering syndicate is characterized by the use of conjunctions and (and), or (or), for (because) and but (but). Compound sentences are divided into

three types, namely a combination of simple sentences, a combination of simple sentences with complex sentences, complex sentences combined.

Table 2. Coordinate

COORDINATE CONJUNCTIONS	CORRELATIVE CONJUNCTIONS
For	
And	Both.....and
Nor	Neither....nor
But	Not only....but also
Or	Either.....or
Yet	
So	

The other way to make compound sentences use semicolon between clauses. Using semicolon for compound sentence is usually followed by *therefore*, *beside or similarly*, *moreover*, *however* and *otherwise* its called as *Conjunctive Adverb*.

For example :

- 1). This food is good but i don't like it;
- 2).The door is locked and there is nobody inside the house
- 3).You should bring your laptop with you or we will not be able to do our homework together.
- 4). I decide to move out to own apartment but my parents do not allow me to
- 5). Liza doesn't like watching horror movies nor does she like romantics
- 6). She will take the university exam next week so she prepares so hard this week

7). I am not really hungry, however I want some ice cream.

8). Tika likes cake but her husband prefer chips

Compound-complex sentence is types of sentence in English which is combined of compound and complex sentence. Compound-complex sentence consists of 1 or more dependent and independent clause. For example :

1). My sister doesn't like K-pop because it is boring, so she ignore it

Independent clause 1 : My sister doesn't like K-pop

Independent clause 2 : She ignore it

Dependent clause : because it is boring

2). He visited the place that he told me, and he bought some fruits

Independent clause 1 : He visited the place

Independent clause 2 : He bought some fruits

Dependent clause : that he told me

3). I wrote a song lyric yesterday because i had free time, and I give it to my lover

Independent clause : I wrote s song lyric yesterday

Independent clause : I give it to my lover

Dependent clause : because i had free time

In this research, the researcher analyzed the sentences which contained the cultural value English as Foreign Language in "The Legend of Rawa Pening" Folklore used Verspoor and Sauter sentences types.

2.1.2 Definition of Cultural Value

As a characteristic that distinguishes a group of people in a place with other groups of people, cultural values have characteristics compared to others.

Among others:

- a. Cultural values are not innate but rather somethings that needs to be learned
- b. Cultural values can be passed on from one person to another or from a group to another group and can even be passed on between generations of people
- c. Cultural values have symbold that characterize a culture
- d. Cultural values are selective and represent human behavior in a limited way
- e. Various cultural elements are interrelated with cultural values
- f. There is an assumption that cultural values themselves have advantages when compared to another cultural values.

Cultural values are set of values that are agreed upon and embedded in a have been rooted in habits, beliefs and symbols with certain characteristics that can be distinguished from one another as a reference for behaviour and responses to what will happen or are happening. Cultural values will be seen in symbols, slogans, mottos, visions and missions or something that seems to be the main reference of the motto of n environment or organization. There are three things related to the cultural values namely : 1). Slogan , unseen (clear) symbols or other things; 2). Attitude, behavior, gestures that arise as a result of the slogan or motto; 3). Embedded trust (believe system) that has taken root and become a frame of reference in acting and behaving (not visible) in (DosenSosiologi.com,2019).

Cultural value is the common held standards of what is acceptable or unacceptable, important or unimportant, right or wrong, workable or unworkable in community or society. In the era of globalization it is necessity to have future generation that has the characteristics of educated, cultured and civilized (Suyanto,2011), from the opinion its necessary to have an effort to educate the young generation about their cultural value origin which was taken a role in daily manner and guidance about the acestors. These values were accumulated within collective memories and culture. Inquiry, in term of education and culture development refers to knowledge that can be gained from learning or series of researches and expect that the result will contribute in developing knowledge regarding resoluteness and commitment to build a positive mental of the students. Cultural value emphases shape and justify individual and group beliefs, actions and goals. Institutional arrangements and policies, norms and everyday practices express underlying cultural value emphases in society (Shalom H.Schwartz,2006).

2.1.3 Definition of English as Foreign Language

According to Harmer (2007:19) states that EFL described situations where students were learning English in order to use it with any other English speakers in the world when the students might be tourists or bussiness people. Brown (2001:116) says those foreign language contexts are those in which students do not have ready made contexts for communication beyond their classroom. Each subject has certain characteristrics when viewed from in terms of objectives or competences to be achieved or the material being studied in order to support the achievement of these competences. Hardjono Rayner (2001:25) said that English

language is international language so it becomes language most widely used throughout the world. (Richard Nordquist,2020) in thoughtco.com that English as a Foreign Language (EFL) is the term used to describe the study of English by non-native speakers in countris where English is not the dominant language. This is not to be confused with English as an Additional Language which is the practice of learning English in a predominantly English speaking country.

2.1.4 Folklore

In (Suwardi Endraswara,2013) Folklore is part of a collective culture which is scattered and inherited hereditary or any kind collectively traditional in different versions both in oral form or examples that are accompanied by gestures or devices mnemonic device. With the regard to the type of culture Yadnya (1981:25-28) states that folklore is part of culture which is traditional, unofficial and national. This view implies that folklore is not just that ethnic but also national; the delivery unofficially. In another section Potter believes that folklore is “a lively fossil which refuses to die” (Leach,1994:401).

All types of folklore are oral folklore, partially folklore verbal and folklore not oral has a very function important in human life. According to Bascom, folklore has four functions namely : 1). As projective system means of reflecting the imagination of collective; 2). As a means of ratifying institutions and institutions cultural institution; 3). As educational tool (pedadogical device) and 4). As coercive and supervisory tool so that norma-community norms will always be obeyed by their collective members (1965:3-20) in (Suwardi Endraswara,2013). Folklore can be used as an educational medium for deliver

lessons to students to make it easier teaching-learning process. Based on propaganda theory folklore. Folklore is considered as a medium or introduction to propaganda. Folklore as strategic media to deliver brilliant ideas in all aspects of life. Theoretical capacity has put folklore as a tool, method or intermediary. Folklore is a vehicle to achieve goals in understanding various aspects of life.

Types of Folklore :

- a. Folk song
- b. Folk tales
- c. Fairy tales
- d. Ballads
- e. Folk drama
- f. Proverbs, charms and riddles
- g. Use of folklore by children

2.1.5 Cultural Content in Textbook

Webster's New Word Dictionary defines textbooks as follows : Textbook is a book with instruction is the principle of a subject of study, any book use as base or partial basis of a course of study. Textbooks are a learning guide used in school to present a large number of non-lung experiences and to support programs. Textbooks are books about a particular field of study written in order to facilitate the achievement of the learning process (Rusyana,1992). In book of (Kokom K & Didin S,2017) textbooks are books that are designed for classroom use are carefully compiled and prepared by experts in the field and are equipped with appropriate and harmonious learning tools (Wesley and Wornski,1958).

Textbook is prepared and written intentionally for students by people who master their discipline with the aim to help facilitate the teaching process and/or learning for students (Sjamsuddin,2004).

