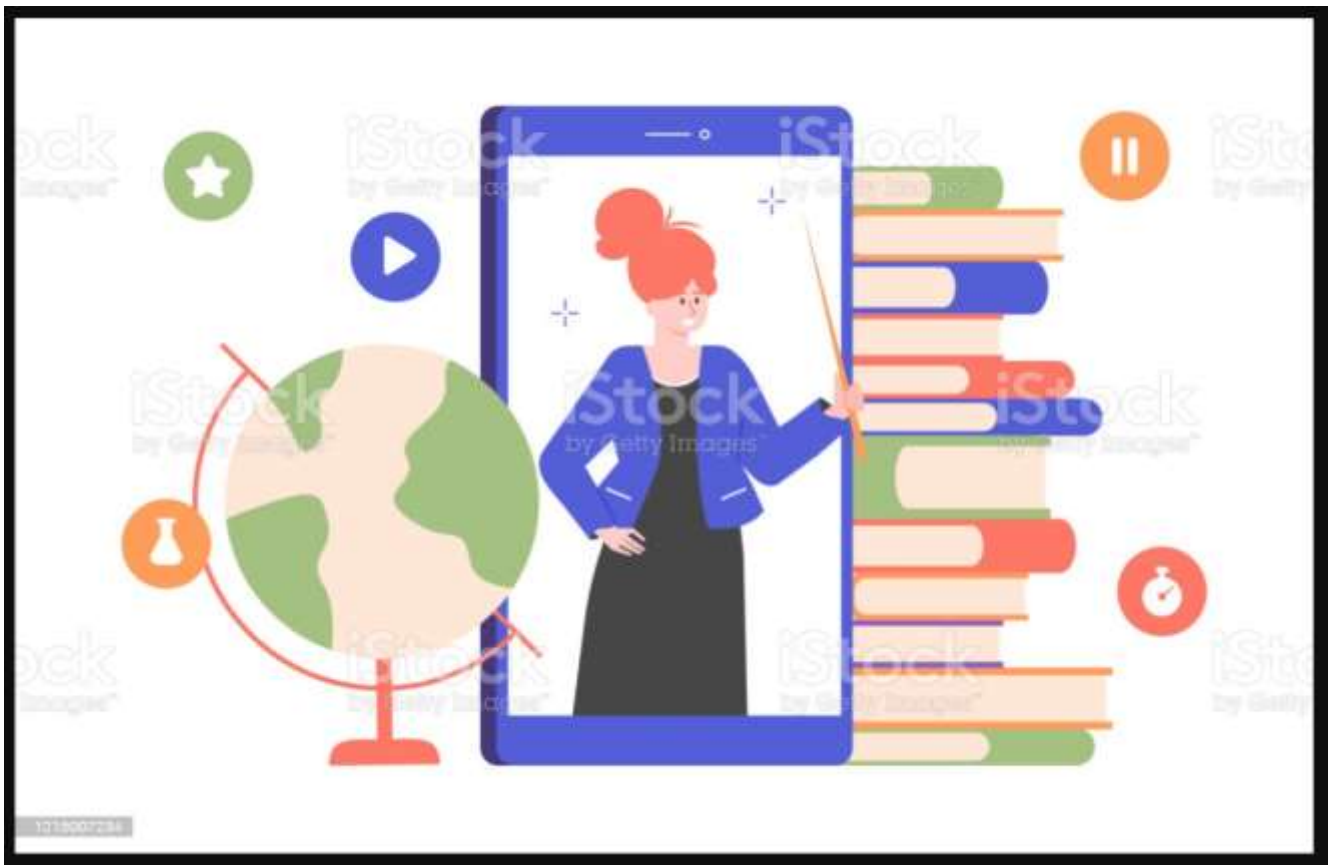


# **DOKUMEN PERANGKAT PEMBELAJARAN KASUS 3**



**By:**  
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**RENCANA PELAKSANAAN PEMBELAJARAN  
(RPP)**

## RENCANA PELAKSANAAN PEMBELAJARAN (RPP)

Sekolah	: SMAK 5 PENABUR Jakarta
Mata Pelajaran	: Bahasa Inggris
Kelas / Semester	: X / Genap
Tahun Pelajaran	: 2020 – 2021
Materi Pokok	: Naratif Text
Alokasi Waktu	: 3 x 30 menit
Skill	: Listening and Writing

### A. Kompetensi Inti (KI)

1. Menghayati dan mengamalkan ajaran agama yang dianutnya
2. Menghayati dan mengamalkan perilaku jujur, disiplin, tanggungjawab, peduli (gotong royong, kerjasama, toleran, damai), santun, responsif dan pro-aktif dan menunjukkan sikap sebagai bagian dari solusi atas berbagai permasalahan dalam berinteraksi secara efektif dengan lingkungan sosial dan alam serta dalam menempatkan diri sebagai cerminan bangsa dalam pergaulan dunia.
3. Memahami, menerapkan, menganalisis pengetahuan faktual, konseptual, prosedural dan metakognitif berdasarkan rasa ingin tahunya tentang ilmu pengetahuan, teknologi, seni, budaya, dan humaniora dengan wawasan kemanusiaan, kebangsaan, kenegaraan, dan peradaban terkait fenomena dan kejadian, serta menerapkan pengetahuan prosedural pada bidang kajian yang spesifik sesuai dengan bakat dan minatnya untuk memecahkan masalah.
4. Mengolah, menalar, menyaji, dan mencipta dalam ranah konkret dan ranah abstrak terkait dengan pengembangan dari yang dipelajarinya di sekolah secara mandiri, dan mampu menggunakan metoda sesuai kaidah keilmuan.

### B. Kompetensi Dasar dan Indikator Pencapaian Kompetensi

Kompetensi Dasar	Indikator Pencapaian Kompetensi (IPK)
3.8 Membedakan fungsi sosial, struktur teks, dan unsur kebahasaan beberapa teks naratif lisan dan tulis dengan memberi dan meminta informasi terkait legenda rakyat, sederhana, sesuai dengan konteks penggunaannya	3.8.1 Mengorganisasikan ide pokok tiap paragraf dari sebuah teks naratif. 3.8.2 Menentukan fungsi sosial, struktur teks, dan tata bahasa teks naratif.
4.8 Menangkap makna secara kontekstual terkait fungsi sosial, struktur teks, dan unsur kebahasaan teks naratif, lisan dan tulis sederhana terkait legenda rakyat	4.8.1 Menyusun kembali teks naratif yang telah diperdengarkan. 4.8.2. Menafsirkan nilai moral dari teks naratif yang diperdengarkan.

### C. Tujuan Pembelajaran

1. Melalui kegiatan diskusi setelah mendengarkan teks naratif lisan terkait legenda rakyat sederhana untuk melengkapi teks naratif tulis, peserta didik dapat mengorganisasikan ide pokok tiap paragraf dari teks tersebut dengan tepat.
2. Melalui kegiatan diskusi setelah mengorganisasikan ide pokok tiap paragraf dari sebuah teks naratif terkait legenda rakyat sederhana, peserta didik dapat menentukan fungsi sosial, struktur teks, dan unsur kebahasaan teks naratif dengan tepat.
3. Melalui kegiatan mendengarkan teks naratif terkait legenda rakyat, peserta didik dapat menyusun kembali teks naratif yang sudah diperdengarkan dengan tepat.
4. Melalui kegiatan mendengarkan teks naratif terkait legenda rakyat, peserta didik dapat menafsirkan nilai moral dari teks naratif yang sudah diperdengarkan dengan tepat.
5. Melalui kegiatan diskusi setelah kegiatan mendengarkan beberapa teks naratif terkait legenda rakyat untuk menyusun kembali teks naratif yang diperdengarkan dan untuk menafsirkan nilai moral, siswa dapat menemukan strategi yang tepat untuk menghadapi kegiatan mendengarkan.

### Penguatan Pendidikan Karakter

Melalui kegiatan pembelajaran ini peserta didik dapat menumbuhkan karakter integritas dan kemandirian. Peserta didik dapat menumbuhkan karakter integritas dan mandiri melalui kegiatan mendengarkan teks naratif terkait legenda rakyat, mengerjakan LKPD, dan diskusi secara sungguh-sungguh, jujur, dan mandiri tanpa perlu diingatkan terus-menerus.

### D. Materi Pembelajaran

Materi Reguler	Materi Remedial	Materi Pengayaan
<b>NarrativeText</b> <ul style="list-style-type: none"> <li>Social Function</li> <li>Generic Structure</li> <li>Language Features</li> </ul>	<b>Narrative Text</b> <ul style="list-style-type: none"> <li>Generic Structure</li> <li>Language Features</li> </ul>	<b>Narrative Text</b> <ul style="list-style-type: none"> <li>Fables</li> <li>Fairy tales</li> </ul>

### E. Metode Pembelajaran

Model : Problem Based Learning

Pendekatan : TPACK

Metode : Collaborative learning

### F. Alat/Media/Sumber Belajar

- Alat/bahan : gawai untuk pembelajarn jarak jauh
- Media : Zoom meeting, Moodle (LMS), Google document
- Sumber belajar : internet, LKPD
  - Th. M. Sudarwati, Eudia Grace. (2016). *Pathway to English*. Jakarta: Erlangga.
  - LKPD
  - Ur, P. (1984). *Teaching Listening Comprehension*. Cambridge University Press. According to Ur (1984), teacher can help students develop a wider range of listening strategies by giving the opportunities for them to share personal experiences with various listening task and develop a master list of effective strategies for different types of texts. This process will also allow the students' strategic competence grows.
  - [Difference Between Folktale and Legend | Compare the Difference Between Similar Terms](#)
  - [Difference Between Fable and Fairy Tale | Compare the Difference Between Similar Terms](#)

### G. Kegiatan Pembelajaran

KEGIATAN	DESKRIPSI KEGIATAN	ALOKASI WAKTU
<b>Pendahuluan</b>	<ol style="list-style-type: none"> <li>Peserta didik mengikuti arahan guru untuk mengkondisikan suasana belajar yang menyenangkan</li> <li>Peserta didik menyimak penjelasan guru tentang kaitan materi sebelumnya dengan materi yang akan dipelajari.</li> <li>Peserta didik menyimak penjelasan guru tentang kompetensi yang akan dicapai</li> <li>Peserta didik menyimak manfaat materi pembelajaran yang akan dipelajari dalam kehidupan sehari-hari</li> <li>Peserta didik menyimak penjelasan guru tentang garis besar kegiatan yang akan dilakukan</li> <li>Peserta didik menyimak penjelasan guru tentang ruang lingkup dan teknik penilaian yang akan digunakan</li> <li>Guru mengecek/memeriksa kemampuan awal peserta didik. <b>(Warming-up Quiz)</b> <a href="#">English Class (Teaching Practicum Ms. Adesia): Warming-up quiz (bpkpenabur.sch.id)</a></li> </ol>	10'
<b>Inti</b>	<b>Mengorientasikan peserta didik terhadap masalah.</b> <ol style="list-style-type: none"> <li>Guru menampilkan beberapa gambar legenda rakyat sederhana dari Indonesia dengan menggunakan <b>slideshow</b>.</li> </ol>	5'

