

## CHAPTER V

### DISCUSSION OF THE ANALYSIS OF TEXT PRODUCED IN THE TEACHING PROGRAM

#### 5.1 Introduction

Chapter 4 analyzed the teaching and learning activities implemented in the teaching program over twelve sessions to enhance the creative writing skills of tertiary EFL students in East Nusa Tenggara, Indonesia. This chapter aims to validate the conclusions presented in Chapter 4 by reviewing the analyses of the students' writing produced during the teaching program. Furthermore, this study considered four specific factors - authenticity, credibility, representativeness, and meaning - while choosing which texts written by students to analyze. A total of six students' written texts were gathered, consisting of three diagnostic texts and three independently produced texts. The documents were considered to be genuine and accurate creations of the students.

To assess the representativeness of the students' texts, the researcher classified them into three distinct levels of writing proficiency: low, mid, and high. This categorization was based on an analysis of their diagnostic texts. Mrs. Marni, the lecturer's colleague, participated as an evaluator in classifying the students' proficiency in writing. The writers of the texts were Magdalena (a student with low academic performance), Yoris (a student with mid-academic performance), and Fauzan (a student with high performance). They are using pseudonyms.

The text analysis primarily examined the assessment criteria, encompassing 14 criteria across the context, discourse, grammar, and graphic elements (Emilia, 2016; Rose & Martin, 2012). However, the development of the students' narrative and creative writing skills was described using the standards provided in Chapter 2, which examine the components of creative writing and narrative.

**Table 5.1 Schematic Structure of Text 4.1, 4.2 and 4.3**

Text Types	Schematic Structure	Text	Linguistic Features
4.1	Orientation	On Monday, May 23, 2022, I and my friends who are taking journalism	Date and Time Expression:

		courses will go on a journalistic trip, namely visiting Bung Karno's historical sites while he was exiled in Ende during the colonial period."	"On Monday, May 23, 2022": This provides specific information about when the event will take place. <b>Personal Pronouns:</b> "I" and "my friends": These pronouns indicate the first person (speaker) and refer to a group of individuals, respectively.
	Complication	"The next place to go at that time was Bung Karno's, Reflection Park. But before that, the place we really wanted to go to was Bung Karno's exile house. However, because it was the day when people were busy preparing for the arrival of President Jokowi Dodo, the people there forbade us from entering and they said to the lecturer, 'Sorry sir for a while, this place has not been opened for local community visits.'"	<b>Temporal markers:</b> "At that time" "Before that" "However" "Because it was the day" <b>Causal conjunctions:</b> "Because" <b>Descriptive language:</b> "The place we really wanted to go to" "Busy preparing for the arrival of President Jokowi Dodo" "Not been opened for local community visits"
	Evaluation	"For myself, the impression that I got after my journalistic trip that day was that I was very proud because I could find out more about the history of Bung Karno's exile in Ende during the colonial period. And also very happy because there is a place that I have never been to before, or even I didn't know that there is a place like that in Ende. And also this journalistic trip with classmates can be even more intimate."	<b>Personal Pronouns:</b> The use of personal pronouns such as "myself," "I," and "my" indicates a first-person perspective, making the narrative more personal and subjective. <b>Causal Conjunction:</b> The use of phrases like "because" establishes a cause-and-effect relationship, explaining the reasons behind the feelings of pride and happiness. <b>Descriptive Language:</b> Words such as "journalistic," "colonial," and "intimate" contribute to creating a vivid and detailed description of the experience, adding depth to the narrative.
	Resolution	"After parting ways with the lecturer, we also went straight to our respective boarding houses."	<b>Coordinating Conjunction:</b> The conjunction "and" is used to connect two independent clauses ("After parting ways with the lecturer" and "we also went straight to our respective boarding houses"). <b>Pronoun:</b> The pronoun "we" is used to refer to the speaker and others, indicating a group of individuals. <b>Past Tense:</b> The verbs "parting" and "went" are in the past tense, indicating that the actions occurred in the past.
	Coda	"After parting ways with the lecturer, we also went straight to our respective boarding houses."	<b>Coordination:</b> The conjunction "and" is implied in the structure, coordinating the actions of "parting ways with the lecturer" and "going straight to our respective boarding houses." <b>Pronouns:</b> The pronouns "we" and "our" are used to refer to the group of individuals

			involved in the action, adding a sense of inclusivity. <b>Past Tense:</b> The verbs "parting" and "went" are in the past tense, indicating that the actions occurred in the past.
4.2.	Orientation	"In ancient times, there lived a husband and wife named Ine Rie and Manu Lalu. They lived in a small and simple hut. They lived in harmony; every day they never fought with each other. One day their house was visited by a young man named Ebu Lobo, who came to sell cloth. At that time, the sky looked cloudy. He also stopped by and stayed at Ine Rie and Manu Lalu's hut. Ine Rie has a very beautiful and handsome face. Her beauty amazed Ebu Lobo."	<b>Tense and Verb Forms:</b> The narrative is primarily in the past tense, describing events that happened in ancient times and on a specific day. The verbs used are in the past tense, such as "lived," "live" (used for habitual action in the past), "visited," "looked," "stopped," and "stayed." <b>Descriptive Language:</b> Adjectives are used to describe characters and settings, such as "small," "simple," "beautiful," and "handsome." The phrase "the sky looked cloudy" provides a visual description of the weather. <b>Dialogue:</b> The text includes direct speech when introducing the character Ebu Lobo, who says, "At that time, the sky looked cloudy." The dialogue is used to convey information and move the narrative forward. <b>Conjunctions and Transitions:</b> Words like "and" and "but" are used to connect ideas and sentences, contributing to the flow of the narrative.
	Events	The series of events in the text above are as follows: 1. Ebu Lobo visits Ine Rie and Manu Lalu's hut to sell cloth. 2. Ebu Lobo praises Ine Rie's beauty, which angers Manu Lalu. 3. Manu Lalu chases Ebu Lobo away from their hut. 4. Ebu Lobo vows revenge against Manu Lalu. 5. Ebu Lobo returns and stabs Manu Lalu in the neck with a spear. 6. Ine Rie witnesses the incident and attacks Ebu Lobo with a loom (bhira).	<b>Character Names:</b> Ebu Lobo Ine Rie Manu Lalu <b>Verbs and Actions:</b> "visits," "sells," "praises," "angers," "chases," "vows," "returns," "stabs," "witnesses," "attacks" These verbs convey the sequence of actions and events in the story. <b>Descriptive Language:</b> "beautiful," "angry" These adjectives provide insight into the characters' emotions and appearances. <b>Dialogue:</b> Although not explicitly mentioned, the events imply communication between characters. The use of direct speech in the form of dialogue would enhance the narrative.
	Complication	One time, when Ine Rie was weaving and Manu Lalu was relaxing, suddenly Ebu Lobo came from behind and stabbed Manu Lalu in the neck with a spear so hard that his neck was blown all the way to Poso Kedo. His blood flowed all the way to Tude Leda, where it died. Ine Rie	<b>Narrative Tense and Aspect:</b> The passage is narrated in the past tense, indicating that the events have already occurred. The use of past tense helps create a sense of storytelling. Additionally, the sudden and dramatic nature of the events suggests the use of

		was shocked to see the incident. He then took one of the looms (bhira) and attacked Ebu Lobo."	<p>the past perfect tense in some instances, describing actions that occurred before others.</p> <p><b>Character Names:</b> The passage introduces characters with specific names such as Ine Rie, Manu Lalu, and Ebu Lobo. Proper nouns like these help identify and distinguish individuals in the narrative.</p> <p><b>Descriptive Language:</b> The use of descriptive language, such as "stabbed... in the neck with a spear so hard" and "his blood flowed all the way to Tude Leda," adds vivid imagery to the narrative, making it more engaging for the reader.</p> <p><b>Action Verbs:</b> Strong action verbs, such as "stabbed," "weaving," "relaxing," and "attacked," contribute to the dynamic and impactful nature of the events being described.</p>
	Resolution	"He then took one of the looms (bhira) and attacked Ebu Lobo."	<p><b>Narrative Perspective:</b> The passage is written in the third person, describing the actions of Ine Rie.</p> <p><b>Descriptive Language:</b> phrase "attacked Ebu Lobo" uses strong and action-oriented language to convey the intensity of the event.</p> <p><b>Character Names:</b> The names "Ine Rie," "Ebu Lobo," and "Manu Lalu" are used to identify the characters involved in the narrative.</p>
	Coda	"Ine Rie was shocked to see the incident. He then took one of the looms (bhira) and attacked Ebu Lobo."	<p><b>Past tense:</b> The verbs "was," "took," and "attacked" indicate actions that occurred in the past.</p> <p><b>Pronouns:</b> "He" is used as a pronoun referring to "Ine Rie."</p> <p><b>Conjunction:</b> "and" is a conjunction that connects the two clauses in the second sentence.</p>
4.3	Orientation	"This time the community service activity was carried out by students and several lecturers and staff, University of Flores, Faculty of Languages and Letters, English Literature Study Program in Bajawa, to be precise, in Malanusa Village, North Golewa District, Ngada Regency. This activity lasts for 4 days, from 16 November 2022 to 20 November 2022."	<p><b>Temporal References:</b> The passage includes temporal references, specifying the duration of the activity from 16 November 2022 to 20 November 2022.</p> <p><b>Passive Voice:</b> Passive voice is used in phrases like "was carried out by students and several lecturers and staff," contributing to a more formal tone. These linguistic features collectively contribute to the effectiveness of the passage in conveying information about the community service activity in a clear, precise, and organized manner. The provided passage exhibits several linguistic features. Here are some notable ones:</p>

	Events	<p>"This time the community service activity was carried out by students and several lecturers and staff, University of Flores, Faculty of Languages and Letters, English Literature Study Program in Bajawa, to be precise, in Malanusa Village, North Golewa District, Ngada Regency."</p>	<p><b>Passive Voice:</b> The sentence "This time the community service activity was carried out by students and several lecturers and staff" is in the passive voice. The focus is on the action (community service activity) rather than the individuals performing the action.</p> <p><b>Temporal markers:</b> Phrases like "This time" and "to be precise" introduce a sense of time and precision, respectively, providing context and clarity to the information presented.</p> <p><b>Coordination and Enumeration:</b> The use of coordinating conjunctions ("and") and enumeration (listing items) is evident in the phrase "students and several lecturers and staff," where different groups are mentioned as participants in the community service activity.</p>
	Complication	<p>"The first night we were surrounded by big ants, and we were scared until the morning, didn't sleep. The second day I happened to have family in Malanusa, so I asked for help to bring blankets, towels, cloth, and that night my family came to visit where I live, I felt very happy, met my family and gave me gifts."</p>	<p><b>Tense and Verb Forms:</b> Past tense is predominantly used, indicating that the events described have already taken place ("The first night," "The second day," "we were surrounded," "didn't sleep," "happened to have," "asked for help," etc.). Past continuous tense is used to describe ongoing actions in the past ("we were scared"). Past perfect tense is used in "I happened to have family in Malanusa," indicating an event that occurred before the main events of the narrative.</p> <p><b>Narrative Structure:</b> The passage follows a chronological order of events, describing what happened on the first night and the second day.</p> <p><b>Coordination and Enumeration:</b> Coordinating conjunctions ("and," "but") are used to connect related ideas, actions, and events. Enumeration is employed to list items, such as "blankets, towels, cloth."</p> <p><b>Contractions:</b> <b>Descriptive Language:</b> Adjectives like "big" (big ants), "scared," and "happy" contribute to the descriptive nature of the narrative.</p> <p><b>Temporal Markers:</b> Temporal markers like "The first night," "The second day," and "that night" help organize the sequence of events.</p>
	Resolution	<p>"After a few days with them and experiencing together the ups and downs of Malanusa Village, the time has come</p>	<p><b>Temporal Markers:</b> The use of "After" indicates a temporal relationship, suggesting that the events</p>

		for us to continue our mission on campus."	<p>in the sentence occurred subsequent to some preceding events.</p> <p><b>Connectives:</b> The phrase "and experiencing together" serves as a connective, linking the two actions (being with them and experiencing the ups and downs of Malanuza Village) to convey a sense of continuity or simultaneity.</p> <p><b>Descriptive Language:</b> The phrase "the ups and downs of Malanuza Village" employs descriptive language to characterize the experiences, indicating that there were both positive and negative aspects to the time spent in the village.</p> <p><b>Pronouns:</b> The use of "us" and "our" involves the reader in the narrative, creating a sense of shared experience between the narrator and the audience.</p>
	Coda	"On Sunday we came home and we felt sad that we were comfortable in that place but we had to leave that place, That day we all felt sad, but we were also happy to receive gifts from many mothers and fathers. Thank you, father, mother, brothers, sisters, and all the people of Malanuza, For a few days we have been together building Malanuza, we really hope that we will meet again. Thank you, and see you soon."	<p><b>Tense and Aspect:</b> Past tense is predominantly used ("came," "felt," "were," "had," "received," "were," "built," "hope"). Past progressive aspect is present in "we were building."</p> <p><b>Pronouns:</b> First-person plural pronouns are used to refer to the speaker and others ("we," "our," "us"). Second-person pronouns are used in expressions of gratitude ("you").</p> <p><b>Conjunctions:</b> Coordinating conjunctions are used to connect ideas ("and," "but").</p> <p><b>Emotional Tone:</b> Emotional expressions are conveyed through words like "sad" and "happy."</p>

### 5.1.1 Analysis of the Diagnostic Texts (Texts 4.1, 4.2, 4.3)

The table below provides an overview of the schematic organization and linguistic features of texts 4.1, 4.2, and 4.3. A total of six texts were purposefully selected, consisting of three diagnostic texts and three texts that were created independently. Magdalena wrote Text 4.1 and 4.4, which represent the low achievers. These texts are presented in Tables 4.1 and 4.4. Yoris wrote Text 4.2 and 4.5, which represent the mid-achievers. These texts are presented in Tables 4.2 and 4.5. Fauzan wrote Text 4.3 and 4.6, which represent the high achievers. These texts are presented in Tables 4.3 and 4.6. The SFL approach, using Assessment Criteria, was employed to examine the diagnostic texts' schematic structure and linguistic

features. The analysis also encompasses the assessment of Narrative and creative writing abilities.

