

“CREATION OF ADAM” PERFORMED BY THE STUDENTS OF SPEAKING III CLASS

Fathul Zannah¹, Norliani²

¹STKIP PGRI Banjarmasin, Banjarmasin

²STKIP PGRI Banjarmasin, Banjarmasin

[1zannahdonk@gmail.com](mailto:zannahdonk@gmail.com), [2norliani@stkipbjm.ac.id](mailto:norliani@stkipbjm.ac.id)

ABSTRACT

Storytelling is an effective strategy that incorporates the aesthetic ways of knowing into instruction. In addition to improve the academic performance of students in the areas of reading and writing, storytelling also has the ability to enhance the arts in education and motivation. The objective of this research is to describe the storytelling performed by the students of Speaking III class of English Department of STKIP PGRI Banjarmasin academic year 2014/2015”. This study is a descriptive qualitative research, population of this research is taken from of the record of students’ storytelling video performances, and with the number of students are 20. The sample of the research is students of Speaking III. The writer describes storytelling performance of the students Speaking III class. The technique of collecting data in this research is observation. The result of the research shows that there are who is 13 (65%) of 20 students were found difficulties in developing voice varied, especially tone – colour varied according to mood, many students were still holding back and students weren’t confident (ineffective) to express, they were nervous or shy when they were asked to perform their storytelling in front of the class, and using the book.

Keywords: storytelling, speaking III

1. INTRODUCTION

Language has central role in the development of the students intellectual, social, and emotional. It supports the success in mastering all the fields of knowledge. Together with the development of knowledge, English is considered as an important foreign language in the whole world. All countries, as they believe that English can help people live easier in this globalization era.

The objective of learning English is the students are hoped to have listening, speaking, reading and writing skill. There are some language components must be mastered and to support them, they are: vocabulary, phonology, grammar and rate fluency.

There is speaking III in English Department students, following on from the previous speaking courses. The syllabus of Speaking III stated, “This course,

which stands for local curriculum at the third semester, focused on developing student's skill in using spoken English productively. In this course students will be introduced to jargons in both formal and informal discussion and conversation. Pre-advanced speaking skills will color the class activities. Students will be trained to confirm and defend their ideas, to persuade others, to argue on current issues, to chair a certain small conference, to summarize a discussion, and to report on certain events. Individual performance, peer negotiation, group discussion, and class conference will be covered in this course".

In speaking III, there is storytelling lesson that the performance must be made by the students who takes the course. For them as future teachers that can help them as the way in teaching method. Storytelling is an effective strategy that incorporates the aesthetic ways of knowing into instruction. Storytelling is the art or craft of narration of stories in verse/and or led by one person before a live audience (Pellowski, 1991:15).

Storytelling is the communicating of events through the use of words and sounds. This is an art of expression and improvisation, which revolves around a plot and/or narrative point of view. The vivid images stimulated by storytelling promote character identification thus engaging the student as an active participant in the learning process (Rose and Nicholl, 1997:43). Storytelling depends on the spoken word to connect the teller and the listener so that a story is created in the imagination. It is a social experience which connects a teller and a listener and encourages the development of relationships – the physical closeness required in storytelling can lead to feelings of comfort and to the formation of bonds. This is the crucial factor for fostering creativity (Hardy, 1978 in Lam Tsz Ki, 2005:7).

However, for the Speaking III course, storytelling must be made by the students as one of abilities for them as future teachers. In doing storytelling, they have to consider the element such as: character, place, time, storyline (plot), sensory elements (smells, flavours, colours, textures, etc.). Objects, characters, emotion in the story, narrator's point of view, narrator's tone of voice, theme. So that the vivid images stimulated by storytelling promote character identification thus engaging the students as an active participant in learning process. Through

the character education based on local wisdom, the story is taken from the holy scripture Islamic religion of local majority ethnic group, Banjarese people, that is the story of creation of Adam from stories of Al Quran.

Based on the explanation above the researcher would like to conduct a research entitled: "CREATION OF ADAM" PERFORMED BY THE STUDENTS OF SPEAKING III CLASS 2016.

1.1 Statement of the Problem

"Telling is the live, person to person oral and physical presentation of a story to an audience, "Telling" involves direct contact between teller and listener. It mandates the direct presentation of the story by the teller. The teller's role is to prepare and present the necessary language, vocalization and physically to effectively and efficiently communicate the images of a story" (Barzaq, 2009:7).

Storytelling is the art or craft of narration of stories in verse/and or led by one person before a live audience (Pellowski, 1991:15). So, the research is focused on "How is storytelling performed by the students of Speaking III class?"