	<p>2. Guru memberikan beberapa pertanyaan terkait dengan gambar yang disajikan kepada peserta didik, seperti : <i>Have you heard the story about .....? Do you know the story about .... ? What lesson can we learn from that story?</i></p> <p>3. Peserta didik memberikan respon kepada pertanyaan guru.</p> <p><b>Mengorganisasi peserta didik untuk belajar.</b></p> <p>4. Guru mendistribusikan LKPD kepada peserta didik melalui <a href="#">link yang tersedia di Moodle</a>. <a href="#">Group1 Worksheet Narrative Text.docx - Google Drive</a></p> <p>5. Guru menjelaskan tentang kegiatan apa yang akan dilakukan berkaitan dengan LKPD.</p> <p>6. Sebelum peserta didik bekerja dalam kelompok-kelompok kecil, guru memutar audio untuk activity 1, 2, 3, dan 4 secara klasikal dan peserta didik menyimak sambil melengkapi LKPD secara mandiri sebelum nantinya mendiskusikan hasilnya dalam kelompok-kelompok kecil.</p> <p>7. Guru membagi peserta didik ke dalam beberapa kelompok kecil.</p> <p>8. Di dalam kelompok, peserta didik mendiskusikan kegiatan berkaitan dengan teks naratif tentang legenda rakyat Indonesia yang disajikan dengan menjawab pertanyaan-pertanyaan yang ada di dalam LKPD.</p> <p><b>Membimbing penyelidikan kelompok.</b>  <b>(Diskusi kelompok dilaksanakan di dalam breakout room Zoom)</b>  <b>(Siswa melengkapi LKPD langsung pada GDoc yang nantinya bisa ditampilkan saat penyajian hasil diskusi kelompok)</b></p> <p>9. Dengan bimbingan guru, di dalam diskusi kelompok setelah mendengarkan teks naratif terkait legenda rakyat untuk melengkapi naratif text yang disajikan di LKPD, peserta didik mengorganisasikan ide pokok tiap paragraf dari teks tersebut. <b>(Tujuan pembelajaran ke-1)</b> <b>(Activity 1)</b> <b>(collaboration, critical thinking)</b></p> <p>10. Dengan bimbingan guru, di dalam diskusi kelompok setelah mengorganisasikan ide pokok tiap paragraf dari teks recount yang sudah disediakan di LKPD, peserta didik menentukan fungsi sosial, struktur teks, dan unsur kebahasaan teks naratif terkait legenda rakyat. <b>(Tujuan pembelajaran ke-2)</b> <b>(Activity 2)</b> <b>(collaboration, critical thinking)</b></p> <p>11. Peserta didik mendengarkan teks naratif terkait legenda rakyat untuk menyusun kembali menjadi teks naratif tulis yang tepat dan sesuai. <b>(Tujuan pembelajaran ke-3)</b> <b>(Activity 3)</b> <b>(collaboration, critical thinking)</b></p> <p>12. Peserta didik mendengarkan teks naratif terkait legenda rakyat dan menafsirkan pesan atau nilai moral dari teks tersebut. <b>(Tujuan pembelajaran ke-4)</b> <b>(Activity 4)</b> <b>(collaboration, critical thinking)</b></p> <p>13. Dengan bimbingan guru, di dalam diskusi kelompok setelah mendengarkan beberapa teks naratif terkait legenda rakyat untuk menyusun kembali teks naratif yang diperdengarkan dan untuk menafsirkan nilai moral, siswa dapat menemukan strategi yang tepat untuk menghadapi kegiatan mendengarkan. <b>(Tujuan pembelajaran ke-5)</b> <b>(Activity 5)</b> <b>(collaboration, critical thinking)</b></p> <p><b>Mengembangkan dan menyajikan hasil karya.</b>  <b>(Diskusi kelas dilaksanakan di dalam main room Zoom)</b></p> <p>14. Setiap kelompok menyampaikan hasil pengamatan dan diskusinya berdasarkan LKPD yang sudah diselesaikan. <b>(communication)</b></p>	<p>5'</p> <p>30'</p> <p>15'</p>
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	<p><b>Menganalisis dan mengevaluasi proses penyelesaian masalah.</b></p> <p>15. Setelah tiap kelompok menyajikan hasil pengamatan dan diskusinya, kemudian peserta didik di dalam diskusi kelas dengan bimbingan dan arahan guru menyimpulkan:</p> <ul style="list-style-type: none"> <li>- fungsi sosial, struktur teks, dan unsur kebahasaan teks reount terkait dengan peristiwa sejarah.</li> <li>- Strategi apa saja yang bisa digunakan untuk menghadapi kegiatan mendengarkan, terutama berkaitan dengan teks naratif.</li> </ul>	15'
<b>Penutup</b>	<ol style="list-style-type: none"> <li>1. Peserta didik menyimak kesimpulan yang dilengkapi oleh guru.</li> <li>2. Peserta didik merangkum materi pembelajaran yang esensial.</li> <li>3. Peserta didik mengerjakan soal evaluasi berkaitan dengan materi pembelajaran hari ini. (Soal evaluasi dikerjakan secara langsung di Moodle) <a href="#">English Class (Teaching Practicum Ms. Adesia): Evaluation quiz (bpkpenabur.sch.id)</a></li> <li>4. Peserta didik melakukan refleksi terhadap proses dan materi pembelajaran dengan mengisi lembar refleksi. (Activity 6) <a href="#">English Class (Teaching Practicum Ms. Adesia): Evaluation quiz (bpkpenabur.sch.id)</a></li> <li>5. Peserta didik menyimak umpan balik terhadap proses dan hasil pembelajaran yang diberikan oleh guru.</li> <li>6. Peserta didik menyimak penjelasan guru tentang program remedial dan pengayaan.</li> </ol>	10'

## H. Penilaian Hasil Belajar

1. Penilaian Sikap
  - Teknik Penilaian : Observasi
  - Instrumen : Lembar observasi guru
  
2. Penilaian Pengetahuan
  - Teknik Penilaian : Test Tertulis
  - Materi : Narrative Text
  - Instrumen : - LKPD
  - Soal evaluasi
  
3. Penilaian Keterampilan
  - Teknik Penilaian : Praktik Mendengarkan
  - Materi : Narrative Text
  - Instrumen : Soal listening

Mengetahui,  
Ka. SMAK 5 PENABUR Jakarta

Jakarta, 7 Mei 2021  
Guru Mata pelajaran

(Boanerges Tiberias, M.Si)

(Adesia Kusuma W., S.Pd., M.Hum)

# **BAHAN AJAR**

## **LAMPIRAN 1** **BAHAN AJAR**

### **Narrative Text**

#### **Definition**

Narrative Text is an imaginative story to entertain and attract readers by presenting a story or event that has a problem that causes conflict and at the end of the story there is a resolution that can be a happy ending or even sad ending.

#### **Generic Structure**

Narrative text comprises of 4 main elements:

1. Orientation
  - ➔ Orientation sets the scene – where and when the story happens-and introduces the participants of the story-who and what are involved in the story.
2. Complication
  - ➔ Complication tells the beginning of the problem which leads to the crisis (climax) for the main participants.
  - ➔ Complication will be followed by sequence of events before it reaches the resolution. Sequence of events is like the consequences of the complication which are explored through time-sequenced events.
3. Resolution (Ending)
  - ➔ Resolution is when the problem is resolved, either in a happy ending or in a sad (tragic) ending.
4. Re-orientation (Literary ending) (coda)
  - ➔ Re-orientation is a closing remark to the story and it is optional. It may contain morals or advice from the writer.

#### **Social Function**

Historical Recount Text is used to amuse or to entertain the reader with a story. In addition, it sometimes can be used to teach lesson in life.

#### **Kinds of Narrative Text**

This kind of texts belong to narrative text, such as folktale, legend, fairy tale, fable, myth, etc.

#### **Folktale**

Folktale is a story passed on verbally and not recorded in writing. Therefore, it is often partly modified by consecutive retellings before being written down or recorded. Many folktales involve mythical beings and magical transformations.

#### **Legend**

Legends are stories about events that happened in the distant past. Often it is not clear if the characters really existed or if the events really took place. Legends have often had embellishment over the years as they are retold. Their original authors may not be known because many people had a hand in shaping the stories over time. The specialty of a legend is that it is linked to a true event or place.

#### **Folktale vs. Legend**

<b>Folktales</b>	<b>Legends</b>
Folktales <i>can contain truth</i> , but most are stories that have been made and passed on from generation to generation.	Legends, unlike folktales, <i>possess an element of truth</i> as they are linked to a historical event or place.
A folktale usually deals with <i>obstacles undergone by an individual or a group</i> .	A legend is a story of <i>fame and glory</i> .



## Language Features

There are some language features that might be used in creating a Historical Recount Text:

### 1. Past Tenses

➔ It can be Past Simple, Past Continuous, or Past Perfect

### 2. Direct or indirect speech.

➔ For direct speech we should consider the context. It doesn't always Past Tenses, though Past Tenses are the dominated tenses in a narrative text.

## Example

### 1. Indonesian folktale

#### CINDELARAS

Raden Putra was the king of Jenggala kingdom. He had a beautiful queen and concubine. Unlike the queen, the concubine had bad personalities. She was envious and jealous with the queen, so she planned to make the queen leave the palace. The concubine then asked the royal healer to help her in her plan.

One day, the concubine pretended to be ill. Raden Putra called the royal healer to give the concubine treatments. "What is her disease?" Raden Putra asked the royal healer. "I'm very sorry, My Majesty. She is sick because the queen put poison in her meal," the royal healer lied. Raden Putra was shock and angry to hear the explanation. He called the queen and asked her if the story was true. Of course the queen denied, but Raden Putra won't listen. "Please Your Majesty, have mercy. I really didn't do anything," cried the queen in her tears. Raden Putra's anger ended in a decision. The queen should be banished to the woods and terminated. He did not know that the queen was already pregnant. Raden Putra commanded one of his general to do the punishment.

The queen was banished to the woods, but the wise general didn't have the heart to kill her. He built a simple house in the woods for her. On his way back to the palace, he smeared his sword with rabbit blood, so Raden Putra would believe that he had killed the queen. After the general left, the queen lived by herself in the woods. Several months later, she gave birth to a healthy baby boy. The baby was named Cindelaras. He grew up as a nice, healthy, and handsome boy.

One day, while Cindelaras helped her mother to collect some fire woods, an eagle dropped an egg. Cindelaras brought the egg to be brooded by a chicken behind their house. The egg hatched into a chick and then it slowly became a strong rooster. The rooster is no ordinary rooster. The rooster could sing. Every morning, the rooster woke Cindelaras up with its beautiful song, "My master is Cindelaras. His house is in the woods. He's the son of Raden Putra." The rooster often sang that song. Cindelaras always woke up early in the morning and listen happily to his rooster's song. He didn't realize the meaning of the song until one day, he started to think. "Who is Raden Putra?" he asked his mother.