Textbooks play an important role in ELT classroom. Given that language and culture are intertwined, English as Foreign Language textbooks invariably carry directly or indirectly a set of cultural values referred to in the literature as the “hidden curriculum”. The “hidden curriculum” which is often stronger than the official curriculum will after students are exposed at length to it, affect students’s cultural awareness, perceptions and knowledge (Cunningsworth,1995). Regarding culture-related teaching materials and textbooks in English classroom, According to Cortazzi and Jin (1999) divide cultural aspect of materials in textbook into the source culture, the target culture and international culture.

2.1.6 Social Value

Basically, human being is born alone, but in the next process of life, human beings need other people around him. The social values that are produced by the social sense can be stated generally and expressed as related belief to good or bad thing, to right or wrong thing and what should appear or disappear (Rohdearni Wati Sipayung,2018). The social value will be measured by some cultures that manage the daily life, they are determined by the roles in society : such as the way of speaking to the older, the way of getting on dress everyday and so on. Social value of the attitude and feeling that are accepted by society as basic for formulating what is true and important (in understanding of sociology). In sociologists explain that social value included :Young in Huky (1982:146)

formulating social values as assumptions that are true and what important one. Beside that case, social values can also be formulate as directions or interpretations of social prices of objects whether material and non material. When attitudes and feeling about social value is bound together in one system then it is called as a “social value system”. So social values are good values related to society so that they can distinguish good from bad and can behave as well as possible. Based on Lubis (1992:48-49) value as a concept of size. The concept of size in this case concerns the good-bad, beautiful-bad, inappropriate and so on. Given the value as the concept of size, its allow humans to do research on the objects the face. In conducting an assesment basically human are applying concept of size over valuation objects.

2.1.7 Character Cultural Values

Every culture has a character that characterizes the identity or identity of community that supports the cultures itself and at the same time differentiates it from others. Cultural pluralism implies the diversity of characters and identities or sub-cultural identities. According to KBBI (2008:623) what is meant by character is psychiatric traits; character or behavior that distinguish one person from another; character or temper. Based on above understanding, it can be understood that character is very identical with morals so that character is universal human behavior value so it covers all human activities both in the context of relating to God and himself or fellow humans and environment. Cultural values can be found in : Folklore, people’s prose, people’s poetry and expression (like slogan, mottos), Folk song, folk dance, mite, legend, fairy tales, ornaments, patterts and handicarf

motifs, Ceremony/ ritual, behavior, attitude and so on. There are three things related to these cultural values, namely : Symbols, actions, gestures arising from these slogans, mottos. Embedded belief (believe system) which is rooted and becomes a frame of reference in acting and behaving (invisible). The values developed in teh cultural education and national character are identified from the following sources : Religion, Pancasila, Culture and National Education.

As for the values that can be developed in cultural education and national character as follows :

Table 3. Nilai dan Deskripsi dari Nilai Pendidikan dan National

No.	Value	Description
1.	<i>Religius</i>	<i>Sikap dan perilaku yang patuh dalam melaksanakan ajaran agama yang dianutnya, toleransi terhadap pelaksanaan ibadah agama lainnya dan hidup rukun dengan pemeluk agama lain.</i>
2.	<i>Jujur</i>	<i>Perilaku yang didasarkan pada upaya menjadikan dirinya sebagai orang yang selalu dapat dipercaya dalam perkataan, tindakan dan pekerjaan. Sikap tidak menipu, tidak curang dan tidak merugikan orang lain.</i>
3.	<i>Toleransi</i>	<i>Sikap dan tindakan yang menghargai perbedaan agama, suku, etnis, pendapat, sikap dan tindakan orang lain yang berbeda dari dirinya.</i>

4.	<i>Disiplin</i>	<i>Tindakan yang menunjukkan perilaku tertib dan patuh pada berbagai ketentuan dan peraturan.</i>
5.	<i>Kerja keras</i>	<i>Perilaku dan tindakan yang menunjukkan upaya sungguh-sungguh dalam mengatasi berbagai hambatan belajar dan tugas, serta menyelesaikan tugas dengan sebaik-baiknya.</i>
6.	<i>Kreatif</i>	<i>Berfikir dan melakukan sesuatu untuk menghasilkan cara atau hasil baru dari sesuatu yang telah dimiliki.</i>
7.	<i>Mandiri</i>	<i>Sikap dan perilaku yang tidak mudah bergantung pada orang lain dalam menyelesaikan tugas-tugas. Sikap selalu berusaha menyelesaikan tugas dan kewajiban atas dasar kemampuan sendiri tanpa bantuan orang lain, penuh semangat dan tidak lekas putus asa.</i>
8.	<i>Demokratis</i>	<i>(Termasuk dalam nilai sosial) Cara berfikir, bersikap dan bertindak yang menilai semua hak dan kewajiban dirinya dan orang lain. Gagasan/pandangan hidup yang mengutamakan persamaan hak dan kewajiban serta perlakuan yang sama.</i>
9.	<i>Rasa ingin tahu</i>	<i>Sikap dan tindakan yang selalu berupaya untuk mengetahui lebih mendalam dan meluas dari</i>

		<i>sesuatu yang dipelajarinya, dilihat dan didengar.</i>
10.	<i>Semangat kebangsaan</i>	<i>Cara berfikir, bertindak dan berwawasan yang menempatkan kepentingan bangsa dan negara di atas kepentingan diri dan kelompoknya.</i>
11.	<i>Cinta Tanah Air</i>	<i>Cara berfikir, bersikap dan berbuat yang menunjukkan kesetiaan, keperdulian dan penghargaan yang tinggi terhadap bahasa, lingkungan fisik, sosial, budaya, ekonomi dan politik bangsa.</i>
12.	<i>Menghargai prestasi</i>	<i>Sikap dan tindakan yang mendorong dirinya untuk menghasilkan sesuatu yang berguna bagi masyarakat dan mengakui serta menghormati keberhasilan orang lain.</i>
13.	<i>Bersahabat</i>	<i>Tindakan yang memperlihatkan rasa senang berbicara, bergaul dan bekerja sama dengan orang lain.</i>
14.	<i>Damai</i>	<i>Tidak bermusuhan, dapat berbuat baik kembali, tentram dan aman. Sikap, perkataan dan tindakan yang menyebabkan orang lain merasa senang dan aman atas kehadiran dirinya. Rukun dan saling menghormati dirinya.</i>
15.	<i>Gemar membaca</i>	<i>Kebiasaan menyediakan waktu untuk membaca</i>

