

**USING MANDARNESE ORIENTED CULTURE TEXT TO  
IMPROVE STUDENTS' READING COMPREHENSION  
AT CLASS XI IPA OF SMAN 1 CAMPALAGIAN  
KABUPATEN POLEWALI MANDAR**



By

**EKA FATMAWATI HALIK**

**Reg. Number: 12.1300.157**

**PAREPARE**

**ENGLISH PROGRAM  
OF TARBIYAH AND ADAB DEPARTMENT  
STATE ISLAMIC COLLEGE (STAIN)  
PAREPARE**

**2016**

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**EKA FATMAWATI HALIK**

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Submitted to the English Program of Tarbiyah Departement of State  
Islamic Collage of Parepare In Partial Fulfillment  
of the Requirements for The Degree of  
Sarjana Pendidikan (S.Pd)

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**Skripsi**

**As partial fulfillment of the Requirements for the Degree  
of Sarjana Pendidikan (S.Pd)**

**English Program**

**Submitted By**

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NIM: 12.1300.157**

**PAREPARE**

**to**

**ENGLISH PROGRAM  
OF TARBIYAH AND ADAB DEPARTMENT  
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## ENDORSEMENT OF CONSULTANT COMMISSIONS

Name of the Student : EKA FATMAWATI HALIK

The Title of Skripsi : Using Mandarnese Oriented Culture Text To Improve Students' Reading Comprehension At Class XI IPA Of SMAN 1 Campalagian Kabupaten Polewali Mandar.

Student's Reg. Number : 12.1300.157


Department : Tarbiyah and Adab

Study Program : English Program


By Virtue of Consultant Degree : SK. The chairman of STAIN Parepare  
Number Sti/19/PP.00.9/199/2015

Date of Approval :

Has been legalized by  
Consultant

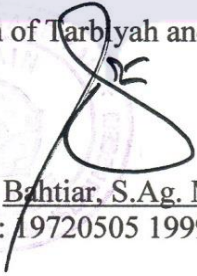
Consultant : Drs. Syarifuddin Tjali, M. Ag. 

NIP : 19531115 198503 1 002 (.....)

Co-Consultant : Abdul Haris Sunubi, M. Pd. 

NIP : 19750308 200604 1 001 (.....)

Approved by  
The Chairman of Tarbiyah and Adab Department

  
Bahtiar, S.Ag. M. A.  
NIP: 19720505 199903 1 004

**SKRIPSI**

**USING MANDARNESE ORIENTED CULTURE TEXT TO  
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AT CLASS XI IPA OF SMAN1 CAMPALAGIAN  
KABUPATEN POLEWALI MANDAR**

**Submitted by**

**EKA FATMAWATI HALIK**  
**Reg. Number: 12.1300.157**

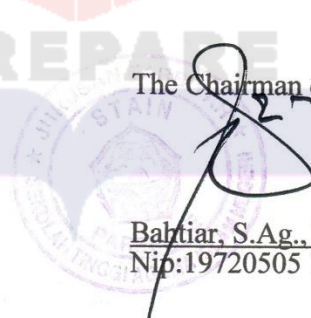
Had been examined on Thursday August 25<sup>th</sup> 2016 and had been declared  
that it had fulfilled the requirements

Approved by  
Consultant Commissions

Consultant : Drs. Syarifuddin Tjali, M.Ag. (.....)  
NIP : 19531115 198503 1 002 (.....)  
Co-Consultant : Abdul Haris Sunubi, M. Pd. (.....)  
NIP : 19750308 200604 1 001 (.....)



Head of STAIN Parepare  
Dr. Ahmad S. Rustan, M.Si  
Nip: 19640427 198703 1 002



The Chairman of Tarbiyah Department  
Bahtiar, S.Ag., M.A.  
Nip: 19720505 199803 1 004

### ENDORSEMENT OF EXAMINER COMMISSIONS

Name : EKA FATMAWATI HALIK

The Title of Skripsi : Using Mandarnese Oriented Culture Text To Improve Students' Reading Comprehension At Class XI IPA of SMAN 1 Campalagian Kabupaten Polewali Mandar.

Student's Reg Number : 12.1300.009

Department : Tarbiyah and Adab

Study Program : English Program

By Virtue of Consultant Degree : SK. Ketua Jurusan Tarbiyah  
Number Sti/19/PP.00.9/199/2015

Date of Graduation : Thursday August 25<sup>th</sup> 2016

#### Approved by Examiner Commissions

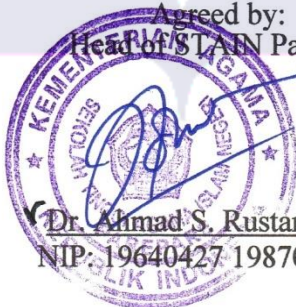
Drs. Syarifuddin Tjali, M.Ag. (Chairman) (.....)

Abdul Haris Sunubi, M. Pd. (Secretary) (.....)

Dra. Hj. Nanning, M. Pd. (Member) (.....)

Bahtiar, S.Ag. M. A. (Member) (.....)

Agreed by:  
Head of STAIN Parepare



Dr. Ahmad S. Rustan, M.Si.  
NIP: 19640427 198703 1 002



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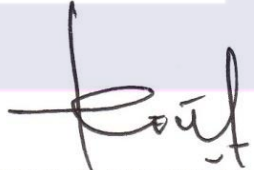
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May the Almighty Allah SWT always make us be the lucky one now and on,  
Amin.

Parepare, August 25<sup>th</sup> 2016

The Writer



**EKA FATMAWATI HALIK**  
Reg. Number 12.1300.157



## DECLARATION OF THE AUTENTICITY OF THE RESEARCH

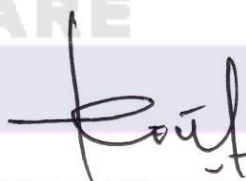
The writer who signed the declaration below:

Name of Student : EKA FATMAWATI HALIK  
Students Reg. Number : 12.1300.157  
Place and Date of Birth : Campalagian, 25<sup>th</sup> January 1993  
Study Program : English Program  
Department : Tarbiyah  
Title of Skripsi : USING MANDARNESE ORIENTED CULTURE TEXT  
TO IMPROVE STUDENTS' READING  
COMPREHENSION AT CLASS XI IPA OF SMAN 1  
CAMPALAGIAN KABUPATEN POLEWALI MANDAR

Stated that this skripsi was her own writing and if it can be proved that it was copied, duplicated or complied by any other people, this skripsi and the degree that has would be postponed

Parepare, August 25<sup>th</sup> 2016

The Writer



**EKA FATMAWATI HALIK**  
Reg. Number 12.1300.157

## ABSTRACT

Eka Fatmawati Halik. 2016. *Using Mandarnese Oriented Culture Text To Improve Students' Reading Comprehension At Class XI IPA Of SMAN 1 Campalagian*. (Supervised by Syarifuddin Tjali and Abd. Haris Sunubi).

This research was expected the students to comprehend and understand English materials especially in reading. The objective of this research aims to find out whether using Mandarnese oriented culture text is able improve students' reading comprehension at class XI IPA 3 of SMAN 1 Campalagian Kabupaten Polewali Mandar

The design of the research was pre-experimental design with one group pre-test and post-test. The instrument of the research was test which consisted of 5 number essay and 5 number matching words. The population in this research was the students of class XI IPA of SMAN 1 Campalagian consist of 204 students. The sample of this research was students of class XI IPA 3 of SMAN 1 Campalagian consist of 40 students.

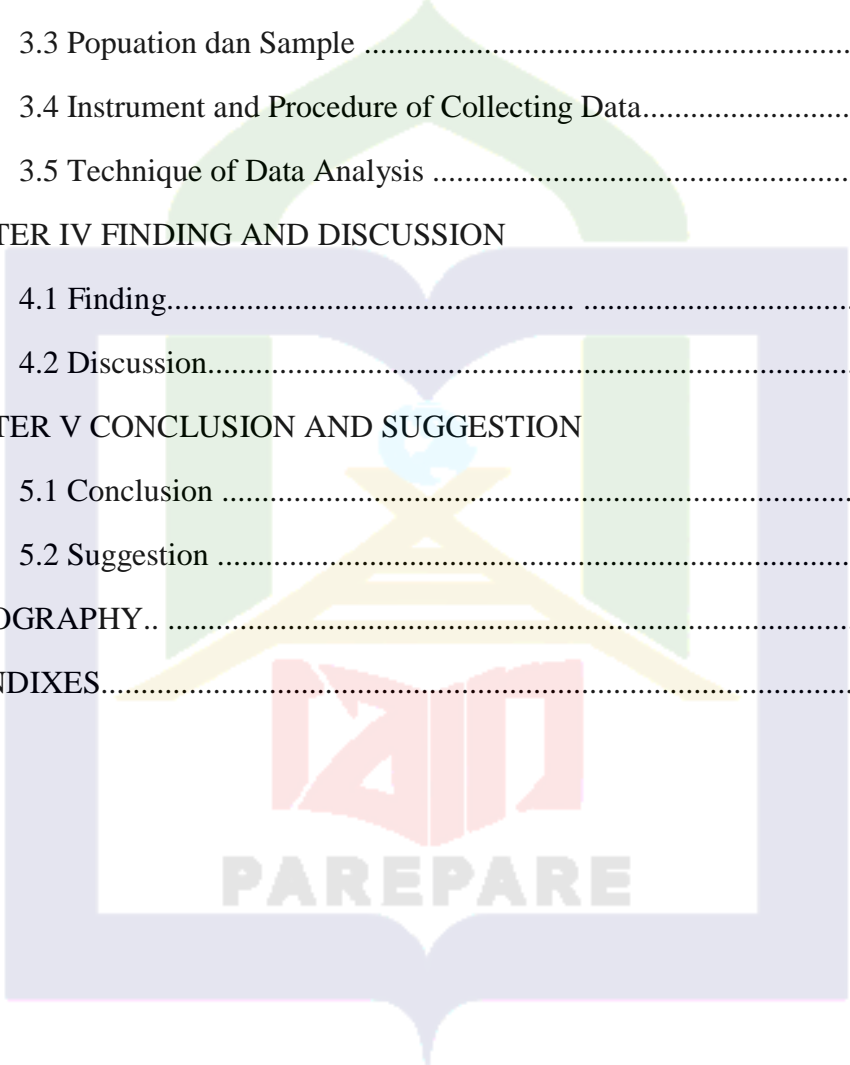
Based on the result finding, it can be concluded that the rate percentage in post-test was higher than the rate percentage in pre-test in teaching reading. The t-test was greater than value of t-table ( $14,72 > 2,030$ ). Where the result of computation of t-test value got 14,72 if it was consulted with t-table value got 2,030. It proved by the students' score of pros-tes, there were 13 students got excellent, 16 students got good and 11 students got fair. The result of the research proved that by using Mandarnese oriented culture text was effective to be used teach the students' reading comprehension. From the statement above, it can be said the alternative hypothesis ( $H_1$ ) was accepted and null hypothesis ( $H_0$ ) was rejected. It means that using Mandarnese oriented culture text is able improved reading comprehension by using mandarnese oriented culture text.

Key Word: Mandarnese Oriented Culture Text

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8.	Research allowance
9.	Photos of research
10.	Curriculum vitae

## CHAPTER I

### INTRODUCTION

This chapter deals with four parts, those are background, question of the research, the objective of the research and the significance of the research.

#### 1.1 Background

Language is the principal means whereby we conduct our social lives. When it is used in contexts of communication, it is bound up with culture in multiple and complex ways.<sup>1</sup> English is an international language which used by many people in the world as a tool of communication. As an international language, English will be learnt by people who want to communicate English effectively. It played an important role in international communication and in the development of education, economy, politic and it is one of the resources in developing Indonesian language. Therefore, without language knowledge especially English, people cannot understand and produce their feeling, expression and idea to the other people in the world.

In Indonesia, English as a foreign language. It is formally taught in school. From junior high school until university as a compulsory subject. Some senior high schools are taught English as a local language because some of people in Indonesia always use English in their life. In English, there are four skills that we must be mastered. They are reading, speaking, writing and listening. These four skills can be developed into four components they are: structure, vocabulary, spelling and

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<sup>1</sup> Claire Kramsch. *Language and Culture* (New York: Oxford University, 1998). P. 3.



pronunciation. From these four of skills, the researcher would focus in reading exactly reading comprehension.

Reading is one of very essential skills in our life, because through reading, we can get a lot of information that would enable us to enlarge our knowledge. Reading is one of the English that is needed to be developed to master English as a compulsory subject in school. Reading is the ability to read, understand and comprehend the written language. From the written text, people would success in reading if they understand the content of the text. But if they do not understand what they read it means that they are not really doing reading.

There are some reasons why reading is very important to increase, the first is reading takes an important role in learning process because one of way the students to get information is using reading and also can facilitate the students to enrich their knowledge. The second is reading is not only to give a lot of information for students but also reading makes the students can pleasure and enjoy. To get best result from learning process of reading, the material must be interesting for students in order to encourage them to follow the learning process. But what happen now, there are many students have difficulties in reading text material. They cannot comprehend what they read and automatically they less some information because they have no comprehension in text material.<sup>2</sup>

Most of students in Indonesia have some problems in learning especially in learning reading English text, they thought that reading text in English was so difficult. So that, they cannot understand the message which is written by the writer.

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<sup>2</sup> Emaliana, "Using Funny Story To Improve Students' Reading Skill At The Second Year of MT.s DDI Kanang" (Skripsi Sarjana; Tarbiyah Department: Parepare, 2015), P. 1.

In West Sulawesi especially at SMAN 1 Campalagian found the difficulties in reading text because some of the reasons are they believed that when comprehending the text, they have to comprehend every word in the text so, they keep looking the words in a dictionary to find out the meaning of the words and also the students did not understand the material yet because they were afraid of long text.<sup>3</sup>

Based on the problems of the students above, the researcher would do something to overcome the problems. There are many things that researcher can use to make the students to be interesting and enjoy in learning reading comprehension such as: strategies, approaches, methods and media. One of the media that researcher chose is using Mandarnese oriented culture text in learning reading comprehension.

The researcher chose mandarnese oriented culture text as a media in learning reading comprehension because mandarnese oriented culture text was a unique material. It also can give motivation the students in learning reading comprehension. The researcher was sure that through reading mandarnese oriented culture text, the students would paid attention more in learning reading comprehension because one of the reason is they would understand and comprehend about culture is not only in Indonesian language but also in English. In other words, by learning culture they would know how to communicate with their family, friends and the other.

Related on the expalanation above, the resarcher was going to run a research by title *“Using Mandarnese Oriented Culture Text To Improve Students’ Reading Comprehension At Class IPA of SMAN 1 Campalagian Kab. Polewali Mandar”*

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<sup>3</sup> Sukmasastrawati, “Administering Lexical Approach In Teaching Reading Comprehension For the First Grade Student of Senior High School of MA DDI Nurul Haq Kecamatan Maritengngae Kabupaten Sidrap” (Skripsi Sarjana; Tarbiyah Department: Parepare, 2014), P. 4

## **1.2 Question of the Research**

Based on the background stated previously, the researcher formulates a research question as follow “Is using Mandarnese oriented culture text improve students’ reading comprehension at class XI IPA of SMAN 1 Campalagian Kab. Polewali Mandar ?

## **1.3 Objective of the Research**

Based on the question of the research, the aim of this research is to find out whether using Mandarnese oriented culture text is able improve students’ reading comprehension at class XI IPA of SMAN 1 Campalagian Kab. Polewali Mandar.

## **1.4 Significance of the Research**

This research aims at giving benefit English teaching and learning especially students at class XI IPA of senior high school 1 Campalagian Kabupaten Polewali Mandar. The following are some significant from the research:

### **1. Theoretical significance**

To improve knowledge and information in teaching and learning English especially in teaching reading senior high school.

### **2. Practical significance**

2.1 For the students, it is expected to make the students be sure that using Mandarnese oriented culture text is able to improve students’ reading comprehension.

2.2 For the English teacher, it is expected to be very useful references to create some strategies, methods and media how to make students’ learning and teaching process enjoyable.

2.3 At last, this research is expected to give contributions and to provide information for those who want to study more about English related reading comprehension.



## CHAPTER II

### REVIEW OF RELATED LITERATURE

This chapter deals with five parts, those are some pertinent ideas, previous related literature, conceptual framework, hypotheses and variabel and operational defenition of the research.

#### 2.1 Some Pertinent Ideas

##### 2.1.1 The Concept of Mandarnese Culture

###### 2.1.1.1 The Definition of Culture

Culture is the way of life which had by one group or race. Culture is also an inheritance by the anchestors from generation to generation. Culture is formed by many elements. It includes language, traditions, beliefs (religion), politics, tools, dress, art and the other.

Culture is the product of socially and historically situated discourse communities, that are to a large to extent imagine communities, created and shaped by language.<sup>4</sup> Culture is anthropol. The sum total of the attainments and activies of any specific period, race or people, including their implements, handicrafts, agriculture, economics, music, art, religious beliefs, traditions, language and story.<sup>5</sup>

Culture is the way of life. Culture is the context with in which we exist, think, feel and relate to others. Culture helps us to know what we can do and what our

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<sup>4</sup> Claire and Kramsch. "Language and culture" P.10.

<sup>5</sup> Webster. *The International Webster's Comprehensive Dictionary of The English Language* (Columbia: Trident Press International: Deluxe Encyclopedic Edition, 2013). P.314.

responsibilities are as members of groups because it guides the behavior or people in community and it is developed in family life.