1.2 Research Objective

The objective of this research is to describe the storytelling performed by the students of speaking III class.

1.3 Significance

The study will be useful for:

- English Teacher: the result of this research can be used as feedback or an input for teaching English to make the students able to use the correct English in their spoken English.
- The students: the result of this research is used to increase their interest and improve their ability in speaking skill, especially in their speaking presentation and adapt the positive values.
- Further researcher: this research will be a useful reference for the further researcher to take a similar object with this research.

1.4 Definition of Key Terms

Storytelling is an activity that a person does in presenting a story to others with or without tool, which aims to convey the message of information that are educational. Using storytelling in the classroom is built upon the “learn by doing” to increase confidence and flexibility (Simmons, 2001:181).

Storytelling provides an opportunity for students to expand their vocabulary as they decode the meaning of words, based on the context of the story they hear or read. Listening to stories also improves a students’ understanding of grammar and literary devices as they see them within a story (Wojciechowicz, 2003:6).

Storytelling involves imagination and the use of language and gestures to create scenes in the mind of the listener. Storytelling also helps to share knowledge from other experiences. Storytelling as educational means because they are believable, memorable, and entertaining and because they depend on humans and their experience that is considered as an authentic and credible source of knowledge (Barzaq, 2009:20).

Creation of Adam is the story from one of the stories of Holy a Quran. Islam is majority of local ethnic group Banjarese people.

2 REVIEW OF LITERATURE

2.1 Definition of Storytelling

Storytelling is an effective strategy that incorporates the aesthetic ways of knowing into instruction. In addition to improving the academic performance of students in the areas of reading and writing, storytelling also has the ability to enhance the arts in education and motivate children to connect with their learning. In pursuit of lifelong literacy, Elliot Eisner stated that, “The enduring outcomes of education are found in the joy of the ride, not merely arriving at the destination.” Its hope that Eisner’s vision will be embraced as teachers find ways to implement storytelling in the classroom and researchers continue to study the benefits of this pedagogical strategy on reading and writing achievement (Eisner, 1985:8).

Storytelling is described as a technique of teaching that has stood the test of time. With first language children, storytelling is being promoted as an ideal method of influencing a child to associate listening with pleasure, of increasing a child's attention span and retention capacity, or broadening vocabulary and of introducing a child of symbolic use of language.

Stories create magic and a sense of wonder at the world. Stories teach us about life, about ourselves and about others. Storytelling is a unique way for students to develop an understanding, respect and appreciation for other cultures, and can promote a positive attitude to people from different lands, races and religions.

Storytelling involves imagination and the use of language and gestures to create scenes in the mind of the listener. The following background information is for teachers. It will prepare them to use the step-by-step approach to teaching storytelling outlined in the second half of this article. The more teachers know about storytelling, the better they will be able to teach and model it for students. Storytelling also helps to share knowledge from other experiences (Barzaq, 2009:20).

2.2 Characteristics of a Good Story

Several characteristics of a good story to have a single theme, clearly defined, a well-developed plot; the style should contain vivid words and pictures, having pleasing sounds and rhythm, should have characterization, be faithful to source, have dramatic appeal, be appropriate to listeners, be short and contains simple words and sentences, be effective, contain active verbs, avoid adjectives, contain expressions of opinion, cite quotes, facts, sources, be edited with appropriate punctuation, grammar and capitalization (Baker and Greene, 1985:297)

Considered storytelling as educational means because they are believable, memorable, and entertaining and because they depend on humans and their experience that is considered as an authentic and credible source of knowledge (Barzaq, 2009:15). Related several characteristics of a good story as follows:

1. Stories provoke curiosity and compel repetition. Good stories are so gripping that people want to hear them over and over again.

2. Stories unite people in a holistic way to nature. A good story causes the feeling of connecting to nature and for a believer to the God of nature. That connection makes people have a feeling of holism.
3. Stories are a bridge to one's culture and roots. One may have common stories that evoke his or her identity to past generations and others' roots.
4. Stories bind the listeners to the universal, human family. One may be puzzled especially as believers to discover that other cultures have similar motifs. These stories could have a binding effect and empower people to understand that they are all part of a universal family, regardless of color, race, or creed.
5. Stories help their listeners to remember. The stories that people hear and tell remind them of their roots, those things that they share in common, honor, and shame.
6. Stories use a special language. Stories use all kinds of language conventions to make the story vivid and memorable.
7. Stories restore the original power of the word. Spoken and written words carry great power.
8. Stories provide an escape; a good story calls the listeners away from the immediate and gives them an opportunity to reenter life. Think of how children forget their hurts by the time a parent tells story.
9. Stories evoke in the listeners the right-brain imagination. Stories bring about a balance by calling the listeners to use the right side of the brain.
10. Stories promote healing, they can bring reconciliation and forgiveness.