The queen then told him the whole story. She also told him why they were banned from the kingdom and lived in the woods. Cindelaras was very surprised. He decided to go to the palace to meet the king, his father. Cindelaras asked her mother's permission to go to the kingdom and to tell the king what really happened. He also brought his rooster that grew bigger and stronger each day. On his way, Cindelaras stopped at a village. There, he met some people who were involved in cockfighting. They challenge him to see how strong his rooster was. "If your rooster wins, you'll get a reward," said the man who challenged him.



Cindelaras accepted the challenge. In a few minutes, his rooster defeated the opponent's rooster. He was challenged again by other man, and one more time, his rooster won. He won again and again. The news about Cindelaras' rooster quickly spread to the whole Jenggala kingdom and made Raden Putra curious. So, he invited Cindelaras to the palace. "What is your name, boy?" Raden Putra asked as Cindelaras arrived in the palace. "My name is Cindelaras, Your Majesty," Cindelaras answered. He felt both thrilled and happy to see Raden Putra.

Raden Putra challenged Cindelaras with one condition. If Raden Putra's rooster won, Cindelaras' head would be cut off. But if Cindelaras' rooster won, Raden Putra would share half of

his wealth. Cindelaras accepted the condition. The competition was held in the front yard of the palace. The two roosters fought bravely. But in just a few minutes, Cindelaras' rooster won the fight! Raden Putra shook his head and stared at Cindelaras from his seat, "That rooster is no ordinary rooster, and the boy is not an ordinary boy either. Who is he exactly?" he thought. Raden Putra was about to ask when suddenly Cindelaras' rooster sang the song, "My master is Cindelaras. His house is in the woods. He's the son of Raden Putra." Raden Putra was surprised. "Is it true?" he asked. "Yes, My Majesty. My name is Cindelaras and my mother was the queen," said Cindelaras. Raden Putra called the general who had banished the queen. The general then confessed that he never killed the queen. Later, the royal healer also admitted his mistake. Raden Putra was so shocked. He immediately went to the woods to pick up the queen.

Ever since, Cindelaras and his parents lived happily together. As for the concubine, she was sent to the jail as punishment.

*(Taken from : indonesian folktale short stories)*

## 2. Indonesian legend

### THE LEGEND OF TANGKUBAN PERAHU

Long time ago in West Java, lived a beautiful girl named Dayang Sumbi. She was also smart and clever. Her beauty and intelligence made a prince from the heavenly kingdom of Kahyangan desire her as his wife. The prince asked permission from his father to marry Dayang Sumbi. People from Kahyangan could never live side by side with humans, but his father approved on one condition, when they had a child, the prince would transform into a dog. The prince accepted the condition.



They get married and lived happily in the woods until Dayang Sumbi gave birth to a baby boy. The prince then changed into a dog named Tumang. Their son is named Sangkuriang. He was very smart and handsome like his father. Everyday, he hunted animals and looked for fruits to eat.

One day, when he was hunting, Sangkuriang accidentally killed Tumang. His arrow missed the deer he was targeting and hit Tumang instead. He went home and tells her mother about the dog. "What?" Dayang Sumbi was appalled. Driven by sadness and anger, she grabbed a weaving tool and hit Sangkuriang's head with it. Dayang Sumbi was so sad; she didn't pay any attention to Sangkuriang and started to cry. Sangkuriang feel sad and also confused. How can his mother love a dog more than him? Sangkuriang then decided to go away from their home and went on a journey.



In the morning, Dayang Sumbi finally stopped crying. She started to feel better, so she went to find Sangkuriang. But her son was no where to be found. She looked everywhere but still couldn't find him. Finally, she went home with nothing. She was exhausted. She fell asleep, and in her dream, she meets her husband. "Dayang Sumbi, don't be sad. Go look for my body in the woods and get the heart. Soak it with water, and use the water to bathe, and you will look young forever," said the prince in her dream. After bathing with the water used to soak the dog's heart, Dayang Sumbi looked more beautiful and even younger.

And time passed by. Sangkuriang on his journey stopped at a village and met and fell in love with a beautiful girl. He didn't realize that the village was his homeland and the beautiful girl was his own mother, Dayang Sumbi. Their love grew naturally and he asked the girl to marry him. One day, Sangkuriang was going on a hunt. He asked Dayang Sumbi to fix the turban on his head. Dayang Sumbi was startled when she saw a scar on his head at the same place where she, years ago, hit Sangkuriang on the head.



After the young man left, Dayang Sumbi prayed for guidance. After praying, she became convinced that the young man was indeed her missing son. She realized that she had to do something to prevent Sangkuriang from marrying her. But she did not wish to disappoint him by cancelling the wedding. So, although she agreed to marry Sangkuriang, she would do so only on the condition that he provides her with a lake and built a beautiful boat, all in one night. Sangkuriang accepted this condition without a doubt. He had spent his youth studying magical arts. After the sun went down, Sangkuriang went to the hill. Then he called a group of genie to build a dam around Citarum River. Then, he commands the genies to cut down trees and build a boat. A few moments before dawn, Sangkuriang and his genie servants almost finished the boat. Dayang Sumbi, who had been spying



on him, realised that Sangkuriang would fulfill the condition she had set. Dayang Sumbi immediately woke all the women in the village and asked them to wave a long red scarf. All the women in the village were waving red scarf, making it look as if dawn was breaking. Deceived by false dawn, the cock crowed and farmers rose for the new day. Sangkuriang's genie servants immediately dropped their work and ran for cover from the sun, which they feared. Sangkuriang grew furious. With all his anger, he kicked the unfinished boat. The boat flew and landed on a valley.

The boat then became a mountain, called Mount Tangkuban Perahu (Tangkuban means upturned or upside down, and Perahu means boat). With his power, he destroyed the dam. The water drained from the lake becoming a wide plain and nowadays became a city called Bandung (from the word Bendung, which means Dam)

(Taken from : *indonesian folktale short stories*)

## Enrichment Material

### Fables

Fables are short stories that carry an important moral lesson and have central characters as talking animals, plants or forces of nature. Fables talk about virtues and vices and intend them to be learned by readers. The use of talking animals serves to make these stories more interesting for the readers.

### Fairytales

A fairy tale, as the name implies, is a short story that contains fairies and their magic as its main ingredients. Fairy tales are found in nearly all civilizations. They were designed to make kids learn about good and evil at times when there was the tradition of passing on moral values orally.

### The difference between fables and fairytales

Fable vs Fairy Tale		
More Information Online: <a href="http://WWW.DIFFERENCEBETWEEN.COM">WWW.DIFFERENCEBETWEEN.COM</a>		
	Fable	Fairy Tale
DEFINITION	Fable focuses mainly on giving an important moral lesson	Fairy tale mainly focuses on creating a fantasy world to the reader
STYLE	Fables can be in prose or poem	Fairy tales are always in prose
NATURE	There is no hidden meaning, it is meant to convey a moral truth	Creates a world of magic and leave much room for imagination and fantasy, leaves the reader to fill gaps
GOOD AND EVIL	There is no conflict between the good and the evil	There is always a conflict between the good and evil
CHARACTERS	Often characters are animals	Filled with fairies and their magical creatures in the magical worlds

### The similarity between fables and fairytales

Both fables and fairytales are short stories (narrative text) meant for the enjoyment of adults as well as kids.



## Example

### 1. Indonesian Fables

#### MOUSE DEER AND TIGER

Long time ago in a jungle of Java, a tiger was wandering around for food. He hadn't been eating for days. He was really hungry! While he was approaching a small lake, he saw Mouse Deer drinking. The tiger wanted to eat him. Tiger smiled, "Hmmm yummy, finally I get my lunch!"

Tiger slowly ducked, crawled, and held his breath. And then..."Gotcha!" said Tiger. He caught Mouse Deer and bit his leg. Mouse Deer was trembling. He was really shocked. But he tried to be calm. He was thinking of a plan to escape from Tiger. He looked around and suddenly he had an idea! He said, "Hey Tiger, I know you are hungry and want to eat me. But the king will angry if he knows you eat me now".

"Why? The king knows that I eat meat. I eat animals like you!" said Tiger. Mouse Deer explained, "I guard king's cake. It's very delicious. Only the king and his family eat it. "Mouse Deer pointed at one big, black lump near the lake. It did not look delicious at all. But Tiger was curious.

"Don't be fooled by its appearance. Its taste is very delicious. That's why it meant for kings. And you won't get hungry for a month after you eat it. I tasted it once, "said Mouse Deer. Tiger's mouth watered. "Can I taste it?"

"Of course, you cannot! The king will punish me like he did when I tasted it last time. He would kill me if something happened to the cake again!"

"Well...it's all up to you. I eat you or I eat the cake. The choice is yours", replied the Tiger.

"Well, then. You don't give me much choice, Tiger. You can have the cake. But first, let me run away as far as I can. By the way, the king won't be able to get me."

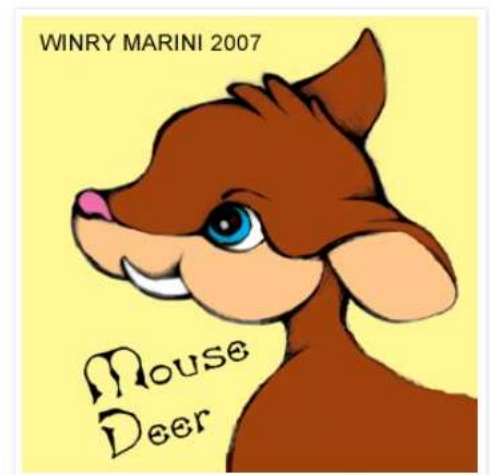
"All right...Now, go!" He was really hungry. He could not wait any longer to eat king's cake.

Mouse Deer took a safe distance away from Tiger. But he still could watch him, as Tiger eagerly took the peace of the 'cake'.

Phooey, it's no cake! It's...it's buffalo's dung! I'll get you, Mouse Deer! You! Watch it!"

But Mouse Deer was already far away. He laughed aloud. Mouse Deer was safe for now. But Next Time, he might meet face to face with Tiger again.

*(Taken from: Indonesian Folklore (Folklor Indonesia): Mouse Deer and Tiger)*



### 2. Indonesian Fairytale

#### LUTUNG KASARUNG AND PURBASARI

Once upon a time in Sunda land, there was a big beautiful kingdom named Pasir Batang. The king was Tapa Agung. He has seven adorable daughters. He still confuses to choose one of them to change his position with his Queen.

Tapa Agung discussed it every time, but there is no conclusion for this problem. The name of his seven daughters are Purbararang, Purbalaras, Purbakencana, Purbaningrat, Purbajati, Purbasekar, and the last is Purbasari Ayuwangi.



Purbasari Ayuwangi is different from all of her sister. Her appearance was not as beautiful as her six sisters. The goodness of her heart is spout from her face. She is a smart girl, and her intelligence can only compete by her first sister, Purbararang.