There are many things that we do in our own culture that we never ask questions about. We do things without thinking about them because we have always done them in the same way. When we are in another culture or with people from a different culture, we see that people do things in many different ways.<sup>6</sup> According to Oxford, there are some definitions of culture as follows:

1. The customs and beliefs, art, way of life and social organization of a particular country or group: European/ Islamic/ American culture. Working in class culture.
2. A country, group etc with its own beliefs, etc. The children are thought to respect different cultures. The effect of technology on traditional cultures.
3. Art, music, literature etc.
4. The beliefs and attitudes about people in a particular group or organization share: the political cultures of the United States and the United Kingdom are very different.<sup>7</sup>

It is apparent that culture as a guide of behavior of perceptions is highly important in the learning of a second language. A language is cultured and culture is a part of language.

#### 2.1.1.2 The Definition of Mandanese Culture

Mandanese culture is a tradition which is done by society of Mandanese

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<sup>6</sup> Rusdawati. "Improving Reading Comprehension To The Eight Grade Students Of MTs. DDI Padanglolo Kabupaten Pinrang Through Reading Culture Oriented Material" (Skripsi; STAIN Parepare 2014) P. 13.

<sup>7</sup> As. Hornby. *Oxford Advanced Learner's Dictionary Of Current English* (Oxford University Press Sixth Edition: 2002), P. 323.

hereditarily defended and preserved by society of Mandarnese where this habit will be hard to lose and abolished because it become a tradition which cling of society especially in area Mandar or the way of life of Mandarnese.

One of culture which still very taken care and defended by society of mandarnese is sayyang pattuqduq (dancing horse), Where this culture is shown when the children are finished their reciting Qur'an that usually implemented in maulid's month or the other word is Rasulullah SAW's birthday. Sayyang pattuqduq (dancing horse) is also one of the most unique culture in Mandar because it usually that ride the horse is a man, but in Mandar the horse is rided by two women who wear dress of Mandarnese.

#### 2.1.1.3 Types of Culture

Hofstede demonstrated there are national and regional cultural groupings that affect the behavior or organizations. He identified five dimensions of culture in his study of national cultures. The types of culture include:

1. Power distance: different societies find different solutions for social inequality. Although invisible, the "boss-subordinate relationship" is functional and reflects the way inequality is addressed in society. According to Mulder's Power Distance Reduction theory, subordinates will try to reduce the power distance between themselves and their bosses and bosses will try to maintain or enlarge it. But there is a degree which society expects there to be differences in the levels of power. A high score suggests that there is enexpectation that some individuals wield large amounts of power than others. A low score reflects the view that all people should have equal rights.



2. Uncertainty avoidance: in order to cope with uncertainty about the future. Organizations deal with technology, law and rituals in two ways - rational and non-rational with rituals being the non-rational.
3. Individualism vs collectivism: society's expectations of individualism and collectivism are reflected by the employee inside the organization. Capitalist market economy fosters individualism and competition. Research indicates that someone who highly values duty to his or her group does not necessarily give a low priority to personal freedom and self-sufficiency.
4. Masculinity vs femininity: societies may be predominantly male or female in terms of cultural values, gender roles and power relations.
5. Long vs short-term orientation: long-term orientation can be interpreted as dealing with society's search for virtue. Societies with a short-term orientation generally have a strong concern with establishing the absolute truth. They are normative in their thinking, exhibit great respect for traditions, a relatively small propensity to save for the future and focus on achieving quick results. In society with a long-term orientation, people believe that truth depends very much on situation, context and time. They show an ability to adapt traditions to change conditions, a strong propensity to save and invest, thriftiness and perseverance in achieving results.<sup>8</sup>

#### 2.1.1.5 Kinds of Culture

Jeff Janssen says when he is working in Leadership Academies, he sees the eight most common kinds of cultures with a variety of teams. He has categorized the

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<sup>8</sup>Hofstede, <https://www.boundless.com/management/textbooks/boundless-management-textbook/organizational-culture-and-innovation-4/culture-33/types-of-organizational-culture-187-3936/>. Retrieved On Monday 11<sup>th</sup> Jan. 2016.

eight cultures based on how much the particular culture values and emphasizes both relationships and results. The kinds of the cultures are:

### 1. Corrosive culture

A Corrosive Culture is highly toxic and is characterized by a lot of conflict, negativity, frustration, cliques, gossiping, distrust, and selfishness. It is obviously not one that is fun to be around and the turmoil and tension off the field/court almost surely affects the team on it. From a relationship standpoint, cliques will often develop that divide, distract, and destroy the team. Rather than battling your opponents, your athletes spend more time battling each other and the coaching staff because no one is on the same page working toward the same goal.

From a results standpoint, people become apathetic or even resistant toward team goals because they lose respect for their coaches and/or teammates. In Corrosive Cultures there is a lot of selfishness because in such a negative and dysfunctional environment, members basically must look out for themselves because they don't trust their teammates and coaches. As the name suggests, Corrosive Cultures eat away at people's attitudes, commitment, and chemistry much like a caustic acid. Ultimately, people just seek to endure in this kind of culture or escape it whenever possible.

### 2. Country club culture

The Country Club Culture is one of entitlement, appearances and leisure. The priority in this culture is to look good and to have a good time rather than to win championships. It is a superficial and soft culture where little accountability is expected from its members so people are allowed to coast. Playing time and leadership positions are often not based on merit but instead on politics, popularity,

and brown-nosing. The currency in a Country Club culture of is much more about style than substance. Status in a Country Club Culture is accrued primarily by the kind of gear people wear. Results are clearly secondary and relationships are superficial at best.

### 3. Congenial Culture

A Congenial Culture is one where the focus is primarily on getting along and preserving harmonious relationships. The group becomes more of a support group and social club rather than a high-performance team focused on achieving winning results. While most people get along, a Congenial Culture's major concern is that it can be too nice and not focused enough on results. Members are very kind to each other but they are typically not honest and candid because they worry the truth might cause hurt feelings or strained relationships. A Congenial Culture fits well for a fraternity or sorority, but not as well for a competitive sports team.

### 4. Comfortable culture

A Comfortable Culture is one where results and relationships are of moderate importance. The team sets reasonable standards and is interested in doing well but not if it pushes them out of their comfort zone. They will train to certain level but once it gets tough or uncomfortable, as it does and should when you are trying to be a championship program, they tend to back off, complain, and not push through the hard work of training. Similarly with relationships, the team generally gets along but there are few deep, enduring relationships. And there is not a collective sense of mission between the teammates. Comfortable Cultures usually produce mediocre results and teammates and coaches who end up being acquaintances rather than life-long, close friends and mentors when it is all said and done.

### 5. Competitive culture

In Competitive Cultures, there is a strong focus on results and moderate to minimal focus on relationships. The competitiveness is demonstrated both externally with opponents and internally with teammates. Team members spend a lot of time competing with each other for limited playing time, coaches' attention, and leadership roles. While competition is necessary and can spur on great achievement, if taken overboard, the competitiveness can also inhibit or destroy relationships within the team itself. You do want a highly competitive team - but you also want them to bond, collaborate, and positively push each other.

### 6. Cut-Throat Culture

In a Cut-throat Culture results reign supreme. Talent and performance are the sole criteria of success in this merciless and unforgiving culture, whereas character and people skills are often neglected. All that matters is winning - period. If you can get the job done, we'll overlook your selfishness, extreme character flaws, off field antics, and/or acerbic attitude. The ends justify the means. If you can't produce due to ineptitude or injury, you are quickly cast aside or totally cut off from the program. Relationships are not really valued because they are seen as irrelevant and sometimes even a hindrance to achieving results. Because of the business nature of professional sports where millions of dollars are at stake, some professional teams and even some big-time college programs are prone to developing a Cut-throat Culture.

### 7. Constructive culture

Culture has a solid level of focus on results and a satisfying focus on relationships. Team members are committed to being successful and are usually willing to put in the hard work necessary to achieve at the higher levels. From a

relationship standpoint, teammates strive to get along with each other and develop a solid bond with each other. Although the Constructive Culture is positive, productive, and often successful on and off the playing fields, it falls short of the intense levels of commitment, chemistry, and accountability you see in a Championship Culture.

#### 8. Championship culture

A Championship Culture places a premium on both results and relationships. From a results standpoint, Championship Cultures have a strong sense of mission and purpose. They know exactly what they want to achieve and have a burning desire to achieve it. They are fully designed and aligned to achieve their goals and are focused on them like a laser beam. They have very high standards for the team members and provide them with candid and frequent feedback on how they are doing.

In addition to results, Championship Cultures also highly value relationships. Team members are treated with respect and valued for their contributions to the team, whether large or small. Teammates take pride in their roles because they know their value to the team and feel appreciated for playing them. Leaders intentionally build strong relationships within the team to help people feel respected and perform to their potential. Because they feel appreciated and cared for as people, team members selflessly subvert their individual goals for the benefit of the entire team. They value and take immense pride in being a part of something that is much bigger than themselves. Not surprisingly then, Championship Cultures are typically highly successful both on and off the court/field.<sup>9</sup>

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<sup>9</sup> Jeff Janssen, *Kinds of Cultures*. <http://www.janssensportsleadership.com/resources/janssen-blog/> Accessed on Thursday 18<sup>th</sup> February 2016).

## 9. Linguistic culture

Is the sum totality of ideas, values, beliefs, attitudes, prejudices, myths, religious structures, and all the other cultural `baggage' that speakers bring to their dealings with language from their culture. Linguistic culture also is concerned with the transmission and codification of language and has bearing also on the culture's notions of the value of literacy and the sanctity of texts. And, of course, language itself is part of linguistic culture, since it is learned rather than transmitted genetically.<sup>10</sup>

## 10. Communicative culture

Communicating across cultures is challenging. Each culture has set rules that its members take for granted. Few of us are aware of our own cultural biases because cultural imprinting is begun at a very early age. And while some of a culture's knowledge, rules, beliefs, values, phobias, and anxieties are taught explicitly, most of the information is absorbed subconsciously.

The challenge for multinational communication has never been greater. Worldwide business organizations have discovered that intercultural communication is a subject of importance not just because of increased globalization, but also because their domestic workforce is growing more and more diverse, ethnically and culturally.

We are all individuals, and no two people belonging to the same culture are guaranteed to respond in exactly the same way. However, generalizations are valid to the extent that they provide clues on what you will most likely encounter when dealing with members of a particular culture.<sup>11</sup>

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<sup>10</sup><http://ccat.sas.upenn.edu/~haroldfs/540/polintro/lingcult.html> Accessed on Monday 21<sup>th</sup> March 2016.

<sup>11</sup>American Management Association, <https://www.asme.org/engineering-topics/articles/business-communication/communicating-across-cultures> Accessed on Monday, 21<sup>th</sup> March 2016.

### 2.1.1.6 The Purpose of Learning Culture

There are some purpose of learning culture as follows:

1. To increase students' positive attitudes towards the people of their countries and cultures
2. To increase students' awareness of the problems that arise in communicating with people of other cultures
3. To assist in preparing students to better adapt to and be more productive during an overseas living experience.
4. To help students to develop and understanding that social variables such a sex, age, social class and place of residence influence the ways in which people speak and behave.
5. To help students to increase their awareness of cultural connotation of words and phrases in that target language.<sup>12</sup>

### 2.1.2 The Concept of Reading Comprehension

#### 2.1.2.1 Defenition of Reading

Reading is a complex process in which the ricognition and comprehension of written symbols are influenced by readers' perceptual skills, decoding skills, experiences, language backgrounds, mind sets and resoning abilities as they anticipate meaning on the basis of what has been read.<sup>13</sup> Reading is also a language process. Children being taught to read must understand the relationship between reading and their language<sup>14</sup>.

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<sup>12</sup>M. Basri Wello, *Cross Cultural Understanding* (Makassar: FBBS Universitas Negeri Makassar, 1999), P. 1

<sup>13</sup> Albert J, Haris and Edward R, Sipay, *How To Increase Reading Ability*, Seventh Edition (Longman Group, New York,1981), P. 10.

<sup>14</sup> Arthur W. Heilman, Timothy R. Blair and William H. Rupley, *Principles and Practices of Teaching Reading*, Fifth Edition (London Sydney: Charless E. Merrill Publishing Company and Howell Company, 1981), P.7.



Mikulecky and Jeffries state that comprehension is making sense of what someone reads and connecting the ideas in the text to what he already knows. It means readers can answer questions or explaining texts because they have comprehension with connecting each idea in the text.<sup>15</sup>

Comprehension is the purpose of reading. Readers read texts to get opinions or ideas. They try to understand what the text tells about. After getting opinions or idea, they can answer questions or make prediction. McNamara said that the core of comprehension is an ability to mentally interconnect different events in the text and form of coherent representation of what the text told about. Understanding what the texts told about means that readers get ideas from texts.<sup>16</sup>

From the definition above the researcher concludes that reading is an activity to understand and comprehend the text or written with the goal to get information or message from the writer and also reading is one form of communication between reader and writer.

#### 2.1.2.2 Skills of Reading

Smith divides reading into four categories. They are as follows:

- a. Literal comprehension (reading the lines)

literal comprehension requires a lower level of thinking skills then the other three levels. It is because the reader firstly must understand what the author says before he draws an inference or make an evaluation. In addition, comprehension refers to the idea and facts directly stated on printed ages.

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<sup>15</sup> Mikulecky and Jeffries, *Reading Power* (United States: Pearson Education, 2007), P. 74.

<sup>16</sup> McNamara, *Reading Comprehension strategies* (New Jersey: Lawrence Erlbaum Associates, 2007), P. 29.

b. Interpretation (reading between the lines)

interpretation is considered to be higher levels of thinking ability. In the category of interpretation of the language with the answer are not directly stated in the text but are implied. The reader must have ability to work at various levels of abstraction. In concerns whit the term inference which may be defined as something which is not directly stated suggested in the statement: a dedication on an induction.

c. Critical reading (reading beyond the lines)

this category of reading comprehension has a higher level than two before. In involve evaluation, the making personal judgement, the reader must be able to collect, interpret, apply analyze and synthesize the information.

d. Creative reading

creative reading uses different thinking skills beyond the literal comprehension, interpretaion and the reader tries to come up with a new alternative solution to the message presented by the written.<sup>17</sup>

### 2.1.2.3 Kinds of Reading

The are some kinds of reading, in this case there are three kinds of reading, namely:

1. Reading aloud is one of important kinds of reading thing where the students who are known as a reader are required to read aloud to practice their tongue about to pronounce every word found in the reading text. The main point of focus in reading aloud is not catching their ideas every word in a sentence.

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<sup>17</sup> Asriadi, "The Use of Directed Reading Thinking Activity to Increase Students' Reading Comprehension" (Thesis; Faculty of Graduate Studies and Research, Muhammadiyah University: Parepare, 2011), P. 12.

2. Silent reading is frequently practice by a reader who wants to comprehend text in reading process. Silent reading means reading by gears, where no voice expressed. This type of reading aims it finds out the word and how to express the word as in reading aloud. Reading silent needs a reader should have a full concentration.
3. Speed reading is used to improve speed comprehension in reading. This must run side by with the main purpose of reading that is comprehension it depends on the kinds of material of reading. The rate of speed of reading a story or newspaper or narrative will be different from the reading of scientific material.<sup>18</sup>

#### 2.1.2.4 The Importance of Reading

Reading in modern society is very important to increase our knowledge or achievement. The importance and common on reading are revealed in Glorious Qur'an surah al-A'laq verse one to five which means:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ. خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ.

إِقْرَأْ وَرَبُّكَ الْأَكْرَمُ. الَّذِي عَلَّمَ بِالْقَلَمِ. عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ.

*“in the name of Allah the beneficent the merciful*

*Read: in the name of the Lord who created*

*Created man from a clot*

*Read and the Lord is the most beautiful*

*Who taught by the pen*

*Teaches man that which he knew not”*.<sup>19</sup>

<sup>18</sup> Nasir Rajab, *Teaching and Learning English Selected and Simplified Reading* (London: Longman Inc 1984), P. 78-79.

<sup>19</sup> Departemen Agama R.I, *Al-Qur'an dan Terjemahannya* (Bandung; PT Sygma Examedia Arkanleema, 2009), P. 597

Based on the verses above, explicit reading is commanded. By reading we can get much knowledge, we can absorb and information, when we read about a topic, we learn it better. Reading enables active learners' rather than passive receiver of information.

#### 2.1.2.5 Techniques of Teaching Reading.

Alice has developed five stage plan for reading instruction that can be used in the classroom. The five stages are:

1. Preteaching/preparation stage. This important first step stage helps develop skills in anticipation and prediction for the reading of graphic material.
2. Skimming/Scanning stages. Both of these steps are distinct processes involving, as we saw earlier, getting the gist (skimming) and locating specific information (scanning).
3. Decoding/ intensive reading stage. Phillips maintains that this stage is most necessary when students are “learning to read” This stage her most necessary when students are “learning to read” rather than “reading to learn” . Decoding involves guessing from content the meaning of unknown words phrases and may be needed at the word, intrasentential or discourse level.
4. Comprehension stage. In this step comprehension checks of various sorts are made to determine if students have achieved their reading purpose.
5. Transferable/integrating skills. In this final stage of teaching reading. Philips maintains that exercises should be used that help students go beyond the confines of the specific passage to enhance reading skills and effective reading strategies.<sup>20</sup>

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<sup>20</sup> Alice Omaggio Hadley, *Teaching Language in Context*, Second Edition (Boston, Heinle and Heinle, 1993), P. 199-200.