		<i>berbagai bacaan yang memberikan kebajikan bagi dirinya.</i>
16.	<i>Perduli lingkungan</i>	<i>Sikap dan tindakan yang selalu berupaya mencegah kerusakan pada lingkungan alam di sekitarnya dan mengembangkan upaya-upaya untuk memperbaiki kerusakan alam yang sudah terjadi.</i>
17.	<i>Perduli sosial</i>	<i>Sikap dan tindakan yang selalu ingin memberi bantuan pada orang lain dan masyarakat yang membutuhkan.</i>
18.	<i>Tanggung jawab</i>	<i>Sikap dan tindakan seseorang untuk melaksanakan tugas dan kewajibannya, yang seharusnya dia lakukan terhadap diri sendiri, masyarakat, lingkungan (alam, sosial dan budaya), negara dan Tuhan Yang Maha Esa.</i>
19.	<i>Cermat</i>	<i>Suaru sikap yang bila melakukan sesuatu penuh dengan seksama dan teliti/hati-hati.</i>
20.	<i>Dinamis</i>	<i>Sikap yang penuh semangat dan tenaga serta mudah menyesuaikan diri dengan keadaan. Sikap dan perilaku yang mampu menyesuaikan diri dalam segala keadaan dan lingkungan. Sikap yang selalu menginginkan adanya perubahan untuk kemajuan dalam rangka meningkatkan apresiasi seni.</i>

21.	<i>Kemajuan</i>	<i>Orang yang cerdas, pikirannya berkembang ke arah yang lebih baik, dalam hal ini adalah kepandaian tentang pengetahuan.</i>
22.	<i>Kritis</i>	<i>Sifat yang selalu berusaha menemukan kesalahan atau kekeliruan, tajam dalam menganalisis. Menemukan kesalahan/kekeliruan menyampaikan pendapat yang berbeda yang berbeda terhadap suatu karya seni</i>
23.	<i>Komunikatif</i>	<i>Mampu menerima dan menyampaikan pesan dengan baik. Orang yang pandai berkomunikasi dalam berhubungan, mudah dipahami/dimengerti. Karya seni yang dapat dipahami oleh orang lain.</i>
24.	<i>Lugas</i>	<i>Dalam menyampaikan pemikirannya serta tidak berbelit-belit.</i>
25.	<i>Terbuka</i>	<i>Mau belajar menerima pendapat atau pengetahuan yang baru.</i>
26.	<i>Rasa malu</i>	<i>Perasaan tidak nyaman yang akan muncul jika melakukan sesuatu yang curang atau tidak baik.</i>
27.	<i>Harmoni</i>	<i>Menjaga keselarasan dan keseimbangan.</i>
28.	<i>Adil</i>	<i>Sikap yang tidak berat sebelah dan dalam</i>

		<i>perilaku menghargai hak pribadi serta memperjuangkan terpenuhinya hak sesama tetapi dalam arti berpihak kepada kebenaran. Sikap dan perilaku yang baik dan tidak berat sebelah menurut pada anggapan bahwa Tuhan Maha Adil dan pemurah.</i>
29.	<i>Mawas diri</i>	<i>Mengkoreksi diri sendiri secara jujur (introspeksi diri).</i>
30.	<i>Hormat</i>	<i>Menempatkan orang sesuai dengan harkat dan martabatnya.</i>
31.	<i>Kasih sayang</i>	<i>Perasaan suka, kasih sayang, senang dan cinta kepada sesama makhluk ciptaan Tuhan.</i>
32.	<i>Patuh</i>	<i>Sikap yang taat dan selalu mengikuti kaidah atau ketentuan yang menjadikan peraturan sebagai kendali tingkah laku.</i>
33.	<i>Keteladanan</i>	<i>Perilaku yang dapat dijadikan contoh karena perbuatannya yang mencerminkan keberhasilan/kebaikan.</i>
34.	<i>Ramah tamah</i>	<i>Sikap dan perilaku dengan budi bahasa yang baik, manis tutur kata dan sikapnya.</i>
35.	<i>Santun</i>	<i>Halus dan baik (budi bahasanya;tingkah laku);sopan; sabar dan tenang. (Menaruh) rasa belas kasih;suka menolong.</i>
36.	<i>Suportif</i>	<i>Sikap yang bersifat kesatria, jujur. Mengakui</i>

		<i>keunggulan (kekuatan, kebenaran) lawan atau kekalahan (kelemahan juga dengan nilai kejujuran).</i>
37.	<i>Arif</i>	<i>Orang yang bijaksana, cerdas, pandai dan berilmu.</i>
38.	<i>Tertib</i>	<i>Sikap baik dan teratur. Kegiatan melakukan pekerjaan yang teratur, menurut aturan tata tertib dengan baik untuk mewujudkan ketertiban.</i>
39.	<i>Kebebasan</i>	<i>Hak seseorang untuk berkarya.</i>
40.	<i>Berdoa</i>	<i>Mengucapkan (memanjatkan) doa kepada Tuhan.</i>
41.	<i>Takwa</i>	<i>Melaksanakan perintah Tuhan dan menjauhi segala larangannya.</i>
42.	<i>Ikhlas</i>	<i>Hati yang tulus dan jujur dalam member pertolongan.</i>
43.	<i>Amanah</i>	<i>Orang yang dapat dipercaya.</i>
44.	<i>Rasa syukur</i>	<i>Rasa terimakasih kepada Tuhan Yang Maha Esa.</i>
45.	<i>Amal</i>	<i>Perbuatan baik yang mendatangkan pahala misalnya berbuat baik kepada fakir miskin.</i>
46.	<i>Pemurah</i>	<i>Orang yang suka memberi dan baik hati.</i>
47.	<i>Produktif</i>	<i>Menghasilkan sesuatu yang berdaya guna dan berhasil guna.</i>

48.	<i>Efektif</i>	<i>Tepat sasaran.</i>
49.	<i>Efisien</i>	<i>Hemat waktu dan biaya.</i>

The values of character chosen as the core value :

	PIKIRAN	HATI
PERSONAL	<i>Cerdas</i>	<i>Jujur</i>
SOSIAL	<i>Gigih</i>	<i>Perduli</i>

Table 4. Core value

Meanwhile, what is meant by cultural value itself has been formulated by several experts, such as : According to Koentjaraningrat (Yehekiel Indamarei, 2016), cultural values consist of conceptions that live in the minds of most of people regarding things that consider very noble. Clyde Kluchohn in Pelly (Yehekiel Indamarei, 2016) defines cultural value as a general organized conception which influences behavior related to nature, human position in nature, people's relationship with people nvironment and fellow human. So it can be concluded that cultural value is a form of general and abstract conception that is considered very valuable and is used as guide in behaving either individually, in group or society as a whole regarding good and bad, right or wrong and profer or inappropriate. Every individual in carrying out their social activities is always based on and guided by the values or value systems that exist and lives in the community itself.

2.2 Previous Relevant Studies

Several studies related to the researcher's study had been conducted before. One of them is An analysis of sentence structure in Tennessee William's Streetcar Named Desire (2009). This study examines the structure of sentences using qualitative descriptive methods to describe the steps that will be used in data collection. Sentence structure is divided into 4 namely simple sentence, compound sentence, complex sentence and compound-complex sentences. Second, A Syntactical Analysis on Sentence Patterns Used in Westlife's Song Lyrics (2008). This study analyze the syntactical sentence pattern of the song which using descriptive qualitative method.