#### 5.1.1.1 Analysis of Schematic Structure and Linguistic Features of Text 4.1

**Table 5.2 Text 4.1 Visiting Bung Karno's Historical Sites in Ende**

*On the way, while we were enjoying the trip, the lecturer said, "please one person make a live video of our trip, as our documentation later". My friend replied enthusiastically and confidently, "I will make the live broadcast sir." My friend also did the live broadcast. Along the way before arriving at our destination, we listened to the lecturer while discussing a little about the history of Bung Karno's exile in Ende, and also the names of the places that became his historical memories. And the first place we went to at that time was the Immaculate Building, where the Immaculate Building used to be a place belonging to the nuns and Bung Karno performed several plays at that place. The Immaculate Building is quite large, and when you reach the roof, the view is very good. Even now in that place, there are those who use it as a place to practice silat or taekwondo. It can be seen that when we arrived, many children were practicing at the venue.*

*After doing several photo sessions together at the Immaculate Building, then we left and continued our journey to the Soekarno Porch, which is located beside the Ende Cathedral, our vehicle was parked in front of the Cathedral, while we walked about a few meters away from the Soekarno Porch. The Soekarno Porch was also the place the Brothers lived at that time. Serambi Soekarno is one of Bung Karno's historical places where he discussed with other officials during the colonial period. Incidentally, I myself also just found out about the existence of Serambi Soekarno as well as in Ende at that time. Even in that place, my friends and I had time to look at the collection of books related to the history of Bung Karno. We also don't forget to take a photo session together in every place we stop by. While my friends and I were listening to the lecturer talk about the history of Bung Karno with one of the brothers.*

*The next place to go at that time is Bung Karno's, Reflection Park. But before that, the place we really wanted to go to was Bung Karno's exile house. However, because it was the day when people were busy preparing for the arrival of President Jokowi Dodo, the people there forbade us from entering and they said to the lecturer, "Sorry sir for a while, this place has not been opened for local community visits." So from that, we continued walking to Bung Karno's garden of reflection. The house is close to the houses of the Ende people around the area. And according to the story during the colonial period he was exiled to Ende because he was considered to bring disaster to the colonialists. In the Ende, he mingled with the surrounding community. Bung Karno himself used to go and sit alone under the Breadfruit Tree while contemplating all the events that had happened at that time. He sat looking at the ocean, and even with the breadfruit tree he managed to find thoughts about the five precepts of Pancasila. And now the place has been named Bung Karno's reflection garden. In Bung Karno's Reflection Park, a statue of Bung Karno was also made as a symbol to continue to remember him. There have also been made statues of local heroes such as Hero Motang Rua from Manggarai, and so on. And Bung Karno Park has become a tourist spot for both the local community and those who come from outside the area. After looking around Bung Karno Park while listening to the lecturer tell about its history at that time, we did a group photo session.*

*After a few minutes of taking photos together, seeing the clock was getting faster, it was getting late. We were getting ready to go back to campus, where we also departed from there. Those who boarded motorized vehicles immediately went to their respective vehicles, while those who still faithfully rode in the car, our kind-hearted lecturer also headed for the car. After everything was ready we continued our journey home. On the way home, I and my friends in the car and the lecturer talked about how he felt and what impressions he got after carrying out the journalistic journey, namely tracing Bung Karno's footsteps in Ende. For myself, the impression that I got after my journalistic trip that day was that I was very proud because I could find out more about the history of Bung Karno's exile in Ende during the colonial period. And also very happy because there is a place that I have never been to before, or even I did not know that there is a place like that in Ende. And also this journalistic trip with classmates can be even more intimate.*

*After traveling for quite a long time while chatting, we unknowingly arrived at the campus. While there are other friends who have gone straight to their respective homes, especially those who use motorized vehicles. After arriving at campus, we immediately got out of the lecturer's car, said goodbye to the lecturer, and also thanked the lecturer for taking us around the city of Ende while*

The following is a table displaying the four assessments that explore context, discourse, grammar, and graphic features.

**Table 5.3 Text Assessment 4.1 based on a rubric and numbers**

Context		Score
	Purpose	3
	Staging	3
	Phases	1
	Field	3
	Tenor	3
	Mode	2
<b>Discourse</b>	Lexis	3
	Appraisal	3
	Conjunction	3
	Reference	2
<b>Grammar</b>		1
<b>Graphic Features</b>	Spelling	1
	Punctuation	1
	Presentation	2

The table above indicates that the context section has the lowest values for phases and modes, specifically 1 and 2. In the discussion part, references have the lowest score, specifically 2. Finally, grammar, punctuation, and spelling are each assigned a score of 1. Below is a detailed explanation of each condition.

### 5.1.1.2 Context

Text 4.1 describes a journalistic journey to different historical locations associated with *Bung Karno's* exile in Ende during the colonial era. The text provides a comprehensive account of the experiences and locations encountered along the journey. Although it provides information about the journey and the historical importance of the sites, the text is more focused on description rather than a straightforward narrative. Thus, Text 4.1 cannot be classified as a narrative text



since the primary objective of a narrative is to recount a story involving individuals or a collective and provide entertainment to the reader or listener (Emilia, 2016).

Text 4.1 consists of six paragraphs and recounts the writer's experience organizing and participating in a journalistic expedition to visit significant historical locations associated with *Bung Karno's* period of exile in Ende. The content consists of a total of 1039 words, all of which are written in the English language. Text 4.1 consists of two components: orientation and coda. Nevertheless, orientation is also becoming noticeable in the retelling of text. Furthermore, the writer describes a particular occurrence within this text - a journalistic expedition to explore historical locations associated with *Bung Karno's* exile in Ende. The text provides a sequential narrative of the trip, beginning with the pre-departure construction, detailing the journey, the locations explored, the activities pursued, and the subjective reflections of the writer and others on the trip. The text adheres to a distinct narrative form, classifying it as a recount.

Text 4.1 consists of the introductory section and a detailed description. This schematic structure is characteristic of a descriptive text. Regarding the schematic structure of a narrative text, it is impossible to classify text 5.1 as a narrative text. Furthermore, the writer of the text describes a particular occurrence - a journalistic expedition to examine historical locations associated with *Bung Karno's* exile in Ende. The text presents a chronological narrative of the trip, beginning with the pre-departure gathering. It details the journey, the locations visited, the activities used, and the personal impressions of the narrator and their companions. The text adheres to a distinct narrative form, classifying it as a recount. Gibbons (2002) states that a narrative text can be analyzed based on its schematic structure, which consists of three specific elements: orientation, complication, and resolution. The first paragraph of Table 4.1 provides information about the orientation. The discussion of the "journalistic trip" and the objective of touring *Bung Karno's* historical monuments in this phrase provides the context or introductory details for the following story. The story needs a schematic structure, precisely the complications, evaluation, and resolution elements. In the sixth paragraph, the third sentence reveals the story's conclusion.

In summary, while consisting of only two components - schematic structure, orientation, and coda -Magdalena possesses considerable experience directing and composing narrative texts in English. Magdalena's text demonstrates her proficiency in English vocabulary, including the process. It can be concluded that Magdalena required additional English text examples to enhance her vocabulary and English language skills. Additionally, she needed more experience in grammar and vocabulary development.

Moreover, phases refer to the connection of phases within a text to create a cohesive and coherent meaning (Emilia, 2016; Rose & Martin, 2012). Text 4.1 discusses the interconnectedness of the phases, which collectively convey a cohesive understanding of the journalistic journey in revisiting *Bung Karno's* historical journey in Ende. The writer commenced with pre-trip arrangements, engaging in photography activities in front of the audience and proceeding with the excursion accompanied by an academic discourse led by the lecturer. Each location, including the *Immaculate Building*, the *Soekarno Veranda*, and the *Bung Karno Reflection Park*, offers interconnected insights into *Bung Karno's* experiences during his exile. Despite encountering problems during the visit to *Bung Karno's* house in exile, the journey proceeded to *Reflection Park*, where a detailed account of the site's history was provided, and group photographs were taken. Subsequently, the journey concludes by returning to campus for a reflection on the acquired perceptions and emotions resulting from the excursion. Eventually, they reached the university, bid farewell to the speaker, and returned to their houses.

Text 4.1 presents an integrated narrative that connects each stage of the journey and the corresponding activities, creating an in-depth narrative of the experience of revisiting *Bung Karno's* history in Ende through a journalistic journey.

In tenor, the writing demonstrates a unique relationship between the writer and the reader (Emilia, 2016). Text 4.1 demonstrates the close relationship between the writer, who is a student of journalism, and his classmates and lecturer. Text 4.1 also depicts the writer's explicit portrayal of his journalistic journey while visiting historically significant locations associated with *Bung Karno* in Ende. The writer's narrative is intended for an audience that may have an interest in this journalistic

journey, such as friends, other students, or the general public seeking information on the visit.

The writer provides a comprehensive consideration, describing his various activities with his friends and lecturers throughout the journey. The writer's narrative reveals his significant appreciation for the historical significance of the places he saw and his interest in gaining further knowledge about *Bung Karno's* exile in Ende. In addition, there was a sense of satisfaction as he successfully fostered stronger connections with the others during the journey.

Despite lacking direct engagement with the reader, the writer powerfully narrates his journeys and encounters throughout the journalistic excursion. He provides complete details about the places he visited, the activities he participated in, and his emotions throughout the journey.

Text 4.1 primarily demonstrates characteristics of written language, characterized by its systematic organization and elaborate descriptions. However, there are also components of spoken language present in the text. This demonstrates the writer's considerable ability. Emilia (2016) asserts that individuals with improved ability to write have a more significant presence of written language features and employ a more extensive vocabulary of technical words. These findings indicate that text 4.1 displays favorable phases.

### **5.1.1.3 Discourse**

Text 4.1 is an interesting story about a journalistic trip to several historical sites related to *Bung Karno* in Ende. The author explores several places that have historical connections with *Bung Karno's* exile during the colonial period in Ende. From the Immaculate Building to the *Soekarno Porch* and *Bung Karno Reflection Park*.

The writer's stories suggest an essential relationship between the language employed to describe environments, occurrences, and encounters along the journey. The selection of vocabulary utilized effectively clarifies the complicated details of every visited area, providing a vivid portrayal of the experience in each place. This corresponds closely to the argument made by Emilia (2016) and Rose & Martin

(2012) that Lexis refers to the selection of words that signifies the relationship between a word and other words or word groups.

The writer provides an in-depth review of the trip, beginning with a detailed description of the activities in front of the *Gadi Djou Auditorium* and entering into the discovery of other historical sites related to *Bung Karno* in Ende. Furthermore, the encounter generates a feeling of satisfaction and joy. Additionally, there might be a sense of enhanced connection with classmates because of shared experiences.

Regarding assessing something's worth or quality, Emilia (2016) and Rose & Martin (2012) describe appraisal as expressing one's attitude, encompassing emotions such as happiness and sadness, assessments of people, and recognition of something. Text 4.1 displays a range of emotions and attitudes discovered by the writer throughout their journalistic journey of *Bung Karno's* significant locations in Ende. Within this set of expressions, there are:

- a. Feelings of Joy and Proud: "Very Proud": *Feeling very proud to be able to know more about the history of Bung Karno's exile in Ende*; "Very happy": *feeling very happy because you found a place you have never visited before in Ende*.
- b. Enthusiasm and Confidence: *"My friend replied enthusiastically and confidently"*: Shows enthusiasm and confidence when assigned to make a live broadcast.
- c. Appreciation of Places and Experiences: *"There is a place that I have never been to before."* Expresses amazement at the discovery of a new, previously unknown place; *"This journalistic trip with classmates can be even more intimate"*: Express appreciation for the opportunity to get closer to classmates during a journalistic trip.
- d. Thanks and Appreciation: *"Thanked the lecturer for taking us around the city of Ende"*: Shows gratitude to the lecturer who has guided the trip and shared knowledge about the history of Bung Karno in Ende.
- e. Sadness and Limitations: *"People there forbade us from entering"* Shows sadness or disappointment because they were not allowed to enter Bung Karno's exile house because of preparations for the president's arrival.

- f. Feelings and Evaluations During the Journey Home: "*Talking about how he felt and what impressions he got after carrying out the journalistic journey*": Talking about the feelings and impressions he got after undertaking the journalistic journey.
- g. Assessment of Experience: "*For myself, the impression that I got after my journalistic trip that day*" shows a personal evaluation of the journalistic experience.

In general, the journalistic journey encompasses a variety of emotions, experiences, and assessments, including feelings of pride, joy, gratitude, and personal reflection. The text describes a journalistic journey conducted to follow the route taken by *Bung Karno* in Ende. The coherence of the text is evident through the strategic employment of conjunctions such as "On Monday" to initiate the journey narrative, "While" to denote simultaneous actions, and "After" to signify the chronological order of events. For example, the phrase "On Monday" indicates the specific start of the trip to the reader. Subsequently, the phrase "While the other friends were not present" delineates the actions undertaken during the waiting period, followed by the statement, "After all, once we were all gathered, we were prepared to embark on the following expedition," indicating the voyage's return.

Conjunctions are employed in each phase to delineate the activities along the journey. For example, "On the way" and "After engaging with several photo sessions together at the Immaculate Building" inform readers about the events that occurred while traveling from one location to another.

Text 4.1 describes a journalistic journey in which a mostly student group of journalists visits historical locations related to *Bung Karno's* exile in Ende during the colonial era. The group gathered captured photographs and started on a journey, exploring destinations such as *the Immaculate Building*, *Soekarno Porch*, and *Bung Karno's Reflection Park*. The lecturer leads them to these areas, offering historical context into *Bung Karno's* experiences and conversations during his exile. Unfortunately, they could not enter *Bung Karno's* place of exile as it was closed for *President Jokowi Dodo's* visit preparations.

The narrative depicts the group's shared experience as they investigate each area, shoot photographs, and pay close attention to the lecturer's narratives. It

highlights the importance of these sites in comprehending *Bung Karno's* past and reflective periods during his exile. The journey closes as the group returns to their college, expressing gratitude to the lecturer for the exciting journey.

#### 5.1.1.4 Grammar

In general, the grammar in text 4.2 needs to be used correctly. Text 4.2 narrates an experience tracing the historical sites related to *Bung Karno's* exile in Ende. The narrative contains a story with a sequence of events but could benefit from some grammatical adjustments for clarity and flow. The following are some improvements:

- a. Sentence Structure and Punctuation: There are several areas that could use better sentence structure and punctuation for smoother reading.
- b. Clarity and Redundancy: Some sentences are a bit convoluted and could be made clearer by breaking them down or rearranging the information.
- c. Proper Noun Usage: The consistent use of "*Bung Karno*" can be adjusted for variety and clarity.

Furthermore, the following is the revision section:

**Table 5.4 The Revision of text 4.1**

*On Monday, May 23, 2022, my friends, who are studying journalism, and I embarked on a journalistic trip to visit the historical sites associated with Bung Karno's exile in Ende during the colonial period. Around 4 p.m., before departure, we gathered in front of the Gadi Djou Auditorium, waiting for everyone to arrive. While some friends were yet to join us, we utilized the time by capturing a group photo session in front of the hall. Upon everyone's arrival, our lecturer said, 'Once everyone has gathered, let's depart.' We enthusiastically replied, 'We're ready, sir!' and prepared for the journey.*

*During the trip, we enjoyed the scenic route while discussing Bung Karno's history in Ende. Our first stop was the Immaculate Building, where Bung Karno staged several plays during his exile. The building, now utilized for silat or taekwondo practice, offered a stunning view from its roof. Many children were practicing there when we arrived.*

*After an extensive photo session at the Immaculate Building, we proceeded to the Soekarno Porch, situated beside the Ende Cathedral. This location served as a place for discussions among Bung Karno and other officials during the colonial period. Surprisingly, I discovered the existence of the Soekarno Porch only during this visit. We also took time to explore the collection of books related to Bung Karno's history and, of course, took more group photos at each site.*

*Next on our itinerary was Bung Karno's Reflection Park, but we were denied entry to Bung Karno's exile house due to preparations for President Jokowi Dodo's visit. Therefore, we redirected our journey to Bung Karno's reflection garden. This area, close to the residences of Ende locals, was where Bung Karno contemplated the events of the time, seated beneath the Breadfruit Tree. Here, he formulated thoughts about Pancasila's five precepts. The area has since been transformed into Bung Karno's Reflection Park, featuring a statue of him and local heroes, attracting tourists and locals alike.*

*As the day drew to a close, we headed back to our campus. Some friends departed immediately to their homes, while those of us in the car engaged in conversations about our impressions and feelings regarding our journalistic journey tracing Bung Karno's history in Ende. Personally, I felt immense pride in learning more about Bung Karno's exile history in Ende, and the trip allowed me to discover places previously unknown to me. It also*

The revised language aims to enhance clarity and readability, improving the narrative's flow while preserving the original content's core.