## 2.2 Previous of Related Literature

Some researchers have observed and have found results relating to reading comprehension.

1. Wahyuni Angraeni has reported that using English magazine article can improve the students' reading ability at the second year students of SMPN 5 Duampanua. Using article can motivate the students learning reading.<sup>21</sup>
2. Hasmawati conducted a research on students of SLTP 2 Takalar reported that the second year students still had low achievement in reading comprehension. The students still encountered difficulties in finding both explicit and implicit information and finding main idea in the passage.<sup>22</sup>
3. Umami Fatimah has reported in her finding under the title improving reading comprehension through English comic to the third year students of SMPN 5 Alakkuang Kabupaten Sidrap. She stated that there was improving the students reading ability of the third year students of SMPN 5 Alakkuang toward English comic.<sup>23</sup>

Based on research findings above the researcher can conclude that some students have difficulties in reading comprehension. In relation with that, some researchers have used several methods, techniques, strategy and media to improve reading comprehension. In relation with methods, techniques, strategy, and media, the

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<sup>21</sup> Wahyuni Angreni, "Improving Reading Ability to the Second Year Students at SMPN 5 Duampanua" (Skripsi Sarjana; Tarbiyah Department: Parepare, 2010), P. 43

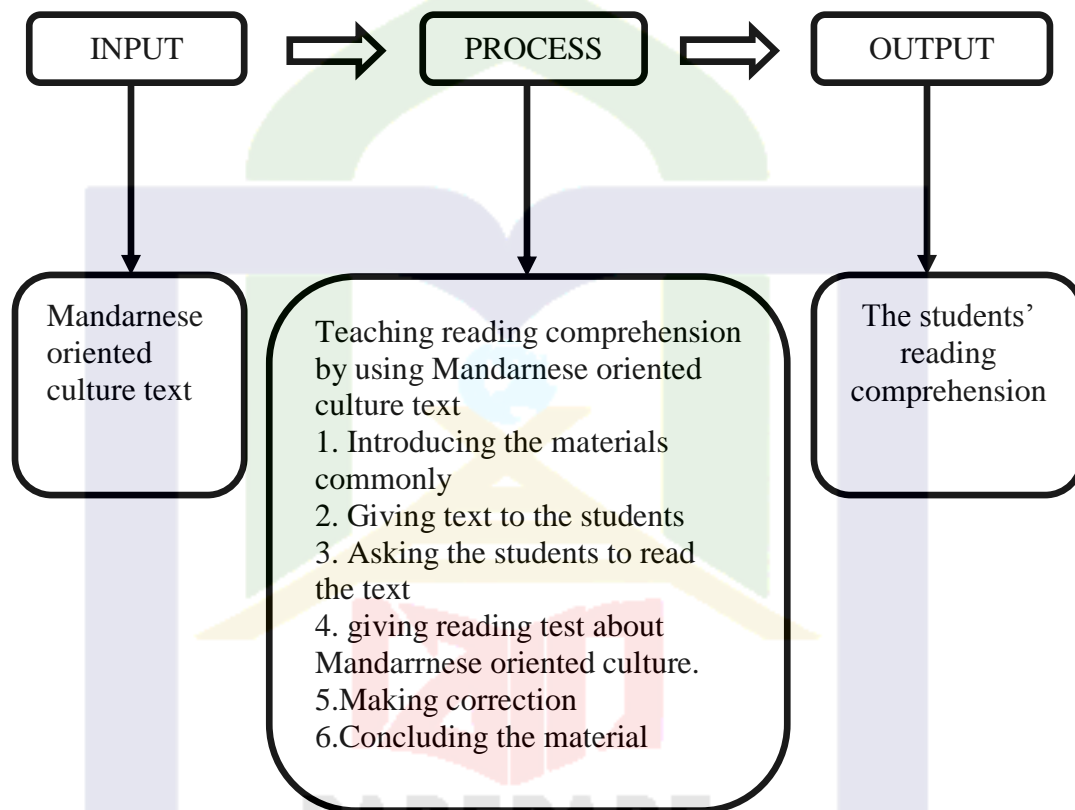
<sup>22</sup> Hasmawati, "The Difficulties Encountered By The Second Year Students SLTPN 2 Takalar In Reading Comprehension", Skripsi Sarjana; Tarbiyah Department: Parepare, 2011), P. 20.

<sup>23</sup> Umami Fatimah, "Improving Reading Comprehension Through English Comic to the Third Year Students of SMAN 5 Alakkuang Kabupaten Sidrap", (Skripsi Sarjana; Tarbiyah Department: Parepare, 2010), P. 45

researcher used mandarnese oriented culture text as a media to improve students' reading comprehension.

### 2.3 Conceptual Framework

The conceptual framework of this research is presented as following diagram:



1. Input : it refers to the materials of reading comprehension.
2. Process : it refers to implementation of teaching and learning process of using mandarnese oriented culture text.
3. Output : it refers to the students' reading comprehension.

## 2.4 Hypotheses

Based on the review of literature and the conceptual framework, the researcher formulates the following hypothesis:

1. Null hypotheses (H<sub>0</sub>)

There is no any significant using mandarnese oriented culture text improve students' reading comprehension at class XII IPA of SMAN 1 Campalagian Kabupaten Polewali Mandar.

2. Alternative hypotheses (H<sub>a</sub>)

There is significant using mandarnese oriented culture text improve students' reading comprehension at class XII IPA of SMAN 1 Campalagian Kabupaten Polewali Mandar.

## 2.5 Variable and Operational Definition Of The Research

### 2.5.1 Variable of the research

The are two variables in this research, namely independent variable and dependent variable.

1. Independent variable is the using of mandarnese oriented culture text as materials in learning reading comprehension.
2. Dependent variable is the students' reading comprehension at SMAN 1 Campalagian Kabupaten Polewali Mandar.

### 2.5.2 Operational defenition of the research

1. Mandarnese culture is the way of mandarnese life and this research will apply four materials they are "Mandarnese Culture, Jeka Mandar's Pizza, Livelihood of Mandarnese and Lopi sandeq to improve the students' reading comprehension.



2. The students' reading comprehension is the ability of the students to comprehend the text of reading after treatment as the last result of the research.



## CHAPTER III

### METHOD OF THE RESEARCH

This chapter deals with five parts, those are design of the research, location and duration of the research, population and sample, instrument and procedure of collecting data and technique of data analysis.

#### 3.1 Design of the Research

In this design of the research, the researcher has taken *pre-experimental* design with one group pre-test and post-test. This is presented as follows:

E :            O<sub>1</sub>            X            O<sub>2</sub>

Where:            E: Experimental group

O<sub>1</sub>: pre-test

X: treatment

O<sub>2</sub>:post- test.<sup>24</sup>

#### 3.2 Location and Duration of The Research

The location of this research has taken place in SMAN 1 Campalagian. It is one of senior high school which is located in Polewali Mandar. The duration of this research has run as long as one month. Before running this research, the researcher has done observations. The researcher is going to find out whether using mandarnese oriented culture text can improve students' reading comprehension of SMAN 1 Campalagian Kabupaten Polewali Mandar or not.

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<sup>24</sup> Sugiono, *Metode Penelitian Pendidikan* (Cet. XX; Bandung: Alfabeta, 2014), P. 111.

### 3.3 Population and Sample

#### 1. Population

The population of this research is taken from the eleventh grade students of SMAN 1 Campalagian in academic year 2016/2017 especially class XI IPA and it consists of five classes and the total numbers of the population are 204. To see the data clearly it can be seen:

**Table 3.1: The total number of the students at class XI IPA**

No.	Class	Students		Total
		Male	Female	
1	Class XI IPA 1	11	30	41
2	Class XI IPA 2	9	31	40
3	Class XI IPA 3	10	30	40
4	Class XI IPA 4	11	30	41
5	Class XI IPA 5	11	31	42
	Total	52	152	204

(Source: Document of SMAN 1 Campalagian Kabupaten Polewali  
Mandar, 2016)

#### 2. Sample

Based on the population above, to get valid data, the researcher used purposive sampling technique to take one class namely class XI IPA 3. The researcher has chosen this class based on intance and recomendation for the teacher of the school. Teacher said that most of students at class XI IPA 3 have low knowledge especially in reading comprehension. The total of sample of this research are 40 students which consist of 30 female and 10 male.

### **3.4 Instrument and Procedure of Collecting Data**

#### **3.4.1 Instrument of the research**

in this instrument of the research, the researcher used reading test as instrument of the research. In reading test the researcher gave a reading text about Sayyang Pattuqduq which consisted of 5 number essay and 15 number matching words. It is used pre-test and post-test. The pre-test will use to check the prior knowledge of the student understanding the text before giving treatment.

#### **3.4.2 Procedure of Collecting Data**

The procedures of collecting data will be divided into three as follows:

##### **1. Pre-test**

Before doing treatment by using mandarnese oriented culture text, the researcher gave the students pre-test in the form of essay and matching words test. The pre-test is given to know the students' prior knowledge in understanding text before they are given treatment.

##### **2. Treatment**

The researcher will give treatment to the students in fourth meeting. The researcher will use mandarnese oriented culture text to know the student understanding text. The themes in every meeting are different and the material related to the themes, the treatment steps as follows:

##### **2.1 The first meeting**

1. The researcher gave the greeting to the students.
2. The researcher called the roll the students.
3. The researcher gave self introduction to the students.

4. The researcher gave explanation about procedure of learning reading process.
5. The researcher described about Mandarnese culture generally to the students.
6. The reseacher concluded the material.

#### 2.2 The second meeting

1. The reasearcher gave the greeting to the students.
2. The researcher called the roll the students.
3. The researcher explained the material about “Jepa Mandar’s Pizza”.
4. the researcher read the material then the researcher will ask the students one by one to read the material in front of the class.
5. the researcher concluded the material.

#### 2.3 The third meeting

1. The researcher gave the greeting to the students.
2. The researcher called the roll the students.
3. The researcher gave reading text to the students about “Livelihood of Mandarnese“.
4. The researcher read the text then, the researcher gave the students some minutes to read and comprehend the text.
5. The researcher appointed one of the student to read the text in front of the class after that, the researcher gave a chance the student to appoint the other students and so on.

#### 2.4 The fourth meeting

1. The researcher gave the greeting to the students.

2. The researcher called the roll the students.
3. The researcher divided the students into six or eight groups after that, each group would be given reading text about “Lopi Sandeq”.
4. After that, the researcher gave random reading text to each group then, the each group discussed with their groupmate to arrange the reading text.
5. After that, the researcher asked the every group to read the text as according that they have arranged.
6. The winner was the group with highest score than researcher gave feedback.

### 3. Post-test

After giving the treatment, the researcher gave the post-test in the form of essay and matching words essay as the last test in this research and its purposes to know the achievement of the students in understanding text by using mandarnese oriented culture text at SMAN 1 Campalagian kab. Polewali Mandar.

### 3.5 Technique of Data Analysis

The data collected through the test analyzed quantitatively. This quantitative analysis employed statically calculation to the test of the hypothesis. Some formulas will be applied in this research to process the data as follows:

3.5.1 Scoring the students correct answer of pre-test and post-test by using this formula:

$$\text{Score} = \frac{\text{Students correct answer}}{\text{The total number of items}} \times 100$$

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<sup>25</sup> Igak Wardanhi and Kuswana Wihardhit, *Penelitian Tindakan Kelas*, (Jakarta: Universitas Terbuka, 2008), P. 325.

3.5.2 The data collecting from the both of test, pre-test are classified based on the following classification. According to Suharsimi Arikunto, the students' score into five levels. The steps undertaken in quantitative analysis are as follow:<sup>26</sup>

**Table 3.2: Classification students' score of pre-test and post-test**

NO.	SCORE	CLASSIFICATION
1.	86-100	Excellent
2.	71-85	Good
3.	56-70	Fair
4.	41-45	Poor
5.	≤ 40	Very poor

(Primary Source: Dirjen Pendidikan Dasar dan Menengah, 2005)<sup>27</sup>

3.5.3 Calculating the rate percentage of the students score:

$$P = \frac{F}{N} \times 100$$

In which: P = Percentages

F = Frequency

N = Total number of sample<sup>28</sup>

3.5.4 Finding out the mean score will use the following formula:

<sup>26</sup> Suharsimi Arikunto, *Dasar-Dasar Evaluasi Pendidikan, Edition of Revision* (Jakarta: PT. Bumi Aksara, 2005), P. 245.

<sup>27</sup> Dirjen Pendidikan Dasar dan Menengah, *“Peraturan Direktorat Pendidikan Dasar Menengah Tentang Penelitian Perkembangan Peserta Didik”* (Jakarta, 2005). P. 24.

<sup>28</sup> Depdibud, *“Petunjuk Proses Pelaksanaan Belajar Mengajar Dan Petunjuk System Pendidikan”* (Jakarta, 1985), P.5.

$$X = \frac{\sum x}{N}$$

Where: X = mean

$\sum x$  = Total score

N = Total number of students<sup>29</sup>

3.5.5 Calculating the mean score of different between pre-test and post-test by using the following formula:

$$D = \frac{\sum D}{N}$$

In which: D = the mean score of difference

$\sum D$  = the total scores of difference between pre-test and post-test

N = the total number of students.

3.5.6 Calculating the standard deviation of students pre-test and post-test, the researcher will use the following formula:

$$SD = \frac{\sqrt{SS}}{N} \quad \text{where} \quad SS = \sum X^2 - \frac{(\sum X)^2}{N}$$

Where : SD = standard deviation

SS = sum of square

$\sum X$  = sum scores of the students

N = number of subject.<sup>30</sup>

<sup>29</sup>L.R. Gay, *Educational Research Competencies for Analysis and Application* (Columbus: Charles E. Merrill, 1981), P. 298.

<sup>30</sup>L. R. Gay, *Educational Research Competencies for Analysis and Application*, P. 298.



3.5.7 Finding the significant difference of the mean score between the pre-test and post-test by calculating the value of t-test, the formula is as follows:

$$t = \frac{D}{\sqrt{\frac{\sum D^2 - \frac{(\sum D)^2}{N}}{N(N-1)}}$$

Where: t = Test of significance  
 D = the mean score of different (X1-X2)  
 $\sum D$  = difference score of the two tests (pre-test and post-test)  
 $\sum D^2$  = the sum of the difference score of the two tests  $\sum D^2$   
 N = the number of subject in particular group.<sup>31</sup>

<sup>31</sup> L. R. Gay, *Educational Research Competencies for Analysis and Application*, P. 331.

## CHAPTER IV

### FINDING AND DISCUSSION

This chapter deals with two parts, they are findings of the research covers the description of the research finding and discussion of the research finding. The finding and discussion present as follows:

#### 4.1 Finding

To find out the answer of the problem statement, the researcher administered two tests they are pre-test and post-test. Pre-test was given before the treatment to know the students' reading comprehension as the first reference to give the students any treatment by using Mandarnese oriented cultural text and then post-test was given after the treatment. It had purpose to know achievement of the students in understanding text by using using Mandarnese oriented cultural text at SMAN 1 Campalagian Kabupaten Polewali Mandar.

In this part, the researcher presented the data of the research consisting of the result of pre-test and post-test. To get better understanding, the researcher presented as follows:

##### 4.1.1 The students' score of pre-test and post-test

**Table 4.1: The students score of pre-test**

No.	Name of students	Value	Ideal score
1	Abdullah	50	100
2	Afifa Rahman	50	100
3	Afriana	40	100
4	Ahmat Husain	30	100

5	Andi Nurul Annisa	20	100
6	Anisiah Luthfiah	20	100
7	Ardiansyah	30	100
8	Arham	30	100
9	Asri Indah	40	100
10	Asria	40	100
11	Bakhtiar	70	100
12	Dewi Sartika	60	100
13	Dian Apriliah	20	100
14	Diana	30	100
15	Emy	50	100
16	Ernawati	20	100
17	Erni Safitri	40	100
18	Evi	40	100
19	Firsyal	20	100
20	Fitriani	50	100
21	Galang Ferdiyawan Harianto	30	100
22	Hafsa	70	100
23	Hardianto	30	100
24	Herlina	30	100
25	Husnaeni	20	100
26	Irmawati	50	100
27	Jannatunnim. M	20	100
28	Khusnul Khatimah	10	100

29	Lia	20	100
30	Lisa Safitri	10	100
31	Madyam	30	100
32	Maria Ulpa Arif	80	100
33	Marni	20	100
34	Marsella	80	100
35	Masrah	50	100
36	Milzam Luthfan	60	100
37	Mira	50	100
38	Muliati	30	100
39	Musdalipa	30	100
40	Nurpadila	20	100
	<b>Total</b>	<b>1500</b>	

**Table 4.2: The frequency and percentage of the students' score of pre-test**

No.	Classification	Score	Frequency	Percentage
1	Excellent	86-100	0	0%
2	Good	71-85	2	5%
3	Fair	56-70	4	10%
4	Poor	41-55	7	17,5%
5	Very poor	≤40	27	67,5%
	<b>Total</b>		<b>40</b>	<b>100%</b>

Based on the table above, it showed that the frequency and percentage of the students' score of the students' reading comprehension was still low. It means that none of students got highest score. So, based on the table above it can be concluded that there was not improvement of students' reading comprehension before giving treatment by using Mandarnese oriented culture text.