2.3 Conceptual Framewok

Cultural value is the norm and reactions to events and ways of behavior conditioning attitudes and various phenomema in culture value context in the text. Scientifically, culture has a very close relationship with language, language as a Ki medium for communicating and conveying ideas. English as foreign language issued to promote and illustrate a culture.

CHAPTER III

RESEARCH METHODOLOGY

3.1 Research Design

In this research design used descriptive qualitative. According to Nazir (2009:54) descriptive research is a research method that examines the status of a group of people, an object, a condition, a system thought, or a class of events in the present with a purpose to make a systematic, factual and accurate description, description or painting of facts, characteristics and relationship between phenomena investigated. Analysis of sentence is analyzing the structure of the sentences which use in the text and to identify appropriate patterns or categories of cultural content being analyzed of the main texts in this study.

3.2 Source of Data

In this study, the main source of the data took from the book which published series textbook entitled “Bahasa dan Sastra Inggris” designed for grades 10th in page 102 “The Legend of Rawa Pening” by Seto Hidayat, Ardana Neswari Purba, Arlis Dwi Siswanti, Erlina Setijani, Teguh Saroso.

3.3 Technique of Data Collection

Data collection techniques, the way of researchers used to collect data. Data collection techniques in qualitative research obtained from observation, deep

interview, documentation and triangulation or combination. This study used a qualitative data collection by observation. According to Sugiono (2012:66) researchers in data collection stated frankly to the source of data, that researchers are conducting research. From beginning the subject researched knows from the beginning to the end about the researcher's activities. But there are also researcher who are not straightforward and undercover in the observations to avoid data that are still confidential data. Possible if done frankly, researchers are not permitted to do so observation. Observation is the basic method of obtaining data in qualitative research. In qualitative research in the form of narrative or description of things done by subjects in natural conditions (natural setting). In general, observation are divided into two, namely participant observation and non-participant observation. The research data obtained from the story "The Legend of Rawa Pening" which presented in English book grade 10th. Data collected by the analyzing the sentences into types of sentence those are simple sentence, complex sentence , compound sentence and compound-complex sentence and then find out the cultural values in "The Legend of Rawa Pening" folklore.

3.4 Method of Data Analysis

Data analysis method was analysis of sentences into simple sentences, complex sentences , compound sentence and compound-complex sentence and then find the cultural value in the sentences.

3.5 Data Validity

This research required validity to prove the proof of results correctly. As stated by Alwasilah (2002:169) correction and honesty in the description, conclusions, explanation, interpretations and all types of reports can be called validity. Fraenkel, Wallen and Hyun (2012:458) explain that in qualitative research validity refers to the suitability, meaningfulness and usefulness of conclusion made by researchers based on the data they have collected. That means instruments must be designed in according to determined criteria so the researcher can obtain the desired data to draw appropriate conclusions for the research. The instrument used in this study was an observation made by the researcher himself. The criteria in the instrument validation in this study are the types of sentences; simple sentence, complex sentence, compound sentences and compound-complex sentence.

CHAPTER VI

DATA ANALYSIS AND FINDINGS

4.1 Data Analysis

The data analyzed 24 sentences which divided into 4 types of sentences. Those are simple sentence, complex sentence, compound sentence and compound-complex sentence.

Table 5. Data Analysis of Sentences in “The Legend of Rawa Pening”

Folklore

No.	Sentence	Simple Sentence	Complex Sentence	Compound Sentence	Compound-Complex Sentence
1.	Once upon a time, there was a little poor boy, came into a little village.		√		
2.	He was very hungry and weak.	√			
3.	He knocked at every door and asked for some food but nobody cared about him.			√	

4.	Nobody wanted to help the little boy.	√			
5.	Finally, a generous woman helped him.	√			
6.	She gave him shelter and a meal.	√			
7.	When the boy wanted to leave, this old woman gave him “a lesung” a big wooden mortar for founding rice.		√		
8.	She reminded him “Please remember, if there is a flood you must save yourself.		√		
9.	The boy was happy and thanked the old woman.			√	
10.	The little boy continued his journey.	√			
11.	When he was passing through the village, he saw many people		√		

	gathering on the field.				
12.	The boy came closer and saw a stick stuck in the ground.			√	
13.	People challenged.	√			
14.	“Can I try?” asked the little boy.	√			
15.	The crowd laughed mockingly.	√			
16.	The boy wanted to try his luck so he stepped forward and pulled out the stick.			√	
17.	He could do it very easily.	√			
18.	Everybody was dumbfounded.	√			
19.	Suddenly, from the hole left by stick, water spouted out.		√		
20.	It did not stop until it flooded the village.		√		
21.	And no one was saved from the water except		√		

	the little boy and the generous old woman who gave him shelter and meal.				
22.	As she told him, he used the “lesung” as a boat and picked up the old woman.			√	
23.	The whole village became a huge lake.	√			
24.	It is now know as Rawa Pening Lake in Salatiga,Central Java,Indonesia.	√			

Table 5 above shows that there were 24 sentences. In “The Legend of Rawa Pening” folklore, there are 12 simple sentences, 7 complex sentences, 5 compound sentences and no compound-complex sentences.

Table 6. The Percentage of Analysis of Sentences The Cultural Value of English as Foreign Language Through “The Legend of Rawa Pening” Folklore

NO.	TYPES OF SENTENCES	TOTAL	PERCENTAGE
1.	Simple Sentence	12	50%

2.	Complex Sentence	7	29.2%
3.	Compound Sentence	5	20.8%
4.	Compound-Complex Sentence	0	0%
TOTAL		24	100%

From Table 6 above, it can be found that there are 50 (%) for simple sentence, 29.2(%) for complex sentence, 20.8(%) for compound sentence. It can be concluded that analysis of sentences in “The Legend of Rawa Pening” Folklore is often used in simple sentences in 50%.

4.1.1 THE STRUCTURE OF COMPOUND SENTENCES

1. He knocked at every door and (he) asked for some food, but nobody cared about him.

This sentence above was compound sentence because this sentence consist of three clauses. The first clause is “He knocked at every door”, second clause is “asked for some food” and third clause is “nobody cared about him”. Type of compound sentence is coordinate conjunction which is “AND and BUT”. As seen in the first and second clauses its combined by AND, then in the third clause there is BUT it means opposite meaning of what the subject expects.

2. Finally, a generous woman helped him

This sentence above was simple sentence because it only contains one clause which consisting of a subject and a predicate. A generous woman as subject and helped as predicate.

3. The boy was happy and he thanked the old woman

This sentence above was compound sentence because this sentence consist of two clauses. The first clause is “The boy was happy”. Second clause is “he thanked to the old woman”. This sentence is combined by coordinate conjunction “AND” .