In the day the decision, Tapa Agung announced to Pasir Batang people. He will resign as the King of Pasir Batang Kingdom. "To all my beloved people. From this day I will quite from my position as the King of Pasir Batang Kingdom," said Tapa Agung.

Unexpectedly, people choose Purbasari Ayuwangi to be the King of Pasir Batang Kingdom. It made her six sisters jealous, particularly Purbararang. "I must thwart Purbasari Ayuwangi to lead this country," said Purbararang to herself.

One night, Purbararang did her evil plan. Purbararang entered to Purbasari Ayuwangi room when Purbasari was falling sleep. Then, a tree sap in a coconut shell was rubbing to Purbasari body. The day after that, when Purbasari woke up, she shocked see her skin. Her skin becomes black like a monkey. "Oh, my God! What happened to me, Oh no, I become a black monkey!" Purbasari Ayuwangi sighed.

At that time, all the Pasir Batang people tumultuous and the Kingdom Guard stand by in their position. They didn't know, who that black monkey is. Although Purbasari Ayuwangi tried to convince that she is not a monkey, nobody believed her. "Chase that monkey away! I don't want to see that beast trample this castle!" Purbararang exclaim. Purbasari was crying and begging, but nobody heard her. Than Purbararang commanding her guard to exile Purbasari to the jungle.

In the jungle, Purbasari meets with a black monkey named Lutung Kasarung. He served Purbasari and tried to find some leave to cured Purbasari. After that leave scrub to Purbasari body, in a second Purbasari become beautiful again. Their friendship becomes closer.



One day, when Lutung Kasarung did his asceticism. Suddenly, in front of Purbasari, there stands a beautiful castle kingdom. Name of that kingdom was Cupu Mandala Ayu. Lutung Kasarung and Purbasari moved from jungle to that castle. Purbasari becomes the Queen of that country.

A lot of Pasir Batang people moved to Cupu Mandala Ayu. The people knows that the queen of this kingdom is Purbasari. Purbararang as the queen of Pasir Batang is so angry. She became mad because a lot of people moved to Cupu Mandala Ayu. She said that "I must kill the Queen of Cupu Mandala Ayu!"



She tried to challenge Purbasari, but Lutung Kasarung knew her trick. Purbararang offers Purbasari to be the queen of Pasir Batang, but a condition. Purbasari should have a groom. Lutung Kasarung offer himself to be Purbasari groom. Purbasari received Lutung Kasarung. She said, "Yes, I do."

Thunderclap split the sky. The simple word which said by Purbasari changed God curse. Lutung Kasarung incarnate become a handsome prince. He is Prince Guriang. With amazement face, Purbararang said to Purbasari "Now you had had a husband. So I should hand over this kingdom to you." Finally, Purbasari and Princes Guriang lead the Pasir Batang Kingdom. All Pasir Batang people live in peace and prosperous.



(Taken from: [Indonesian Fairy Tales In English: Lutung Kasarung \(indonesiantale.blogspot.com\)](http://indonesiantale.blogspot.com))

# **MEDIA**

# Narrative Text

English Compulsory  
Grade X



## Learning Objectives



able to organize the main idea of each paragraph in a narrative text

able to determine the social function, generic structure, and language features of a narrative text

able to listen to a narrative text in order to construct the story from it

able to listen to a narrative text in order to deduce the moral lesson or value from the story

able to find the best strategies to cope with listening exercise to construct the story and to deduce the moral lesson

## Today's activities

Pre - test

Small Group Discussion

Discuss the activities that you have on worksheet in small group.

Present the result of small group discussion and then together with the teacher and then make conclusion for it.

Post test about today's learning.

Self reflection about what you have learned today.

Class discussion

Evaluation

Individual Reflection





## Assessment

### Knowledge :

- Completing the worksheet
- Evaluation quiz

### Skills :

- Listening
- Writing

these are included in the evaluation quiz

### Attitude :

- Teacher's observation throughout the lesson



The legend of Sura and Baya



The legend of Mount Mreapi

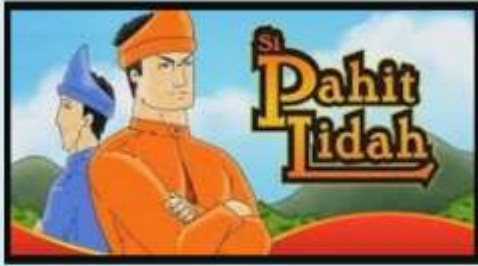


The legend of Banyuwangi



The legend of Tangkuban Perahu





The legend of Si Pahit Lidah



The legend of Crying Stone

## Group Divisions

### Group 1

Bu Risti  
Pak Indra

### Group 2

Bu Dumora  
Bu Sekar

### Group 3

Bu Rica  
Bu Nola

### Group 4

Bu Anastiti  
Bu Patria



## List of audio link

1. The Legend of Sura and Baya

<https://drive.google.com/file/d/1whTVsnjF9KRMLZrziUgTal6xwVddrnUP/view?usp=sharing>

2. The Legend of Mount Merapi

[https://drive.google.com/file/d/1GzV0wzzV53a\\_L\\_DIUDjoLpwtWS\\_0yVH-/view?usp=sharing](https://drive.google.com/file/d/1GzV0wzzV53a_L_DIUDjoLpwtWS_0yVH-/view?usp=sharing)

3. The Legend of Banyuwangi

[https://drive.google.com/file/d/1FFOIUmMEGKL0u5WenZNxRZa0davYj\\_AA/view?usp=sharing](https://drive.google.com/file/d/1FFOIUmMEGKL0u5WenZNxRZa0davYj_AA/view?usp=sharing)

## Listening Transcript

### THE LEGEND OF SURA AND BAYA

Once upon a time in the northern part of East Java, there lived a scary giant crocodile. He was the ruler of the river and a predator who was feared by all of the animals in the forest near the river. The name of the crocodile was Baya, he was very good at hunting so all of the animals in the jungle were afraid of him. Baya lived in the river. In the sea, there lived a wild shark named Sura. He ruled the sea, and every fish was scared of him. However, Sura felt bored because he ate fish every day.

He was curious about the river near the sea. One day he decided to go to the river. At the side of the river there was a deer that was drinking water. Sura felt hungry, so he swam silently to the edge and jumped out to catch the deer. Sura was happy to get such delicious food. After eating the deer, Sura became addicted. The next day he hunted back on the river and got a lot of food.

After a couple of days Baya became suspicious because it was harder and harder for him to find prey. He started investigating what was happening. When Baya saw Sura caught a little monkey in the river. Baya became angry, "Hey Sura, what are you doing here? This is my territory. How dare you snatch my prey?" Sura was not afraid of Baya. He challenged Baya to a fight. "Hey, I can look for food anywhere I want. It's not just your territory here. All animals are free to look for food here." Finally, a fight could not be avoided, and the fight began.

Because both of them were strong the fight was very long. Four days, all of the animals in the forest were disturbed by the fight. They couldn't sleep. Finally, the two of animals were exhausted. No one won and no one lost because both of them were equally strong.

"Sura we better end this fight I'm too tired."

"So am I Baya. Okay let's end this battle."

"Sura, first we need to limit our hunting area. The end of the river is the limit. Don't you break the line, or you will feel the consequences."

"Okay Baya, I accept this agreement."

Sura finally left the river and returned to the sea. For months, the forest calm down. There are no fights between Sura and Baya. But Sura felt uneasy. He longed to eat deer meat like before. There were a lot of fish in the sea, but it wasn't enough for him. He couldn't bear it, so quietly he swam towards the mouth of the river.

"If I look for prey near the river mouth, Baya won't know because he lives further up the river." Unfortunately, no prey approached the mouth of the river. Sura was tired of waiting. Finally, he swam up the river towards the forest. Sura wanted to go back to the jungle again. This time he would be careful not to be caught by Baya.

"I will catch the prey and immediately bring it out to sea, so Baya won't see me." The plan was successful and four months Sura hunted in the river without being discovered. Over time Baya became suspicious because again his prey was reduced. But this time he didn't see Sura on the river, but he believed this was Sura's doing, "This must be Sura. Watch out Sura!"

Then Baya prepared a plan. Baya found a deer but didn't catch him right away. Instead, he hurt the deer's leg so he couldn't run away. The deer was placed on the edge of the river then Baya hid. A short time later, Sura swam up the river and saw the injured deer. He felt excited because the deer was fat, "Wow lucky me! Today I'll have a feast! Ha ha ha." Just as he was about to bring the deer to the sea, suddenly Baya confronted him. "Hey, you sure are stubborn and shameless Sura! How greedy are you? Imagine, the fish in the sea are abundant, but you are still hunting in my area."

"Hey Baya! if you want, you can hunt in the sea. I don't forbid you."

"Hmm, I don't like fish and I especially can't stand the seawater."

“Well, it's okay if you don't want it. At least I have offered it to you,” Sura answered lightly and dragged the deer to the sea.

Baya got angry, then attacked Sura. “Hey! Where do you think you're bringing that deer?”

“To the sea! I'll eat it there.”

“Bring the deer here, I caught it to trap you.”

“Well, it's your fault you didn't eat the deer yourself.”

“You forgot our agreement? This river is my territory!”

“Hey, if there is water, there is me! This agreement is ridiculous.”

“Okay then our agreement is cancelled. Now the strongest one has the right to rule this area.”

Finally, Baya attack Sura. A fight couldn't be prevented. This time it was even more exciting, no one dared to approach the area of the fight. Sura always dodge his attacks and by a became annoyed. When Sura was off-guard, Baya managed to bite his tail. “Oh, my tail!”

Sura did not want to lose. Both of them were in pain and seriously injured. However, Baya did not despair, he continued to bite until Sura's tail was cut off. Sura was in so much pain, he ran away leaving Baya towards the sea. Since then, Sura has not dared to approach the river. And since he no longer had a tail, he couldn't swim as hard as he once had. “Argh, it's so painful, oh my!”

To commemorate the fierce fight, the area where the two animals fought was called Surabaya, and the name remains to this day.

## THE LEGEND OF MOUNT MERAPI

Mount Merapi is one of the most active volcanoes in the world. This active mountain is located in the province of Jogjakarta. More precisely, Mount Merapi is situated in Sleman Regency or the northern part of the Special Region of Yogyakarta. Before it erupts Mount Merapi shoots a hot white cloud into the air. This clump of white clouds is called *Wedus Gembel* by the community. The temperature is very high and is greatly feared by the people who live on the slopes of Mount Merapi. Mount Merapi has a story of how it was formed. Do you want to know the story? Let's listen.

A long time ago the place where Mount Merapi is now located was a vast plain in the form of a huge forest. Although it was a very large jungle, there were few people who lived there. Deep in the huge forest, there was an ever-burning iron melting furnace and a steel house. Here, two mighty masters were living in the forest. The masters were famous as heirloom *keris* makers. They were Empu Rama and Empu Pamadi. Unlike most of the *keris* makers, Empu Rama and Empu Pamadi simply used their hands to pump the smouldering iron to a *keris*.