**Table 4.3: The students, score of post-test**

	<b>Name of students</b>	<b>Value</b>	<b>Ideal score</b>
1	Abdullah	90	100
2	Afifa Rahman	90	100
3	Afriana	90	100
4	Ahmat Husain	90	100
5	Andi Nurul Annisa	80	100
6	Anisiah luthfiah	60	100
7	Ardiansyah	70	100
8	Arham	90	100
9	Asri Indah	90	100
10	Asria	80	100
11	Bakhtiar	100	100
12	Dewi Sartika	90	100
13	Dian Apriliah	80	100
14	Diana	80	100
15	Emy	80	100
16	Ernawati	60	100
17	Erni Safitri	80	100
18	Evi	70	100

19	Firsyal	80	100
20	Fitriani	70	100
21	Galang Ferdiyawan Harianto	80	100
22	Hafsa	80	100
23	Hardianto	80	100
24	Herlina	90	100
25	Husnaeni	90	100
26	Irmawati	60	100
27	Jannatunnim. M	80	100
28	Khusnul Khatimah	80	100
29	Lia	70	100
30	Lisa Safitri	80	100
31	Madyam	60	100
32	Maria Ulpa Arif	90	100
33	Marni	80	100
34	Marsella	90	100
35	Masrah	80	100
36	Milzam Luthfan	70	100
37	Mira	80	100
38	Muliati	60	100
39	Musdalipa	70	100
40	Nurpadila	90	100
	<b>Total</b>	<b>3180</b>	

**Table 4.4: Frequency and percentage of the students' score of post-test**

No.	Classification	Score	frequency	Percentage
1	Excellent	86-100	13	32,5%
2	Good	71-85	16	40%
3	Fair	56-70	11	27,5%
4	Poor	41-55	0	0%
5	Very poor	≤40	0	0%
Total			40	100%

Based on the table above, it means that post-test was higher than pre-test. it can be concluded that there is improvement of the students Reading comprehension after using Mandarnese oriented culture text. It proved that Mandarnese oriented culture are able to improve the students' reading comprehension at SMAN 1 Campalagian Kabupaten Polewali Mandar.

#### 4.1.2 Mean score of pre-test and post-test

##### 1. Pre-test

$$x_1 = \frac{\sum x_1}{N} = \frac{1500}{40} = 37,5$$

##### 2. Post-test

$$x_2 = \frac{\sum x_2}{N} = \frac{3180}{40} = 79,5$$

**Table 4.5: Mean students' score of pre-test and post-test**

No.	Test	Mean score	Classification
1	Pre-test	37,25	Very poor
2	Post-test	78,5	Good

## 4.1.3 Calculating the standard deviation of students' pre-test and post-test

**Table 4.6: The result of pre-test, post-test and standard deviation.**

No.	$X_1$	$X_1^2$	$X_2$	$X_2^2$	$D(X_2 - X_1)$	$D(X_2 - X_1)^2$
1	50	2500	90	8100	40	1600
2	50	2500	90	8100	40	1600
3	40	1600	90	8100	50	2500
4	30	900	90	8100	60	3600
5	20	400	80	6400	60	3600
6	20	400	60	3600	40	1600
7	30	900	70	4900	40	1600
8	30	900	90	8100	60	3600
9	40	1600	90	8100	50	2500
10	40	1600	80	6400	40	1600
11	70	4900	100	10000	30	900
12	60	3600	90	8100	30	900
13	20	400	80	6400	60	3600
14	30	900	80	6400	50	2500
15	50	2500	80	6400	30	900
16	20	400	60	3600	40	1600
17	40	1600	80	6400	40	1600



18	40	1600	70	4900	30	900
19	20	400	80	6400	60	3600
20	50	2500	70	4900	20	400
21	30	900	80	6400	50	2500
22	70	4900	80	6400	10	100
23	30	900	80	6400	50	2500
24	30	900	90	8100	60	3600
25	20	400	90	8100	70	4900
26	50	2500	60	3600	10	100
27	20	400	80	6400	60	3600
28	10	100	80	6400	70	4900
29	20	400	70	4900	50	2500
30	10	100	80	6400	70	4900
31	30	900	60	3600	30	900
32	80	6400	90	8100	10	100
33	20	400	80	6400	60	3600
34	80	6400	90	8100	10	100
35	50	2500	80	6400	30	900
36	60	3600	70	4900	10	100
37	50	2500	80	6400	30	900
38	30	900	60	3600	30	900
39	30	900	70	4900	40	1600
40	20	400	90	8100	70	4900
N	1490	68500	3180	257000	1690	84300

## 4.3.1 Standard deviation of pre-test

$$\begin{aligned}
 SD &= \sqrt{\frac{SS}{N}} \quad \text{where} \quad SS^1 = \sum x_1^2 - \frac{(\sum x_1)^2}{N} \\
 &= 68500 - \frac{(1490)^2}{40} \\
 &= \frac{68500 - 2220100}{40} \\
 &= 68500 - 55502,5 \\
 SS^1 &= 12997,5 \\
 SD^1 &= \sqrt{\frac{SS}{N-1}} = \sqrt{\frac{12997,5}{40-1}} = \sqrt{\frac{12997,5}{39}} \\
 &= \sqrt{333,27} = 18,25
 \end{aligned}$$

$$\begin{aligned}
 SD &= \sqrt{\frac{SS}{N}} \quad \text{where} \quad SS^2 = \sum x_2^2 - \frac{(\sum x_2)^2}{N} \\
 &= 257000 - \frac{(3180)^2}{40} \\
 &= \frac{257000 - 10112400}{40} \\
 &= 25700 - 252810 \\
 SS^2 &= 4190 \\
 SD^2 &= \sqrt{\frac{SS}{N-1}} = \sqrt{\frac{4190}{40-1}} = \sqrt{\frac{4190}{39}} \\
 &= \sqrt{107,43} = 10,37
 \end{aligned}$$

$$D = \frac{\sum D}{N} = \frac{1690}{40} = 42,25$$

t-test

$$t = \frac{D}{\sqrt{\frac{\sum D^2 - \frac{(\sum D)^2}{N}}{N(N-1)}}$$

$$t = \frac{42,55}{\sqrt{\frac{84300 - \frac{(1690)^2}{40}}{40(40-1)}}$$

$$t = \frac{42,55}{\sqrt{\frac{84300 - \frac{2856100}{40}}{40(39)}}$$

$$t = \frac{42,55}{\sqrt{\frac{84300 - 71402,5}{1560}}}$$

$$t = \frac{42,25}{\sqrt{\frac{12897,5}{1960}}}$$

$$t = \frac{42,25}{\sqrt{8,27}}$$

$$t = \frac{42,25}{2,87}$$

$$t = 14,72$$

To find out the degree of freedom (df) the researcher used following formula:

$$df = N-1$$

$$df = 40-1$$

$$df = 39$$

$$\alpha = 0,25 (2,030)$$

The data above shows that the t-test was greater than the value of table (14,72 > 2,030) with N= 40. It meant improving reading comprehension significantly improved the students' reading comprehension.

The result of the t-test statistical analysis shows that there is significance between the achievement of pre-test and post-test of the students with degree of freedom (df)  $40-1=39$ , t-table value : 14,72 and the level of significance ( $\alpha$ ): 0,25. The result of calculating t-test is 2,030 it can be concluded that through reading comprehension can improve students' reading comprehension.

Based on the calculation above shows that t-test value was higher than t-table value. It means that the  $H_0$  was rejected and  $H_i$  was accepted so that, using Mandarnese oriented culture text can improve students' reading comprehension at class XI IPA of SMAN 1 Camplalagian Kabupaten Polewali Mandar.

#### **4.2 Discussion**

The result of the researcher proved that by using mandarnese oriented culture text in teaching reading comprehension was effective to be used to motivate and make the students to be interesting in learning reading comprehension. This statement is proved by the result students' score of pre-test and students' score of post test which was effective significantly different.

The result of the students' score of pre-test before given treatment (teaching reading by using mandarnese oriented culture text) showed, there were 27 students (67,5%) got the score very poor, 7 students (17,5%) got the score poor, 4 students (10%) got the score fair, 2 students (5%) got the score good and none of students got the score very good. It meant students' score of pre-test was still low because none of students got highest score.

The researcher was given treatment as long as four times were four reading text that researcher was given to students. Where in the first meeting, the researcher introduced and described about "Mandarnese oriented culture generally". In this

meeting the researcher explained the steps of learning process. In the second meeting, the researcher explained about “Jepa Mandar’s pizza”. in this meeting the researcher found the difficulties of students in reading a text such as: students were not fluent in reading and also the students were confused to decide the main idea of paragraph. In three meeting, the researcher explained about “Livelihood of Mandarnese” where this meeting the researcher pointed directly the students one by one to read a text in front of the class. The last meeting the researcher explained about “Lopi sandeq” where this meeting the researcher gave the students random reading text then, the students arranged the reading text.

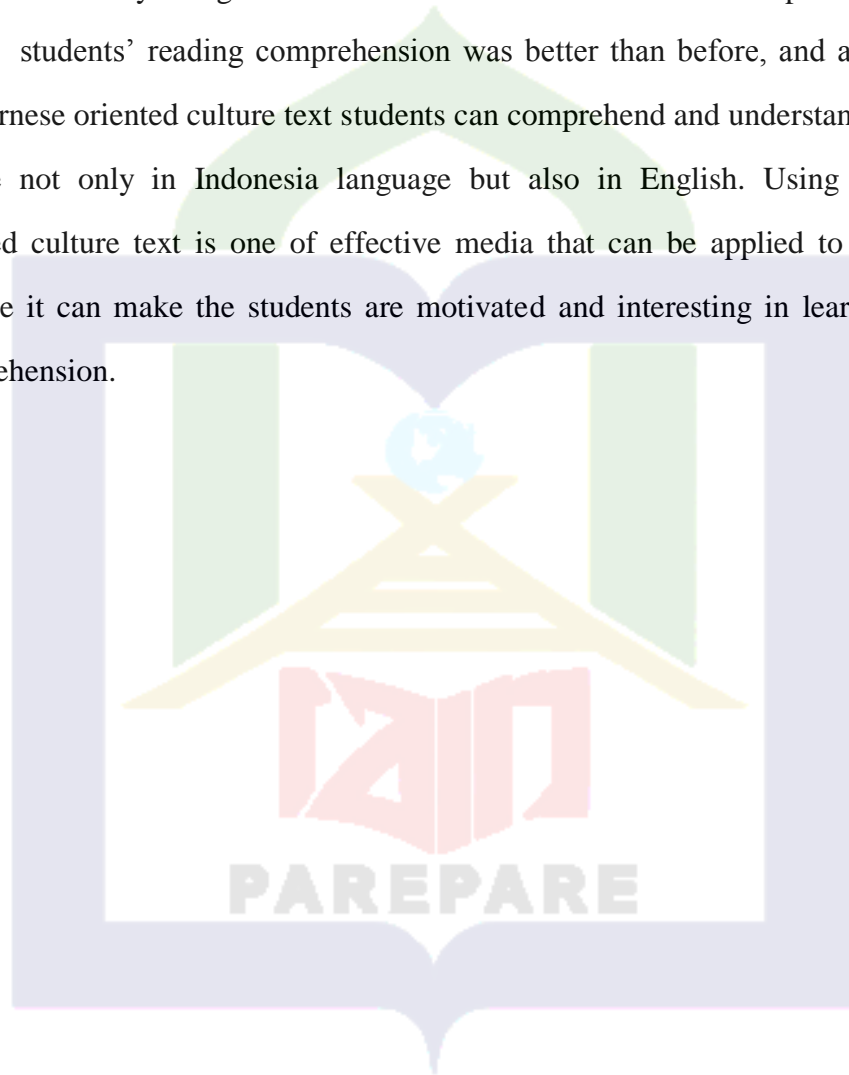
The result of the students’ score of post-test after given treatment showed, there were 13 students (32,5%) got the score excellent, 16 students (40%) got the score good, 11 students (27,5%) got the score fair and none of student got the score poor and very poor. It meant the students’ score of post-test improved than students’ score of pre-test with mean score pre-test 37,25 (very poor) and post-test 78,5 (good). In other words the mean score of post-test was greater than the mean score of pre-test.

Based on the result students score of post-test was improved students’ reading comprehension after given treatment by using Mandarnese oriented culture text. It proved before the researcher gave treatment to the students, none of students got highest score but after the researcher gave the treatment most of students got score good classification. It meant that the alternative hypotheses ( $H_1$ ) was accepted and null hypotheses ( $H_0$ ) was rejected.

The value of t-test was greater than t-table ( $14,72 > 2,030$ ). Based on the result of the t-test, the researcher found that there was a significant difference between the result of pre-test and post-test. For the degree of freedom (df) was (0,05) and it meant

that there was significant difference of students' reading comprehension after using Mandarnese oriented culture text.

Based on the statement above, the researcher can conclude that teaching reading comprehension by using Mandarnese oriented culture text was improved. It proved by the students' reading comprehension was better than before, and also by using mandarnese oriented culture text students can comprehend and understand about their culture not only in Indonesia language but also in English. Using Mandarnese oriented culture text is one of effective media that can be applied to the students because it can make the students are motivated and interesting in learning reading comprehension.



## CHAPTER V

### CONCLUSION AND SUGGESTION

This chapter deals with two parts. The first part contains conclusion which based on the researcher finding and discussion. The second part contains suggestion which based on the conclusion.

#### 5.1 Conclusion

The researcher concluded that teaching reading comprehension by using mandarnese oriented culture text was able to improve reading comprehension at class XI IPA of SMAN 1 Campalgian Kabupaten Polewali Mandar. It proved by the mean score on pre-test was higher than pre-test. It was supported by the result of statical analysis where the statical t-test value (14,72) was higher than t-test value (2,030) degree freedom (df= N-1) 39. It meant that using mandarnese oriented culture text was effective in improving the students' reading comprehension.

#### 5.2 Suggestion

Based on the conclusion above, the researcher would like to present som suggestion as follows:

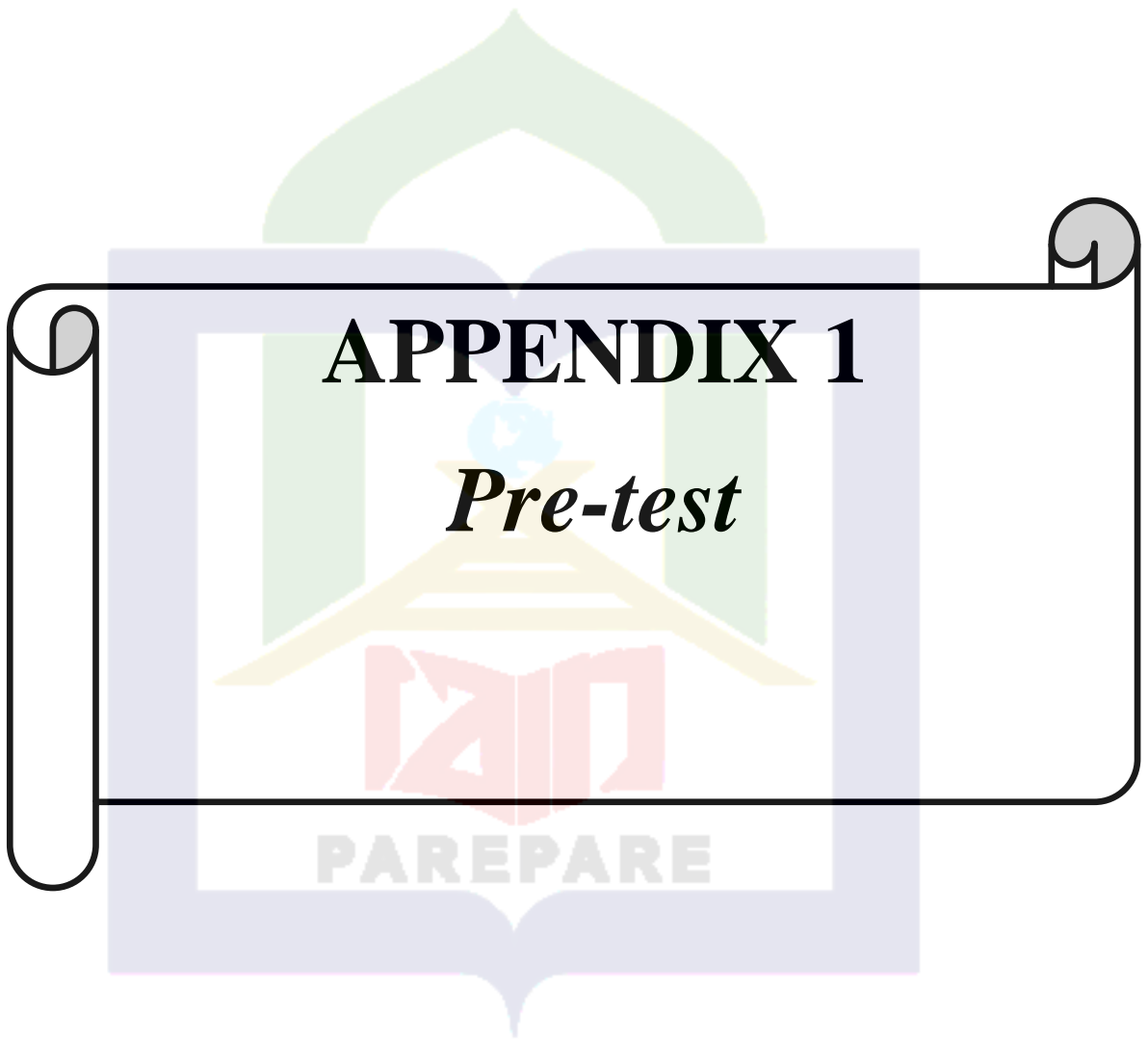
1. English teacher should prepare a new media, technique, strategy and method in teaching reading. It can make the students will enjoy in learning reading process so that, they are still focus to the reading material.
2. The teacher should give more attention, guidance and motivation to the students in learning English, particularly in teaching reading.
3. The students should always be deligent to read any books to get many vocabulary in reading text. So that the students can be esay to know and comperhend a text.