4. The boy came closer and he saw a stick in the ground

This sentence above was compound sentence because this sentence consists of two clauses. First clause is “The boy came closer”. Second clause is he saw a stick in the ground. Its sentence combined by coordinate conjunction “AND”.

5. The boy wanted to try his luck so he stepped forward and he pulled out the stick.

This sentence above was compound sentence because this sentence consists of three clauses. First clause is “The boy wanted to try his luck”. Second clause is “he stepped forward”. Third clause is “he pulled out the stick”. This sentence is combined by coordinate conjunction “SO and AND”.

6. Everybody was dumbfounded

This sentence above was simple sentence because consisting of one clause (a subject and a predicate). Everybody as subject and was as predicate.

7. And no one was saved from the water except the little boy and the generous old woman who gave him a shelter and meal.

This sentence above was complex sentence because “And no one saved from the water” is independent clause, “except the little boy and a generous old woman who gave him a shelter and meal” is dependent clause.

8. As she told him, he used the “lesung” as a boat and picked up the old woman

This sentence above was compound sentence because the sentence consists of two clauses. There is coordinate conjunction “AND” in this sentence.

4.1.2 CHARACTER CULTURAL VALUE IN FOLKLORE

Cultural value in education are related to character values.

1. He knocked at every door and asked for some food, but nobody care about him.

The cultural value which contained in the sentence above is *KERJA KERAS*. It means that he tried to get some food by knocking door by door without giving up even though no one helped him. As we can see from the definition *Kerja keras adalah perilaku yang menunjukkan upaya sungguh-sungguh dalam mengatasi berbagai hambatan....*

2. Finally, a generous woman helped him.

The cultural value which contained in the sentence above is *PERDULI SOSIAL*. The attitude of the old woman showed that she was indifferent to someone around her. As we can see from the definition, *perduli sosial adalah sikap dan tindakan*

yang selalu ingin memberi bantuan kepada orang lain dan masyarakat yang membutuhkan, the old woman gave him a shelter and meal in the next sentence.

3. The boy was happy and thanked to the old woman.

The cultural value which contained in the sentence above is *RASA SYUKUR*. The man felt happy and grateful is a form of gratitude because the old woman wants to help him so that he can continue his journey. Can we see from the definition, *rasa syukur adalah rasa terimakasih kepada Tuhan Yang Maha Esa*. Gratitude is not just saying grateful to God but also thanked to someone who has helped.

4. The boy came closer and saw a stick stuck in the ground.

The cultural value which contained in the sentence above is *RASA INGIN TAHU*. When the boy wanted to continued his journey. He saw the crowd and he was curious to know what was going on. He tried to come closer and see. It represented quite a bit of curiosity. Can we see from the definition, *Rasa ingin tahu adalah sikap dan tindakan yang selalu berupaya untuk mengetahui lebih mendalam dan meluas dari sesuatu yang dipelajarinya, dilihat dan didengarnya*.

5. The boy wanted to try his luck so he stepped forward and pulled out the stick.

The cultural value which contained in the sentence above is *GIGIH*. It means that even though seen from the previous sentence “The crowd laughed mockingly” he was underestimated and laughed at but he was not angry he thought that it was a motivation it showed that he has a suportif attitude and he believed that he would be able to do it. As we can see from the definition, *Gigih adalah tidak mudah putus asa dan terus berusaha*.

6. Everybody was dumbfounded.

The cultural value which contained in the sentence above is *SUPPORTIF*. It means that the meaning of the sentence is that those who underestimate the boy feel speechless because they see the boy is able to do it easily. Definition of *Supportif* adalah sikap yang bersifat ksatrian, jujur, mengakui keunggulan (kekuatan, kebenaran) lawan atau kekalahan (kelemahan, kesalahan) sendiri, bandingkan juga dengan nilai kejujuran.

7. And no one was saved from the water except the little boy and the generous old woman who gave him a shelter and meal.

The cultural value which contained in the sentence above is *AMANAH*. He did according to the message from the old woman, when the water spouted out and drowned the village, he turned the stick into a boat. As we can see from the definition, *Amanah* adalah orang yang dapat dipercaya.

8. As she told him, he used the “lesung” as a boat and picked up the old woman.

The cultural value which contained in the sentence above is *TANGGUNG JAWAB DAN JUJUR*. The boy felt responsible to save the old woman when the flood to repay the kindness of the old woman who had helped her reflects the nature of responsibility. Honest, because he used according to its function. As the definition, *Tanggung jawab* adalah sikap dan perilaku seseorang untuk melaksanakan tugas dan kewajiban, yang seharusnya dia lakukan sendiri, masyarakat, lingkungan (alam, sosial dan budaya), negara dan Tuhan Yang Maha Esa. *Jujur* adalah benar dalam berbicara dan melakukan sesuatu sesuai dengan omongan.

4.1.3 TYPE OF SENTENCES

No.	Sentence	Number of sentence	Type of sentence
1.	He knocked at every door and asked for some food, but nobody care about him	3	Compound sentence
2.	Finally, a generous woman helped him	5	Simple sentence
3.	The boy was happy and thanked to the old woman	9	Compound sentence
4.	The bot came closer and saw a stick stuck in the ground	12	Compound sentence
5.	The boy wanted to try his luck so he stepped forward and pulled out the stick	16	Compound sentence
6.	Everybody was dumbfounded	18	Simple sentence
7.	And no one was saved from the water except the little boy and the generous old woman who gave him shelter and meal	21	Complex sentence
8.	As she told him,he used the	22	Compound

	“lesung” as a boat and picked up the old woman		sentence
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Table 7.Type of Sentence

From the Table 7 All senteces were 24 sentences, there were 8 sentences that contained cultural values and 16 sentences that did not contain cultural value.

4.2 FINDINGS

1. There were 4 types of sentences : Simple sentence, Complex sentence, Compound sentence and Compound-complex sentence. There were 12 simple sentence, 7 complex sentence, 5 compound sentence and no compound-comple sentence in “The Legend of Rawa Pening” folklore.

2. From the percentage above, it showed that most dominant of simple sentence in the story (50%) followed complex sentence (29.2%), compound sentence (20.8%) and the last compound-complex sentence (0%). So based on the data analysis, the researcher took compound sentences in 5 sentences (20.8%).

3. From the data, there were two types of compound sentence : Coordinate conjunction.

4. From 24 sentences, there were 8 sentences that contain cultural values, it was sentence 3rd, 5th, 9th, 12th, 16th, 18th, 21st and 22nd. The cultural value which contained in the sentences : *Kerja keras, Perduli sosial, Rasa syukur, Rasa ingin tahu, Gigih, Suportif, Amanah, Jujur dan Tanggung jawab.*

5. From 8 sentences containing cultural values, there were 2 simple sentences, 5 compound sentences and 1 complex sentence.