Stories provide a basis for hope and morality, they call their listeners to the imagination of hope. Therefore they must be saved by hope.

2.3 About the Story: Creation of Adam

The story of Adam and creation is pieced throughout the Qur'an. There are references in suras 2, 4, 5, 7, 15, 20, 21, 38 and others. According to the Qur'an, God Created humankind out of clay,¹ shaped it to a form and then commanded the angels to bow (submit) to Adam. Iblis (Devil) refused out of pride and was banished from *Jannah* (Heaven). Iblis was one of the jinn to begin with.

According to the Qur'an, God had already decided before the creation of Adam that mankind (Adam and his progeny) would be placed on earth. Islam does not ascribe mankind's life on earth as a punishment, rather as part of God's plan. "Verily, I am going to place mankind generations after generations on earth.' They (the angels) said: 'Will You place therein those who will make mischief therein and shed blood, while we (the angels) glorify You with praises and thanks and sanctify You.' God said: 'I know that which you do not know.'"

It is evident from the above verses in the Qur'an that God had already decided before the creation of Adam, that mankind would be living out their lives on earth. And in spite of the angels remark that Adam would be a creation that would carry out a lot of actions against God's laws. God says that He knows Adam better than do the angels.

God then teaches Adam the names of all things and assembles the angels in front of Adam so as to show them that there is more to Adam than they know, particularly the high intellectual capacity of Adam:

"And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful." They said: "Glory to Thee (said the angels), of knowledge We have none, save what Thou Hast taught us: In truth it is Thou Who art perfect in knowledge and wisdom." He said: "O Adam! Tell them their names." When he had told them, God said (to the angels): "Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?"

From the above verses it is clear that God is saying that while it may be true that man might be able to do all the bad things that the angels said, the angels overlooked man's high intellectual capacity that he could use to act otherwise (by doing good).

From there, the Qur'an introduces Satan (known by the name of Iblis). According to the Qur'an, Iblis, who was not an angel but a jinn, was amongst the assembly of angels due to his high rank. According to the Qur'an angels are made from light, while jinn are made from smokeless fire.

God commands the angels (Iblis being among them) to bow down to Adam. And they all do, except for Iblis, who feels that he being made from fire, should

not be bowing to Adam who was made from earth. His disobedience of God's command followed by his pride and arrogance for getting rid of the Binnkind (the species on earth that caused chaos and wreaked havoc before human kind) caused him to fall out of God's favor:

"And behold, We said to the angels: "Bow down to Adam" and they bowed down. Not so Iblis: he refused and was haughty: He was of those who reject faith (those who are disobedient)." (2:34)

God later places Adam and Eve in the garden and tells them that they are free to enjoy of its fruits except not to come near a certain tree: (2:35) "We said: "O Adam! dwell thou and thy wife in the Garden; and eat of the bountiful things therein as (where and when) ye will; but approach not this tree, or ye run into harm and transgression."

Satan then deceives Adam and Eve into eating of the fruits of the tree: (2:36)

"Then did Satan make them slip from the (garden), and get them out of the state (of felicity) in which they had been. We said: "Get ye down, all (ye people), with some of you having enmity towards others. On earth will be your dwelling-place and your means of livelihood - for a time."

Adam and Eve feel a lot of remorse for their actions, but God turns to Adam in mercy and consoles him: (2:37)

"Then learnt Adam from his Lord words of inspiration, and his Lord Turned towards him; for He is Oft-Returning, Most Merciful."

God then informs Adam that God will send his guidance to Adam and his progeny: (2:38)

"We said: "Get down all of you from this place (the garden), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve."

In the Garden of Eden, Iblis (later known as Shaytan) lured Adam and Eve into disobeying God by tasting the fruit from the forbidden tree. God, as a punishment, sends Adam and Eve out into the rest of the earth. The Qur'an also describes the two sons of Adam and Eve, Cain and Abel.

2.4 Local Ethnic Banjarese People

The Banjarese are one of the major people groups of Indonesia and Malaysia. The almost two million Banjarese in Indonesia live on the island of Borneo, mainly

around the city of Banjarmasin in southern Kalimantan. Approximately 221,000 Banjarese live in Sabah, Malaysia.