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### PRE-TEST

#### Sayyang Pattuqduq



Many tribes that inhabit of this country has been presenting the cultural diversity that is still held by each tribe in completing a ritual customs. Sayyang Pattuqduq is one of the hereditary cultural Mandar in West Sulawesi province that is still preserved by mandarnese in filling an event of Khatamul Qu'ran. Riding Pattuqduq culture has become a cultural heritage that held by people of Mandarnese since the days of empire.

In this cultural performance, a horse will be decorated like a king. Whereas, the rider of the horse are people of mandarnese who has graduated in reading the Qur'an who is decorated by wearing traditional dress (baju 'bodo') complete with accessories as well as royal umbrella. The umbrella is called 'Lallang Totamma'.

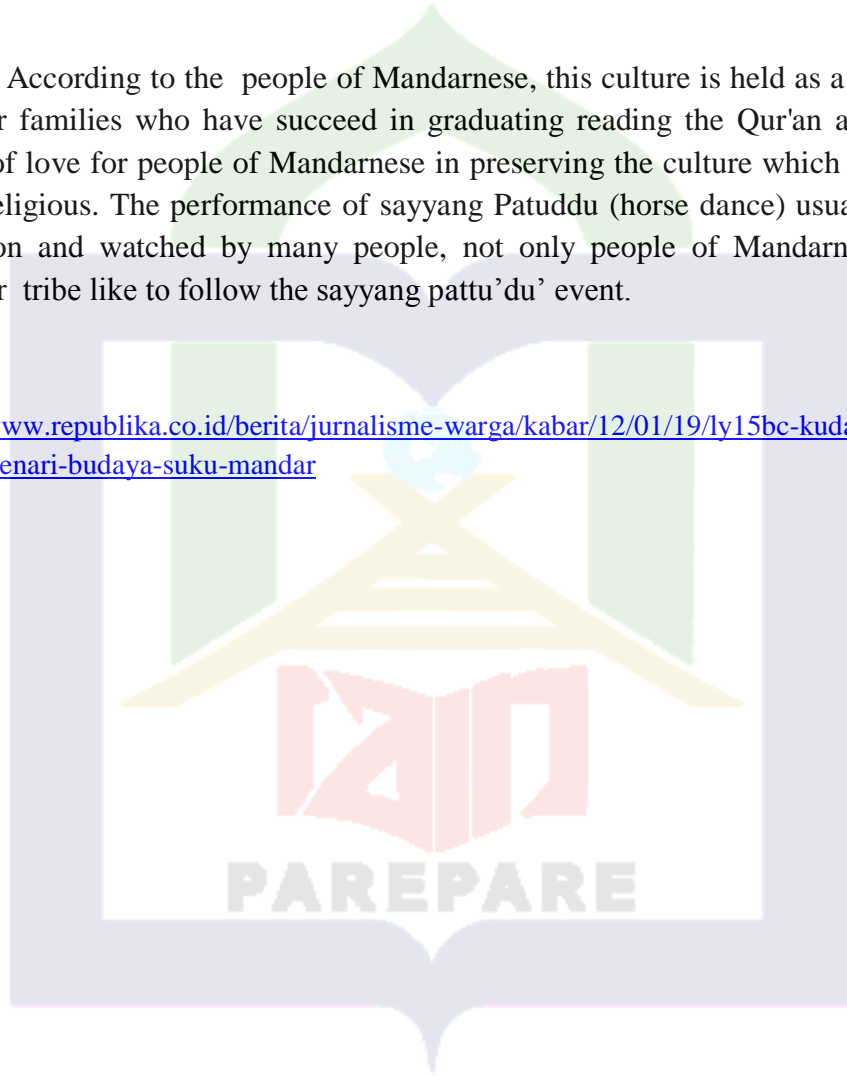
In this traditional procession, the horse which has decorated and ridden by people of mandarnese who have completed reading the Qur'an will dance along to the sound of tambourines to drive at the event. The uniqueness of this event, when the sound of tambourines stop playing, automatically, the horse will stop dancing. The horse will be submissive and obedient to the rhythm of a tambourine sound convoy.

To be adept in dancing and obedient to the rhythm of a tambourine sound, the horse which is became the performers indigenous culture is not taken from the horse

carelessly. This horse is a horse selection which have trained. Exhibition of cultural Mandarnese is still rarely encountered outside the province of West Sulawesi and South Sulawesi because the special horse performs currently only exist in the Mandarnese area and must be rented as well as specially imported if it performs outside the Mandarnese area.

According to the people of Mandarnese, this culture is held as a tribute party to their families who have succeed in graduating reading the Qur'an and also as a sense of love for people of Mandarnese in preserving the culture which is very thick their religious. The performance of sayyang Patuddu (horse dance) usually seize the attention and watched by many people, not only people of Mandarnese but also another tribe like to follow the sayyang pattu'du' event.

<http://www.republika.co.id/berita/jurnalisme-warga/kabar/12/01/19/1y15bc-kuda-pattuddu-kuda-menari-budaya-suku-mandar>



A. Answer the following questions !

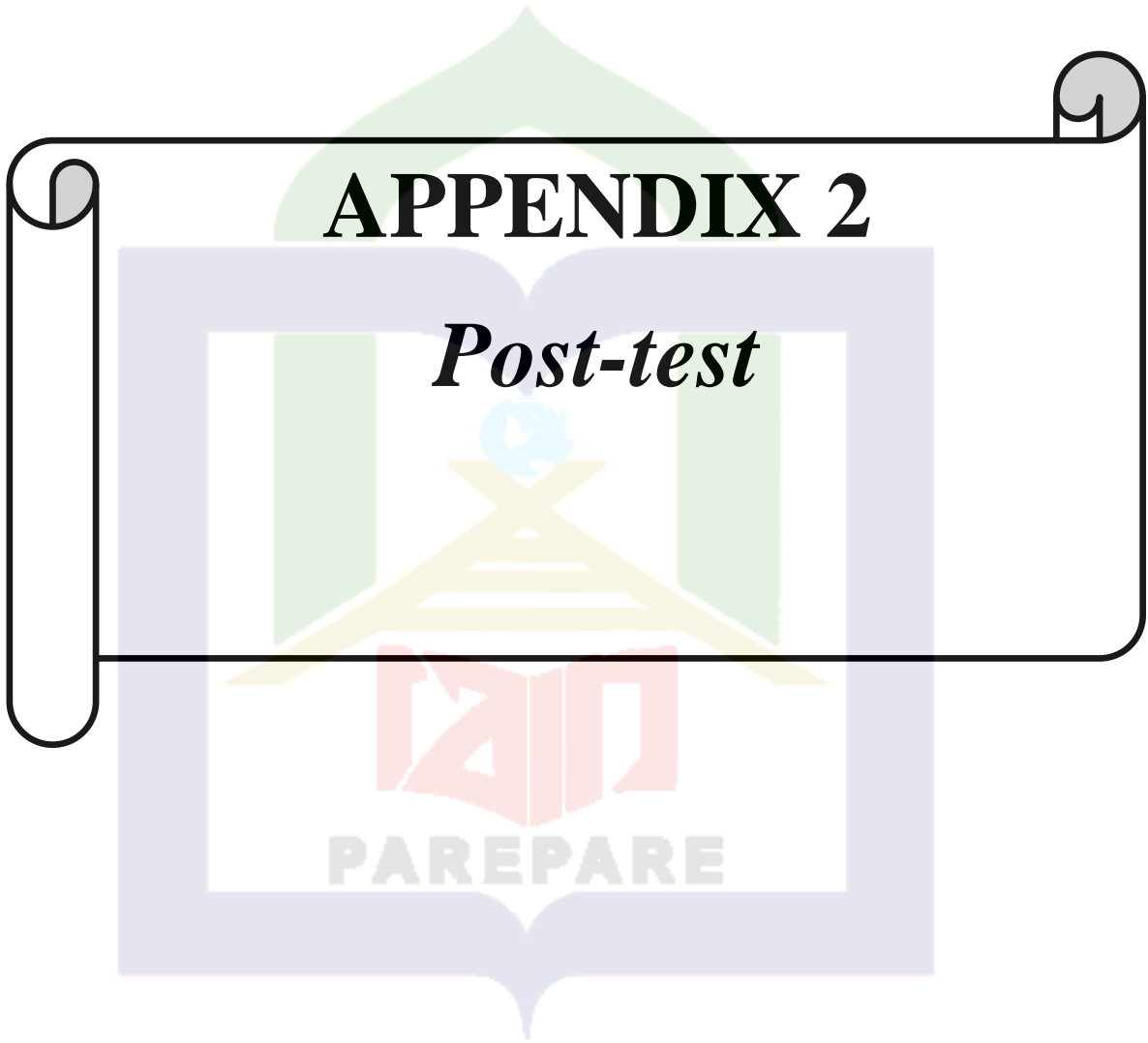
1. What is the title of the story above ?
2. What do you think of Sayyng Pattuqduq?
3. When is the sayyng pattuqduq showed?
4. What is the main idea of paragraph one ?
5. What tool that usually used to convoy the sayyng pattu'du'?

B. Match the English with the Indonesian word

1. Tambourine	Budaya
2. Umbrella	Kecapi
3. Horse	Kuda
4. Tribe	Rumah
5. Culture	Suku
6. Performance	Payung
7. Convoy	Rebana
8. Province	Gayung
9. Dance	Memakai
10. Dress	Negara
11. Country	Pakaian
12. Wear	Menari
13. Ride	Province
14. Read	Mengiringi
15. King	Pertunjukan
	Menunggangi
	Membaca
	Raja

# APPENDIX 2

## *Post-test*



## POST-TEST

### Sayyang Pattuqduq



Many tribes that inhabit of this country has been presenting the cultural diversity that is still held by each tribe in completing a ritual customs. Sayyang Pattuqduq is one of the hereditary cultural Mandar in West Sulawesi province that is still preserved by mandarnese in filling an event of Khatamul Qu'ran. Riding Pattuqduq culture has become a cultural heritage that held by people of Mandarnese since the days of empire.

In this cultural performance, a horse will be decorated like a king. Whereas, the rider of the horse are people of mandarnese who has graduated in reading the Qur'an who is decorated by wearing traditional dress (baju 'bodo') complete with accessories as well as royal umbrella. The umbrella is called La'lang Totamma'.

In this traditional procession, the horse which has decorated and ridden by people of mandarnese who have completed reading the Qur'an will dance along to the sound of tambourines to drive at the event. The uniqueness of this event, when the sound of tambourines stop playing, automatically, the horse will stop dancing. The horse will be submissive and obedient to the rhythm of a tambourine sound convoy.

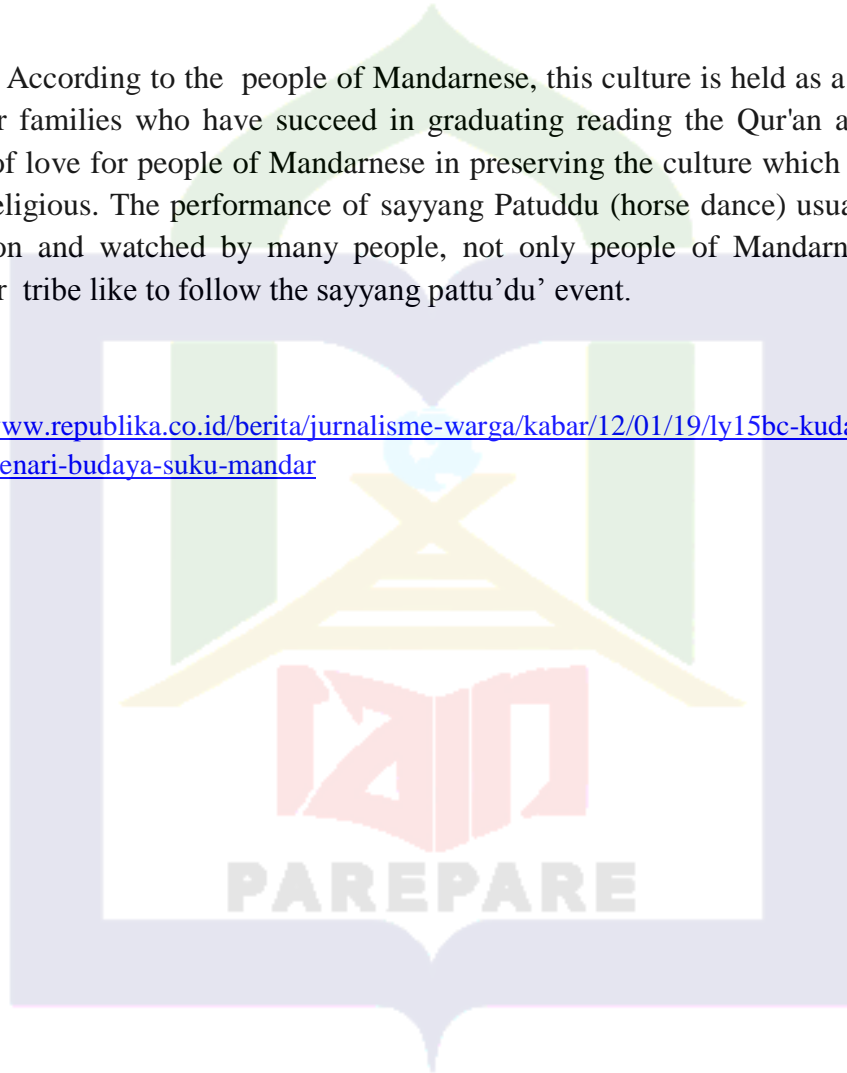
To be adept in dancing and obedient to the rhythm of a tambourine sound, the horse which is became the performers indigenous culture is not taken from the horse



carelessly. This horse is a horse selection which have trained. Exhibition of cultural Mandarnese is still rarely encountered outside the province of West Sulawesi and South Sulawesi because the special horse performs currently only exist in the Mandarnese area and must be rented as well as specially imported if it performs outside the Mandarnese area.

According to the people of Mandarnese, this culture is held as a tribute party to their families who have succeed in graduating reading the Qur'an and also as a sense of love for people of Mandarnese in preserving the culture which is very thick their religious. The performance of sayyang Patuddu (horse dance) usually seize the attention and watched by many people, not only people of Mandarnese but also another tribe like to follow the sayyang pattu'du' event.

<http://www.republika.co.id/berita/jurnalisme-warga/kabar/12/01/19/1y15bc-kuda-pattuddu-kuda-menari-budaya-suku-mandar>





A. Answer the following questions !

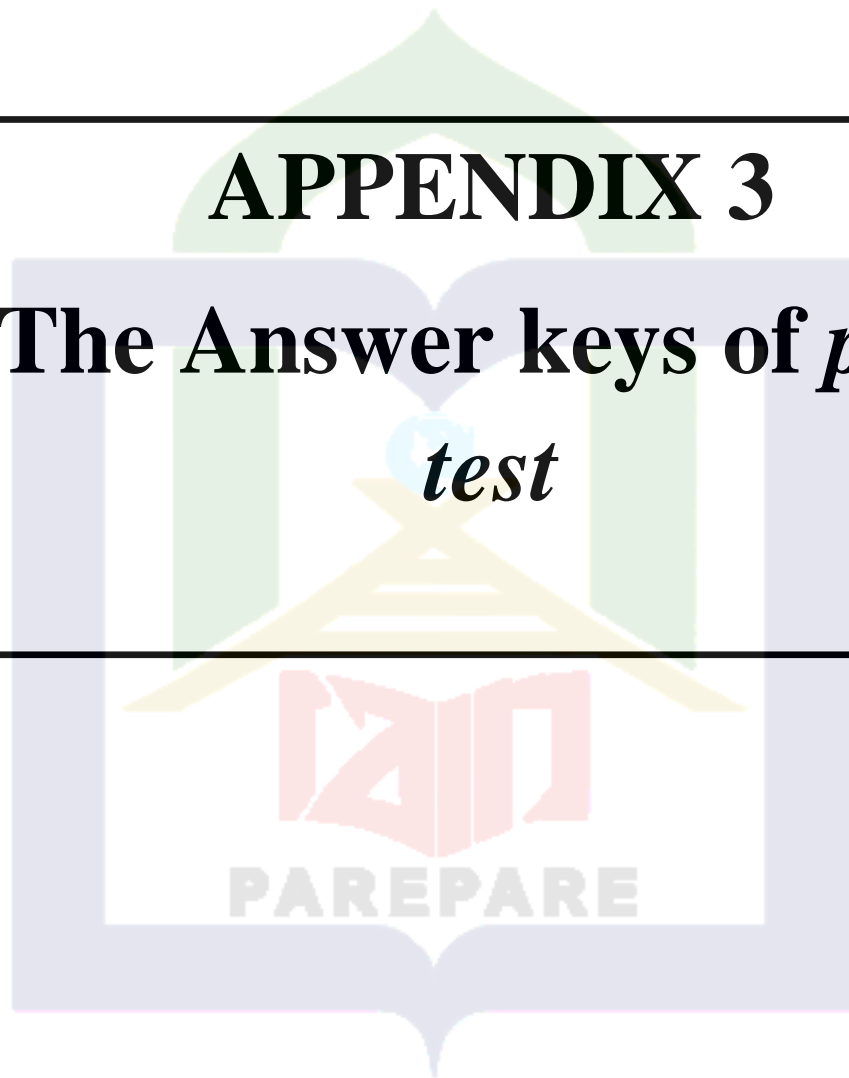
1. What tool that usually used to convoy the sayyang pattuqduq?
2. What is the main idea of paragraph one ?
3. What do you think of Sayyang Pattuqduq?
4. What is the title of the story above ?
5. When is the sayyang pattuqduq showed?