CHAPTER V

CONCLUSIONS AND SUGGESTION

5.1 CONCLUSIONS

After analyzing the data, the findings of this research are concluded as follow :

1. There were 4 types of sentences : Simple sentence, complex sentence, compound sentence and compound-complex sentence. There were 12 simple sentence, 7 complex sentence and 5 compound sentence.
2. Most dominant type of sentence found in “The Legend of Rawa Pening” folklore was simple sentence (50%), followed by complex sentence (29.2%), compund sentence (20.8%).
3. The researcher took data analysis of compound sentences (20.8%) 5 sentences. There were 3 types of compound sentence namely coordinate conjunction, conjunctive adverb and semicolon. The type of compound sentence used in “The Legend of Rawa Pening” folklore is coordinate conjunction. The first sentence there are three clauses which coordinate conjunctive “But” and “And”. Second sentence there are two clauses which used coordinate conjunctive “and” to combine two clauses. The third sentence there are two clauses which used coordinate conjunctive “and” to combine two clauses. The fourth sentence there are three clauses consisting of two coordinate conjunctive namely “so” and “And”. The fifth sentence there are two clauses which consist of coordinate conjunctive “and”.

4. There were 8 sentences that contain cultural values, it was sentence 3rd, 5th, 9th, 12th, 16th, 18th, 21st and 22nd. The cultural value which contained in the sentences : *Kerja keras, Perduli sosial, Rasa syukur, Rasa ingin tahu, Gigih, Suportif, Amanah, Jujur dan Tanggung jawab*. From 8 sentences containing cultural values, there were 2 simple sentences, 5 compound sentences and 1 complex sentence

5. Dominant sentence that contained cultural values were compound sentence, it was 5 sentences. The cultural values in the sentence : *Kerja keras, rasa syukur, rasa ingin tahu , jujur dan tanggung jawab*.

5.2 SUGGESTIONS

1. For teacher, this research might be useful in giving additional knowlegde and reference in teaching sentence.
2. For student, increasing the knowlegde about analysis of sentences especially compound sentence.
3. The other researcher who are willing to conduct research on same topic, it hopefully give clear understanding and information in analyzing sentence.

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APPENDIX 1

THE LEGEND OF RAWA PENING

Once upon a time, there was a little poor boy who came into a little village. He was very hungry and weak. He knocked at every door and asked for some food, but nobody cared about him. Nobody wanted to help the little boy.

Finally, a generous woman helped him. She gave him shelter and a meal. When the boy wanted to leave, this old woman gave him a “lesung”, a big wooden mortar for pounding rice. She reminded him, “please remember, if there is a flood you must save yourself. Use this “lesung” as a boat”. The boy was happy and thanked the old woman. The little boy continued his journey. While he was passing through the village, he saw many people gathering on the field. The boy came closer and saw a stick stuck in the ground. People challenged each other to pull out that stick. Everybody tried, but nobody succeeded. “Can I try?” asked the little boy. The crowd laughed mockingly. The boy wanted to try his luck so he stepped forward and pulled out the stick. He could do it very easily. Everybody was dumbfounded.

Suddenly, from the hole left by the stick, water spouted out. It did not stop until it flooded the village. And no one was saved from the water except the little boy and the generous old woman who gave him shelter and a meal. As she told him, he used the “lesung” as a boat and picked up the old woman. The whole village became a huge lake. It is now known as Rawa Pening Lake in Salatiga, Central Java, Indonesia.

APPENDIX 2

Data Analysis of Analysis of Sentences The Cultural Value of English as Foreign Language Through “The Legend of Rawa Pening” Folklore.

No.	Sentences	Type of Sentences				Cultural value
		Simple Sentence	Complex Sentence	Compound Sentence	Compoun-Complex Sentence	
1.	He knocked at every door and asked for some food, but nobody cared about him			√		<i>Kerja Keras</i>
2.	Finally , a generous woman helped him	√				<i>Perduli Sosial</i>
3.	The boy was happy and thanked to the old woman			√		<i>Rasa Syukur</i>
4.	The boy came closer and saw a stick stuck in the ground			√		<i>Rasa Ingin Tahu</i>
5.	The boy wanted to try his luck so he stepped forward and pulled out the stick			√		<i>Gigih</i>
6.	Everybody was dumbfounded	√				<i>Supportif</i>
7.	And no one was saved from the water except the little boy and the generous old woman who gave him a shelter and		√			<i>Amanah</i>

	meal					
8.	As she told him he used the “lesung” as a boat and picked up the old woman			√		<i>Tanggung jawab dan Jujur</i>

Note :

Sentences which contained cultural value

Simple sentence : 2 (*Perduli sosial and Suportif*)

Complex sentence : 1 (*Amanah*)

Compound sentence : 5 (*Kerja keras, Rasa syukur, Rasa ingin tahu, Gigih, Tanggung jawab dan Jujur*)

Compound complex sentence : : -



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Yth : Bapak/Ibu Ketua & Sekretaris
 Program Studi Pendidikan Bahasa Inggris
 FKIP UMSU

Perihal : **PERMOHONAN PERSETUJUAN JUDUL SKRIPSI**

Dengan hormat, yang bertanda tangan di bawah ini :

Nama Mahasiswa : Aulia Hasanah Yusri
 NPM : 1602050015
 Program Studi : Pendidikan Bahasa Inggris

IPK = 3,53

Peretujuan Ketua/Sek Prodi	Judul yang diajukan	Disyahkan Oleh Dekan Fakultas
	Analysis of Sentences The Cultural Value of English as Foreign Language Through "The Legend of Rawa Pening" Folklore	
	Improving Students' Writing Skills In Recount Text By Using Picture Series In Junior High School	
	The Differences In Phatic Utterances Of Local Students And Nomands To Their Parents	

Demikianlah permohonan ini saya sampaikan untuk dapat pemeriksaan dan persetujuan serta pengesahan, atas kesediaan Bapak/Ibu saya ucapkan terima kasih.

Medan, 6 April 2020

Hormat Pemohon,



Aulia Hasanah Yusri

Dibuat Rangkap 3 :
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 - Untuk Ketua/Sekretaris Prodi
 - Untuk Mahasiswa yang bersangkutan



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Kepada Yth : Bapak/Ibu Ketua & Sekretaris
Program Studi Pendidikan Bahasa Inggris
FKIP UMSU

Assalamu'alaikum Wr. Wb.

Dengan hormat, yang bertanda tangan di bawah ini :

Nama Mahasiswa : Aulia Hasanah Yusri
NPM : 1602050015
Program Studi : Pendidikan Bahasa Inggris

Mengajukan permohonan persetujuan proyek proposal/risalah/makalah/skripsi sebagai tercantum di bawah ini dengan judul sebagai berikut:

Analysis of Sentences The Cultural Value of English as Foreign Language Through "The Legend of Rawa Pening" Folklore

Sekaligus saya mengusulkan/menunjuk Bapak/Ibu sebagai :

Dosen Pembimbing : Alfitriani Siregar, S.Pd., M.Ed
Sebagai Dosen Pembimbing proposal/risalah/makalah/skripsi saya

ACC RF

Demikianlah permohonan ini saya sampaikan untuk dapat pengurusan selanjutnya. Akhirnya atas perhatian dan kesediaan Bapak/Ibu saya ucapkan terima kasih.