#### 5.1.1.5 Graphic Features

Text 4.2 contains several spelling and grammatical mistakes. Here is the revised text:

**Tabel 5.5 Revision of Text 4.1**

<p style="text-align: center;"><b><i>"Visiting Bung Karno's Historical Sites in Ende"</i></b></p> <p><i>On Monday, May 23, 2022, my friends, who are taking journalism courses, and I went on a journalistic trip to visit the historical sites associated with Bung Karno's exile in Ende during the colonial period. Around 4 in the afternoon, before departure, we gathered in front of the Gadi Djou Auditorium, waiting for everyone to arrive. While some friends hadn't yet arrived, we passed the time by having a group photo session in front of the hall. The lecturer then said, "Once everyone is here, we'll depart together." We replied, "We're ready, sir. Ready to go." With everyone assembled, we set off on our journey. Some friends, including myself, rode in the car with the lecturer, while others used motorized vehicles.</i></p> <p><i>In the middle of the trip, the lecturer suggested, "Could someone do a live video of our trip for documentation?" One of my friends enthusiastically responded, "I'll handle the live broadcast, sir." They proceeded with the live broadcast. Along the way, before reaching our destination, we listened to the lecturer discussing the history of Bung Karno's exile in Ende and the significance of the places we were visiting. Our first stop was the Immaculate Building, where Bung Karno had performed plays during his time in exile. The building, quite spacious, offered a breathtaking view from its roof. Presently, it's used for silat or taekwondo practice, evidenced by the many children training there upon our arrival.</i></p>
--

In text 4.1, most punctuation marks are used accurately in spelling. Nevertheless, several improvements might be implemented to enhance sentence distinction and facilitate comprehension. For instance, utilize commas, periods, and quotation marks. Here is a representation of a solution:

- a. Commas after Time Clues: "*On Monday, May 23, 2022, I and my friends who are taking journalism courses will go on a journalistic trip.*"
- b. Adding quotation marks to conversation: The lecturer said, "*If everyone has gathered in this place, let's go together.*"; "*We all replied, "Ready, sir. We are ready to go."*"
- c. Punctuation on the List of Places Visited: "*The first place we went to at that time was the Immaculate Building, where the Immaculate Building used to be a place belonging to the nuns, and Bung Karno performed several plays at that place.*"
- d. Punctuation at the Closing Sentence: "*After parting ways with the lecturer, we also went straight to our respective boarding houses.*"
- e. A few simple adjustments like these can help you read text more smoothly. Clear and orderly sentences can clarify the information conveyed.

Text 4.1 contains fascinating information regarding the writer's journalistic journey, which explored historical sites associated with *Bung Karno* in Ende. Nevertheless, in order to enhance the appearance and comprehension of the text, additional improvements might be implemented, including:

- a. Structure Settings: Paragraph division can be adjusted to make it easier to follow. For example, each place visited can have its subsection.
- b. Catchy Title: The title can be developed to be more catchy and describe the journey more specifically. For example: "*Tracing Bung Karno's Exile: A Journalistic Journey Through Ende's Historic Sites.*"
- c. Heading dan Subheading: Each place you visit can be used as a heading or subheading, such as "*Immaculate Building: "Where Bung Karno Acted and Practiced"*" or "*Soekarno Porch: Discussions Amid Exile*".
- d. Paragraph Separation: Creating subheadings and dividing paragraphs according to the places visited will help readers follow the trip in more detail.
- e. More detailed descriptions: Adding more in-depth descriptions about the experience of each place, such as the atmosphere, impressions gained, and historical details, will make the writing more interesting.



By implementing these improvements, the journalistic trip considerations will become more captivating and well-organized, enhancing readers' experience.

### 5.1.2 Analysis of Schematic Structure and Linguistic Features of Text 4.2

The table below displays the four tests used to determine Context, Discourse, Grammar, and Graphic Features:

**Table 5.6 Text Assessment 4.2 based on rubrics and numbers**

Context		Score
	Purpose	3
	Staging	3
	Phases	1
	Field	1
	Tenor	3
	Mode	3
<b>Discourse</b>	Lexis	3
	Appraisal	2
	Conjunction	2
	Reference	1
<b>Grammar</b>		1
<b>Graphic Features</b>	Spelling	1
	Punctuation	2
	Presentation	2

The table above indicates that the Content, Phases, and Field sections each received a score of 1, the lowest. Conversely, the discourse reference part has a minimum score of 1. Conversely, grammar and spelling both receive a score of 1. A complete overview of each requirement can be provided below.

#### 5.1.2.1 Context

Text 4.2 discusses the group of people, focusing on their purpose. In addition, section 4.2 depicts *Ine Rie's* reaction to *Ebu Lobo's* deceitful act of stabbing *Ebo Lobo* from behind. According to Emilia (2016), the objective of Narrative is to convey a tale about an individual or a collective.

Moreover, Text 4.2 was composed of three distinct paragraphs. The title "*Ine Rie and Ebo Lobo*" allows for easy identification. The title suggests the writer requires further language understanding, proper word usage, and capitalization. Text 4.2 recounts *Ine Rie* and *Ebu Lobo's* mythological tale originating from Bajawa Regency. This narrative focuses on married *Ine Rie* and *Manu Lulu*, who

live harmoniously in a humble dwelling. *Ebu Lobo*, a young man, approaches them intending to sell cloth. *Manu Lalu* forcefully removed *Ine Rie* when *Ebu Lobo* admired her attractiveness. *Ebu Lobo* puts together a scheme for revenge and finally kills *Manu Lalu*.

*Ine Rie* responded by assaulting *Ebu Lobo* with a weaving. Text 4.2 consists solely of two components: Orientation and a sequence of events. The text must include more aspects of Complication, resolution, and coda. These deficiencies indicate that the text still needs to improve regarding schematic structure, such as Complication. However, Complications are a central characteristic of narrative text (Gerrot & Wignell, 1995). The first paragraph provides an orientation, whereas the last paragraph presents a series of events. The text in Orientation describes the lives of a married couple named *Ine Rie* and *Manu Lalu*, who lived in a humble and vague dwelling during ancient times. They live peacefully, escaping from daily disputes. One day, a young man named *Ebu Lobo* visited their house with the goal of buying materials. During that period, the weather became dark, allowing *Ebu Lobo* to make the choice of stopping his journey and spending the night at the home of *Ine Rie* and *Manu Lalu*.

Meanwhile, in the Complication, the sentence depicts a brutal fight involving multiple characters, including *Ebu Lobo*, *Manu Lalu*, and *Ine Rie*. In this narrative, *Ebu Lobo* quietly approaches *Manu Lalu* from behind and forcefully stabs him with his thrust, causing a severe cut to *Manu Lalu's* neck. The strength of the stab was such that blood flowed out and traveled a considerable distance until it reached a location known as "*Poso Kedo*." *Manu Lalu's* blood similarly coursed through "*Tude Leda*," eventually leading to his death. *Ine Rie*, a participant in the event, was greatly surprised and responded by taking one of the weaves known as "*bhira*" and assaulting *Ebu Lobo*. However, Text 4.2 lacked an Evaluation, resolution, or Coda. The resolution is the main focus of a narrative (Martin & Rose, 2008). Due to the absence of both complication and resolution, Text 4.2 cannot be classified as a narrative text.

Text 4.2 needs the schematic structure commonly found in narrative texts, making it difficult to classify it as a narrative text or achieve the intended narrative

goal. Although text 4.2 can be classified as a recount text, it suggests that Yoris needs to improve distinguishing between a narrative text's schematic structure.

Regarding grammar, there are grammatical problems in all sentences. These errors suggest that Yoris needs to understand grammatical structure better. Furthermore, he needs a deeper understanding of grammar, capitalization, and the structuring of paragraphs.

Certain phases are interconnected, constituting a cohesive narrative. This coincides with the viewpoints expressed by Emilia (2016) and Martin & Rose (2012) regarding the interconnectedness of textual phases that contribute to a cohesive and coherent meaning. At first, there was a representation of the peaceful life shared by *Ine Rie* and *Manu Lalu*. Subsequently, *Ebu Lobo* arrived, disrupting their peace by offering crude praises to *Ine Rie*. A dispute arose between *Manu Lalu* and *Ebu Lobo*, ultimately resulting in the murder of *Manu Lalu* by *Ebu Lobo*. *Ine Rie*, deeply horrified and disturbed by this incident, responded with revenge against *Ebu Lobo*.

The phases in the story are interconnected since each subsequent event or action is caused by the preceding one. These elements are interconnected and provide a unified story, starting with peace, the disruption caused by *Ebu Lobo*, the conflict between the characters, and ending in *Ine Rie's* angry action.

Text 4.2 is a narrative or myth including characters like *Ine Rie*, *Manu Lalu*, and *Ebu Lobo*. Nevertheless, this narrative must clarify the particular subject matter with clarity. This shows similarities to a fictional narrative or myth that depicts the struggles among these characters. In addition, Text 4.2 describes a situation involving a conflict between *Ine Rie*, *Manu Lalu*, and *Ebu Lobo*. This narrative recounts the story of *Ebu Lobo*, who, feeling disturbed by the respect he spent upon *Ine Rie*, ultimately executed the act of killing *Manu Lalu*.

The story provides a moral lesson regarding revenge, relationships, conflict among the characters, or perhaps equality. Nevertheless, the narrative appears closer to a legendary or mythical tale rather than a brief exposition or explanation of something.

Concerning Tenor, Text 4.2 defines the interconnections among many characters, namely *Ine Rie*, *Manu Lalu*, and *Ebu Lobo*, rather than establishing a

direct relationship between the writer and the reader. The writer narrates a tale involving all three characters without clearly specifying the intended reader of the piece. Contrary to the findings of Emilia (2016) and Rose & Martin (2012), who observed that tenor represents a distinct connection between the writer and the readers. Text 4.2 features provided among characters, namely *Ine Rie*, *Manu Lahu*, and *Ebu Lobo*. However, it is essential to establish the writer's understanding of this story.

This narrative could be classified as a folktale or legend, as it contains explicit evidence of a direct connection between the writer and the reader. The objective is to communicate the narrative and its ethical principles. Simultaneously, the reader can serve as both the recipient of the story and the recipient of the message delivered within it. Furthermore, Text 4.2 exhibits features similar to written language but with remains of spoken language. Visible features in written language include the utilization of coherent sentences, accurate implementation of punctuation marks (such as quotation marks and periods), the selection of formal vocabulary, and a more consistent sentence structure.

Nevertheless, there remain elements of oral communication, indicated by phrases like "just wait for my revenge" and accounts of occurrences that resemble spoken narrative. The story's narrative possesses a unique oral quality, similar to traditional narrative, including certain aspects more thoroughly conveyed through oral communication rather than written form.

Generally, the writing exhibits a combination of spoken and written features, with a stronger preference towards written language shown in its formal sentence structure and appropriate use of punctuation.

#### **5.1.2.2 Discourse**

The choice of vocabulary in Text 4.2 effectively demonstrates the relationship between the characters and their behaviors. The precise sequence of events and interactions between the characters is established by the use of terms such as "visited," "praised," "chased," "stabbed," and "attacked." The narrative's development primarily depends on these words to show the relationships and consequences of the characters' activities. The choice of verbs and the associated

emotions and purposes contribute to developing a vivid portrayal of the narrative and the relationships among the characters. Emilia (2016) and Rose & Martin (2012) share that Lexis refers to the selection of words that demonstrate the connection between a word and other words or groupings of words.

Furthermore, this narrative is filled with various representations of views and feelings. The feeling of pleasure dominates the atmosphere, similar to the flawless timing between *Ine Rie* and *Manu Lalu* in the presence of *Ebu Lobo*. Tragic situations often create a feeling of grief, particularly when *Manu Lalu* is attacked.

The characters' actions also serve as a reflection of their attitudes. For example, the patience exhibited by *Ine Rie* and the emotion displayed by *Manu Lalu* when *Ebu Lobo* praised *Ine Rie's* beauty. *Ebu Lobo* also has feelings of dislike and a strong desire for revenge following the removal of him. In addition, there is an evaluation of the characters in this narrative. For example, a favorable evaluation of *Ine Rie's* physical attractiveness. Then, *Manu Lalu's* response in protecting his wife. Nevertheless, a critical evaluation of *Ebu Lobo's* activities exists, which ultimately results in the tragic events depicted in this narrative. The appreciation for something is also evident in weaving, valued as a component of *Ine Rie's* response to tragic events.

Text 4.2 clarifies the relationship between the primary protagonists: *Ine Rie*, *Manu Lalu*, and *Ebu Lobo*. There exists a sequence of connected events. This is evident from *Ine Rie* and *Manu Lalu*, who lived peacefully in a farmhouse. Nevertheless, upon the arrival of *Ebu Lobo*, a dispute occurred. *Manu Lalu* forcefully ejected *Ine Rie* when *Ebu Lobo* praised her attractiveness.

Furthermore, conjunctions like "while" are employed to denote simultaneous events. As an illustration, "While they were in a state of peacefulness, *Ebu Lobo* praised *Ine Rie's* physical attractiveness." Subsequently, the situation developed as *Ebu Lobo* attempted revenge, resulting in a tragic outcome when he assaulted and brutally injured *Manu Lalu*. In response to this action, *Ine Rie* assaulted *Ebu Lobo* with a loom.

Moreover, Text 4.2 demonstrates a logical connection between these clauses, illustrating the chronological order of events. This coincides with the viewpoints expressed by Emilia (2016) and Rose & Martin (2012) regarding the

interconnectedness of phases, which collectively contribute to a cohesive and unified meaning. The logical relationship between the phases of the story may be observed by analyzing the narrative, which employs explicit conjunctions in each sentence.

Concerning the Reference, the discussion in Text 4.2 provides clarity regarding the people and things being discussed. However, there are specific sections where the Reference may need clarification. The names were initially introduced explicitly as *Ine Rie*, *Manu Lalu*, and *Ebu Lobo*. Nevertheless, specific segments of the narrative may present confusion regarding the referents of the pronouns "he" and "his" due to their ambiguous antecedents. This statement contradicts the statements made by Emilia (2016) and Rose & Martin (2012) the reference clarifies the intended audience and subject matter. When the pronoun "he" is used without additional context, it might be challenging to determine whether it refers to *Manu Lalu*, *Ine Rie*, or *Ebu Lobo*. As an illustration, it is mentioned that he seized one of the looms (*bhira*) and, after that, assaulted *Ebu Lobo*. The pronoun "he" in the preceding section of the narrative refers to an unknown individual. The identity of the person taking control of the "loom" is very unclear.