B. Match the English with the Indonesian word !

1. Horse	Suku
2. Umbrella	Rumah
3. Culture	Rebana
4. Tambourine	Gayung
5. Tribe	Kuda
6. Country	Payung
7. King	Kecapi
8. Ride	Budaya
9. Wear	menunggangi
10. Dress	Provinsi
11. Dance	Raja
12. Convoy	Mengiringi
13. Province	Menari
14. Read	Pakaian
15. Performance	Memakai
	Pertunjukan
	Membaca
	Negara

## APPENDIX 3

**The Answer keys of *pre-*  
*test***



### The answer keys of pre-test

A.

1. Sayyang Pattuqduq
2. In my opinion sayyang pattuqduq (dancing horse) is one of the most beautiful, unique and famous culture in Mandar because this event is shown one time a year and the rider of this sayyang pattuqduq are two girls by wearing traditional dress.
3. Event of khatamul Qu'ran or event Maulid month.
4. Sayyang Pattuddu is one of the hereditary cultural Mandar in West Sulawesi province that is still preserved by mandarnese in filling an event of Khatamul Qu'ran.
5. Tambourine

B.

16. Tambourine	= rebana
17. Umbrella	= payung
18. Horse	= kuda
19. Tribe	= suku
20. Culture	= budaya
21. Performance	= pertunjukan
22. Convoy	= mengiringi
23. Province	= provinsi
24. Dance	= menari
25. Dress	= pakaian
26. Country	= negara
27. Wear	= memakai
28. Ride	= menunggangi
29. Read	= membaca
30. King	= raja



**APPENDIX 4**  
**The answer keys of**  
*post-test*

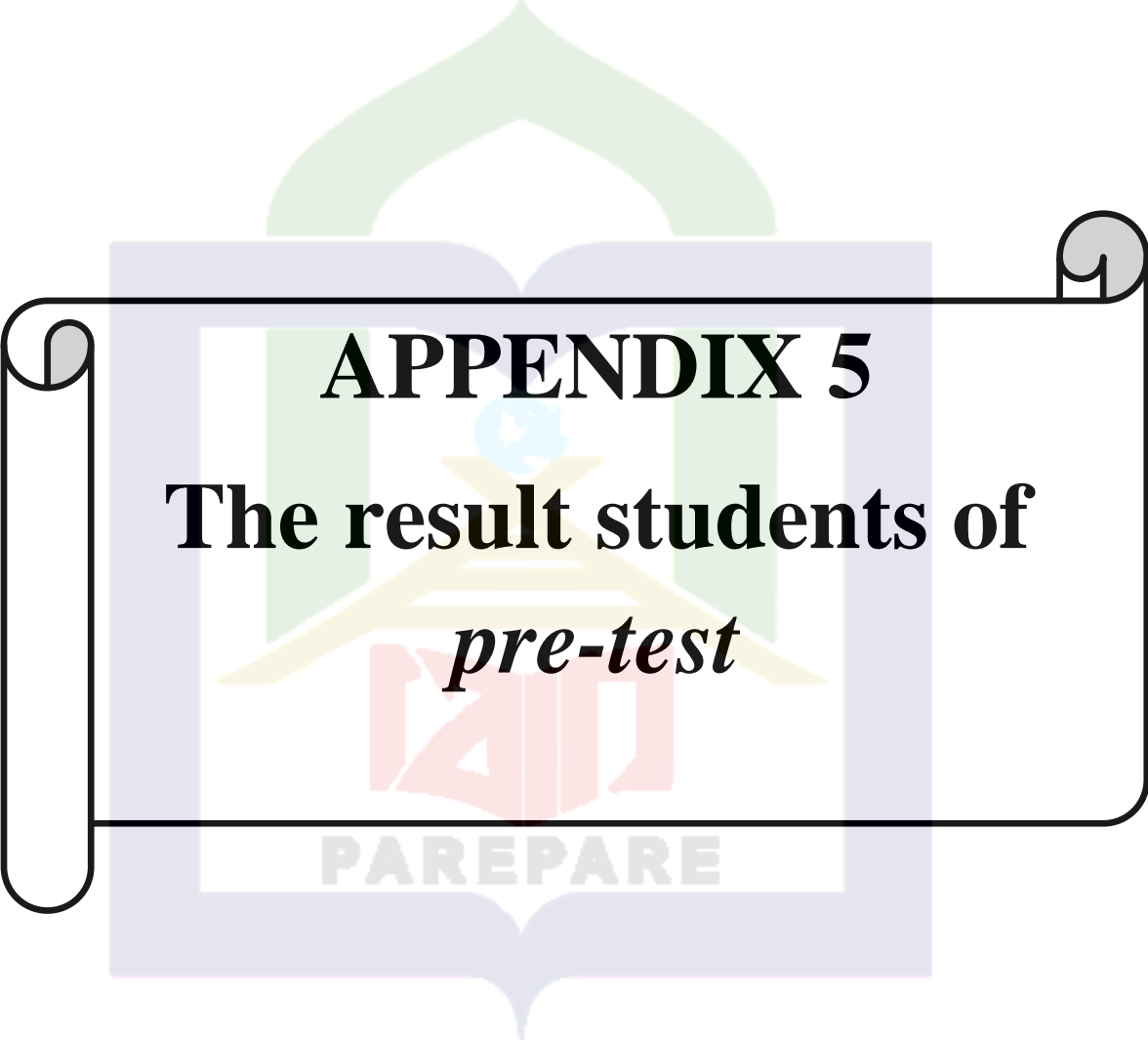
PAREPARE

### The answer keys of post-test

A.

1. Tambourine
2. Sayyang Pattuddu is one of the hereditary cultural Mandar in West Sulawesi province that is still preserved by mandarnese in filling an event of Khatamul Qu'ran.
3. In my opinion sayyang pattuqduq (dancing horse) is one of the most beautiful, unique and famous culture in Mandar because this event is shown one time a year and the rider of this sayyang pattuqduq are two girls by wearing traditional dress.
4. Sayyang Pattuqduq
5. Event of khatamul Qur'an or event Maulid month.

16. Horse	= kuda
17. Umbrella	= payung
18. Culture	= budaya
19. Tambourine	= rebana
20. Tribe	= suku
21. Country	= negara
22. King	= raja
23. Ride	= menunggangi
24. Wear	= memakai
25. Dress	= pakaian
26. Dance	= menari
27. Convoy	= mengiringi
28. Province	= provinsi
29. Read	= membaca
30. Performance	= pertunjukan



**APPENDIX 5**  
**The result students of**  
*pre-test*

Name : Muliati

Class : XI IPA 3

(A)

1. The story is above is Sayyong pattuqduq ✓
2. Sayyong pattuqduq is one of hereditary cultural Mandar in west Sulawesi Province that is still preserved by Mandarnese in filling an event of Khatamul Qur'an.
3. At time nearby
4. Riding pattuqduq culture has become a cultural heritage that held by people of Mandarnese ~~are~~ since the day of empire.
- 5 - Tambourine etc.

(B)

- |               |            |
|---------------|------------|
| 1. Tambourine | = rebung ✓ |
| 2. Umbrella   | = gayung ✓ |
| 3. Horse      | = kumah ✓  |
| 4. Tribe      | = kecapi ✓ |
| 5. Culture    | = Suku. ✓  |

30

Name : Ernawati

Class : XI IPA 3

A

1. Sayyng Pattuqduq
2. Sayyng pattuqduq is one of hereditary cultural Mandar in west Sulawesi province that is still preserved by Mandarnese in filling an event of Khamul Quran
3. Time dan Lain-lain
4. Riding pattuqduq culture has become a cultural heritage that held by people of Mandarnese since the days of empire.
5. Sayyng pattuqduq.

B

1. Tambourine → Rumah
2. Umbrella → Payung
3. Horse → Kecapi
4. Tribe → ~~Baru~~ Budaya
5. Culture → Suku

PAREPARE



Name : Nur Padila  
Class : XI IPA 3

- A)
- 1) Sayyong Pattugduq
  - 2) Sayyong Pattugduq is one of hereditary cultural mandar in west Sulawesi province that is still preserved by Mandarnese in filling ~~an~~ an event of Kharamul Quran.
  - 3) at time Kharamul Quran
  - 4) Reading pattugduq culture has become a cultural heritage that held by people of Mandarnese since the days of empire.
  - 5) Sayyong.

- B)
- |                               |   |        |
|-------------------------------|---|--------|
| 1. Tambourine                 | : | kumah  |
| 2. Umbrella                   | : | gayung |
| 3. Horse                      | : | suhu   |
| 4. Tribe                      | : | budaya |
| 5. <del>Culture</del> Culture | : | kecapi |

20-

Name : Khusnui Khatima.

Class : XI IPA 3.

Bhs Inggris

1. In this cultural performance.
3. in this traditional procession, the horse will ...
2. Saying pattugdug in mandar
4. Riding pattugdug culture has become a cultural heritage that held by people of Mandanese since the days of empire.
5. Umbrella / payung

B.

1. Tambourine => kuda
2. Umbrella => payung
3. Horse => Rumah
4. Tribe => Budaya
5. Culture => suku

## APPENDIX 6

**The result students *of*  
*post-test***

Name : Muliati

Class : XI IPA 3

Ⓐ

1. Tambourine etc.
2. Sayyang pattugduq is one of the hereditary cultural Mandar in west Sulawesi province that is still preserved by Mandarnese in filling an event of Khatamul Qur'an.
3. My think is sayyang pattugduq.
4. Aboute is sayyang pattugduq.
5. At time etc.

Ⓑ

1. Horse : Kuda.
2. Umbrella : Gayung
3. Culture : Budaya
4. Tambourine : Rebung
5. Tribe : Rumah.

Name : Ernawati

Class : XI IPA 3

- A.
1. ~~Tam~~ Tambourine ✓
  2. Sayyng pattuqduq is one of hereditary Cultural Mandar in west Sulawesi province that is still preserved by Mandarnese in filling an event of Khatamul Qur'an. ✓
  3. Sayyng pattuqduq is one of hereditary culturel mandar in west Sulawesi province that is still preserved by Mandarnese in filling an event of Khatamul Qur'an ✓
  4. Above is Sayyng Pattuqduq ✓
  5. At time Mandarnese ✓
- 3.
1. Hourse → Kuda ✓
  2. Umbrella → Gayung ✓
  3. Culture → Budaya ✓
  4. Tambourine → Rebana ✓
  5. Tribe → Payung ✓

Name : Nurpadia  
 Class : XI IPA 3

- A)
- 1). Tambourine
  - 2). Piding pattuqduq has become a cultural heritage that held by people of Mandarrese since the days of empire
  - 3). Sayyang pattuqduq is so good
  - 4). Sayyang pattuqduq
  - 5). ~~Hata~~ Kharamul Qur'an

- B)
- |                                 |   |        |
|---------------------------------|---|--------|
| 1. Horse                        | : | kuda   |
| 2. Umbrella                     | : | payung |
| 3. Culture                      | : | budaya |
| 4. <del>Fambao</del> Tambourine | : | rebana |
| 5. Tribe                        | : | suku.  |



go

Name : Khusni khatima.

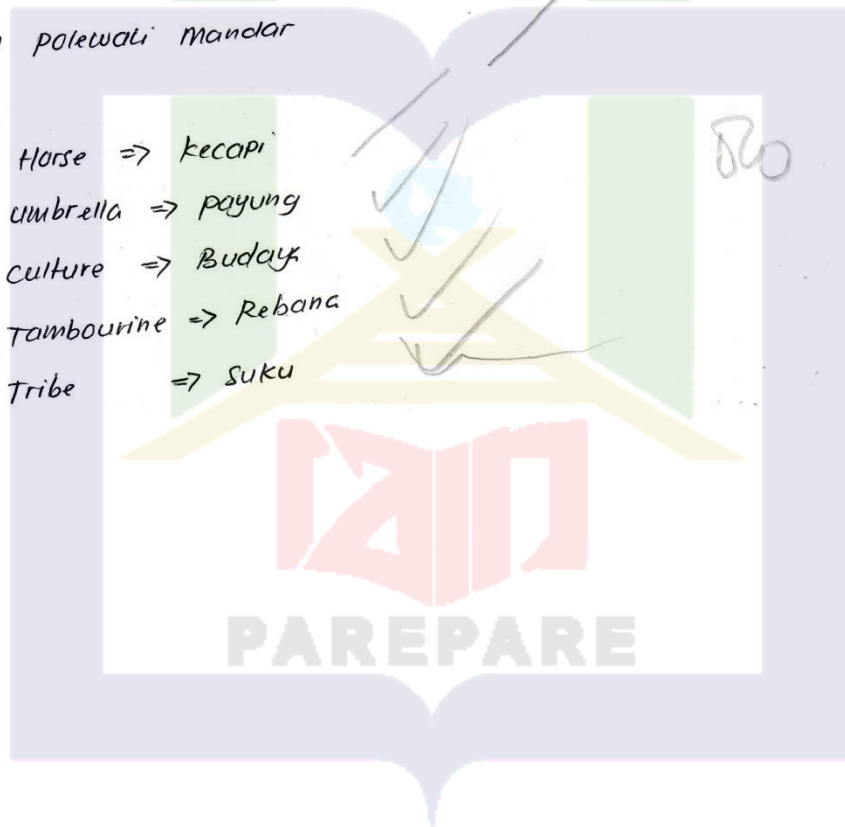
class : XI IPA 3

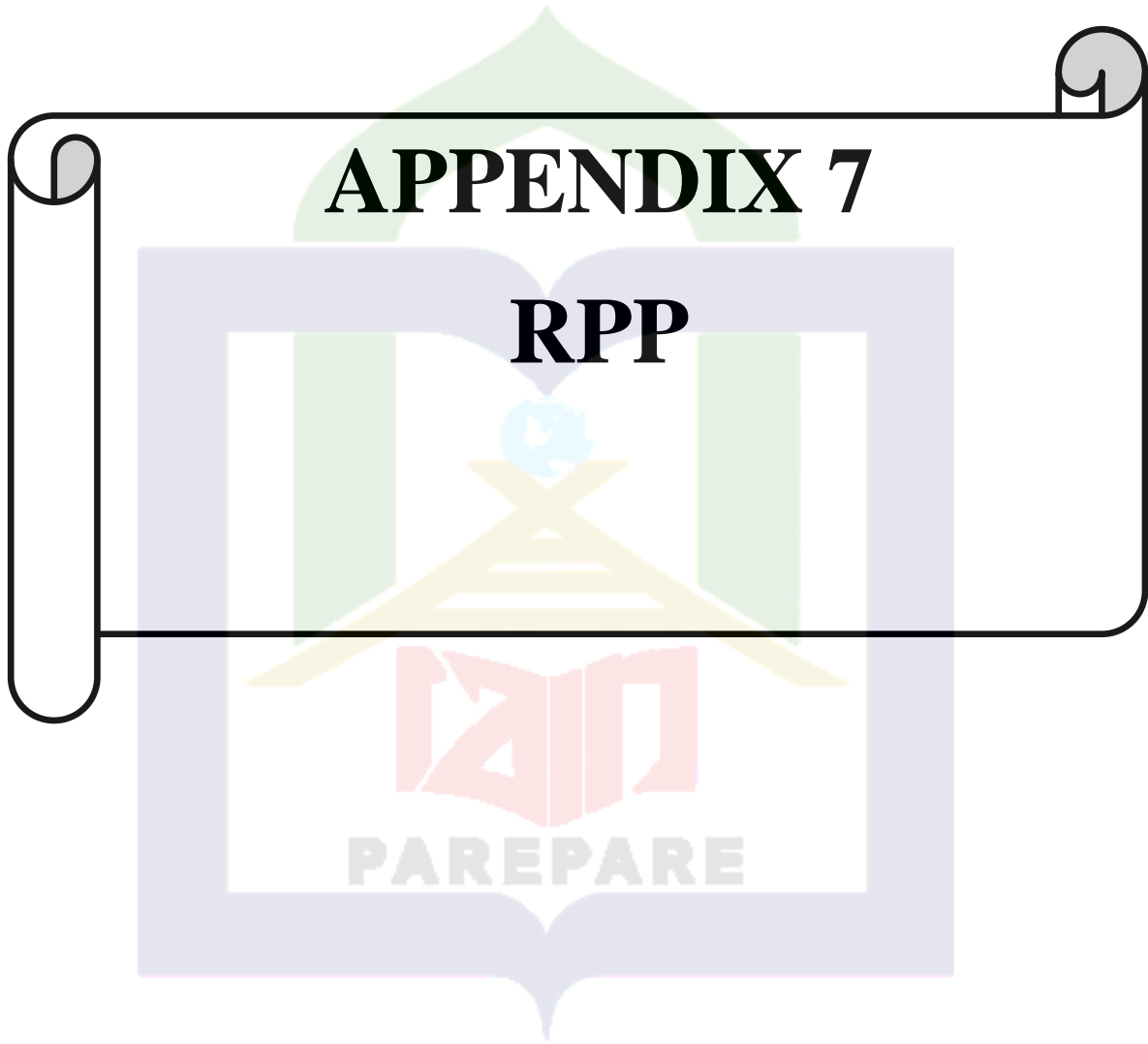
Bhs Inggris

1. Is Tambourine ✓
2. sayyng pattugdug is one of hereditary cultural mandar in west Sulawesi province that is still preserved by Mandarnese in filling an event of khatamul Qur'an. ✓
3. sayyng pattugdug is wonderful. ✓
4. sayyng pattugdug ✓
5. In polewali mandar ✓

B.