The origin of the Banjarese (who are also known as the "river culture") resulted from the mixing of Javanese and Malay cultures. Long ago, they were united by a ruler who professed faith in Buddhism, Hinduism, and Islam. It was then that the kingdom of Banjar grew, and the tribe of the Banjarese originated. As a result of their trading and seafaring way of life, the Banjarese gradually expanded from Kalimantan to other parts of Borneo.

In general, the Banjarese are friendly and non-threatening. They speak a local Malay language called Banjar, a part of the Malayo-Polynesian language family. In addition, most of the people understand Bahasa Indonesian.

Indonesia is the fourth most populous nation in the world and continues to grow rapidly. It has one of the most ethnically diverse populations in the world, with more than 300 distinct people groups. Many of these groups, including the Banjarese, are Muslim.

The staple Banjarese food is rice, and side dishes consist of all kinds of fish and vegetable curry soups. In everyday life, lunch is the most important meal to the Banjarese. As rural people, the Banjarese live mainly in villages along the coasts or roads. In addition to the villages, there are also plantation settlements. Most of the homes are thatch-roofed houses built on stilts four to eight feet off the ground. Homes of the wealthier, however, have plank floors and tile roofs.

Traditionally, the Banjarese were organized into a somewhat feudal social organization with a distinct division between the common people and nobility. The chief of the district was a nobleman. Class distinctions still exist today, but the nobility has now been replaced by appointed and elected officials who are subject to a parliament. The typical Banjarese household consists of the husband, his wife, and their children. Marriages have traditionally been arranged by the parents and are governed by Islamic law. According to Islamic tradition, a man is permitted to have as many as four wives. However, a majority of the Banjarese practice monogamy (having only one spouse). Couples are married by registering with the local *imam* (local Islamic leader).

Indonesia has more than eight million farmers who do not own their own land. To those willing to move from overcrowded Java, Bali, and Madura to the less developed islands, the government offers free land, housing, and other assistance. In some areas, including Kalimantan, this has caused problems as migrants have moved into the area. The first major Christian outreach to the Banjarese was conducted by the Dutch during their colonization of Indonesia. However, having converted to Islam around the fifteenth century, the Banjarese have remained faithful to Islam.

The Banjarese of Indonesia are still 100% Muslim and observe Islamic religious holidays. Nevertheless, some Hindu-based ideas linger, such as old beliefs in spirits of the soil and seeking relief through medicine men. In addition, many practices, especially weddings, are actually Hindu-Buddhist in content but mixed with Islamic rites.

2.5 Related Studies

The researcher found two related studies which are relevant to the objectives of the present study. Those are discussed below.

The first study was done by Hilary Dawn Munn (2011) in his research “Oral Storytelling and Student Learning”. In this study the researcher wants to know what children gain from oral storytelling in the classroom. From this research, the benefits of oral storytelling in the classroom are numerous, both the student and teacher gained from being involved in the process of learning to become oral storytellers. The students involved in the study gained important communication skill that will help guide the students through life. Hearing stories allows students to create their own stories. They explored imagination. They role played story characters, trying on other people’s character traits and problems. They empathized: they expressed feeling. They learned about the important connections between the spoken and written word. They learned about story structure and learned that they can tell stories; they learned that people will want to listen and also gained confidence.

3. RESEARCH METHODS

3.1 Design

This research uses a descriptive method. “Descriptive research involves a collection of techniques used to specify, delineate, or describe naturally occurring phenomena without experimental manipulation” (Selinger and Shohamy 1989:118).

3.2 Location

According to Suharsimi Arikunto “*Penelitian yang paling banyak dilakukan adalah penelitian kancah atau penelitian lapangan. Sesuai dengan bidangnya, maka kancah penelitian akan berbeda-beda tempatnya. Penelitian pendidikan mempunyai kancah bukan hanya di sekolah tetapi dapat di keluarga.*

4. RESEARCH FINDINGS AND DISCUSSION

4.1 Findings

The result of observation field notes is shown in Table 4.1.