Clarifying the intended referent of "he" and "his" can enhance their identification. As an illustration, "*Ine Rie* grabbed one of the looms (*bhira*) and started an assault on *Ebu Lobo*." *Manu Lalu* grabbed a loom known as "*bhira*" and assaulted *Ebu Lobo*.

### 5.1.2.3 Grammar

The grammar used in Text 4.2 differs from established grammatical guidelines. Some grammar and structural modifications could improve the clarity and cohesiveness of the content. The following is a revised version:

**Table 5.7 Revision of Text 4.2**

*In ancient times, there lived a husband and wife named Ine Rie and Manu Lalu. They resided in a small and simple hut, harmoniously coexisting without any daily conflicts. One day, their home was visited by a young man named Ebu Lobo, who came to sell cloth.*

*On that day, the sky appeared cloudy. Ebu Lobo decided to stop by and seek shelter at Ine Rie and Manu Lalu's hut. Ine Rie possessed a strikingly beautiful face, which captivated Ebu Lobo. As they sat and relaxed, Ebu Lobo praised Ine Rie's beauty, saying, "You don't know yourself. I offered you lodging, yet you have the audacity to disturb my wife." Upon hearing this, Manu Lalu took hold of Ebu Lobo's clothes and demanded, "Leave our hut immediately." With resentment in his heart, Ebu Lobo departed, inwardly vowing, "Just wait for my revenge, Manu Lalu. I will end you."*

*At a different time, while Ine Rie was weaving and Manu Lalu was relaxing, Ebu Lobo stealthily approached and stabbed Manu Lalu in the neck with such force that it pierced all the way to Poso Kedo. His blood flowed to Tude Leda, where he met his demise. Witnessing this horrific incident, Ine Rie, shocked and enraged, seized one of the looms (*bhira*) and attacked Ebu Lobo."*

The revised version aims to maintain the narrative's core while enhancing the structure, sentence organization, and coherence.

#### 5.1.2.4 Graphic Features

Text 4.2 is a regional story or myth in a specific narration style. Nevertheless, several spelling problems exist in the character and place names that may be addressed: *Ine Rie* should be adjusted to "*Inerie*," and *Manu Lalu* should be changed to "*Manu Lalu*."

In addition to typographical problems, there is also a particularly compelling tale. Occasionally, local narratives or myths possess crucial dramatic components that capture their audience's interest or readership. If this narrative is affiliated with a distinct oral tradition or culture, it may encompass distinct values or teachings that hold significance within the society that expands it.

The punctuation in the story needs modification to enhance the coherence of the plot. Tabel 5.8 below are several modifications.

**Table 5.8 Revision of Text 4.2**

<p><i>"In ancient times, there lived a husband and wife named Ine Rie and Manu Lalu. They lived in a small and simple hut, in harmony without ever fighting with each other. One day, their house was visited by a young man named Ebu Lobo, who came to sell cloth.</i></p> <p><i>At that time, the sky looked cloudy, and he decided to stop and stay at Ine Rie and Manu Lalu's hut. Ine Rie had a very beautiful and handsome face that amazed Ebu Lobo. While they were sitting relaxed, Ebu Lobo praised Ine Rie's beauty, saying, 'You don't know yourself. I have provided lodging for you, but you have the heart to disturb my wife.'</i></p> <p><i>After saying that, Manu Lalu took Ebu Lobo's clothes and chased him away, saying, 'Leave right now from our hut.' Ebu Lobo left, harboring revenge in his heart, thinking, 'Just wait for my revenge, Manu. Then, I will kill you.'</i></p> <p><i>One time, when Ine Rie was weaving and Manu Lalu was relaxing, suddenly Ebu Lobo came from behind and stabbed Manu Lalu in the neck with a spear so hard that his neck was blown all the way to Poso Kedo. His blood flowed all the way to Tude Leda, where he then died. Ine Rie, shocked by the incident, then took one of the looms (bhira) and attacked Ebu Lobo."</i></p>
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Text 4.2 could be more visually appealing since it lacks headings paragraph separation and has less editing.

### 5.1.3. Analysis of Schematic Structure and Linguistic Features of Text 4.3

The table below presents the four assessments used to determine Context, Discourse, Grammar, and Graphic Features:

**Table 5.9 Assessment of Text 4.3 based on rubric and numbers**

Context		Score
	Purpose	2
	Staging	3
	Phases	1
	Field	3
	Tenor	2
	Mode	2
<b>Discourse</b>	Lexis	2
	Appraisal	3
	Conjunction	2
	Reference	3
<b>Grammar</b>		1
<b>Graphic Features</b>	Spelling	2
	Punctuation	2
	Presentation	2

The table above indicates that the Context part has the lowest score, specifically a score of 1, for the phases. In the discourse, lexis, and conjunction sections, the minimum score is 2. Meanwhile, grammar, punctuation, and spelling have scores of 1, 1, and 2, respectively. A comprehensive discussion of each is provided below.

#### 5.1.3.1 Context

Text 4.3 has a narrative purpose because it tells the story of a group of people (Flores University English Literature Students) who conduct community service in a particular place. Text 4.3 tells about Eka's experience when participating in Community Service activities. Text 4.3 consists of 485 words and five paragraphs, and all the words are in English. Text 4.3 comprises four parts that make up the schematic structure of a narrative text. Each element should be presented in its paragraph, resulting in four paragraphs. Nevertheless, orientation is also becoming evident in the retelling of text.



Furthermore, the writer describes a specific event involving their involvement in community service, which is part of the annual Faculty of Languages and Literature in Malanusa Village activities. Furthermore, the Text relates to a community service effort undertaken by students and lecturers from the University of Flores in Malanusa Village. They actively participate in a range of community-oriented activities, such as teaching English at a preschool, fostering social connections through soccer, engaging in cultural celebrations, and engaging themselves in the warm reception of the residents. The writer additionally mentions private experiences, such as receiving visits from their relatives and the contradictory emotions associated with living in various accommodations. It adheres to a distinct narrative form, classifying it as a recount work.

The researcher examined a narrative text's schematic organization, consisting of specific components: orientation, complication, and resolution (Gibbons, 2002). The first paragraph of Text 4.3 discusses orientation. According to this statement, community service is compulsory for all enrolled students at the University of Flores. This activity aims to equip students with the skills to effectively utilize their knowledge, address difficulties, and enhance their societal abilities, with a particular focus on rural communities. The community service activity is conducted by active students at the University of Flores and their friends to enhance the quality of life for students and students in the community. The narrative has additional schematic structures, such as complexity, evaluation, and resolution. However, the Coda needs to be added to the narrative.

The problem occurs in paragraph four, line one. This sentence recounts someone's encounter on the initial evening when enormous ants encircled them. They experienced fear and were unable to sleep until morning arrived. The event was challenging. According to Joyce & Feez (2004), the character described complexity as an unexpected event.

Regarding evaluation and resolution, text 4.3 lacks any form of evaluation. Nevertheless, the text possesses a resolution. The sentence denoting resolve is contained within the fifth paragraph. In this case, the father, mother, and other family members are absent from the house, leaving only one residence occupied. This text enables the readers to resolve the conflict independently. Zainurrahman

(2011) classifies this type of literature as a hanging narrative, where the story's conflict causes distress to the readers.

Concerning the errors identified in Text 4.3, other issues have been observed, including grammar, vocabulary, punctuation, capitalization, and paragraph structure. The text describes the several connected phases or stages of community service activities, often known as "*abdimas*". This is consistent with the findings of Emilia (2016) and Martin & Rose (2012) regarding the correlation between one stage and another. The following is the detail explanation of text 4.3.

- a. Preparation and Travel: From preparing to leave campus to traveling to Malanuza Village. Experiences on the trip, such as rain, sing-alongs, and food stops, provide background before arriving at the location.
- b. Arrival and Reception: Arrival at Malanuza Village, warm reception from residents, living arrangements, and adaptation to the new environment.
- c. Community Service Activities: Includes activities ranging from assisting in schools, churches, surrounding environments, workshops, and activities such as football matches, art events, performances, ceremonies, and other social events.
- d. Interactions and Experiences: Involves closer interactions with residents, overcoming challenges (such as significant ant incidents), experiencing joys and sorrows, and evaluating the experience.
- e. Personal Experience: Highlights personal experiences, such as meeting family and feelings of happiness, but also sadness due to separation.
- f. Conclusion and Farewell: Closing of community service activities, brief evaluation, impressions of parting with residents, and hopes to meet again.

Each phase is interconnected and contributes to a whole narrative of the community service experience. The trip encompasses travel phases, adapting, engagement with indigenous populations, individual expeditions, and overall conclusions.

Text 5.3 presents the topic. The text discusses the "*Abdimas experience*," which relates to a community service effort carried out by students and staff

members from the University of Flores. The document delineates their endeavors, including instructing the local population in the English language, facilitating educational sessions, coordinating recreational activities, arranging cultural festivities, and conducting religious ceremonies over four days at Malanuza Village. The story depicts the diverse encounters and exchanges throughout this community responsibility.

Text 4.3 relates to a student's report of engaging in community service activities in Malanuza Village. The writer's identity remains unresolved despite the text providing a thorough account of their activities and experiences. This text has been written by one of the students or participants involved in the community service endeavor.

The writers recount their experiences for four days in Malanuza Village, providing specific information about the trip, the activities performed, the interactions with the village residents, and their emotional states throughout the activities. They also exhibited contradictory emotions when living in various locations, experiencing both happiness upon reuniting with their family and sorrow upon departing from the specific location.

The target group of this material, although not specified, could include fellow students, staff members, or university authorities interested in or active in comparable community service initiatives. This can serve as a medium for people to exchange experiences, inspiration, or knowledge with others interested in pursuing similar endeavors.

Text 4.3 demonstrates both written and oral language qualities concerning modality. Although the text seems to be written, parts exhibit a more conversational and informal tone. Nevertheless, there exist a few distinct indications of spoken language characteristics in this text:

- a. Repetition and Lack of Formal Structure: The text repeats certain phrases and ideas, much like one might do in oral speech to emphasize points or due to conversational habits.
- b. Informal Expressions: Phrases like "*We sing together inside car,*" "*I was not drunk,*" or "*That night also my friends and I from the class of 2019 also participated*" are more commonly used in spoken language.

- c. Lack of Formal Organization: The text lacks a structured flow or formal organizational pattern typically found in well-written texts.
- d. Use of Personal Experiences: There's a heavy emphasis on personal experiences and emotions, typical of oral storytelling.
- e. Use of Incomplete Sentences: Some sentences are incomplete or lack proper punctuation, resembling a more conversational style.

Moreover, improving the writing quality can be achieved by improving the structure, employing more formal language, and ensuring grammatical accuracy. Nevertheless, including specific and colorful details enhances the captivating quality of the writing, filling it with a feeling of authenticity and personal encounter.

### 5.1.3.2. Discourse

Other terms may be relevant to the work, particularly the term "*Abdimas experience*," which relates to the involvement in social service activities (*Abdimas*). This section of the text provides a detailed account of various experiences related to social service initiatives in Malanuzza Village. These experiences include travel, engagement with residents, teaching in schools, and participation in other community events. This experience arises from *Abdimas*' engagement with students and faculty members at Flores University.

This experience also highlights contradictory emotions, ranging from the pleasure of receiving a warm reception from the local people to the sorrow of saying farewell after a few times. These instances generated significant recollections and encounters for the writer and his colleagues throughout these charitable activities.

Concerning the appraisal, *Abdimas*' experiences in community service activities in Malanuzza Village generated various attitudes and emotions.

- a. Happy Attitude (Happiness/Joy): Arrival and Warm Reception: *Abdimas* participants felt happy because Malanuzza Village's residents received them well. They were served food and drink and were well received.
- b. Positive Activities and Enthusiasm: Happy because of activities in community service activities, especially when interacting with children in kindergarten who are very enthusiastic about learning English.

- c. Pride and Achievement: Feelings of pride and joy because you can show your abilities in front of many people in arts events, such as poetry, drama, and dance.
- d. Sad Attitude (Sadness): Feeling sad because you have to be separated from your family while carrying out these activities, especially in a residence separate from your original family home.
- e. Farewell to Malanuzza Village: Feelings of sadness when the time comes to go home and leave Malanuzza Village after spending meaningful time there
- f. Uncomfortable Sleeping Conditions: When the writer have difficulty sleeping due to the disturbance of giant ants, this causes discomfort and fear.
- g. Appreciation and Evaluation of People and Activities:
- h. Thanks and Appreciation: Abdimas expressed his thanks to the villagers, parents, and everyone in Malanuzza for their warm reception and support during the activities.
- i. Respect for Community's Enthusiasm: Appreciate the enthusiasm and passion of the local community to build their village, and hope that activities like this can continue to be carried out in the future.
- j. Emotional Engagement and Compassion (Mixed Emotions):  
Mixed Feelings When Doing Service: Mixed feelings between sadness at leaving a comfortable place and happiness at the warm reception and valuable experiences gained.
- k. Involvement and Acceptance: Despite the sadness of being separated from family and uncomfortable conditions, Abdimas accepted and adapted well to a different environment.

The text is shortened in terms of conjunctions, and certain sections require logical coherence. Nevertheless, considering the current situation, several conjunctions might establish a more distinct connection between sentences or clauses. As an illustration:

- a. Beginning of Text: To connect this sentence with the previous one, you can use the conjunction "*As*" or "*Thus*"
- b. Activity Explanation: To connect an activity to a time or place, conjunctions such as "*During*" or "*When*."

- c. Experiences and Feelings: To connect different experiences or feelings, use appropriate conjunctions such as "*At the same time*," "*However*," or "*Despite this*."
- d. Separation and Return to Campus: To connect the parts that describe separation and return to campus, use the conjunction "*Finally*" or "*Thus*."

The text recounts the encounters during community service in Malanuzza Village, encompassing students and staff members from the University of Flores. The text predominantly uses inclusive pronouns such as "we" to refer to the group and occasionally recounts personal experiences without directly stating specific individuals. The narrative encompasses a range of activities, engagements with the local population, obstacles encountered, and feelings formed throughout the community service experience.

The text includes descriptions of particular human experiences, such as interactions with relatives or challenges with accommodation, without mentioning specific individuals. The specifics frequently employ inclusive pronouns such as "we" or refer to familial connections such as "mother," "father," and "relatives."

The narrative includes personal experiences and collective events. However, it needs consistent assignment of acts to specific people, making it easier to identify the person being referred to on each occasion. Using the pronoun "we" and general phrases such as "family members" promotes an inclusive tone in the story. However, it also introduces uncertainty when attempting to identify specific individual experiences.

### 5.1.3.3 Grammar

The text appears to describe a community service encounter in Malanuzza Village. At the same time, it exhibits certain grammatical and syntactical errors that may require attention to enhance clarity in communication. The following table is a modified version of the passage.