1. Horse ⇒ kecapi ✓
2. umbrella ⇒ payung ✓
3. culture ⇒ Budaya ✓
4. Tambourine ⇒ Rebana ✓
5. Tribe ⇒ suku ✓







**RENCANA PELAKSANAAN PEMBELAJARAN****(RPP)****Sekolah : SMAN 1 Campalagian****Mata Pelajaran : Bahasa Inggris****Kelas/Semester : XI (sebelas) IPA/3****Pertemuan : Pertama****Alokasi waktu : 2 X 45 menit****A. Standar Kompetensi**

Memahami makna dalam teks bacaan sederhana dan interpersonal dalam bentuk recount dan descriptive text tentang “Mandarnese Culture” dalam konteks kehidupan sehari-hari

**B. Kompetensi Dasar**

Merespon makna dalam teks tulis cerita (to get this done) dan interpersonal (bersosialisasi) resmi dengan menggunakan ragam bahasa lisan secara akurat, lancar dan berterima dalam konteks kehidupan sehari-hari.

**C. Indikator**

Mengidentifikasi berbagai informasi dalam teks deskriptive dan procedure.

**D. Tujuan Pembelajaran**

1. Siswa dapat menemukan ide pokok /gagasan umum dalam teks deskriptive
2. siswa dapat menemukan informasi rinci dalam teks deskriptive

**E. Sumber/ Media Pembelajaran**

1. Buku sesuai dengan materi ajar
2. dictionary
3. Internet

**F. Materi Pokok**

Teks deskriptive tentang “Mandarnese Culture”

**G. Metode Pembelajaran**

Metode langsung dan metode tanya jawab

**H. langkah-langkah Kegiatan**

1. kegiatan awal (15 menit)
  - a. peneliti memberi salam dan tegur sapa serta berdo'a
  - b. peneliti mengecek kehadiran siswa
  - c. peneliti menyampaikan tujuan pembelajaran
  - d. peneliti memperkenalkan diri
  - e. peneliti menjelaskan tentang langkah-langkah dalam proses pembelajaran.
2. kegiatan inti (65 menit)
  - a. peneliti menjelaskan tentang "Mandarnese Culture" secara umum kepada siswa.
3. Kegiatan penutup (10 menit)
  - a. peneliti bersama siswa menyimpulkan materi yang telah diajarkan.
  - b. peneliti menutup pelajaran dengan salam.

#### I. Penilaian

Jenis : teks bacaan

Bentuk : menjawab pertanyaan

Instrument:

Scoring the students' reading test

$$\text{Score} = \frac{\text{Total kata yang benar}}{\text{Total item soal}} \times 100$$

Classifying the students' score

NO.	SCORE	CLASSIFICATION
1.	86-100	Excellent
2.	71-85	Good
3.	56-70	Fair
4.	41-55	Poor
5.	≤ 40	Very poor

Campalagian, 11 April 2016

Guru bidang studi

Mahasiswa yang meneliti

IRFAN, S.Pd

NIP. 19820421 201001 1030

EKA FATMAWATI HALIK

NIM. 12.1300.157

Mengetahui  
Kepala Sekolah

Drs. SAPIUDDIN, M.Si

NIP.19690102 199303 1009

PAREPARE

## Mandarnese Culture

Mandarnese is an ethnic group in the archipelago which is scattered throughout the island of Sulawesi, namely West Sulawesi, South Sulawesi, Central Sulawesi, North Sulawesi, and Southeast Sulawesi, as well as scattered in several provinces outside Sulawesi such as South Kalimantan, East Kalimantan, Java and Sumatra.

Mandarnese is an ethnic unity group which is located in West Sulawesi, before the creation of the territory, ethnic of Mandar, Bugis, Makassar and Toraja give a diversity in South Sulawesi. Although politically between South Sulawesi and West Sulawesi are given bulkhead. The term of Mandar is a bond of unity between the seven kingdoms on the coast (Pitu Ba'bana Binanga) and the seven kingdoms of mountain (Pitu Ulunna Salu'). Fourteen of this kingdoms are complementing each other. Sipamandar (strengthen) as one of the nation through the agreement of their ancestors in Allewuang Batu in Luyo.

House of mandarnese is called boyang. Celebrations of cultural mandarnese are *sayyang pattu'du'* (dancing horse), *passandeq* (seiling the sea with outrigger of sandeq). Ritual, ritual of mandarnese namely *mappandoe sasi'* (bath in the sea). The traditional food of mandarnese are *jepa* and *tuing-tuing tapa*.

Mandarnese consists of seventeen kingdoms. Seven kingdoms of mountain is called (pitu ulunna salu), they are: the kingdom of Rante Bulahang, the kingdom of Aralle, the kingdom of Tabulahan, the kingdom of Mambi, the kingdom of Matangga, the kingdom of Tabang and the kingdom of Bambang. Seven of kingdom on the coast (pitu ba'bana binanga) namely: the kingdom of Balanipa, the kingdom of Sendana, the kingdom of Banggae, the kingdom of Pamboang, the kingdom of Tapalang, the kingdom of Mamuju and the kingdom of Benuang. Three kingdom of Lembang Mappi are the king of Allu, the kingdom of Tuqbi and Taramanuq.

The history of mandarnese has delivered some famous figures in defending of the mandar to fight colonialism of VOC, they are: Imaga Daeng Rioso, Puatta'i Sa'adawang, Maradia Banggae, Ammana Iwewang and Andi Depu. From the spirit of mandar in 2004 the region of mandar has become one of province in Indonesia namely Sulawesi.

**RENCANA PELAKSANAAN PEMBELAJARAN****(RPP)**

**Sekolah** : SMAN 1 Campalagian  
**Mata Pelajaran** : Bahasa Inggris  
**Kelas/Semester** : XI (sebelas) IPA/3  
**Pertemuan** : Kedua  
**Alokasi waktu** : 2 X 45 menit

**J. Standar Kompetensi**

Memahami makna dalam teks bacaan sederhana dan interpersonal dalam bentuk recount dan descriptive text tentang “Jepa Mandar’s Pizza” dalam konteks kehidupan sehari-hari

**K. Kompetensi Dasar**

Merespon makna dalam teks tulis cerita (to get this done) dan interpersonal (bersosialisasi) resmi dengan menggunakan ragam bahasa lisan secara akurat, lancar dan berterima dalam konteks kehidupan sehari-hari.

**L. Indikator**

Mengidentifikasi berbagai informasi dalam teks deskriptive dan procedure.

**M. Tujuan Pembelajaran**

Siswa dapat membacateks deskriptive secara benar dan tepat.

**N. Sumber/ Media Pembelajaran**

1. Teks bacaan
2. Spidol
3. Papan tulis

**O. Materi Pokok**

Teks deskriptive tentang “Jepa Mandar’s Pizza”

**P. Metode Pembelajaran**

Metode langsung dan metode tanya jawab

**Q. langkah-langkah Kegiatan**

1. Kegiatan awal (15 menit)
  - a. Peneliti memberi salam dan tegur sapa serta berdo’a
  - b. Peneliti mengecek kehadiran siswa
  - c. Peneliti menyampaikan tujuan pembelajaran
  - d. Peneliti memberikan motivasi kepada siswa

2. Kegiatan inti (65 menit)
  - b. Peneliti menjelaskan materi tentang “Jepa Mandar’s Pizza” kepada siswa.
  - c. Peneliti terlebih dahulu membaca teks tentang “Jepa Mandar’s Pizza” kemudian peneliti meminta siswa satu persatu untuk membaca teks di depan kelas.

3. Kegiatan penutup (10 menit)

- c. Peneliti bersama siswa menyimpulkan materi yang telah diajarkan
  - d. Peneliti menutup pelajaran dengan salam.

### R. Penilaian

Jenis : teks bacaan

Bentuk : menjawab pertanyaan

Instrument:

Scoring the students’ reading test

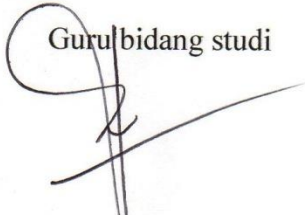
Score =  $\frac{\text{Total kata yang benar}}{\text{Total item soal}} \times 100$

Total item soal

Classifying the students’ score

NO.	SCORE	CLASSIFICATION
1.	86-100	Excellent
2.	71-85	Good
3.	56-70	Fair
4.	41-55	Poor
5.	≤ 40	Very poor

Guru/bidang studi

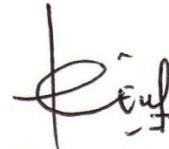


**IRFAN, S.Pd**

NIP. 19820421 201001 1030

Campalagian, 13 April 2016

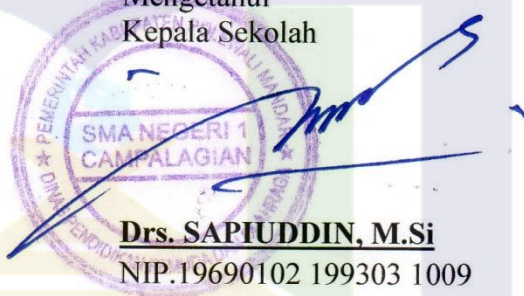
Mahasiswa yang meneliti



**EKA FATMAWATI HALIK**

NIM. 12.1300.157

Mengetahui  
Kepala Sekolah



**Drs. SAPIUDDIN, M.Si**  
NIP.19690102 199303 1009

**PAREPARE**

## Jepa Mandar's Pizza

Mandar is one of the tribe in Sulawesi exactly West Sulawesi which is majority of population are mandarnese. Like other areas, mandar also has some of traditional food. One of traditional food is jepa. Jepa is traditional food in mandar that usually eaten as staple food or substitute for rice. Besides its taste is so good and delicious, jepa is also very nice for those who want to go on diet because jepa is low calory. Not only people of mandarnese, but also there are many tribes in Indonesia who like jepa such as: Buginese, Torajanese, Makassarnese etc. Jepa has ingredient namely cassava and coconut. Form of jepa is rounded like a pizza. So, do not be suprised if there are many people call it pizza mandar. One of the different between jepa and pizza is jepa is made from cassava while pizza is made from wheat flour. Many people say jepa is more delicious than pizza if eaten with grild fish.

The way to make jepa is so easy. We just need three of tools. The first is plates of clay or mold which is used as a mold of cassava, the second is scoop which is made from bamboo which is used to measure the cassava flour. For cooking process of jepa there are three steps. The first is the plates of clay is heated by firewood. The second is the cassava flour is measured by using scoop and put on the mold and wait around two until three minutes and the last is jepa is ready to serve.



**RENCANA PELAKSANAAN PEMBELAJARAN****(RPP)****Sekolah : SMAN 1 Campalagian****Mata Pelajaran : Bahasa Inggris****Kelas/Semester : XI (sebelas) IPA/3****Pertemuan : Ketiga****Alokasi waktu : 2 X 45 menit****S. Standar Kompetensi**

Memahami makna dalam teks bacaan sederhana dan interpersonal dalam bentuk recount dan descriptive text tentang “Livelihood of Mandarnese” dalam konteks kehidupan sehari-hari

**T. Kompetensi Dasar**

Merespon makna dalam teks tulis cerita (to get this done) dan interpersonal (bersosialisasi) resmi dengan menggunakan ragam bahasa lisan secara akurat, lancar dan berterima dalam konteks kehidupan sehari-hari.

**U. Indikator**

Mengidentifikasi berbagai informasi dalam teks deskriptive dan procedure.

**V. Tujuan Pembelajaran**

- 1.Siswa dapat menemukan ide pokok /gagasan umum dalam teks deskriptive
2. siswa dapat menemukan informasi rinci dalam teks deskriptive

**W. Sumber/ Media Pembelajaran**

- 1.Teks bacaan
- 2.Spidol
3. Papan tulis

**X. Materi Pokok**

Teks deskriptive tentang “Livelihood of Mandarnese”.

## Y. Metode Pembelajaran

Metode langsung, metode tanya jawab dan metode bermain (games).

## Z. langkah-langkah Kegiatan

1. Kegiatan awal (15 menit)

- a. Peneliti memberi salam dan tegur sapa serta berdo'a
- b. Peneliti mengecek kehadiran siswa
- c. Peneliti menyampaikan tujuan pembelajaran
- d. Peneliti memberikan motivasi kepada siswa

2. Kegiatan inti 65 menit

- d. Peneliti memberikan teks bacaan deskriptif kepada setiap siswa tentang "Livelihood of Mandarnese".
- e. Peneliti membacakan teks kepada siswa.
- f. Peneliti menunjuk salah satu siswa untuk membaca teks di depan kelas.
- g. Peneliti memberikan kesempatan kepada siswa yang telah membaca teks untuk menunjuk siswa yang lain untuk membaca teks dan seterusnya.

3. Kegiatan penutup (10 menit)

- e. Peneliti bersama siswa menyimpulkan materi yang telah diajarkan
- f. Peneliti menutup pelajaran dengan salam

## AA. Penilaian

Jenis : teks bacaan

Bentuk : menjawab pertanyaan

Instrument:

Scoring the students' reading test

Score =  $\frac{\text{Total kata yang benar}}{\text{Total item soal}} \times 100$

Total item soal

Classifying the students' score

NO.	SCORE	CLASSIFICATION
-----	-------	----------------

1.	86-100	Excellent
2.	71-85	Good
3.	56-70	Fair
4.	41-55	Poor
5.	$\leq 40$	Very poor



---

Campalagian, 18 April 2016

Guru bidang studi

Mahasiswa yang meneliti

  
**IRFAN, S.Pd**

NIP. 19820421 201001 1030

  
**EKA FATMAWATI HALIK**

NIM. 12.1300.157

Mengetahui  
Kepala Sekolah

  
**Drs. SAPIUDDIN, M.Si**

NIP.19690102 199303 1009



### Livelihood of Mandarnese

Most of people of mandarnese have livelihood as fisherman. For mandarnese, fisherman as a self federation with the sea. A scientist accesses that actually the anchestors of Mandarnese is the first time going out to the sea than Buginese. It is not liking the opinion of many people. *Rumpon* or *roppong* in Mandarnese language is the first technology fish catching that is found by Mandarnese fisherman and sandeq is a traditional outrigger boat that is faster and famous in Austronesia region. The ideas of craetor is from a hindrance that is found by fisherman in the sea. Looking for life in the sea is not a haphazard livelihood for people of Mandarnese. They know very well how to adapt to the changes that ocured in the sea. In village of Mandar, fishing gear is not all the same. Some of the use sandeq and there is also *baago*, a bout without outrigger. There are some systematics of knowledge that have to be known by Mandarnese fisherman. It consists of the following activities, they are sailing, marine, boat and magic. Before going out to the sea, the fisherman will do *kuliwa* ceremony namely whorshiping the Creator as a prerequisite to sea. These activities are very important in fishing fish and their eggs in the beginning of the end west season and east season.



**RENCANA PELAKSANAAN PEMBELAJARAN****(RPP)****Sekolah : SMAN 1 Campalagian****Mata Pelajaran : Bahasa Inggris****Kelas/Semester : XI (sebelas) IPA/3****Pertemuan : Keempat****Alokasi waktu : 2 X 45 menit****BB. Standar Kompetensi**

Memahami makna dalam teks bacaan sederhana dan interpersonal dalam bentuk recount dan descriptive text tentang “Lopi Sandeq” dalam konteks kehidupan sehari-hari

**CC. Kompetensi Dasar**

Merespon makna dalam teks tulis cerita (to get this done) dan interpersonal (bersosialisasi) resmi dengan menggunakan ragam bahasa lisan secara akurat, lancar dan berterima dalam konteks kehidupan sehari-hari.

**DD. Indikator**

Mengidentifikasi berbagai informasi dalam teks deskriptive dan procedure.

**EE. Tujuan Pembelajaran**

1. Siswa dapat menemukan ide pokok /gagasan umum dalam teks deskriptive
2. Siswa dapat menemukan informasi rinci dalam teks deskriptif.