Medan, 13 April 2020
Hormat Pemohon,

Aulia Hasanah Yusri

Dibuat Rangkap 3 :
- Untuk Dekan/Fakultas
- Untuk Ketua/Sekretaris Prodi
- Untuk Mahasiswa yang bersangkutan



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Website : fkip.umsu.ac.id E-mail: fkip@umsu.ac.id

Nomor : 621/II.3/UMSU-02/F/2020
Lamp. : ---
Hal : **Pengesahan Proposal dan
Dosen Pembimbing**

Bismillahirrahmanirrahiim
Assalamu'alaikumWr. Wb.

Dekan Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara menetapkan proposal skripsi dan Dosen Pembimbing bagi mahasiswa yang tersebut di bawah ini :

Nama : **Aulia Hasanah Yusri**
N P M : 1602050015
Program Studi : Pendidikan Bahasa Inggris
Judul Penelitian : Analysis of sentences the culture value of English as Foreign Language through "The Legend of Rawa Pening" folklore

.Pembimbing : **Alfitriani Siregar,S.Pd,M.Ed**

Dengan demikian mahasiswa tersebut di atas diizinkan menulis proposal skripsi dengan ketentuan sebagai berikut :

1. Penulisan berpedoman kepada ketentuan atau buku *Panduan Penulisan Skripsi* yang telah ditetapkan oleh Dekan
2. Proposal Skripsi dinyatakan **BATAL** apabila tidak selesai pada waktu yang telah ditetapkan.
3. Masa Daluarsa tanggani : **21 April 2021**

Medan, 27 Sya'ban 1441 H
21 April 2020 M
Wassalam
Dekan

Dr. H. Elfrianto, S.Pd., M.Pd.

Dibuat Rangkap 4 :
1. Fakultas (Dekan)
2. Ketua Program Studi
3. Dosen Pembimbing
4. Mahasiswa yang bersangkutan
(WAJIB MENGIKUTI SEMINAR)



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PERMOHONAN PERSETUJUAN JUDUL SKRIPSI

Dengan ini saya :

Nama Mahasiswa : Aulia Hasanah Yusri
NPM : 1602050015
Prog. Studi : Pendidikan Bahasa Inggris

Judul	Diterima
Analysis of Sentences The Cultural Value of English as Foreign Language Through "The Legend of Rawa Pening" Folklore	

Bermohon kepada Dosen Pembimbing untuk mengesahkan Judul yang telah diajukan kepada Prodi Pendidikan Bahasa Inggris.

Disetujui oleh :

Dosen Pembimbing



Alfitriani Siregar S.Pd,M.Ed

Medan, Februari 2020

Hormat Pemohon,



Aulia Hasanah Yusri



BERITA ACARA BIMBINGAN PROPOSAL

Nama : Aulia Hasanah Yusri
NPM : 1602050015
Program Studi : Pendidikan Bahasa Inggris
: ANALYSIS OF SENTENCES THE CULTURAL VALUE
OF ENGLISH AS FOREIGN LANGUAGE THROUGH
Judul Skripsi "THE LEGEND OF RAWA PENING" FOLKLORE

Tanggal	Deskripsi Hasil Bimbingan Proposal	Tanda Tangan
13-4-2020	Revision of background	
17-4-2020	Revision chapter II	
27-4-2020	Revision chapter III time and place	
4-5-2020	Revision data	
8-5-2020	Acc	

Diketahui/Dsetujui
Ketua Prodi

Mandra Saragih S.Pd.M.Hum

Medan, 8 mei 2020

Dosen Pembimbing

Alfitriani Siregar S.Pd.M.Ed



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

PENGESAHAN PROPOSAL

Panitia Proposal Penelitian Fakultas Keguruan dan Ilmu Pendidikan
Universitas Muhammadiyah Sumatera Utara Strata – I bagi :

Nama : Aulia Hasanah Yusri
NPM : 1602050015
Program Studi : Pendidikan Bahasa Inggris
Judul Skripsi : Analysis of Sentences The Cultural Value of English as Foreign
Language Through "The Legend of Rawa Pening" Folklore

Dengan diterimanya proposal ini, maka mahasiswa tersebut dapatizinkan
untuk melaksanakan riset di lapangan.

Diketahui Oleh :

Diketahui/Disetujui Oleh
Ketua Program Studi

Pembimbing


Mandra Saragih, S.Pd,M.Hum


Alfitriani Siregar, S.Pd,M.Ed



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BERITA ACARA SEMINAR PROPOSAL PRODI PENDIDIKAN BAHASA INGGRIS

Pada hari ini Sabtu tanggal 15 Mei 2020 telah diselenggarakan Seminar Proposal Program Studi Pendidikan Bahasa Inggris menerangkan bahwa :

Nama Mahasiswa : Aulia Hasanah Yusri
NPM : 1602050015
Program Studi : Pendidikan Bahasa Inggris
Judul Proposal : Analysis of sentences the cultural value of English as Foreign Language through "The Legend of Rawa Pening" folklore

No.	Uraian / Saran Perbaikan
15-05-2020	Table of contents, background of the study, identification of problems, scope and limitation, the formulation of the problem, the objective of the study, significance of the study, review of literature, previous study, conceptual frame work and references. (the main point the background of the study should be clear reason why do you discuss about it)

Medan, 15 Mei 2020

Proposal dinyatakan sah dan memenuhi syarat untuk diajukan ke skripsi

Ketua Program Studi

Pembahas

Mandra Saragih, S.Pd, M.Hum

Dra. Diany Syahputri, M.Hum



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SURAT KETERANGAN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ketua Program Studi Pendidikan Bahasa Inggris Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan bahwa :

Nama Mahasiswa : Aulia Hasanah Yusri

NPM : 1602050015

Program Studi : Pendidikan Bahasa Inggris

Adalah benar telah melaksanakan Seminar Proposal Skripsi pada :

Hari : Jumat

Tanggal : 15 Mei 2020

Dengan Judul Proposal :

Analysis of Sentences The Cultural Value of English as Foreign Language Through "The Legend of Rawa Pening" Folklore

Demikianlah surat keterangan ini kami keluarkan/diberikan Kepada Mahasiswa yang bersangkutan, smoga Bapak/Ibu Pimpinan Fakultas dapat segera mengeluarkan surat izin riset mahasiswa tersebut. Atas kesediaan dan kerjasama yang baik kami ucapkan banyak terimakasih. Akhirnya selamat sejahteralah kita semuanya. Amin

Dikeluarkan di : Medan

Pada Tanggal : 15 Mei 2020

Wassalam,
Ketua Program Studi
Pendidikan Bahasa Inggris

Mandra Saragih, S.Pd, M.Hum



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Saya yang bertanda tangan di bawah ini:

Nama Lengkap : Aulia Hasanah Yusri
NPM : 1602050015
Prog. Studi : Pendidikan Bahasa Inggris
Judul Skripsi : Analysis of Sentences The Cultural Value of English as Foreign Language Through "The Legend of Rawa Pening" Folklore

Dengan ini saya menyatakan bahwa:

1. Penelitian yang saya lakukan dengan judul di atas belum pernah diteliti di fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara.
2. Penelitian ini akan saya lakukan sendiri tanpa ada bantuan dari pihak manapun dengan kata lain penelitian ini tidak saya tempahkan (dibuat) oleh orang lain dan juga tidak tergolong *Plagiat*.
3. Apabila point 1 dan 2 di atas saya langgar maka saya bersedia untuk dilakukan pembatalan terhadap penelitian tersebut dan saya bersedia mengulang kembali mengajukan judul penelitian yang baru dengan catatan mengulang seminar kembali.