**Table 5.10 Revision of Text 4.3**

<p><i>Abdimas Experience</i></p> <p><i>Community service is a mandatory subject for all active students. This activity aims to train students in applying their knowledge to solve problems and develop the potential within society, especially in rural communities. As active students at the University of Flores, my friends and I engage in community service activities to enhance the quality of students, particularly female students, within society.</i></p>
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*The recent community service activity was conducted by students, several lecturers, and staff from the University of Flores, specifically from the Faculty of Languages and Letters, English Literature Study Program in Bajawa. The activity took place in Malanuza Village, North Golewa District, Ngada Regency, lasting for four days, from November 16th to November 20th, 2022. The journey to the village required 4-5 hours of travel from Ende.*

*We departed from the University of Flores Campus in Ende around 11 a.m. and arrived at Malanuza Village at 4 p.m. We used a 4-wheeled vehicle (a wooden bus), making several stops to eat along the way. Despite encountering rain from Boawae to the Malanuza junction, I was delighted not to get wet. We sang together in the car, and some friends dozed off due to tiredness.*

*Upon reaching the Malanuza junction, villagers kindly picked us up and escorted us to the Malanuza Village Office. Their warm reception was heartening. After a meal and welcome from the locals, we were divided into groups to find accommodation.*

*Numerous activities took place during our four-day community service in Malanuza Village. These included serving the village, schools, churches, and respective neighborhoods. One group conducted research on the traditional village school. Workshops for teachers from kindergarten to middle school were organized, along with tutoring sessions for children. The experience was valuable, allowing us to develop our abilities under the guidance of participating lecturers.*

*My group was assigned to provide guidance in a local kindergarten, offering basic English lessons. The children were enthusiastic, and the kindergarten teachers welcomed us warmly. To foster friendship between us and the local youths (OMK), we organized a soccer game despite the rain. In an evening of arts, we showcased poetry, drama, and musical dance performances, a source of pride as we displayed our talents to a large audience.*

*Despite initial challenges, such as encounters with ants and temporary accommodation issues, we adapted and were grateful for the warm reception and enthusiasm of the Malanuza villagers. As our time came to an end, bidding farewell was bittersweet. We received gifts and expressions of gratitude from the community, leaving with hopes of returning in the future.*

The objective of this new version is to maintain the essence of the text while correcting the grammatical and structural flaws to enhance reading and understanding.

### **5.1.3.4 Graphic Features**

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Text 4.3 contains mainly spelling and grammatical mistakes. Here is the modified version:

**Table 5.11 Modification of Text 4.3**

*Community service activities are a mandatory subject for all active students. This activity aims to train students to apply knowledge, solve problems, and develop their societal potential, especially in rural communities. As active students at the University of Flores, my friends and I carry out community service activities to improve the quality of students, especially female students, in society.*

*This time, community service activities were carried out by students, several lecturers, and staff from Flores University, Faculty of Language and Literature, English Literature Study Program in Bajawa, precisely in Malanuza Village, North Golewa District, Ngada Regency. This activity lasts for 4 days, starting from 16 November 2022 to 20 November 2022. The journey from Ende to the village takes around 4-5 hours. From our initial departure from the Flores University Campus in Ende until arriving at our destination, namely Malanuza Village, we gained much experience. We left around 11 am from Ende for Bajawa and arrived at 4 pm in Malanuza Village.*

*We sang together in the car, and many friends fell asleep on the way because they were drunk. Before entering Malanuza Village, residents picked us up at the Malanuza intersection. We were immediately picked up by Malanuza residents and taken to the Malanuza Village Office. The residents of Malanuza Village welcomed us. We immediately got to know each other and were served food and drinks by the residents of Malanuza Village. After eating, we were divided into several groups to find a place to stay.*

*There are many activities carried out during community service activities in Malanuza Village. We carried out activities for 4 days. We carry out several activities there, including community service in the village, at school, at church, and in our respective environments. A group is also tasked with researching traditional school villas in Malanuza Village. There, we carry out workshop activities for teachers from kindergarten, primary, and secondary schools, as well as guidance for kindergarten, primary, and secondary school children. Here, we are trained to develop our respective abilities under the supervision of the lecturers participating in this activity. I also gained advantageous experience for myself. Our group was assigned to guide a kindergarten in Malanuza Village for the past 4 years. This has been very valuable for me and my friends.*

*We go to the kindergarten every morning to tutor the younger siblings, providing primary material about English. We are thrilled because the younger siblings are very active in learning, and the kindergarten teachers also accept us well. There are still many other activities and experiences that we do and experience. Among other things, we held a football match to build friendship between OMK (Catholic Young People) and us students. That afternoon, the male friends played soccer in the rain, but in order to build friendship between them, their spirits remained intact. At the art night, we also opened registration for anyone who wanted to hold an event, and we were delighted that many people from the Malanuza community took part in the event's content. That night, my friends and I from the class of 2019 also participated, namely with poetry, drama, and musical dance performances. This is a source of pride for us as we demonstrate our abilities in front of many people. We were also happy because even though it was raining that night, people were still enthusiastic about participating in the event. We had dinner together in the field that evening. The next day, we also felt grateful because we were able to attend a series of masses accompanied by traditional Malayuza dances and processions. After mass, we all gathered in the field to eat and say 'Jai' to commemorate our last day with the Malanuza community.*

*On the first night, we were surrounded by giant ants, and we were so scared that we could not sleep until morning. On the second day, I happened to have family in Malanuza, so I asked for help to bring blankets, towels, and clothes, and that night, my family came to visit where I live. I felt pleased to meet my family, and they gave me gifts. After a few days, I lived with my father, and finally, my mother and other family members came. We felt happy again. After all, we met my mother because we had little time with my father. After all, my father was a hard worker, and in the morning, he went to the office to meet his co-workers.*

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Text 4.3 contains punctuation that needs correction. Here are some improvements that can be implemented:

- a. Space after punctuation. There must be a space before the next word after a comma, period, or other punctuation.
- b. Use of capital letters. After the period, capitalize at the beginning of the word to start a new sentence.
- c. Date writing. The date can be clarified by adding the word "on" before the date.

The following is an example of a fix:

**Table 5.12 Punctuation improvement of text 4.3**

<i>Abdimas experience</i>
<i>Community service is a compulsory subject for all active students. This activity aims to train students in applying knowledge, to solve problems, and develop the potential that exists in society, especially in rural communities. As active students at the University of Flores, my friends and I carry out community service activities in order to improve the quality of students and female students in the midst of society.</i>
<i>This time, the community service activity was carried out by students and several lecturers and staff from the University of Flores, Faculty of Languages and Letters, English Literature Study Program in Bajawa. To be precise, in Malanuza Village, North Golewa District, Ngada Regency. This activity lasts for 4 days, from November 16, 2022, to November 20, 2022."</i>

Text 4.3 provides comprehensive insights into Abdimas' involvement in community service activities in Malanuza Village.

#### 5.1.4 Analysis of Independently-Constructed Texts (Texts 4.4, 4.5, and 4.6).

The following table summarizes the schematic structure and linguistic features of texts 4.4, 4.5, and 4.6.

**Table 5.13. Summary of the schematic structure and linguistic features of texts 4.4, 4.5, and 4.6.**

<b>Text Types</b>	<b>Schematic Structure</b>	<b>Text</b>	<b>Linguistic Features</b>
4.4	Orientation	In an area precisely in Ende Regency, an old mother told an	<b>Past tense:</b>

		incident that shocked the community in the area. The incident lasted for several days."	<p>The use of past tense verbs ("told," "shocked," "lasted") indicates that the events described have already occurred.</p> <p><b>Descriptive Language:</b> The phrase "an old mother" includes descriptive language, offering details about the character sharing the information.</p>
	Events	<ol style="list-style-type: none"> <li>1. "an old mother told an incident that shocked the community in the area."</li> <li>2. "Every night the old mother snoozed the clattering sound of bells, breaking the silence at night..."</li> <li>3. "an old mother told an incident that shocked the community in the area."</li> <li>4. "Every night the old mother snoozed the clattering sound of bells, breaking the silence at night..."</li> </ol>	<p><b>Tenses:</b> The verb "told" is in the past tense, indicating that the mother recounted the incident at some point in the past.</p> <p><b>Cohesion:</b> The use of connecting words like "that" helps in linking different parts of the sentence, contributing to its overall coherence.</p> <p>These linguistic features collectively contribute to the richness and depth of the</p>
	Complication	"The next day he also told the events of that night to his family and neighbors. The neighbors were also curious. They asked. Does it see its shape? Is it just	<p><b>Past Tense</b> The text is written in past tense, indicating that the events being described have already occurred. For</p>

		light that you see? And a lot of the questions they ask."	<p>example, "The next day he also told the events of that night to his family and neighbors."</p> <p><b>Conjunctions:</b> Words like "and" are used to connect sentences and ideas, contributing to the flow of the narrative.</p> <p><b>Descriptive Language:</b> Phrases like "the events of that night" and "a lot of questions" involve descriptive language that provides details and paints a clearer picture for the reader.</p>
	Resolution	"It is also said that the area was named Watujara neighborhood because of the incident. But there are some who say it's not like that. But Watu Jara in the term Ende Watu means stone and Jara means stone. That's why this story is narrated Watu Jara."	<p><b>Descriptive Language:</b> Descriptive language is used to convey information, such as when explaining the meaning of the term and providing context for the naming of the area.</p> <p>These features collectively contribute to the richness of the text, offering a blend of narrative, analysis, and cultural exploration. The provided text exhibits several linguistic features. Here are some notable aspects:</p>
4.5	Orientation	"Two months ago, my sister and I vacationed in Labuan Bajo."	<b>Tense:</b>

			<p>The past tense is used in "Two months ago" and "vacationed" to indicate that the action occurred in the past.</p> <p><b>Coordinating conjunction:</b></p> <p>The conjunction "and" is used to connect the two elements in the compound subject "my sister and I."</p>
	Events	<p>"During the trip to Padar Island, we really enjoyed the natural beauty created by God."</p>	<p><b>Modalities:</b></p> <p>The use of "really enjoyed" adds a sense of certainty and emphasis to the statement.</p> <p><b>Figurative Language:</b></p> <p>"natural beauty created by God" – This is a figurative expression, attributing the creation of the beauty to a divine force.</p>
	Complication	<p>"While there we experienced several obstacles, such as unfavorable weather, rain, and very strong winds which prevented us from exploring more of the locations we had previously planned."</p> <p>"While there we experienced several obstacles, such as unfavorable weather, rain, and very strong winds which prevented us from exploring</p>	<p><b>Subordination:</b></p> <p>The sentence includes a subordinate clause, "While there we experienced several obstacles," which provides additional information about the main clause.</p> <p><b>Cordinatioon:</b></p> <p>The sentence employs coordination with the use of commas to connect items in a list: "unfavorable weather,</p>

		<p>more of the locations we had previously planned."</p>	<p>rain, and very strong winds."</p> <p><b>Conjunctions:</b></p> <p>The conjunction "while" is used to indicate a contrast or simultaneous occurrence.</p> <p><b>Past tense:</b></p> <p>The verbs "experienced" and "prevented" indicate actions that occurred in the past.</p> <p><b>Prepositional phrase:</b></p> <p>The prepositional phrase "of the locations" adds detail to the verb "exploring."</p> <p><b>Pronouns:</b></p> <p>The pronouns "us" and "we" are used to refer to the group of people who experienced the obstacles.</p>
	Resolution	<p>"The next day we returned to Ende and continued our normal activities after the holidays."</p>	<p><b>Tense:</b></p> <p>The verb forms "returned" and "continued" indicate past tense, suggesting that the events occurred in the past.</p> <p><b>Personal Pronouns:</b></p> <p>The pronouns "we" and "our" indicate a first-person</p>

			<p>perspective, suggesting that the speaker is involved in the actions described.</p> <p><b>Coordination:</b></p> <p>The use of "and" connects the two actions of returning to Ende and continuing normal activities, indicating a coordination of events.</p>
4.6	Orientation	<p>In a place called Ende, there lived two brothers from the Lio tribe who were orphaned and had no home. In order to eat, the two boys and girls had to beg for mercy here and there. A widow named Ndoi felt compassion and adopted Bobi Nombi. Ndoi treats the children like his own." In a place called Ende, there lived two brothers from the Lio tribe who were orphaned and had no home. In order to eat, the two boys and girls had to beg for mercy here and there. A widow named Ndoi felt compassion and adopted Bobi Nombi. Ndoi treats the children like his own."</p>	<p><b>Past Tense:</b> The text is primarily written in the past tense, which is commonly used in storytelling to describe events that have already happened.</p> <p><b>Descriptive Language:</b></p> <p>The text contains descriptive language to provide details about the characters and their circumstances, such as "orphaned," "beg for mercy," "widow named Ndoi," and "treats the children like his own." These descriptions help paint a picture of the characters and their situation.</p> <p><b>Conjunctions:</b></p> <p>Conjunctions like "and" and "in order to" are used to connect phrases and clauses, linking related ideas within the sentences.</p>

			<p><b>Pronouns:</b> Pronouns like "there," "his," and "their" are used to replace specific nouns, helping to avoid repetition and make the text more concise.</p>
	Events	<p>One day it was an unusually long dry season. The Lio Ende tribe believes that the long dry season is the result of someone's mistake in committing a sin. Like adultery. Then people arbitrarily scapegoat Bobi and Nombi. That's because they had lived a liar. And they were slandered for having blood relations.</p> <p>Ndoi's widow changed her skills to defend Boni and Nombi. But all in vain. The traditional leader named Mosalaki ordered Bobi to be arrested and Nombi arrested. After that they were sacrificed to atone for their sins.</p> <p>However, after sacrificing the two orphans for a long time, the rain never came. Even the drought is getting fiercer. By order of the traditional leader, the community was ordered to visit the graves of Bobi and Nombi at the top of Mount Kelinida.</p> <p>Arriving at the top, among the arid land, plants suddenly grow like weeds on the graves of Bobi and Nombi. The people were</p>	<p><b>Narrative Style:</b> The text follows a narrative style, telling a story or a sequence of events.</p> <p><b>Descriptive Language:</b> The text uses descriptive language to paint a picture of the setting, characters, and events. For example, it describes the dry season, the scapegoating of Bobi and Nombi, and the sudden growth of plants.</p> <p><b>Dialogue:</b> There are instances of dialogue in the text, such as when Ndoi's widow tries to defend Bobi and Nombi.</p> <p><b>Past Tense:</b> The majority of the text is written in the past tense, indicating that it is recounting events that have already occurred.</p> <p><b>Character Development:</b> The text introduces and</p>

		<p>shocked. They took it home and cooked it. When eaten, people are surprised that the seeds are delicious. Be the new grain that "transforms" into the main food for the entire village community. Then, it was followed by a mandate that the plant be planted through a special ritual or ceremony as a tribute and gratitude and must be passed on to posterity.</p>	<p>develops characters like Bobi, Nombi, Ndoi's widow, and Mosalaki.</p>
	<p>Complication</p>		<p>The text you provided contains several language features, which I'll describe below:</p> <p><b>Narrative Tense:</b> The text is primarily written in the past tense, describing events that have already happened.</p> <p><b>Descriptive Language:</b> The text uses descriptive language to set the scene and provide information about the dry season, the beliefs of the Lio Ende tribe, and the characters involved.</p>



			<p><b>Causal Connectives:</b> The text uses causal connectives like "because" to explain the reasons behind the scapegoating of Bobi and Nombi.</p>
	Resolution	<p>Arriving at the top, among the arid land, plants suddenly grow like weeds on the graves of Bobi and Nombi. The people were shocked. They took it home and cooked it. When eaten, people are surprised that the seeds are delicious. Be the new grain that 'transforms' into the main food for the entire village community. Then, it was followed by a mandate that the plant be planted through a special ritual or ceremony as a tribute and gratitude and must be passed on to posterity</p>	<p><b>Narrative Style:</b> The text tells a story or narrates a sequence of events.</p> <p><b>Descriptive Language:</b> It describes the environment ("arid land") and the sudden growth of plants.</p> <p><b>Dialogue:</b> The text includes direct quotes or reported speech ("The people were shocked. They took it home and cooked it. When eaten, people are surprised that the seeds are delicious.")</p> <p><b>Third-Person Narrative:</b> The story is narrated from a third-person perspective, using "they" to refer to the characters.</p>
	Coda	<p>The seeds are none other than rice plants."</p>	<p><b>Comparative Expression:</b> The phrase "none other than" is a comparative expression that emphasizes the identity of the seeds as being exactly the same as rice plants, with no other possibilities.</p>

			<p><b>Adjective:</b> The phrase "rice plants" includes the adjective "rice," which describes the type of plants being referred to.</p>
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### 5.1.3.5 Analysis of Independent-Constructed Texts (Texts 4.4, 4.5, and 4.6).