On the other side, far south of the forest, there was a mountain on a rocky beach. The mountain was called Jamurdipa Mountain. The mountain which was on the south coast was a volcano that was no longer active. Batara Narada and Dewa Penyarikan flew over Jamurdipa Mountain. They seemed to be checking something.

“What is the result of your investigation of the Jamurdipa mountain?”

“After we examine Jamurdipa mountain, it finally became clear that the mountain has caused Java Island to tilt to the south. So, Jamurdipa Mountain has to be moved to the lowlands in the north.”

“Are you able to take on this heavy task?”

“To the north of Jamurdipa Mountain, there is a lowland in the form of a dense forest. Jamurdipa Mountain can be moved to the forest. But there were two master craftsmen, *keris* makers, that occupy the forest. They live there.”

“Then I order you two, Batara Narada and Dewa Penyarikan to tell the two masters to move immediately.”

Meanwhile Empu Rama and Empu Pamadi were checking the *keris* they had just finished making, Batara Narada and Dewa Penyarikan descended from the sky to meet them.

“Oooh, Empu Rama and Empu Pamadi, your magic is heard up to the heavens. Batara Guru admires both of you greatly.”

“Oooh, Batara Narada and Dewa Penyarikan, we thank you for the flattery that we do not deserve. if we may know what made a god come down here?”

“So, far south, on the coast of the sea, there stands Jamurdipa Mountain. And the existence of the mountain makes the island of Java tilt to the south. To make sure the island of Java does not tilt

any further, Jamurdipa Mountain must be moved to the central part of the lower island of Java. And this forest is just the right place to move Jamurdipa Mountain. Batara Guru orders you two powerful masters to move from this forest immediately. Otherwise, the island of Java will become even more tilted.”

“Forgive us but we cannot move from this forest. If we move, the *keris* we make won't be as good quality. Only in this forest can we make our *keris* of good quality. After all, there are still many places on this island, besides this forest to put a mountain.”

“I'm sorry but this is the place we must move Jamurdipa Mountain to.” Batara Narada and Dewa Penyarikan tried hard to convince Empu Rama and Empu Pamadi to leave, but Empu Rama and Empu Pamadi insisted on staying. “All right, if you don't want to move from this forest, we have no choice. We will force you.” Finally, after failing to persuade them, Batara Narada and Dewa Penyarikan decided to use violence to force the two masters to move.

Empu Rama and Empu Pamadi who were refusing to move immediately took out their *keris*. The fight could not be avoided. Batara Narada faced Empu Rama, while Dewa Penyarikan fought against Empu Pamadi. A fierce battle lasted until night and continued until the next day. There were no signs of who would win and who would lose. Finally, Empu Rama smashed his *keris* onto Batara Narada's wand, just as Empu Pamadi slammed his *keris* onto the wand of Dewa Penyarikan. Their wands were destroyed instantly. Batara Narada and Dewa Penyarikan returned to the sky the sky to meet the Batara Guru and reported their failure. “There is no other way, you must move Jamurdipa Mountain now. Even though it will mean sacrificing those two masters.”

Batara Narada and Dewa Penyarikan finally moved the Jamurdipa Mountain and brought it to the forest where the two *keris* masters lived. Not long after, Empu Rama and Empu Pamadi saw a large object falling from the sky toward them. Mount Jamurdipa had finally moved, although at the top of the mountain, a crater had appeared and began emitting white smoke. The two *keris* masters died as they were hit by Mount Jamurdipa. Mount Jamurdipa fell right on the hearth where the two masters were heating iron. The fireplace inside is what still causes Mount Jamurdipa to shoot white smoke from its crater.

Eventually, Gunung Jamurdipa became widely known as Mount Merapi.

## THE LEGEND OF BANYUWANGI

Banyuwangi is a city located in the province of East Java, on the eastern coast. As with other cities in the archipelago, Banyuwangi also has an exciting story which tells the origin of its name. A long time ago, on the east coast of Java Island, there was a kingdom of peace, prosperity, and people living in happiness. This prosperous kingdom was led by a fair and wise king named King Bantera.

Sometimes King Bantera would go hunting in the forest. On one hunting trip, King Bantera saw a deer who was drinking from the river and shot at him from horseback. But unfortunately, the arrow missed and stuck in a tree trunk. The deer was shocked and ran into the lush trees. The scared deer kept running to save itself from King Bantera. Finally, the deer hid in a dense thicket on the riverside near a waterfall. King Bantera rode to the edge of the river to chase after the deer. While holding his bow and arrow, King Bantera watched over his surroundings to search for the escaping deer.

“Your majesty, what are you doing here? Your Majesty forgive me if I startled you, Your Majesty.” King Bantera finally found the origin of the voice that called him. He came down from his horse and approached the woman. “Who are you? Are you the guardian of this forest?” “Ah... My name is Surati, Your Majesty. I am the daughter of the king of Kelungkung. I'm here because I'm escaping from our enemies. My father died in the war to defend the kingdom.”

King Bantera became sorry after he heard what happened to Surati. The king then brought Surati back to the palace. Not long after, King Bantera married Surati. After being married for quite a long time, King Bantera still could not give up his hobby of hunting. One day, King Bantera said goodbye to Surati to go hunting. King Bantera set out to hunt, escorted by several horsemen. However, without them realizing it, a pair of eyes watched over the departure of King Bantera and his bodyguard. A man dressed

in rags walked towards the palace once King Bantera and his bodyguard were far away. He jumped over the palace wall and slipped inside.

“Surati.” Surati was surprised, “Huh... Rupaksa? What are you doing here?” The man who infiltrated the palace turned out to be Surati's brother Rupaksa. “Surati you need to know that your husband, King Bantera killed our father! You have to help me get revenge for our late father!” Surati was very surprised. But she did not believe what her brother had said. “No brother, King Bantera saved me in the forest. I am indebted to him!”

Rupaksa was very angry with Surati's answer. “Bring this headband as a souvenir and keep it under your bed.” Surati received Rupaksa's headband without saying a word and watched her brother leave. King Bantera who was hunting in the forest did not know of the incident at the palace. In the middle of riding, Rupaksa came upon King Bantera's party in the middle of the woods and made him stop.

“Who are you? How dare you intercept me in the middle of the road like this.”

“Forgive me, Your Majesty. I only want to tell you that your wife planned to murder you, Your Majesty!”

“How dare you say that about my wife! Where's the proof?”

“Just look under the bed, Your Majesty! There must be a headband belonging to the man whom your wife paid to kill you. That is proof that your wife had planned your murder with her messenger. The king immediately returned to the palace. “So, it's true what the man said in the forest. My wife has conspired to kill me.”

“No . . . no . . . I never intended to kill you, Your Majesty. The person that you met in the forest was my brother Rupaksa. “I don't believe your words. I saved you in the forest and this is what you give me in return?” Surati was devastated. She ran to the edge of a deep waterfall. “Your Majesty, I never intended to do you harm. I will throw myself in the river down there. If the water smells good that means I'm innocent, but if it smells terrible that means I am guilty.” Surati jumped into the waterfall. King Bantera tried to prevent it, but it was too late. He looked over the edge of the waterfall from which Surati had thrown herself. King Bantera continued to look into the ravine, when suddenly a very fragrant smell appeared. “I'm sorry my love. Why did I trust a stranger over my own wife?”

Since then, the term Banyuwangi has been the name for the area. In Javanese *banyu* means water and *wangi* means fragrant. Banyuwangi refers to the fragrant water that revealed Surati's innocence.

**WARMING-UP QUIZ**  
**(TO CHECK STUDENTS' PRIOR KNOWLEDGE)**

### **LAMPIRAN 3**

#### **WARMING-UP QUIZ**

*Listen to audio and decide if each of the statement below is True (T) or False (F)*

#### **List of audio link**

The Legend Of The Crying Stone

[https://drive.google.com/file/d/1cY2qzuRVaIqYzp\\_m3RRyLBaUF7V\\_8z9P/view?usp=sharing](https://drive.google.com/file/d/1cY2qzuRVaIqYzp_m3RRyLBaUF7V_8z9P/view?usp=sharing)

1. The story happened in West Kalimantan Indonesia.
2. There are two main characters in the story.
3. Darmi was the name of the mother.
4. Darmi's appearance was way more well maintained than her mother.
5. Darmi always worked diligently to help her mother.
6. At the beginning of the story, in the orientation, we could get the information about the place and time setting, and also the characters involved in the story.
7. The main problem in the story or the complication was Darmi's mother who liked to spoil her, and she never got angry even when Darmi hurt her feeling.
8. The mother asked God to help her to teach lesson to Darmi when she became furious because she couldn't get the necklace that she wanted.
9. At the end God granted Darmi's mother wishes to teach her daughter lessons and to punish her because she had raised her daughter badly.
10. As the closing remark or the re-orientation of the story, it is told that until today, the crying stone still exists in West Kalimantan, and it sometimes cries and shed tears.
11. One of the moral lessons that we can get from the story is that we must love and respect our parents because they will always love us unconditionally.

#### **KEY ANSWERS**

1. The story happened in West Kalimantan Indonesia. ( T )
2. There are two main characters in the story. ( T )
3. Darmi was the name of the mother. ( F )
4. Darmi's appearance was way more well maintained than her mother. ( T )
5. Darmi always worked diligently to help her mother. ( F )
6. At the beginning of the story, in the orientation, we could get the information about the place and time setting, and also the characters involved in the story. ( T )
7. The main problem in the story or the complication was Darmi's mother who liked to spoil her, and she never got angry even when Darmi hurt her feeling. ( T )
8. The mother asked God to help her to teach lesson to Darmi when she became furious because she couldn't get the necklace that she wanted. ( T )
9. At the end God granted Darmi's mother wishes to teach her daughter lessons and to punish her because she had raised her daughter badly. ( T )
10. As the closing remark or the re-orientation of the story, it is told that until today, the crying stone still exists in West Kalimantan, and it sometimes cries and shed tears. ( T )
11. One of the moral lessons that we can get from the story is that we must love and respect our parents because they will always love us unconditionally. ( T )

## Audio Transcript

### **Legenda Batu Menangis The Crying Stone**

In a beautiful village in West Kalimantan – Indonesia, there lived an old woman with her daughter. She was a very diligent, patient, and loving mother. To make their living, she sold fruits and vegetables from her farm. Although her husband had passed away a long time ago, she was not alone. She had a daughter, whom she cherished as her treasure that reminded her of her husband. The woman loved her daughter so much that she would never let her do any chores. She truly spoiled her. Every day the old woman worked very hard on the farm. The sun burned her skin. And her skin tone became dark and wrinkled. She never thought about herself. All she cared about was to keep her daughter happy. Meanwhile, the girl always spent her time at home doing nothing. She really liked dressing up and grew into a beautiful and well-groomed girl. Her face was beautiful, her hair was long and silky, and her skin glowed like a pearl. She was very popular! Her name was DARMI.