**FF. Sumber/ Media Pembelajaran**

1. Teks
2. Spidol
3. Papan tulis
4. Kertas HVS

**GG. Materi Pokok**

Teks deskriptive tentang “Lopi Sandeq”

## HH. Metode Pembelajaran

Metode langsung, metode tanya jawab, metode diskusi dan metode bermain (games)

## II. langkah-langkah Kegiatan

1. kegiatan awal (15 menit)

- a. peneliti memberi salam dan tegur sapa serta berdo'a
- b. peneliti mengecek kehadiran siswa
- c. peneliti menyampaikan tujuan pembelajaran
- d. peneliti memberikan motivasi kepada siswa

2. kegiatan inti 65 menit

- h. peneliti membagi siswa kedalam 6 atau 8 kelompok.
- i. Peneliti memberikan teks bacaan kepada setiap kelompok tentang "Lopi sandeq" untuk dipahami selama beberapa menit.
- j. Peneliti memberikan teks bacaan yang telah diacak kepada setiap kelompok kemudian setiap kelompok mendiskusikan dengan anggota kelompok masing-masing. Untuk menyusun teks bacaan.
- k. Peneliti meminta setiap kelompok untuk membaca teks yang sesuai mereka susun.
- l. Pemenangnya adalah kelompok yang memiliki nilai yang paling tinggi.
- m. Peneliti memberikan umpan balik.

3. Kegiatan penutup (10 menit)

- g. Guru bersama siswa menyimpulkan materi yang telah diajarkan
- h. Guru menutup pelajaran dengan salam

## JJ. Penilaian

Jenis : teks bacaan

Bentuk : menjawab pertanyaan

Instrument:

Scoring the students' reading test

$$\text{Score} = \frac{\text{Total kata yang benar}}{\text{Total item soal}} \times 100$$

Classifying the students' score

<b>NO.</b>	<b>SCORE</b>	<b>CLASSIFICATION</b>
1.	86-100	Excellent
2.	71-85	Good
3.	56-70	Fair
4.	41-55	Poor
5.	≤ 40	Very poor





Campalagian, 20 April 2016

Guru bidang studi

Mahasiswa yang meneliti

IRFAN, S.Pd

NIP. 19820421 201001 1030

EKA FATMAWATI HALIK

NIM. 12.1300.157

Mengetahui  
Kepala Sekolah

Drs. SAPIUDDIN, M.Si

NIP.19690102 199303 1009



## **Lopi Sandeq**

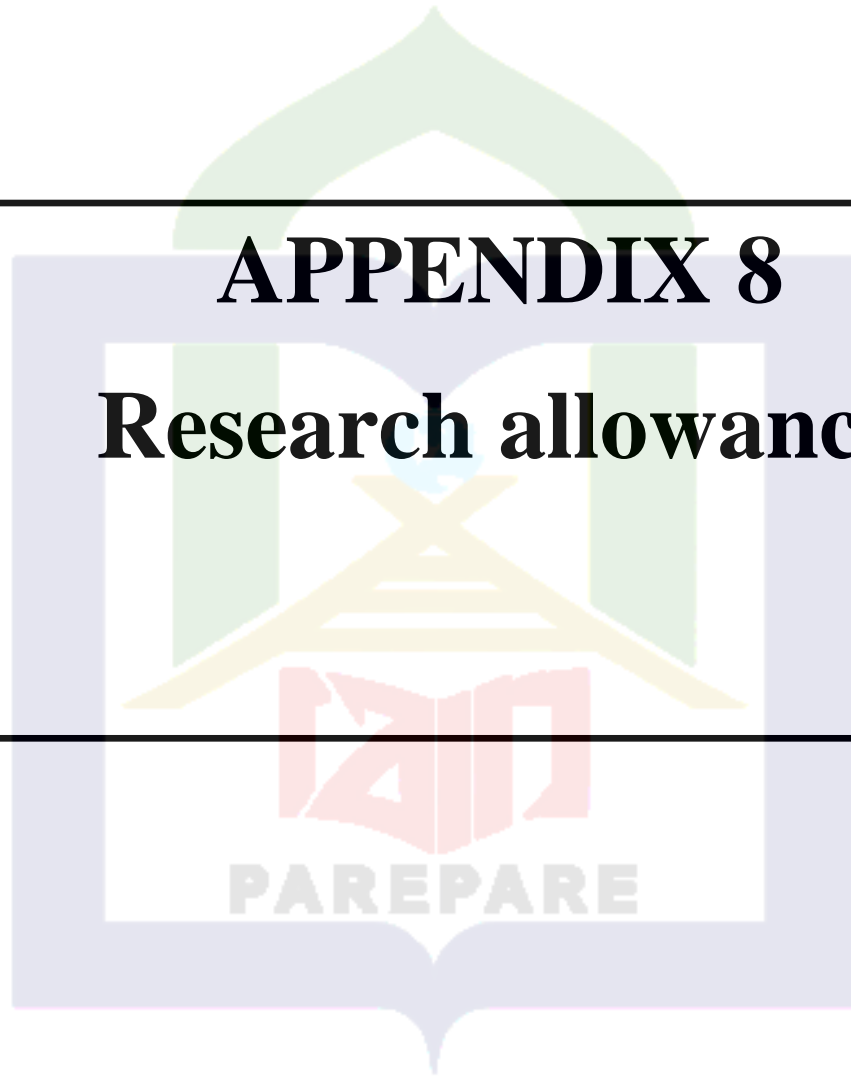
in history book, lopi sandeq is from and famous in Mandar, West Sulawesi. The term of Mandar has two meaning namely Mandar as language and Mandar as federation of small kingdom. The name of Mandarnese in archipelago is often associated with any one type of boat which is called sandeq.

Sandeq is a type of traditional boat with a big screen, outrigger length and shape of the bow and stern are flat tapering so called sandeq. sandeq is meaning pointy. For citizen of Mandar, sandeq is not only as a Vehicle to look for livelihood on the sea, but also related to the achievement of very high status for the owner.

Sandeq is made with reference to sketal bone structure can be referred culturally to interpret the boat as alife center of Mandarnese that can be seen in form and function. at the buttom and the middle of the boat in general has a different characteristics with shape of the boat.



**APPENDIX 8**  
**Research allowance**





**KEMENTERIAN AGAMA**  
**SEKOLAH TINGGI AGAMA ISLAM NEGERI**  
**(STAIN) PAREPARE**

Alamat : JL. Amal Bhakti No. 08 Soreang Kota Parepare ☎ (0421)21307 📠 (0421) 24404  
Website : www.stainparepare.ac.id Email: email.stainparepare.ac.id

Nomor : Sti.08/PP.00.9/ 0702 /2016  
Lampiran : -  
Hal : Izin Melaksanakan Penelitian

Kepada Yth.  
Kepala Daerah KAB. POLEWALI MANDAR  
Cq. **BADAN PENANAMAN MODAL & PTSP**  
di  
KAB. POLEWALI MANDAR

*Assalamu Alaikum Wr. Wb.*

Dengan ini disampikan bahwa mahasiswa SEKOLAH TINGGI AGAMA ISLAM NEGERI (STAIN) PAREPARE :

Nama : EKA FATMAWATI HALIK  
Tempat/Tgl. Lahir : CAMPALAGIAN, 25 Januari 1993  
NIM : 12.1300.157  
Jurusan / Program Studi : Tarbiyah dan Adab / Pendidikan Bahasa Inggris  
Semester : VIII (Delapan)  
Alamat : CAMPALAGIAN, KEC. CAMPALAGIAN, KAB. POLMAN

Bermaksud akan mengadakan penelitian di wilayah **KAB. POLEWALI MANDAR** dalam rangka penyusunan skripsi yang berjudul :

**"USING MANDARNESE ORIENTED CULTURE TEXT TO IMPROVE STUDENTS' READING COMPREHENSION AT CLASS XI IPA OF SMAN 1 CAMPALAGIAN KABUPATEN POLEWALI MANDAR"**

Pelaksanaan penelitian ini direncanakan pada bulan **Maret** sampai selesai.

Sehubungan dengan hal tersebut diharapkan kiranya yang bersangkutan diberi izin dan dukungan seperlunya.

Terima kasih,

Parepare, 24 Maret 2016

A.n Ketua

Wakil Ketua Bidang Akademik dan Pengembangan Lembaga (APL)



*[Signature]*  
Drs. Muh. Djunaidi, M.Ag  
NIP. 195412311991031032



PEMERINTAH KABUPATEN POLEWALI MANDAR  
**BADAN PENANAMAN MODAL DAN  
 PELAYANAN TERPADU SATU PINTU**

Jl. Manunggal NO. 11 Pekkabata Polewali, Kode Pos 91315

**IZIN PENELITIAN**

**NOMOR : 503/90/IPL/BPMPTSP/IV/2016**

- Dasar :
1. Peraturan Daerah Kabupaten Polewali Mamasa Nomor 2 Tahun 2016 Tentang Perubahan atas Peraturan Daerah Nomor 9 Tahun 2009 Tentang Organisasi dan Tata Kerja Inspektorat, Bappeda dan Lembaga Teknis Daerah Kabupaten Polewali Mandar;
  2. Peraturan Bupati Nomor 4 Tahun 2016 tentang Perubahan atas Peraturan Bupati Nomor 26 Tahun 2009 tentang Tugas Pokok dan Fungsi Perangkat Organisasi Inspektorat, Bappeda dan Lembaga Teknis Daerah Kabupaten Polewali Mandar;
  3. Peraturan Bupati Nomor 8 Tahun 2016 tentang Pelimpahan Kewenangan Penandatanganan Perizinan dan Non Perizinan kepada Kepala BPMPTSP Kabupaten Polewali Mandar.
  4. Memperhatikan :
    - a. Surat Permohonan Sdr(i) EKA FATMAWATI HALIK
    - b. Surat Rekomendasi dari Bag. Administrasi Pemerintahan Umum Nomor : B-143/Setda/Pem/070/III/2016, Tgl. 29 Maret 2016

**MEMBERIKAN IZIN**

Kepada :

<b>Nama</b>	: EKA FATMAWATI HALIK
<b>NIM</b>	: 12.1300.157
<b>Asal Perguruan Tinggi</b>	: STAIN PARE-PARE
<b>Fakultas</b>	:
<b>Jurusan</b>	: TARBIYAH DAN ADAB/PEND. BAHASA INGGRIS
<b>Alamat</b>	: LALIKO KEC. CAMPALAGIAN

Untuk melakukan Penelitian di SMA 1 Campalagian Kabupaten Polewali Mandar, terhitung selama Bulan Maret 2016 dengan Judul **"USING MANDARNESE ORIENTED CULTURE TEXT TO IMPROVE STUDENTS' READING COMPREHENSION AT CLASS XI IPA OF SMA 1 CAMPALAGIAN KABUPATEN POLEWALI MANDAR"**.

Adapun Rekomendasi ini dibuat dengan ketentuan sebagai berikut :

1. Sebelum dan sesudah melaksanakan kegiatan, harus melaporkan diri kepada Pemerintah setempat;
2. Penelitian tidak menyimpang dari izin yang diberikan;
3. Mentaati semua Peraturan Perundang-undangan yang berlaku dan mengindahkan adat istiadat setempat;
4. Menyerahkan 1 (satu) berkas copy hasil Penelitian kepada Bupati Polewali Mandar Up. Kepala Badan Penanaman Modal dan Pelayanan Terpadu Satu Pintu;
5. Surat Izin akan dicabut dan dinyatakan tidak berlaku apabila ternyata Pemegang Surat Izin tidak mentaati ketentuan-ketentuan tersebut di atas.

Demikian Rekomendasi dikeluarkan untuk dipergunakan sebagaimana mestinya.

Ditetapkan di Polewali Mandar  
 Pada Tanggal, 01 April 2016

a.n. **BUPATI POLEWALI MANDAR**  
 Plt. **KEPALA BADAN PENANAMAN MODAL DAN  
 PELAYANAN TERPADU SATU PINTU**

**Drs. MUKIM, MM**

Pangkat : Pembina Utama Muda  
 NIP. : 19641106 199203 1 012

**BIAYA : Rp.0,-**

**PAREPARE**





PEMERINTAH KABUPATEN POLEWALI MANDAR  
DINAS PENDIDIKAN, PEMUDA DAN OLAHRAGA

**SMA NEGERI 1 CAMPALAGIAN**

Alamat : Jl. Poros Majene Lapeo Campalagian Polman 91353

**SURAT KETERANGAN PENELITIAN**

Nomor : 412 / 209 / SMA.05 / 2016

Yang bertanda tangan di bawah ini Kepala SMA Negeri 1 Campalagian Kecamatan Campalagian Kabupaten Polewali Mandar Provinsi Sulawesi Barat, menerangkan bahwa :

Nama : EKA FATMAWATI HALIK  
NIM : 12.1300.157  
Tempat/Tanggal Lahir : Campalagian, 25 Januari 1993  
Jenis Kelamin : Perempuan  
Instansi/Pekerjaan : Mahasiswi STAIN Pare-pare  
Alamat : Kec.Campalagian, Kab.Polewali Mandar

Benar telah mengadakan penelitian di SMA Negeri 1 Campalagian mulai bulan Maret sampai Selesai, dengan judul Skripsi “ ***USING MANDARNESE ORIENTED CULTURE TEXT TO IMPROVE STUDENTS’ READING COMPREHENSION AT CLASS XI IPA OF SMAN 1 CAMPALAGIAN KABUPATEN POLEWALI MANDAR*** ”

Demikian Surat Keterangan ini diberikan untuk dipergunakan sebagaimana mestinya.

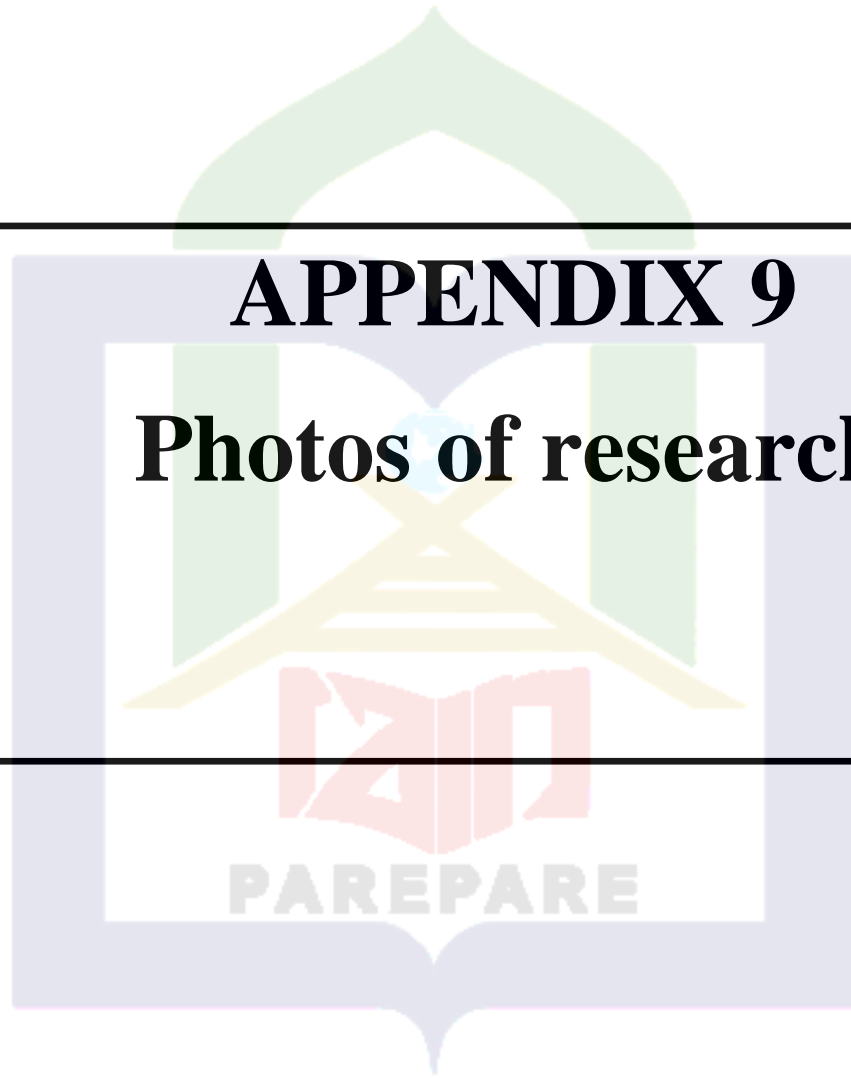
Campalagian, 22 April 2016  
Kepala Sekolah,




**Drs. SAIFUDDIN, M.Si**  
Pembina Tk.I  
:19690102 199303 1 009



**APPENDIX 9**  
**Photos of research**



### PHOTOS OF RESEARCH





## CURRICULUM VITAE



The writer's name is Eka Fatmawati Halik. She is one of the English program student's at State Islamic Collage (STAIN) of Parepare. She was born on January 25<sup>th</sup>, 1993 in Campalagian (Polewali Mandar), west Sulawesi. She is first in her family. She has two sisters and one brother. Her father's name is Abdul Halik Yusuf and her mother's name is Hj. Fadliah Fande.

She started her study in elementary school in SD Negeri 037 Campalagian Kabupaten Polewali Mandar on 1999 and she continued her junior high school in SMP Negeri 1 Campalagian Kabupaten Polewali Mandar on 2008. At the same year, she continued her senior vocational school in SMK Negeri Labuang Kabupaten Polewali Mandar 2008 and graduated on 2011. She registered on State Islamic College (STAIN) of Parepare and finished her study with entitle of skripsi is *“Using Mandarnese Oriented Culture Text To Improve Students' Reading Comprehension At Class XI IPA of SMAN 1 Campalagian Kabupaten Polewali Mandar”*