The table overview of Texts 4.4, 4.5, and 4.6 with schematic structure and linguistic features provided in the Appendix.

**Table 5.14 Text 4.4 Watu Jara**

<p>In an area precisely in Ende Regency, an old mother told an incident that shocked the community in the area. The incident lasted for several days.</p> <p>Every night the old mother snoozed the clattering sound of bells, breaking the silence at night, after everyone had rested inside their respective homes. The incident was witnessed firsthand by the mother at midnight around 11:00 p. m. The voice continued to be heard, precisely on every Wednesday night and Thursday.</p> <p>Out of curiosity, the old mother chose not to sleep. He wanted to see what sound every night. "it seems that tonight I have to stay up late tonight". The old mother said in her solitude.</p> <p>The old mother also stayed up until the evening. After a long time he waited, the sound finally came. The longer the sound the clearer it was heard by his ears. Without waiting long, the old mother also stepped her foot towards the door to see what the sound was?</p> <p>After arriving at the door, the old mother opened her door slowly without making a sound. He saw that there was a very bright and dazzling light, and it was only a blink of an eye. As soon as possible he immediately closed the door. So surprised, he immediately ran into his room. "Asataga! What is it? Why is it so bright?" he said in shock. When he wanted to look again through the window of his room, it turned out that the thing had passed and disappeared with the sound.</p> <p>The next day he also told the events of that night to his family and neighbors. The neighbors were also curious. They asked. Does it see its shape? Is it just light that you see? And a lot of the questions they ask.</p> <p>He passed by so fast, just a blink of an eye that I didn't see the shape." The old mother replied. " But at first glance I saw that it looked like an animal, and it looked a bit like a horse. After that I don't remember it anymore". He continued again.</p> <p>It is also said that the area was named Watujara neighborhood because of the incident. But there are some who say it's not like that. But Watu Jara in the term Ende Watu means stone and Jara means stone. That's why this story is narrated Watu Jara.</p>
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### 5.1.5 Analysis of Schematic Structure and Linguistic Features of Text 4.4

In order to determine Context, Discourse, Grammar, and Graphic Features, the following table presents the four assessments:

**Table 5.15 Assessment of Text 4.4 based on rubric and numbers**

Context		Score
	Purpose	3
	Staging	3
	Phases	2
	Field	2
	Tenor	2
	Mode	3
<b>Discourse</b>	Lexis	3
	Appraisal	3
	Conjunction	2
	Reference	3
<b>Grammar</b>		2
<b>Graphic Features</b>	Spelling	3
	Punctuation	2
	Presentation	2

The table above indicates that the context, phases, field, and tenor sections have the lowest scores, specifically 2 each. Conversely, conjunctions have the lowest scores in the discourse part, specifically 2. Meanwhile, the grammar, punctuation, and presentation scores are each 2. Below is a detailed discussion of each aspects.

#### 5.1.4.1 Context

Regarding the purpose, the writing is a captivating narrative. While parts reflect on someone's encounters that fit the storyline, the narrative primarily centers around the older man's involvement in unexplained occurrences. By incorporating a more pronounced divergence from conventional narrative, this narrative has the potential to become a captivating tale of an extraordinary encounter.

Magdalena, a student with lower academic performance, wrote Text 4.4. The material has six paragraphs. This text describes the story of Ende, specifically the legend of *Watu Jara*. Text 4.4 exhibits some improvements. Regarding the schematic structure of a narrative text, it consists of five elements: orientation, complication, and evaluation. This coincides with the statement made by Emilia (2016). The precise position of the orientation in text 4.4 is specified in paragraph 1.

Meanwhile, Complication and Evaluation are located in the sixth paragraph. In Text 4.4, the orientation presents the story of an older woman in Ende Regency who encountered a confusing event that significantly affected the nearby population. The incident continued for many days, with the mother being distracted from her sleep each night by the annoying sound of ringing bells. The mother observed the incident at approximately midnight, and the feeling of hearing disturbance recurred on Wednesday and Thursday nights. Meanwhile, the Complication and Evaluation sections depict an older woman anxiously anticipating a voice she had heard after an extended time of waiting. The duration of the sound is directly correlated with its growing hearing in his ears.

Eventually, the elderly mother immediately reached the door to investigate the origin of the noise. During the evaluation, it was evident that the neighbors also experienced a sense of curiosity. They inquired about the thing's ability to see its way, whether all they observed was composed of light, and raised numerous other questions.

Text 4.4 consists entirely of English words. Text 4.4 demonstrates an apparent effort to construct a narrative text, as seen in its composition. Text 4.4 was written using a dictionary, other books, sample texts, and an English textbook. Furthermore, Text 4.4 can be seen as a narrative text that contains significant complexity and ultimately reaches a resolution. Furthermore, most of the

procedures presented in text 4.4 are expressed in the past tense, as proposed by theorists (Feez & Joyce, 1998). Thus, Text 4.4 can effectively fulfill the objective of a narrative text, which is to recount events from the past or provide entertainment to the reader. This suggests that Text 4.4 was composed with a profound understanding of narrative text. It indicates that Magdalena requires additional practice in grammar, direction in composing a narrative work, and exposure to more examples of narrative texts to enhance their understanding of the genre.

Thus, Text 4.4 can effectively fulfill the objective of a narrative text, which is to recount events from the past or provide entertainment to the reader. This suggests that Text 4.4 was composed with a profound understanding of narrative text. It indicates that Magdalena requires additional practice in grammar, direction in composing a narrative work, and exposure to more examples of narrative texts to enhance their understanding of the genre. Text 4.4 begins with an introduction about the events that rocked the community in Ende Regency, introducing the sound of bells that are heard every night. In detail, the explanation about text 4.4 will be elaborated below.

- a. The Old Mother's Curiosity: The old mother, driven by curiosity, decides to stay awake to uncover the sound's source.
- b. Encounter with a Mysterious Event: The old mother finally saw a bright light that continuously sounded like a bell, giving an idea of the incident.
- c. Old Mother's Reaction and Explanation: The old mother was shocked and tried to explain to her family and neighbors about the incident she witnessed, but she could not provide a definite description of what she saw.
- d. Formation of Regional Name: The story of how the regional name "*Watu Jara*" was formed because of this incident provides closure to the story.

The entirety of the text delineates the sequence of events, the emotions experienced by the protagonist, and their impact on the surrounding community. Although the events may still be mysterious, unraveling the narrative yields a cohesive interpretation encompassing the experience.

Text 4.4 describes an unexplained occurrence encountered by an older woman in the Ende Regency. This event involved the recurring presence of bell sounds and

brilliant lights throughout the night. While the story offers a general account of the mother's experience, some things require clarification.

This story occurred in an area known as *Watu Jara*, which might have been named after this particular event. The text does not offer a definitive explanation for the origin of the name, as there are multiple interpretations regarding whether it is derived from this episode or a local term related to the stone.

In basic terms, this narrative offers a comprehensive account of the mysterious occurrences encountered by an older adult during the Ende Regency. Nevertheless, the specifics must be improved, and comprehensive clarification must be offered.

The text does not directly state the writer's name concerning the tenor. Nevertheless, he recounts the incidents encountered by the elderly mother and the subsequent impact these experiences had on the surrounding areas. It is important to provide prompt details regarding this story's writer and intended audience. The emphasis lies on the experiences of older adults and their influence on the surrounding environment.

Text 4.4 exhibits features that resemble spoken language more closely than written language. The characteristics that signify the style of spoken language include:

- a. Informal Narrative Style: This text has an informal narrative style with short sentences, repetition of words/phrases, and everyday language.
- b. Stories Based on Personal Experience: This story feels like a direct report from someone who experienced the incident. This is reflected in the use of expressions such as "*The old mother said in her solitude*" or "*He said in shock.*"
- c. Conversational Use of Language: There is direct use of conversation taking place in the text. For example, "*Oh my God! What is it? Why is it so bright?*" shows spontaneous expressions commonly used in everyday conversation.
- d. Diversity of Punctuation: There is diversity in punctuation marks, especially ones not commonly used in formal writing.
- e. However, even though there are characteristics of spoken language, the text still follows a narrative structure by introducing setting, conflict, and

resolution. There are also attempts to explain the events and the origin of the name "*Watu Jara*."

Despite spoken language features, the text exhibits narrative elements typically associated with written communication.

#### 5.1.4.2 Discourse

The story suggests a correlation between "Watu Jara" and a mysterious event encountered by an elderly woman in Ende. Emilia (2016) and Rose & Martin (2012) define lexis as the deliberate selection of words that conveys the relationship between a particular word and other words or phrases. This story revolves around a bell ringing on Wednesday and Thursday evenings, accompanied by illuminating animal-shaped figures, which the elderly mother witnessed before leaving.

There are multiple interpretations of the name "Watu Jara." While some people connect the name with this mysterious occurrence, others argue that "Watu Jara" in the native tongue can be understood as "rock" repeated (Watu signifies "stone" and Jara also signifies "horse"). The relationship between the naming of the area and the occurrences encountered by the elderly mother is currently under investigation to determine whether it is merely a linguistic coincidence or has a genuine connection.

Emilia (2016) and Rose & Martin (2012) define an appraisal as a form of expression. The narrative of *Watu Jara* evokes a feeling of curiosity and astonishment among the inhabitants. People's reactions and emotions towards this occurrence range from astonishment to anxiety. Moreover, this narrative appears to represent various attitudes and emotions:

- a. Curiosity: People in the neighborhood are inquisitive about this mysterious incident. They wondered, trying to understand what happened and wanting to know more about what the old mother saw.
- b. Fear: The old mother was shocked and frightened when she saw an inexplicable bright light in the middle of the night. People around her who hear the story may also feel this reaction.
- c. Full of Attention and Surprise: The old lady looked surprised and attentive as she tried to look closer at what she saw that night.

- d. Difficulty in Judgment: The old lady describes that the light she saw was similar to an animal, perhaps like a horse, but she is unsure. This suggests that the sudden flash of light may have impaired his vision.
- e. This story can also inspire a variety of feelings, from intriguing curiosity to confusion due to uncertainty about what happened. For some people, this mystery can be exciting and suspenseful, while for others, it may inspire deep fear or wonder.

This text recounts an unusual incident encountered by an older woman in Ende. There exists a series of events that can be sequentially followed by using suitable conjunctions, such as:

- a. Mysterious voice apparition:
  - Precise conjunctions: "*Every night,*" "*precisely.*"
  - Logical connection: Every night, the old lady heard the annoying sound of bells when everyone was asleep.
- b. Old mother's curiosity:
  - Correct conjunctions: "*Out of curiosity,*" "*After a long time.*"
  - c. Logical connection: Out of curiosity, the old mother decided not to sleep and waited every night for a mysterious sound.
  - d. Correct conjunctions: "*After arriving,*" "*When he wanted to look again*" (When he wanted to look again)
  - e. Logical connection: After hearing a sound, the old mother opened the door and saw a bright light suddenly disappearing into thin air.
  - f. Correct conjunctions: "*The neighbors were also curious,*" "*And a lot of the questions they asked*" (And a lot of the questions they asked)
  - g. Logical connection: The neighbors were curious about this incident and started asking the old lady questions.
  - h. Justification of the name "*Watu Jara*":
    - Correct conjunctions: "*But there are some who say,*" "*But Watu Jara in the terms Ende*"
    - i. Logical connection: There are different opinions regarding the origin of the name "*Watu Jara,*" but the old woman's story explains why the story is called Watu Jara.



Each phase in the text and between specific sentences is connected with suitable conjunctions to construct the narrative and clarify the logical connection between the events.

The narrative in Text 4.4 shows uncertainty over the utilization of third-person pronouns. The initial reference to the "old mother" is followed by subsequent phrases that use the pronouns "he" and "his," despite the initial assertion that the "old mother" is a female. The situation in *Watu Jara* is confusing, yet certain strange events occur.

#### **5.1.4.3 Grammar**

The tenses used in paragraph 4.4 are grammatically accurate. Magdalena's demonstrated proficiency in grammar indicates her progress in the topic at hand. The statement "The incident was witnessed personally by the mother at midnight at 11:00 p.m." is grammatically accurate.

Magdalena demonstrates an excellent grasp of passive voice. In addition, the text contains many things that could be improved, including improper punctuation usage, incorrect spelling, ambiguity, overcapitalization, punctuation, and paragraph structure.

#### **5.1.4.4 Graphic Features**

The text has irregular spelling; however, it can be corrected by implementing specific changes to enhance accuracy. The text has been changed.

**Table 5.16 Graphic Feature of Text 4.4**

### Watu Jara

In an area in Ende Regency, an older woman told of an incident that shocked the people in the area. The incident lasted for several days.

Every night, the old mother was awakened by the sound of jingling bells, which broke the silence of the night after everyone had retired to their respective homes. The mother saw the incident directly in the middle of the night, around 23.00. This sound continues to be heard, to be precise, every Wednesday night and Thursday.

Out of curiosity, the old mother chose not to sleep. He wanted to see what the sound was every night. "It looks like I will have to stay up late tonight." Said the mother in solitude.

The old mother also stayed awake until the evening. After waiting for a long time, the voice finally came. As time went on, the sound became more apparent to his ears. Without waiting long, the old mother stepped to the door to see what the sound was.

After arriving at the door, the old mother opened the door slowly without making a sound. He saw a very bright and dazzling light, and it was only for an instant. As quickly as possible, he closed the door. The mother was shocked. She immediately ran into her room. "Oh my! What is that? Why is it so bright?" He said in surprise. When he wanted to look again through his bedroom window, it turned out that the object had passed and disappeared with the sound.