One day, the old woman planned to harvest the vegetables and fruits to sell directly at the market. As she left to go, she asked Darmi to go along with her. But Darmi refused, “Mother, I’m not used to going outside and my feet cannot stand to walk that far”. The woman nodded but felt disappointed. She realized that her daughter had grown up to be weak and lazy. “Ok then, I will take care of everything. But I will be late today. Can you please do the cooking?” asked the woman. “Alright...” Darmi replied lightly.

A day had passed and, it was getting dark when Darmi’s mother came home from the market. She was so exhausted and hungry. So then, as she headed to the dining table, she found that Darmi hadn’t prepared any food at all!!! “Darmi! Why didn’t you cook something for us? I’m so hungry. I told you this morning to prepare a meal for dinner!” “No mom, I didn’t cook anything because I just washed my hair, I don’t want my hair to be dirty again and to smell like some”, she replied.

“Mum, my mirror fallen broke. I need a new one. You must have lots of money after this harvest. Could you also buy me a necklace? I want a pretty necklace that I can wear every day. All of my friends already have them.” The old woman said, spoiling her daughter again, “Ok dear, but when I buy it tomorrow, you must come with me too. Because I don’t really know what kind of necklace you will like”. Darmi was so happy, all she could think about was a fancy necklace with red gems on it. And she could not wait for it. The next day, Darmi woke up early and prepared to go to market with her mother. As they walked along to the market, Darmi said, “Mom, I don’t want to seen walking by your side. Do you mind walking a bit behind me?” This made the old woman so sad. All she cared about was her only daughter, but Darmi was embarrassed for having mother like her. This made her heart break.

On their way to the market, Darmi also met her friends, but she never introduced her mother to them. She even told them that she was not related to her mother. “Oh, that woman walking behind me? I don’t know who she is. My mom is beautiful”, Darmi bragged to her friends. “She has glowing skin just like mine!” The woman felt even more heartbroken. She knew Darmi had gone too far but she didn’t say anything. When they finally arrived at the market, the girl bought a beautiful mirror for herself. And, she also excitedly picked some necklaces at the jeweller. But when her choice fell on a large red stone pendant, her mother advised her to buy a simple one. “We can’t afford the necklaces you want, because some of the money will be used for buying seeds and fertilizers”, said the mother. The girl was furious, “Mum! Why don’t you ever pay attention to me? You always leave me alone at home! You force me to cook! You won’t even buy the necklace I want! You’re always a bother! Even I am ashamed to have a mother like you!”

The old woman was startled, Darmi ran away from her mother and left her behind. The old woman began to feel some pain in her chest and she couldn’t stop herself from crying. “Oh dear GOD, this is all my own fault. I raised her badly and now this is the result. Please teach her a lesson for me. Dear GOD... I can not bear this pain any longer”, the woman prayed with a sad cry. Then, right after she prayed, a big bolt of lightning split the sky. Everybody was stunned and they ran for cover from such sudden heavy rain. The old woman heard from afar, the voice of Darmi crying, calling her mother desperately. The old woman ran and ran and found Darmi kneeling down and crying on the ground. “Oh dear child, what is wrong with you?” “I can’t move my legs. Its so heavy. Mum please help me!” she begged. She was angry with her daughter, but she didn’t want to see her like this. When the old woman hugged her, she



could feel Darmi's body was cold and hard. She had turned into stone! "Oh dear GOD... I wanted you to teach her a lesson, but please don't punish her like this... Please punish me instead ... please..." She raised her hands up high in prayer. The rain immediately stopped. There was no sound, she could only hear Darmi's soft crying. "Oh dear Mother, I was wrong, I was wrong. I love you mother, please forgive me... please forgive me..." Darmi sobbed softly and as it got fainter and fainter. After some time, she couldn't make any more noise and her body had turned completely into stone.

That's the end of the story of Darmi who turned into a crying stone. Her mother cried full of regret at Darmi's side. She knew that GOD had granted her wishes. Both teaching Darmi a lesson, but also punishing herself. Nowadays, the crying stone still exists on the edge of a cliff in West Kalimantan, Indonesia. Some people say, that the stone sometimes cries and sheds tears

- (T) The story happened in West Kalimantan Indonesia.
- (T) There are two main characters in the story.
- (F) Darmi was the name of the mother.
- (T) Darmi's appearance was way more well maintained than her mother.
- (F) Darmi always worked diligently to help her mother.
- (T) At the beginning of the story, in the orientation, we could get the information about the place and time setting, and also the characters involved in the story.
- (T) The main problem in the story or the complication was Darmi's mother who liked to spoil her, and she never got angry even when Darmi hurt her feeling.
- (T) The mother asked God to help her to teach lesson to Darmi when she became furious because she couldn't get the necklace that she wanted.
- (T) At the end God granted Darmi's mother wishes to teach her daughter lessons and to punish her because she had raised her daughter badly.

**STUDENT WORKSHEET**  
**(LKPD)**

**LAMPIRAN 4**  
**STUDENT WORKSHEET**

**NARRATIVE TEXT**

**Activity 1**

1. Listen to the audio and complete the story below.

**THE LEGEND OF SURA AND BAYA**

a. Complete the part below with 1 or 2 words

Once upon a time in the (1.) \_\_\_\_\_ part of East Java, there lived a scary (2.) \_\_\_\_\_. He was the ruler of the river and a predator who was feared by all of the animals in the forest near the river. The name of the crocodile was Baya, he was very good at (3.) \_\_\_\_\_ so, all of the animals in the jungle were afraid of him. Baya lived in the river. In the sea, there lived a (4.) \_\_\_\_\_ named Sura. He ruled the sea, and every fish was scared of him. However, Sura (5.) \_\_\_\_\_ because he ate fish every day.

b. Complete the part below with a phrase

He was curious about (6.) \_\_\_\_\_. One day he decided to go to the river. At the side of the river there was (7.) \_\_\_\_\_. Sura felt hungry, so he swam silently to the edge and jumped out to catch the deer. Sura was happy to get such delicious food. (8.) \_\_\_\_\_, Sura became addicted. The next day he hunted back on the river and got a lot of food.

After a couple of days Baya became suspicious because it was harder and harder for him to find prey. He started investigating (9.) \_\_\_\_\_. When Baya saw Sura caught (10.) \_\_\_\_\_. Baya became angry, "Hey Sura, what are you doing here? This is my territory. How dare you snatch my prey?" Sura was not afraid of Baya. He challenged Baya to a fight. "Hey, I can look for food anywhere I want. It's not just your territory here. All animals are free to look for food here." Finally, a fight could not be avoided, and the fight began.

c. Arrange the jumbled paragraph below

**The order**

**The texts**

**Par :** \_\_\_\_\_

Then Baya prepared a plan. Baya found a deer but didn't catch him right away. Instead, he hurt the deer's leg so he couldn't run away. The deer was placed on the edge of the river then Baya hid. A short time later, Sura swam up the river and saw the injured deer. He felt excited because the deer was fat, "Wow lucky me! Today I'll have a feast! Ha ha ha." Just as he was about to bring the deer to the sea, suddenly Baya confronted him. "Hey, you sure are stubborn and shameless Sura! How greedy are you? Imagine, the fish in the sea are abundant, but you are still hunting in my area."

"Hey Baya! if you want, you can hunt in the sea. I don't forbid you."

"Hmm, I don't like fish and I especially can't stand the seawater."

"Well, it's okay if you don't want it. At least I have offered it to you," Sura answered lightly and dragged the deer to the sea.

Baya got angry, then attacked Sura. "Hey! Where do you think you're bringing that deer?"

"To the sea! I'll eat it there."

"Bring the deer here, I caught it to trap you."

"Well, it's your fault you didn't eat the deer yourself."

"You forgot our agreement? This river is my territory!"

"Hey, if there is water, there is me! This agreement is ridiculous."

"Okay then our agreement is cancelled. Now the strongest one has the right to rule this area."

**Par :** \_\_\_\_\_ To commemorate the fierce fight, the area where the two animals fought was called Surabaya, and the name remains to this day.

**Par :** \_\_\_\_\_ Sura finally left the river and returned to the sea. For months, the forest calm down. There are no fights between Sura and Baya. But Sura felt uneasy. He longed to eat deer meat like before. There were a lot of fish in the sea, but it wasn't enough for him. He couldn't bear it, so quietly he swam towards the mouth of the river.

**Par :** \_\_\_\_\_ Because both of them were strong the fight was very long. Four days, all of the animals in the forest were disturbed by the fight. They couldn't sleep. Finally, the two of animals were exhausted. No one won and no one lost because both of them were equally strong.

“Sura we better end this fight I'm too tired.”

“So am I Baya. Okay let's end this battle.”

“Sura, first we need to limit our hunting area. The end of the river is the limit. Don't you break the line, or you will feel the consequences.”

“Okay Baya, I accept this agreement.”

**Par :** \_\_\_\_\_ Sura did not want to lose. Both of them were in pain and seriously injured. However, Baya did not despair, he continued to bite until Sura's tail was cut off. Sura was in so much pain, he ran away leaving Baya towards the sea. Since then, Sura has not dared to approach the river. And since he no longer had a tail, he couldn't swim as hard as he once had. “Argh, it's so painful, oh my!”

**Par :** \_\_\_\_\_ “I will catch the prey and immediately bring it out to sea, so Baya won't see me.” The plan was successful and four months Sura hunted in the river without being discovered. Over time Baya became suspicious because again his prey was reduced. But this time he didn't see Sura on the river, but he believed this was Surah's doing, “This must be Sura. Watch out Sura!”

**Par :** \_\_\_\_\_ Finally, Baya attack Sura. A fight couldn't be prevented. This time it was even more exciting, no one dared to approach the area of the fight. Sura always dodge his attacks and by a became annoyed. When Sura was off-guard, Baya managed to bite his tail. “Oh, my tail!”

**Par :** \_\_\_\_\_ “If I look for prey near the river mouth, Baya won't know because he lives further up the river.” Unfortunately, no prey approached the mouth of the river. Sura was tired of waiting. Finally, he swam up the river towards the forest. Sura wanted to go back to the jungle again. This time he would be careful not to be caught by Baya.

2. The story entitled “THE LEGEND OF SURA AND BAYA” consists of 11 paragraphs. What is each paragraph about?

Paragraph	What is it about?
1	
2	
3	
4	

<b>5</b>	
<b>6</b>	
<b>7</b>	
<b>8</b>	
<b>9</b>	
<b>10</b>	
<b>11</b>	

**Activity 2**

Based on the text entitled “THE LEGEND OF SURA AND BAYA” in activity 1, answer these following questions.

1. What is the function of the text about The Legend of Sura and Baya?

2. A narrative text has 4 parts. They are orientation, complication, resolution and re-orientation (optional). Based on what you have done in activity 1, please complete the table below.