Demikian surat pernyataan ini saya perbuat tanpa ada paksaan dari pihak manapun juga, dan dapat dipergunakan sebagaimana mestinya.

Medan, Agustus 2020
Hormat Saya
Yang Membuat Pernyataan



Diketahui Oleh
Ketua Prodi Pendidikan Bahasa Inggris

Mandra Saragih, S.Pd., M.Hum.



Ita menghimbau agar di perhatikan
nomor dan tanggalnya

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Nomor : 930/IL.3/UMSU-02/F2020
Lamp. : --
Hal : **Mohon Izin Riset**

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12 Juni 2020 M

Kepada Yth.:
Bapak/Ibu Kepala Perpustakaan UMSU
Di
Tempat

Assalamu'alaikum Warahmatullahi Wabarakatuh.

Wa ba'du, semoga kita semua sehat wal'afiat dalam melaksanakan kegiatan aktifitas sehari-hari, sehubungan dengan semester akhir bagi mahasiswa wajib melakukan penelitian/riset untuk pembuatan skripsi sebagai salah satu syarat penyelesaian Sarjana Pendidikan, maka kami mohon kepada Bapak/Ibu memberikan izin kepada mahasiswa untuk melakukan penelitian/riset di tempat yang Bapak/Ibu Pimpin. Adapun data mahasiswa kami tersebut sebagai berikut :

N a m a : **Aulia Hasanah Yusri**
NPM : 1602050015
Program Studi : Pendidikan Bahasa Inggris
Judul Penelitian : Analysis of Sentences The Cultural Value of English as Foreign Language Through "The Legend of Rawa Pening" Folklore.

Demikianlah hal ini kami sampaikan, atas perhatian dan kesediaan serta kerjasama yang baik dari Bapak/Ibu kami ucapkan terima kasih.

Akhirnya selamat sejahteralah kita semuanya, Amin.
Wassalamu'alikum Warahmatullahi Barakatuh

Dekan

Dr. H. Elfrianto S.Pd., M.Pd.
NIDN : 0115057302

Tembusan :
- Peringgal



**MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN
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UPT PERPUSTAKAAN**

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Website: <http://perpustakaan.umsu.ac.id>

SURAT KETERANGAN

Nomor: 022/KET/IL.8-AU/UMSU-P/M/2020

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Kepala Unit Pelaksana Teknis (UPT) Perpustakaan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan :

Nama : Aulia Hasanah Yusri
NPM : 1602050015
Univ./Fakultas : UMSU/ Keguruan dan Ilmu Pendidikan
Jurusan/P.Studi : Pendidikan Bahasa Inggris/ S1

adalah benar telah melakukan kunjungan/penelitian pustaka guna menyelesaikan tugas akhir / skripsi dengan judul :

"Analysis of Sentences The Cultural Value of English as Foreign Language Through"

Demikian surat keterangan ini diperbuat untuk dapat dipergunakan sebagaimana mestinya.

Medan, 17 Zulhijjah 1441 H

07 Agustus 2020 M

Kepala UPT Perpustakaan,



Muhammad Arifin, S.Pd, M.Pd



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BERITA ACARA BIMBINGAN SKRIPSI

Nama : Aulia Hasanah Yusri
NPM : 1602050015
Program Studi : Pendidikan Bahasa Inggris
: Analysis of Sentences The Cultural Value of English as
Foreign Language Through "The Legend of Rawa Pening"
Judul Skripsi : Folklore

Tanggal	Deskripsi Hasil Bimbingan Skripsi	TandaTangan
27/7/2020	Revision tenses in chapter 3,4 and 5	
29/7/2020	Revision data analysis	
10/8/2020	Revision chapter 3	
11/8/2020	Revision chapter 4,5, reference and abstract	
12/8/2020	Acc	

Diketahui/Disetujui
Ketua Prodi Pendidikan Bahasa Inggris

Mandra Saragih, S.Pd.,M.Hum.

Medan, Juli 2020
Dosen Pembimbing

Alfitriani Siregar S.Pd,M.Ed



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LEMBAR PENGESAHAN SKRIPSI


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Skripsi ini diajukan oleh mahasiswa di bawah ini:

Nama Lengkap : Aulia Hasanah Yusri
NPM : 1602050015
Program Studi : Pendidikan Bahasa Inggris
Judul Skripsi : Analysis of Sentences The Cultural Value of English as Foreign Language Through "The Legend of Rawa Pening" Folklore
sudah layak disidangkan.

Medan, Agustus 2020

Disetujui oleh:
Pembimbing


Alfitrian Siregar, S.Pd., M.Pd

Diketahui oleh:

Dekan



Dr. H. Elfrianto Nasution, S.Pd., M.Pd.

Ketua Program Studi



Mandra Saragih, S.Pd., M.Hum.

Unggul | Cerdas | Terpercaya

CURRICULUM VITAE

I. PERSONAL DATA

1. Name : Aulia Hasanah Yusri
2. Place, Date of birth : Medan/18th july 1998
3. Gender : Female
4. Nationality : Indonesia
5. Marital Status : Single
6. Religion : Moslem
7. Address : Jl. Mangan 8 link.1 gg.sarbini no.182 mabar hilir
8. No.Hp : 081370344011
9. Hobby : Listening to music
10. Email : auliahasanah1807@gmail.com
11. Parents
 - a. Father's name : Yusnan
 - b. Mother's name : Sri Wahyuni
 - c. Parents' address : Jl. Mangan 8 link.1 gg.sarbini mabar hilir

II. FORMAL EDUCATION

1. 2004-2010 : SD. SWASTA BAHAGIA
2. 2010-2013 : SMP NEGERI 11 MEDAN
3. 2013-2016 : SMA NEGERI 7 MEDAN
4. 2016-2020 : Student of UMSU in Faculty of Teacher Training and Education English Department

III. NONFORMAL EDUCATION

2010-2013 : Kursus Bahasa Inggris di Situational English Course

IV. WORK EXPERIENCE

Worked at Bengkel Sehat Sei Batang Hari, Medan

Periode : August 2017 – February 2018

Position : Admin Gudang