The next day, he told his family and neighbors what happened that night. The neighbors were also curious. They asked, "Do you see the shape? Is the light all you see?" Furthermore, they asked many questions.

"It passed so fast, just a blink of an eye, that I did not see its shape." Answered the old mother. "But at first glance, I looked like an animal and a little bit like a horse. After that, I do not remember anymore." he continued again.

It is also said that the area was named the Watujara neighborhood because of the incident. However, some say otherwise. However, Watu Jara, in the Ende language, means rock and stone. That is why Watu Jara narrates this story.

The revision maintained the continuity of the *Watu Jara* story throughout the entire text while also implementing grammatical and syntactical changes to enhance the clarity of the narrative.

Some of the improvements above can be implemented to enhance fluency and clarity.

- a. Use a period (.) at the end of the sentence.
- b. Some sentences feel long and could be split up to improve clarity. For example, "*The incident lasted for several days*" could be a separate sentence.
- c. Use quotation marks (" ") to surround direct speech, such as when the old mother says, "*Oh my gosh! What is it? Why is it so bright?*"

Additionally, clarifying some parts of the story that feel complicated or ambiguous may be helpful, especially when explaining the old mother's experiences in a bright light. The overall text is good; it needs a few adjustments to make it more structured and easier to understand. The text has crucial components, although it

may be presented more captivatingly and organized in a way that facilitates readers' comprehension of the narrative. The following are some improvements:

- a. Title/Heading: Add a more exciting title, such as "*The Mystery of Watu Jara: The Story of a Mysterious Light at Night*," to attract readers' attention.
- b. Paragraphs & Subheadings: Breaking up the story into shorter paragraphs and adding subtitles can help readers follow the storyline better. For example, the moment the old mother heard the sound for the first time, her reaction and decision to wait, and the experience of seeing a mysterious light.
- c. Illustration & Neatness: adds a more detailed description of how the light looks, such as its color, how bright it is, and its effect on the surrounding environment. Visual illustrations or more detailed images can help you imagine the event more clearly.
- d. Margins & Spaces: Separating paragraphs and adding spaces between them will help readers understand the story better.

Additionally, the story could be enhanced by providing further elaboration on the impact of the event on the surrounding community, the responses from people to the event, and efforts undertaken to investigate the source of the mysterious lights.

By implementing small changes and restructuring, *Watu Jara's* narrative could become more captivating and understandable for readers.

### 5.1.6 Analysis of Schematic Structure and Linguistic Features of Text 4.5

To find out Context, Discourse, Grammar, and Graphic Features, here is a table showing the four assessments:

**Table 5.17 Assessment of Text 4.5 based on rubric and numbers**

Context	Score
Purpose	3
Staging	3
Phases	1
Field	3

	Tenor	2
	Mode	2
<b>Discourse</b>	Lexis	2
	Appraisal	3
	Conjunction	3
	Reference	3
		2
<b>Grammar</b>		2
<b>Graphic Features</b>	Spelling	2
	Punctuation	2
	Presentation	2

The table above indicates that the Content section has the lowest score of 1 in the phases category. Similarly, the discourse-lexis section has the lowest score of 2. The grammar, punctuation, spelling, and presentation have 2 respectively. Below is a detailed description of each requirement.

#### 5.1.5.1 Context

The text incorporates many narrative components, including an exposition (journey to Labuan Bajo), a conflict (challenges such as severe weather), and a resolution (returning to Ende following a vacation). The text adheres to the narrative objective as it recounts the tale of a collective group of people (Emilia, 2016).

The subsequent analysis is Text 4.5, written by Yoris as the final version during the Independent Constructing phase. Text 4.5 consists of three paragraphs. The first paragraph provides information on the participants and the place and time. The second paragraph details the actions performed by the participants. Then, the third paragraph offers a conclusive conclusion or outcome.

Text 4.5 consists of five elements in its schematic structure: orientation, complexity, subsequent occurrences, and resolution. According to Anderson and Anderson (2003a), the orientation phase of writing should include introducing the characters, their physical appearance, and the story's setting, including time and place. Text 4.6 provides details regarding the participants (*my sister and I*), the time (*two months ago*), and the setting (*Labuan Bajo*). This remark is relevant to the requirements set by Anderson and Anderson (2003a).

The complication in text 4.5 is begun as stated in the third sentence: *While there we experienced several obstacles, such as unfavorable weather, rain, and very strong winds which prevented us from exploring more of the locations we had*

*previously planned.* ”. It is relevant to the clues given by Derewianka (2004). She argues that to look for the complication in a narrative text, the reader can use such questions such as “*Why did it happen? Who is involved?*”

Text 4.5 provides a notification of the chronological order of a set of events. According to Joyce and Feez (2012), a sequence of events is initiated by a complication. This implies that a sequence of events follows the complication. Text 4.5 explains that after the holiday, the writer, speaker, and others returned to Ende and continued their usual daily routines. According to Gerot and Wignell (1995), the resolution refers to the resolution of the crisis.

In line with the proposed schematic structure of a narrative text by Anderson and Anderson (2003b), the components of a narrative text include orientation, complications, a sequence of events, resolution, and coda. Despite the absence of a Coda, text 4.5 effectively incorporates all the aspects of schematic structure found in a narrative text, thus classifying it as such.

Text 4.5 is seen as a practical narrative text in terms of its language features compared to Text 4.5. Yoris demonstrated adequate competence in understanding the linguistic elements of a narrative text. In summary, based on the mentioned explanation, Yoris has encountered difficulties controlling the schematic structure of his narrative text.

The phases provided in text 4.5 are interconnected to create a cohesive narrative or sequence of events (Emilia, 2016). These stages delineate the travel sequence in Labuan Bajo, beginning with the preparatory phase, followed by the reality of the journey, engagement in activities at the destination, and concluding in the subsequent reflection on the experiences gained and returning of everyday routines post-vacation. Each step is closely interconnected with the preceding and subsequent phases, culminating in a comprehensive narrative of the holiday experience in Labuan Bajo.

The text explores the holiday experiences in Labuan Bajo. While the text offers a broad overview of the holiday activities, such as the visit to Padar Island, and the challenges faced, such as bad weather, it lacks clarity in providing specific details about the places visited, personal experiences, or any information that would offer a more comprehensive understanding.

Text 4.5 primarily centers around the writer's and his brother's encounters during their vacation in Labuan Bajo. While the writer's identity is not directly stated, it is evident that the writer and his brother are the two prominent people who undergo the journey. They organized and executed several actions collectively, including obtaining a rental car, checking into a hotel, participating in breakfast, exploring Padar Island, and successfully overcoming multiple challenges along their journey.

First, this work emphasizes the writer's and his brother's personal experiences during their vacation in Labuan Bajo rather than establishing an individual relationship between the writer and the reader. Writers establish a relationship with readers through their experiences, either through limited direct engagement or by fostering an intimate relationship between writer and reader.

Text 4.5 displays the characteristics of a more formal style of written language. While certain expressions may possess a more informal tone, such as "Due to bad weather, we only managed to capture a limited number of photographs," the overall writing style continues to be more official.

The using of coherent sentences and consistent structures, such as distinct paragraphs and accurate time references (e.g., *Two months ago*, *The following morning*, *The next day*), together with the introduction of formal vocabulary (e.g., encountering various barriers), are indicative of the characteristics associated with written language. Nevertheless, several components still show a significant resemblance to spoken language, such as the utilization of simple words during conversations, for example "*Good afternoon sir, we want to rent a cruise ship to visit Padar Island*" and more informal expressions, such as "*we enjoy the natural beauty created by God.*" Generally, those pieces favor written language with little indication of spoken language.

#### **5.1.5.2 Discourse**

Lexis refers to selecting words that indicate their intended relationship (Emilia, 2016). Text 4.5 illustrates the relationship between words in this context, namely

how these terms are associated with activities and locations visited during holidays in Labuan Bajo. It demonstrates the relationship between each word and the other words in the text. This text presents a narrative of the journey and events during the holiday at that location. The selection of vocabulary demonstrates a logical connection among the activities, visited locations, and experiences encountered throughout the vacation.

Text 4.5 may need to be more precise for readers due to its references. There are multiple instances where pronouns like "we," "my sister," or "sister and I" are used without clear antecedents—further information regarding the use of references. For example, using that name or a precise citation follows mentioning an individual's name to prevent misunderstanding. This will improve the readers' understanding of the story. For example, when referring to an individual's sister and themselves in a phrase, one can use their names or a more precise identification like "my sister and I." This will aid in establishing a more precise delineation of the individual or entity under consideration.

Explicit explanations of references during a discussion will enhance the understanding and engagement of the narrative.

### **5.1.5.3 Grammar**

Regarding the grammatical construction in Text 4.5, there are specific instances where the grammar and structure might be enhanced to achieve better clarity and readability. The following is a revised version of the text.

**Table 5.18 Grammar of text 4. 5**

#### *Holiday in Labuan Bajo*

*Two months ago, my sister and I enjoyed a vacation in Labuan Bajo. We chose this destination for our holiday at the end of the semester. Arranging our trip, we rented a car through a travel agent. The journey from Ende City took twelve hours, and we reached Labuan Bajo at 20:00 WITA.*

*Upon our arrival, we promptly headed to the Ayana hotel to rest, fatigued from the long trip. The following morning, we ventured to a nearby restaurant for breakfast. Our plan for the day was to visit Padar Island. We made our way to Bari Harbor to rent a small boat. "Good afternoon, sir. We'd like to rent a cruise ship to visit Padar Island," we inquired. "Okay, find a deck," was the response.*

*During our trip to Padar Island, we marveled at the natural beauty that adorned the landscape. Once we reached the island, we immediately ascended to the peak to capture a few selfies. However, our photo session was cut short by unexpected rain. As the weather cleared, we returned to Bari Port and back to the hotel.*

*While there, we encountered several obstacles, including unfavorable weather conditions, rain, and strong winds, which hindered our exploration of planned locations. The subsequent day, we journeyed back to Ende and resumed our regular activities following the holiday.*

#### **5.1.5.4 Graphic Features**

The text contains numerous instances of spelling and grammar problems. The following is a corrected version of the text with improvements.

**Table 5.19 Graphic Features Of Text 4.5**

#### **Holiday in Labuan Bajo**

*Two months ago, my sister and I vacationed in Labuan Bajo. We went there because we were on holiday at the end of the semester. We rented a car through a travel agent. After a twelve-hour drive from Ende City, we finally arrived in Labuan Bajo at 8:00 PM local time (20:00 WITA).*

*Upon arrival, we headed straight to the Ayana hotel to rest as we were tired from the trip. The next morning, we went to a nearby restaurant for breakfast. Afterward, we planned to visit Padar Island. We went to Bari Harbor to rent a market boat.*

*"Good afternoon, sir. We would like to rent a cruise ship to visit Padar Island."*

*"Okay, sure, deck."*

*During the trip to Padar Island, we immensely enjoyed the natural beauty. When we reached Padar Island, we quickly climbed to the top to take some selfies. However, due to rain, we could only take a few pictures. After the rain stopped, we headed back to Bari Port and returned to the hotel.*

*During our visit, we encountered several obstacles, such as unfavorable weather, rain, and very strong winds, which prevented us from exploring more of the locations we had planned. The next day, we returned to Ende and resumed our normal activities after the holidays."*

This version changes specific errors, modifies punctuation, and enhances sentence structures to enhance clarity. Text 4.5 has punctuation that needs correction. The following is the revised punctuation.

**Table 5.20 Graphic Features of Text 4.5**



### Holiday in Labuan Bajo

Two months ago, my sister and I vacationed in Labuan Bajo. My sister and I went to Labuan Bajo because we were on holiday at the end of the semester. We rented a car through a travel agent. After a twelve-hour drive from Ende City, we finally arrived in Labuan Bajo at 20.00 WITA.

When we got there, we headed straight to the Ayana hotel to rest because we were tired during the trip. The next morning, we headed to a nearby restaurant for breakfast. After breakfast, we planned to go to Padar Island. We headed straight to Bari Harbor to rent a market boat.

"Good afternoon, sir. We want to rent a cruise ship to visit Padar Island."

'Okay, fine, deck."

During the trip to Padar Island, we really enjoyed the natural beauty created by God. Arriving at Padar Island, we immediately climbed to the top to take selfies. We only took a few pictures because it was raining at that time. After the rain stopped, we headed back to Bari Port and then back to the hotel.

While there, we experienced several obstacles, such as unfavorable weather, rain, and very strong winds, which prevented us from exploring more of the locations we had previously planned. The next day, we returned to Ende and continued our normal activities after the holidays.

In addition, some of the changes made include correcting the punctuation after the word "*deck*" to a comma, Adding a comma after the words "*Bari Port*" to separate sentences, Add a comma after the word "*winds*" to separate elements in the list; fixed the use of capital letters for the word "*fine*" in conversation; Add double quotes to the beginning and end of conversation quotes.

#### 5.1.7 Analysis of Schematic Structure and Linguistic Features of Text 4.6

To determine Context, Discourse, Grammar, and Graphic Features, refer to the following table displaying the four assessments:

**Table 5.21 Assessment of Text 4.6 based on rubric and numbers**

Context		Score
	Purpose	3
	Staging	3
	Phases	2
	Field	2
	Tenor	3
	Mode	3
Discourse	Lexis	3
	Appraisal	2
	Conjunction	2
	Reference	1
Grammar		1
Graphic Features	Spelling	1
	Punctuation	2
	Presentation	2

The table above indicates that the Context has the lowest score, specifically 2, for both phases and field. In contrast, the discourse-reference component has the

lowest score of 1, while both grammar and spelling sections each have a score of 2. Below is a detailed explanation of each aspects.

#### 5.1.6.1 Context

The table above indicates that the Context has the lowest score, specifically 2, for both phases and field. In contrast, the discourse-reference component has the lowest score of 1, while both grammar and spelling sections each have a score of 2. Below is a detailed explanation of each condition.

Text 4.6 consisted of four paragraphs. First paragraph is started with “*In a place called Ende...*”. Second paragraph is started from “*One day it was.....*” The third paragraph is started from “*However, after sacrificing,..*”. The last paragraph is started from “*Arrivinig at the top,.....*”. With respect to the elements of a narrative text, Text 4.6 has five elements of a narrative text. Hence, it is necessary to separate this material into five distinct paragraphs, ensuring that each section is appropriately placed within its appropriate paragraph. According to Joyce and Feez (2004), giving each text element to its paragraph is advisable.