<b>Generic Structure</b>	<b>What is it about? or What is being mentioned in this part?</b>	<b>Which paragraph?</b>
<b>Orientation</b>		
<b>Complication</b>		
	<b>Sequenced of events as the consequences:</b>	

<b>Resolution</b>		
<b>Reorientation</b>		

3. What is the dominated tense used in the text? Give an examples from the text!

4. Why do we have to use that tense?

5. Besides the dominated tense, can you find other language features used in the text?

### **Activity 3**

Listen to the audio and retell the story by using your own words.

**Activity 4**

What is the moral value or lesson that you can take from the story that you have just heard in activity 3? Elaborate your answer by providing part of the story as the evidence to support your answer. Write your answer in at least a paragraph consists of 4 sentences.

**Activity 5**

Based on what you have done in activity 1 – 5, share your strategies to deal with those activities. Which strategy is considered as your best strategy? Explain why?

**Activity 6**

**Self-Reflection**

Before I studied this material, I do not understand \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

When I was studying this material, I found difficulties \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

How I overcome the difficulties \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

After I studied this material, I think I \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Then, I need to improve or to learn more \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



# **INSTRUMENT EVALUASI**

**LAMPIRAN 5**

**INSTRUMENT EVALUASI**

**A. PENGETAHUAN**

**Part A (Multiple Choice)**

*Listen to the audio and choose the best answer for each question below.*

1. What is the purpose of the text?
  - A. To introduce Banyuwangi
  - B. To amuse the audience
  - C. To inform about Banyuwangi
  - D. To persuade to trust to Surati
  - E. To tell about King Bantera
  
2. Which of the following characters were not involved in the story?
  - A. Surati
  - B. King Bantera
  - C. Rupaksa
  - D. King of Kelungkung
  
3. What did King Bantera do after he met Surati in the forest?
  - A. The King brought her to the palace.
  - B. The King shot her with his arrow.
  - C. The King startled her back.
  - D. The King chased the deer.
  - E. The King continued hunting.
  
4. Why did Surati throw herself to the waterfall?
  - A. Because she wanted to save her brother Rupaksa.
  - B. Because she wanted to get revenge for her late father.
  - C. Because King Bantera killed her father.
  - D. Because she wanted to prove her innocence.
  - E. Because King Bantera knew that she planned to kill him.
  
5. What can we infer from the story about King Bantera from the story?
  - A. King Bantera was very handsome.
  - B. King Bantera always Bantera trusted his wife.
  - C. King Bantera was very cruel.
  - D. King Bantera felt regret for not trusting his wife.
  - E. King Bantera was a good hunter.

**Part B (Short Answer)**

*Listen to the audio and answer the questions.*

1. What is the orientation part of the story about the Legend of Banyuwangi about?

2. What is the problem of the story about the Legend of Bayuwangi?

3. What were the sequence of events as the consequences of the problem?





# **KUNCI JAWABAN**

**STUDENT WORKSHEET (LKPD)**

**Activity 1**

1. Listen to the audio and complete the story below.

- a. 1. northern  
2. giant crocodile  
3. hunting  
4. wild shark  
5. felt bored
- b. 6. the river near the sea  
7. a deer that was drinking water  
8. after eating the deer  
9. what was happening  
10. Sura caught a little monkey in the river

c.

**The order**

**The texts**

**Par : 8**

Then Baya prepared a plan. Baya found a deer but didn't catch him right away. Instead, he hurt the deer's leg so he couldn't run away. The deer was placed on the edge of the river then Baya hid. A short time later, Sura swam up the river and saw the injured deer. He felt excited because the deer was fat, "Wow lucky me! Today I'll have a feast! Ha ha ha." Just as he was about to bring the deer to the sea, suddenly Baya confronted him. "Hey, you sure are stubborn and shameless Sura! How greedy are you? Imagine, the fish in the sea are abundant, but you are still hunting in my area."

"Hey Baya! if you want, you can hunt in the sea. I don't forbid you."

"Hmm, I don't like fish and I especially can't stand the seawater."

"Well, it's okay if you don't want it. At least I have offered it to you," Sura answered lightly and dragged the deer to the sea.

Baya got angry, then attacked Sura. "Hey! Where do you think you're bringing that deer?"

"To the sea! I'll eat it there."

"Bring the deer here, I caught it to trap you."

"Well, it's your fault you didn't eat the deer yourself."

"You forgot our agreement? This river is my territory!"

"Hey, if there is water, there is me! This agreement is ridiculous."

"Okay then our agreement is cancelled. Now the strongest one has the right to rule this area."

**Par : 11**

To commemorate the fierce fight, the area where the two animals fought was called Surabaya, and the name remains to this day.

**Par : 5**

Sura finally left the river and returned to the sea. For months, the forest calm down. There are no fights between Sura and Baya. But Sura felt uneasy. He longed to eat deer meat like before. There were a lot of fish in the sea, but it wasn't enough for him. He couldn't bear it, so quietly he swam towards the mouth of the river.

**Par : 4**

Because both of them were strong the fight was very long. Four days, all of the animals in the forest were disturbed by the fight. They couldn't sleep. Finally, the two of animals were exhausted. No one won and no one lost because both of them were equally strong.

"Sura we better end this fight I'm too tired."

"So am I Baya. Okay let's end this battle."

“Sura, first we need to limit our hunting area. The end of the river is the limit. Don't you break the line, or you will feel the consequences.”  
 “Okay Baya, I accept this agreement.”

**Par : 10** Sura did not want to lose. Both of them were in pain and seriously injured. However, Baya did not despair, he continued to bite until Sura's tail was cut off. Sura was in so much pain, he ran away leaving Baya towards the sea. Since then, Sura has not dared to approach the river. And since he no longer had a tail, he couldn't swim as hard as he once had. “Argh, it's so painful, oh my!”

**Par : 7** “I will catch the prey and immediately bring it out to sea, so Baya won't see me.” The plan was successful and four months Sura hunted in the river without being discovered. Over time Baya became suspicious because again his prey was reduced. But this time he didn't see Sura on the river, but he believed this was Sura's doing, “This must be Sura. Watch out Sura!”

**Par : 9** Finally, Baya attack Sura. A fight couldn't be prevented. This time it was even more exciting, no one dared to approach the area of the fight. Sura always dodge his attacks and by a became annoyed. When Sura was off-guard, Baya managed to bite his tail. “Oh, my tail!”

**Par : 6** “If I look for prey near the river mouth, Baya won't know because he lives further up the river.” Unfortunately, no prey approached the mouth of the river. Sura was tired of waiting. Finally, he swam up the river towards the forest. Sura wanted to go back to the jungle again. This time he would be careful not to be caught by Baya.

2. The story entitled “THE LEGEND OF SURA AND BAYA” consists of 11 paragraphs. What is each paragraph about?

Paragraph	What is it about?
1	It introduces Sura, a wild shark, as the ruler of the sea and Baya, a giant crocodile as the ruler of the river and a predator who was feared by all of the animals in the forest near the river.
2	Sura who felt bored, went to the river near the sea and catch a deer to be eaten. It made him addicted to hunt there.
3	A fight happened between Sura and Baya, because Baya found that Sura snatched his prey.
4	After a long fight, Sura and Baya made an agreement about each of them territory.
5	Sura get bored again and he started to hunt to the mouth of the river.
6	Sura couldn't find anything in the mouth of the river, then he decided to go further to the river towards the forest.
7	Baya was suspicious that Sura hunted back in the river.
8	Baya made a plan to catch Sura out when he was hunting in the river.
9	A fight happened because it was proved that Sura broke the agreement.
10	Sura was hurt badly that he couldn't swim as har as before and it made him not dare to approach the river.
11	The area where Sura and Baya had a fight is called Surabaya until today.

## Activity 2

1. What is the function of the text about The Legend of Sura and Baya?
  - To amuse the audience (the listeners or the readers)
  - To tell a moral lesson
2. A narrative text has 4 parts. They are orientation, complication, resolution and re-orientation (optional). Based on what you have done in activity 1, please complete the table below.

<b>Generic Structure</b>	<b>What is it about? or What is being mentioned in this part?</b>	<b>Which paragraph?</b>
<b>Orientation</b>	The time setting The place setting The characters involved in the story and their character What are involve in the story	1, 2, 3, 4
<b>Complication</b>	The main problem	5
	<b>Sequenced of events as the consequences.</b> Events that happened because / as the results of the main problem.	6, 7, 8, 9
<b>Resolution</b>	How the problem was solved. What happened at the end.	10
<b>Reorientation</b>	Closing remark.	11

3. What is the dominated tense used in the text? Give an examples from the text!  
Past Simple, for example:
  - Finally, Baya attack Sura. A fight couldn't be prevented.
  - Both of them were in pain and seriously injured.
  - Once upon a time in the northern part of East Java, there lived a scary giant crocodile
4. Why do we have to use that tense?  
Because we are telling about something which happened in the past.
5. Besides the dominated tense, can you find other language features used in the text?  
We can use Present Tenses for direct speech, for example:
  - Baya became angry, "Hey Sura, what are you doing here? This is my territory. How dare you snatch my prey?"
  - Sura was not afraid of Baya. He challenged Baya to a fight. "Hey, I can look for food anywhere I want. It's not just your territory here. All animals are free to look for food here."

## Activity 3

Listen to the audio and retell the story by using your own words.

### THE LEGEND OF MOUNT MERAPI

A long time ago lived two famous *keris* maker in the jungle where now Mount Merapi is located. Those two persons were Empu Rama and Empu Pamadi. Different from other *keris* makers, these two pepole used their hands to pump the smoulderin iron to a *keris*. On the other side, far south of the forest, there was a mountain named Jamurdipa Mountain on a rocky beach. This mountain was a volcano mountain which was no longer active. Batara Guru asked Batara Narada and Dewa Penyarikan to invetigate that mountain.

The result of the investigation was that the mountain had caused Java island to tilt to the south and thus in must be moved to the lowlands in the north. Then, Jamurdipa Mountain was going to be moved to the forest where Empu Rama and Empu Pamadi lived. Because of that, Batara Guru asked Batara Narada and Dewa Penyarikan to tell Empu Rama and Empu Pamadi to move from the forest.

Batara Narada and Dewa Penyarikan came to see Empu Rama and Empu Pamadi. Batara Narada and Dewa Penyarikan told their intention seeing Empu Rama and Empu Pamadi, that Jamurdipa Mountain needed to be moved so that Java island would not become even more tilted. However, both of



Empu Rama and Empu Pamadi didn't want to move from that forest because they could only make *keris* with good quality here.

Eventhough, Batara Narada and Dewa Penyarikan had tried hard to convince Empu Rama and Empu Pamadi to leave the forest. They still insisted to stay. Thus, a fight could not be avoided between them. A fierce battle lasted until night and continued until the next day. Batara's Narada's wand was destroyed by Empu Rama and Dewa Penyarikan's wand was destroyed by Empu Pamadi. After that, Batara Narada and Dewa Penyarikan went back to the sky and reported their failure to convince the two *keris* makers to the Batara Guru. Because there was no other way than moving Jamurdipa Mountain to that forest, Batara Guru ordered Batara Narada and Dewa Penyarikan to move the mountain, even though it meant sacrificing those two masters.

Batara Narada and Dewa Penyarikan, then moved Jamurdipa Mountain to the forest where Empu Rama and Empu Pamadi lived. Those two *keris* maker was hit by the mountain and died. Jamurdipa Mountain fell right on the hearth where the two masters were heating iron. Because of that, at the top of the mountain, a crater had appeared and emitted white smoke

Gunung Jamurdipa now is widely known as Mount Merapi.

#### **Activity 4**

What is the moral value or lesson that you can take from the story that you have just heard in activity 3? Elaborate your answer by providing part of the story as the evidence to support your answer.

Write your answer in at least a paragraph consists of 4 sentences.

The moral lesson that we should not be egoist and stubborn. Even though Empu Rama and Empu Pamadi knew that Jamurdipa Mountain must be moved to the forest to prevent Java Island became more tilted, they still insisted to refuse to obey Batara Guru order to move. It showed that they were two too egoist because they only think about their own matter. They didn't consider about other person who lived in Java island. Moreover, they were also stubborn. Batara Narada and Dewa Penyarikan used soft approach to convince them to move but they still insisted. Even, when Batara Narada and Dewa Penyarikan used violence, they were still insisted to stay. Because of their egoist and stubbornness, they died. To defend our opinion is not bad, however we should be open minded when our opinion is no longer right, because it can later harm ourselves.

### **EVALUASI**

#### **A. PENGETAHUAN**

##### **PART A (MULTIPLE CHOICE)**

1. B (*To amuse the audience*)
2. D (*King of Kelungkung*)
3. A (*The King brought her to the palace*)
4. D (*Because she wanted to prove her innocence*)
5. D (*King Bantara felt regret for not trusting his wife*)

##### **PART B (SHORT ANSWER)**

1. There was a peace and prosperous kingdom led by King Bantera on the east coast of Java island a long time ago.
2. Surati didn't believe to what his brother said that King Bantera killed her father.
3. His brother gave his headband to Surati as a souvenir and asked her to keep it under her bed after that he persuaded the King by telling him that Surati planned to kill him. To make the King believed him, Rupaksa told the King about the headband. When the King found the headband under the bed, he became angry to Surati.
4. In order to prove her innocence, Surati threw herself to the waterfall. After that a very fragrant smell appeared from the ravine which proved that Surati was innocent. This made the King regretted his action before not trusting his wife.
5. There is a re-orientation. It is a closing remark which tells about the meaning of Banyuwangi related to the story.

## **B. KETERAMPILAN**

### **PART C (ESSAI)**

1. A long time ago on the east of Java insland, a King named King Bantera led a peace and prosperous kingdom. He liked to hunt in the forest. One day, when he was hunting in the forest, he met a girl named Surati and brough her to the palace because he felt pity. Not long after that, the King married Surati.

When the King went hunting, Rupaksa who was Surati's brother, went to the palace to meet Surati. He told Surati that the King killed their father and Surati had to take revenge for their late father. However, Surati didn't believe his brother because she knew that the King was a good person who helped her in the forest. Rupaksa then, gave her his headband as a souvenir and asked Surati to keep it under her bed. Surati did what his brother told her to do.

When the King was on his way back to the palace, Rupaksa intercepted him and told him that his wife planned to kill him. At first, the King didn't believe Rupaksa. Then, Rupaksa told the King to check the headband which was under the bed. Rupaksa convinced the King that there was a headband which belonged to the man that Surati paid to kill him.

After the King found the headband under the bed, he became angry to Surati. Surati tried to convince her husband that she was innocence. However, the King still didn't believe her. In order to proof her innocence, then Surati threw herself to the waterfall. If the water smells good that means she was innocent, but if it smells terrible that means she was guilty. After Surati threw herself into the waterfall, a very fragrant smell appeared. The King smelled it when he was looking for Surati. The King then became sad because he didn't trust his wife.

Because of that, the area is called as Banyuwangi until now. Bayuwangi means water which smells good. It refers to the fragrant water that revealed Surati's innocence.

2. The moral value that can be learnt from the story is that we should not be emotional and easily get proved or stirred up by someone else without checking the truth. When we get too emotional, we cannot use our mind to think clearly to find the truth and to decide what to do next. We can learn it from what the King did after he found the headband under the bed. He was too emotional so that he couldn't trust his wife. When we are too emotional, usually we react wrong. Because the King was too angry, he let her wife threw herself to the waterfall and this made him regret.

# **PEDOMAN PENSKORAN**

**LAMPIRAN 7**

**PEDOMAN PENSKORAN**

**1. LKPD**

Activity 1

1. a. 5 points  
b. 5 points  
c. 8 points
2. @ 2 points → total = 22 points

Activity 2

1. 2 points
2. 5 points  
Complete → 4 – 5  
Fairly complete → 2 – 3
3. 3 points  
Able to mentioned the dominated tense and give the examples → 3  
Able to mention the dominated tense without the examples → 1
4. 3 points  
Able to mention another language feature and give examples → 3  
Able to mention another language feature without the examples → 1

Activity 3

Aspect	25 - 20	19 - 14	13 - 8
Content	The content is very in accordance with the text in the audio.	The content is accordance with the text in the audio.	The content is fairly in accordance with the text in the audio
Aspect	25 - 20	19 - 14	13 - 8
Grammar	The use of grammar is very proper.	The use of grammar is quite proper.	The use of grammar is less proper.
Aspect	20 - 15	14 - 9	8 - 3
Vocabulary	Selection of vocabulary is very proper.	Selection of vocabulary is quite proper.	Selection of vocabulary is less proper.
Aspect	20 - 15	14 - 9	8 - 3
Text Structure	The text is organized very properly based on its generic structure.	The text is organized quite properly based on its generic structure.	The text is organized less properly based on its generic structure.
Aspect	10 - 8	7 - 5	4 - 2
Coherence	It has a series of event which is written in a very proper chronological order.	It has a series of event which is written in a quite proper chronological order.	It has a series of event which is written in a less proper chronological order.

Activity 4

Aspect	25 - 20	19 - 14	13 - 8
Content	The content is very in accordance with the text in the audio.	The content is accordance with the text in the audio.	The content is fairly in accordance with the text in the audio
Aspect	25 - 20	19 - 14	13 - 8
Grammar	The use of grammar is very proper.	The use of grammar is quite proper.	The use of grammar is less proper.
Aspect	20 - 15	14 - 9	8 - 3
Vocabulary	Selection of vocabulary is very proper.	Selection of vocabulary is quite proper.	Selection of vocabulary is less proper.

## 2. Evaluasi

### A. Pengetahuan

PART A (MULTIPLE CHOICE)

5 number @ 1 points → Total = 5 points

PART B (SHORT ANSWER)

5 number @ 2 points → Total = 10 points

### B. Keterampilan

PART C (ESSAY)

Question number 1

Aspect	25 - 20	19 - 14	13 - 8
Content	The content is very in accordance with the text in the audio.	The content is in accordance with the text in the audio.	The content is fairly in accordance with the text in the audio
Aspect	25 - 20	19 - 14	13 - 8
Grammar	The use of grammar is very proper.	The use of grammar is quite proper.	The use of grammar is less proper.
Aspect	20 - 15	14 - 9	8 - 3
Vocabulary	Selection of vocabulary is very proper.	Selection of vocabulary is quite proper.	Selection of vocabulary is less proper.
Aspect	20 - 15	14 - 9	8 - 3
Text Structure	The text is organized very properly based on its generic structure.	The text is organized quite properly based on its generic structure.	The text is organized less properly based on its generic structure.
Aspect	10 - 8	7 - 5	4 - 2
Coherence	It has a series of event which is written in a very proper chronological order.	It has a series of event which is written in a quite proper chronological order.	It has a series of event which is written in a less proper chronological order.

### Question number 2

Aspect	25 - 20	19 - 14	13 - 8
Content	The content is very in accordance with the text in the audio.	The content is in accordance with the text in the audio.	The content is fairly in accordance with the text in the audio
Aspect	25 - 20	19 - 14	13 - 8
Grammar	The use of grammar is very proper.	The use of grammar is quite proper.	The use of grammar is less proper.
Aspect	20 - 15	14 - 9	8 - 3
Vocabulary	Selection of vocabulary is very proper.	Selection of vocabulary is quite proper.	Selection of vocabulary is less proper.

## **KISI-KISI SOAL EVALUASI**

**LAMPIRAN 8****KISI-KISI SOAL EVALUASI MATERI NARRATIVE TEXT**

Satuan Pendidikan : SMAK 5 PENABUR Jakarta  
 Mata Pelajaran : Bahasa Inggris  
 Kurikulum Acuan : Kurnas 2013

Alokasi Waktu :  
 Jumlah Soal :  
 Penulis : Adesia Kusuma Wardani

No. KD	Kompetensi Dasar	IPK	Materi	Kelas/ Semester	Indikator Soal	Level Kognitif	Bentuk Soal	No. Soal
3.8	Membedakan fungsi sosial, struktur teks, dan unsur kebahasaan beberapa teks naratif lisan dan tulis dengan memberi dan meminta informasi terkait legenda rakyat, sederhana, sesuai dengan konteks penggunaannya  Menangkap makna secara kontekstual terkait fungsi sosial, struktur teks, dan unsur kebahasaan teks naratif, lisan dan tulis sederhana terkait legenda rakyat	3.8.1 Mengorganisasikan ide pokok tiap paragraf dari sebuah teks naratif.	Narrative Text	X MIPA & IPS / Ganjil	Disajikan sebuah teks naratif lisan terkait legenda rakyat, peserta didik dapat mengorganisasikan ide pokok tiap paragraph dari teks tersebut.	L4	Isian singkat	Part B (1-5)
		3.8.2 Menentukan fungsi sosial, struktur teks, dan tata bahasa teks naratif.			Disajikan sebuah teks naratif lisan terkait legenda rakyat, peserta didik dapat menentukan fungsi sosial dari teks tersebut.	L4	PG	Part A (1)
		4.8.1 Menyusun kembali teks naratif yang telah diperdengarkan.			Disajikan sebuah teks naratif lisan terkait legenda rakyat, peserta didik dapat memberi informasi terkait teks tersebut.	L4	PG	Part A (2-5)
		4.8.2. Menafsirkan nilai moral dari teks naratif yang diperdengarkan.			Disajikan sebuah teks naratif lisan terkait legenda rakyat, peserta didik dapat menyusun kembali teks tersebut.	L6	Essai	Part C (1)
					Disajikan sebuah teks naratif lisan terkait legenda rakyat, peserta didik dapat menafsirkan nilai moral dari teks tersebut.	L5	Essai	Part C (2)

Mengetahui  
 Kepala SMAK 5 PENABUR Jakarta

Jakarta, Mei 2021  
 Guru Mata Pelajaran

Boanerges Tiberias, M.Si

Adesia Kusuma Wardani, S.Pd., M.Hum