Text 4.6 encompasses the essential components of a narrative text, including orientation, complications, evaluations, resolution, and coda. The orientation provides information regarding the time and characters (Anderson & Anderson, 2003a) and a clue that initiates a problem (Joyce & Feez, 1998). Before developing the narrative toward its complication, a clue is presented to hint at the upcoming complication. The hint is stated in “The two boys and girls had to occasionally beg for mercy in order to eat”. By doing so, Text 4.6 gives a clue to the reader about the problem that will be faced by the characters. This is a good orientation. (Joyce & Feeze, 2004). Complication in text 4.6 is started when The Lio Ende tribe believes that the Lio Ende tribe believes this long dry season results in someone sinning, such as adultery, as written in sentence: ... the result of someone's mistake in committing a sin.” This sentence shows a crisis arose at the beginning of complication (Gerot & Wignell, 1995). *Bobi* and *Nombi* Characters: *Bobi* and *Nombi* are two characters that appear in this story. They were the targets of careless accusations by the Lio Ende tribal community. This means that people consider *Bobi* and *Nombi* to be the cause of the long dry season because they are considered

to have committed disgraceful acts, such as adultery. Although the text does not provide further details about *Bobi* and *Nombi's* fate, we can conclude that they were both victims of baseless accusations. Both were accused of being the cause of the long dry season based solely on the suspicions of the Lio Ende tribal community, without concrete evidence. This creates tension in the story and will probably impact the social relationships and fate of these two characters. Thus, *Bobi* and *Nombi* take center stage as people accused of causing a long dry season due to alleged sins, especially adultery, although there is no concrete evidence to support these accusations. Text 4.5 also shows the point of a narrative text; that is how *Bobi* and *Nombi* as the protagonist resolves the accusation.

Moreover, the complication in text 4.6 showed Iki's ability in elaborating the complication to make her story became interesting. This is appropriate with what has argued by Feez and Joyce (1998; Emilia, 2010) the complication is the center of the story that can create the story becomes interesting to read or to tell.

The resolution of complication in text 4.5 is "*sacrificing the two orphans for a long time, the rain never came. Even the drought is getting fiercer*". The problem is sorted out for a better ending. Moreover, Text 4.5 shows that the action taken to sacrifice *Bobi* and *Nombi* did not lead to the desired resolution of ending the drought and bringing rain to the community. As Text 4.5 has the resolution, thus it can be categorized as a satisfying story (Derewianka, 2004).

In the coda, the story ends by revealing that the plants growing on *Bobi* and *Nombi's* graves are rice plants. In other words, the coda in Text 4.6 is the part that states that the plants growing in *Bobi* and *Nombi's* graves are rice plants and that these rice plants are the leading food for the entire village community. It provides a meaningful ending to the story and links the story back to previous elements, ending the story with an important message or change in the community. Coda is a conclusion for ending the story with a happy ending statement (Anderson & Anderson, 2003a). In Text 4.6, coda is stated in *..... as a tribute and gratitude and must be passed on to posterity.*" It seems that the text would like to share some moral values to the readers. None likes a conceited person and being a conceited person is not good, and second, the earnestness will bring the success. Story time was demonstrated in text 4.6 is stated in "*In a place called Ende, thousands of years*

*ago,....”*, *One day, it was.....”*, *“However, after sacrificing the two orphans for a long time”*, *“ Arriving at the top, ....”* and the place, where the myth is happened, is stated in *In a place called Ende, thousands of years ago...*” For the specific participants, there are two brothers and girls, Bobi and Nombi, Ndoi, Mosalaki, and Lio tribe. Those are all stated in the orientation as can be seen in the underlined sentence “In a place called Ende, thousands of years ago, there lived two brothers from the Lio tribe who were orphaned and had no home. The two boys and girls had to occasionally beg for mercy in order to eat. A widow named *Ndoi* felt compassion and adopted *Bobi Nombi*. *Ndoi* treats the children like his own. This is appropriate with what theorists of genre stated that orientation tells the reader about the time, participants, and location (Anderson & Anderson, 2003a).

As Text 4.6 has all elements of schematic structure of narrative text, this text can be clarified as a narrative text and can reach its purpose successfully. This indicates that Fauzan has a good knowledge of a narrative text and a good control on its schematic structure.

Text 4.6 contains a series of interrelated phases that form a single meaning (Emilia, 2016); Rose & Martin (2012). In general, there is a strong connection between each phase that tells the story of two orphans, the persecution they experienced, their sacrifices, and the outcome relating to an essential discovery for society. The following is an explanation of these phases:

- a. Introduction to the Life of Orphans: Tells the story of two orphaned brothers adopted by a widow who treated them affectionately.
- b. False Accusation and Sacrifice: The community blames and sacrifices the brothers because they are considered to be the cause of the long dry season. Although sacrificial efforts were made, no results were expected.
- c. Miracle Appears: Plants grow in the graves of the two orphans, and the plants are newly discovered rice. This changed people's view of the plant.
- d. Community Change and Learning: After trying it, the community understands the importance of this new rice plant. They then make it a main dish and honor it with special rituals and activities.

Each phase in the text is interrelated as each event contributes to the story, shifting from misery to new hope for society. From the sacrifice of an orphan who

is blamed to the discovery of a rice plant that ultimately brings new hope, everything is connected in a storyline that conveys messages about justice, wrongdoing, and hope.

Text 4.6 shows an exciting story about two orphans in Ende, but some parts may be confusing. The story starts with a focus on the lives of these orphans, but there is a sudden change related to the wrongdoings blamed on *Bobi* and *Nombi* by their community. Despite the confusion, the text ultimately led to the discovery of the grain that eventually became the rice plant.

As a reader, it may be difficult to clearly understand the connections between these events, especially in how the accusations against these two children ended with discovering a plant that later became a staple food for their village. Further investigation may be needed to understand how all the story elements connect.

Text 4.6 focuses on the characters in the story themselves, such as *Bobi*, *Nombi*, and *Ndoi*, and their community in Ende. The author does not interact or relate to the reader directly. This story is more of a telling of an incident in a community that occurred in a specific place and time. The author tells a legend or traditional story that one might want to convey to anyone who reads it, without any direct relationship between the author and the reader being highlighted in the text.

The text has characteristics that indicate more towards written language than spoken language. Some of the characteristics of written language contained in the text include:

- a. Organized Narrative Structure: The story has an organized beginning, middle, and end. An introduction, conflict, climax, and resolution make it like a narrative story.
- b. Use of Formal Sentence Structure: The sentence structure tends to be formal, with complete and clear sentences. Although there are some grammatical errors, the attempt to express ideas in complete sentences is apparent.
- c. Use of Specific Terminology: The use of terms such as "traditional leader," "sacrificed to atone for their sins," and "Mount Kelinida" indicates the choice of words that are more specific and typical for written language.

- d. Use of Descriptive Language Style: The explanation of the events in the story uses quite detailed descriptions, showing a tendency towards written language rather than the shorter and more direct spoken style.

However, some characteristics still sound more like spoken language. For example, some sentences feel disjointed and not entirely well structured. Apart from that, several grammatical errors affect the text's fluency.

#### 5.1.6.2 Discourse

Text 4.6 shows the narrative's relationship between several words and groups of words. (Emilia, 2016; Tobias et al., 2014). Rose & Martin (2012) proposed Lexis is the choice of words that indicate the relationship between one words to other words. In Text 4.6, several words and phrases link story elements together, such as:

- a. Family Relationship: *Bobi*, *Nombi*, and *Ndoi* are closely related to the family involved in the story
- b. Consequences: *Bobi and Nombi's* sacrifice is related to the hope of overcoming the long dry season.
- c. Action and Reaction: *Bobi and Nombi's* sacrificial actions impact the emergence of plants, which become the community's leading food.

There is a story flow that connects words and phrases in the story to create a cohesive, thematically related narrative. This story shows the journey from injustice to unexpected reward. Initially, *Bobi* and *Nombi* experienced injustice because they were accused of a mistake they had not made. However, the ending features an extraordinary transformation, where their deaths bring about a miracle: the growth of plants that later become the leading food for the entire community.

This story reflects a lot about human attitudes. There is neglected justice, fear of mistakes, and the need for firmness in fighting injustice. However, in the end, there is wonder and appreciation for something considered ordinary or harmful. It shows that sometimes, what is considered a "mistake" can greatly bless many people. Also, appreciation for *Ndoi's* kindness in adopting these children is significant. He shows that when others blame, some have a big heart to defend the weak and innocent.

This story also highlights how society's beliefs and traditions can lead to wrong conclusions. Often, mistakes and unfounded accusations can harm innocent people. However, the changes and miracles at the end of the story teach that something initially considered harmful can become unexpectedly good. It is a reverence for life and an appreciation for mistakes that later turn into good things.

The text has a logical relationship between phases with several conjunctions that help link the events. However, there are some gaps in the linkages. For example:

- a. First, two orphans from the Lio Ende tribe lived in Ende without a home and had to beg for food.
- b. Second, a widow named *Ndoi* adopted *Bobi* and *Nombi*, caring for them like her children.
- c. Third, the long dry period resulted in misunderstandings about sin and people arbitrarily blaming *Bobi* and *Nombi*.
- d. Fourth, *Ndoi's* efforts to defend them were unsuccessful, and the traditional leader, Mosalaki, sacrificed them.
- e. Fifth, the rain never came after the sacrifice, and the drought worsened.
- f. Sixth, the plants growing on *Bobi* and *Nombi's* graves turned out to be rice plants.
- g. Seventh, the food from these plants is delicious and is ultimately used as the leading food by the local community.

The logical relationships between these phases can be strengthened by the use of appropriate conjunctions such as "*as a result,*" "*then,*" "*however,*" "*afterward,*" "*consequently,*" "*furthermore,*" "*finally,*" or "*thus*" to link these events more clearly.

The story revolves around two orphans, *Bobi* and *Nombi*, who were adopted by a widow named *Ndoi*. They were accused and made scapegoats by the community because they were accused of committing various mistakes, even though *Ndoi* tried to defend them. They were sacrificed to wash away the sins believed to cause the long dry season.

However, after they were sacrificed, the rain never came. Only when plants grew on top of their graves, which turned out to be rice plants, were the people

shocked. This plant became the new leading food for their village, which was then made into a symbol of kindness and planted in special ceremonies to express thanks.

In this story, there is a theme of misunderstanding and abuse of punishment toward two innocent children. However, hope and goodness ultimately emerge from the plants that grow on their graves, which become a food source for the entire village.

### 5.1.6.3 Grammar

Text 4.6 has several errors in the use of grammar and sentence structure. The following are some improvements:

- a. Ambiguity in character identification: The text uses different names for the same character, such as "*Bobi Nombi*" and "*Boni and Nombi*". To make the story clearer, use one consistent name, for example "*Bobi and Nombi*" or "*Boni and Nombi*" throughout the story.
- b. Subject and verb errors: Some sentences do not have harmony between the subject and the verb used, such as "*The people were shocked. They took it home and cooked it.*" Meanwhile "it" here is undefined. Refine by explaining what items the residents took and cooked.
- c. Grammar and sentence construction: Some sentences feel less structured and challenging to understand clearly. Several sentences can be separated into shorter and clearer sentences to make understanding easier.

In addition, the following are the improvements of text 4.6.

**Table 5.22. Grammar of Text 4.6**



In a place called Ende, two brothers from the Ende Lio tribe lived as orphans with no home. To survive, they begged for mercy here and there. A widow named Ndoi felt compassion and adopted them, treating Bobi and Nombi as her own children.

One unusually long dry season struck. The Lio Ende tribe believed it was a result of someone's sin, like adultery. People unjustly made Bobi and Nombi scapegoats due to their past of living as liars and false accusations of blood relations. Ndoi, the widow, did her best to defend them, but all efforts were in vain.

The traditional leader, Mosalaki, ordered the community to banish Bobi and Nombi, sacrificing them to atone for their sins. Despite the sacrifice, the drought persisted and grew fiercer.

Under the leader's order, the community visited the graves of Bobi and Nombi atop Mount Kelinida. Astonishingly, amidst the arid land, plants suddenly grew wildly on their graves. The people, shocked, harvested and cooked the seeds from these plants. To their surprise, the new grain was delicious.

This transformed grain became the staple food for the entire village. A mandate was passed down to ceremonially plant and cultivate the rice as a token of gratitude, ensuring it would continue for generations.

#### 5.1.6.4 Graphic Features

It seems like you're sharing a story or narrative that includes some names and a sequence of events. However, it appears there might be some misspellings or inconsistencies in the names and details. The following is a revised version:

**Table 5. 23 Graphic Features of Text 4.6**

In a place called Ende, there lived two brothers from the Ende Lio tribe who were orphaned and had no home. To survive, the two boys and girls had to beg for mercy here and there. A widow named Ndoi felt compassion and adopted Bobi and Nombi. Ndoi treated the children as her own.

During an unusually long dry season, the Lio Ende tribe believed that the extended dry spell was the result of someone's sin, such as adultery. Consequently, people unfairly scapegoated Bobi and Nombi because they were known to have lived a tough life and were falsely accused of having blood relations. Ndoi, the widow, tried to defend Bobi and Nombi, but her efforts were in vain.

The traditional leader, Mosalaki, ordered the community to exile Bobi and Nombi. Eventually, they were sacrificed to atone for the supposed sins, yet despite this, the rain did not come. The drought grew more severe.

As per the traditional leader's command, the community visited the graves of Bobi and Nombi at the peak of Mount Kelinida. Surprisingly, amidst the arid land, plants suddenly sprouted like weeds on their graves.

The people, astonished, took these plants home and cooked them. Upon consumption, they were amazed by the delicious taste of the seeds. This "new grain" became the primary food for the entire village community. This led to a mandate that the plant be ceremonially cultivated as a gesture of tribute and gratitude, ensuring it was passed down to future generations.

The seeds turned out to be rice plants, serving as a symbolic and life-sustaining discovery for the community.

Punctuation marks in text 4.6 are used partly correctly and partly incorrectly. Some sentences require punctuation correction to clarify the structure. The following is a revision with added punctuation:

**Table 5.24 Graphic Features of Text 4.6**

In a place called Ende, there lived two brothers from the Ende Lio tribe who were orphaned and had no home. In order to eat, the two boys and girls had to beg for mercy here and there. A widow named Ndoi felt compassion and adopted Bobi and Nombi. Ndoi treats the children like his own.

One day, it was an unusually long dry season. The Lio Ende tribe believe that the long dry season is the result of someone's mistake in committing a sin, like adultery. Then, people arbitrarily scapegoat Bobi and Nombi. That's because they had lived a lie, and they were slandered for having blood relations. Ndoi, the widow, changed her skills to defend Bobi and Nombi, but all in vain.

The traditional leader named Mosalaki ordered people to catch Bobi and Nombi. After that, they were sacrificed to atone for their sins. However, after sacrificing the two orphans for a long time, the rain never came. Even the drought is getting fiercer.

By order of the traditional leader, the community was ordered to visit the graves of Bobi and Nombi at the top of Mount Kelinida. Arriving at the top, among the arid land, plants suddenly grow like weeds on the graves of Bobi and Nombi.

The people were shocked. They took it home and cooked it. When eaten, people were surprised that the seeds were delicious. The new grain that "transforms" into the main food for the entire village community. Then, it was followed by a mandate that the plant be planted through a special ritual or ceremony as a tribute and gratitude and must be passed on to posterity. The seeds are none other than rice plants.

Text 4.6 exhibits significant potential. However, it could be enhanced in terms of appearance. Classifying content into shorter paragraphs, for example, will enhance readability. Furthermore, employing appropriate punctuation and

incorporating subtitles or headings for each segment will enhance readers' comprehension of the narrative.