Table 4.1 Result Observation Field Notes

Delivery	Speaker Number																				Total	
Appearance:	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	Y	N
1. Poise - natural, forced	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	18	2
2. Movement and gesture (natural, stilted)	√	√	√	√	√	√	-	√	-	-	√	√	√	-	√	√	√	-	√	√	15	5
Delivery	Speaker Number																				Total	
Appearance:	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	Y	N
3. Enthusiasm and interest	√	√	√	√	√	√	-	-	√	√	√	√	√	√	√	√	√	-	√	√	17	3
Voice:																						
1. Volume - loud enough, varied?	-	√	√	√	√	-	-	-	-	-	√	√	√	-	√	-	-	-	√	√	10	10

2. Pitch – flexible?	-	√	√	√	√	-	-	-	-	-	√	√	√	-	√	-	-	-	√	√	1	1
3. Rate – varied?	-	√	√	-	√	-	-	-	-	-	√	√	-	√	√	√	√	-	-	-	9	1
4. Tone – color varied according to mood	-	√	√	√	√	-	-	-	-	-	√	√	-	-	-	-	√	-	-	-	7	1
5. Enunciation	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	2	0
6. Pronunciation	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	2	0
Eye Contact:																						
1. Doesn't speak to ceiling or floor	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	2	0
2. Speaks to whole audience by using eye scan	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	2	0
Purpose Achieved:																						
1. Maintained audiences interest, intention	√	√	√	√	√	-	√	-	√	√	√	√	√	√	√	√	√	-	√	√	1	3
2. Entertained or taught a lesson	√	√	√	√	√	-	-	-	√	√	√	√	√	√	√	√	√	-	√	√	1	4

Y : Yes

N : No

(Adopted from Kurt Ewen, 2006 in Valencia Community College, 2007)

Based on the table 4.1, the researcher gives more detail explanation of each point in the table as below.

Table 4.2 Result of Delivery Appearance Component 1

Component	N	F	P
Poise – natural, forced	20	18	90%

Based on the table 4.2, 18 (90%) out of 20 students were obtained the criteria of delivery appearance component 1. It might be concluded that 90% of

20 students seem poised in storytelling performed, without pressure or hurry so that the message can be delivered.

Table 4.3 Result of Delivery Appearance Component 2

Component	N	F	P
Movement and gesture (natural, stilted)	20	15	75%

Based on table 4.3, 15 (75%) out of 20 students were obtained the criteria of delivery appearance component 2. It might be concluded that 75% of 20 students they were in tell the story reflect their body what about they were talking and illustrate a character by standing in certain way. Their gesture, facial expression, posture to supported the verbal message and not explicitly communicated in words.

Table 4.4 Result of Delivery Appearance Component 3

Component	N	F	P
Enthusiasm and interest	20	17	85%

Based on table 4.4, 17 (85%) out of 20 students were obtained the criteria of delivery appearance component 3. It might be concluded that 85% of 20 students they were interested in telling the story. The students with good appearance will automatically make the story deliver it in interesting way.

Table 4.5 Result of Delivery Voice Component 1

Component	N	F	P
Volume – loud enough, varied	20	10	50%

Based on table 4.5, 10 (50%) out of 20 students were obtained the criteria of delivery voice component 1. It might be concluded that 50% of 20 students they were speak loudly and varied in telling the story and actually sounding sad, angry or whatever.

Table 4.6 Result of Delivery Voice Component 2

Component	N	F	P
Pitch – flexible	20	10	50%

Based on the table 4.6, 10 (50%) out of 20 students were obtained the criteria of delivery voice component 2. It might be concluded that 50% of 20 students they were effect isn't monotonous in telling the story, they can emphasise the tone at different points will completely change the message and emotion behind the story.

Table 4.7 Result of Delivery Voice Component 3

Component	N	F	P
Rate – varied	20	9	45%

Based on the table 4.7, 9 (45%) out of 20 students were obtained the criteria of delivery voice component 3. It might be concluded that 45% of 20 students they were in telling the story that appropriate with the concept of stories that they tell, it could match the audience's needs.

Table 4.8 Result of Delivery Voice Component 4

Component	N	F	P
Tone – color varied according to mood	20	7	35%

Based on the table 4.8, 7 (35%) out of 20 students were obtained the criteria of delivery voice component 4. It might be concluded that 35% of 20 students they were stated can describe vivid or emotions in the story, gives energy in that story they are telling.

Table 4.9 Result of Delivery Voice Component 5

Component	N	F	P
Enunciation	20	20	100%

Based on the table 4.9, 20 (100%) out of 20 students were obtaining the criteria delivery voice component 5. It might be concluded that 100% of 20 students, they are stated good enunciation in telling the story (can be heard clearly).

Table 4.10 Result of Delivery Voice Component 6

Component	N	F	P
Pronunciation	20	20	100%

Based on the table4.10, 20 (100%) of 20 students were obtained the criteria of delivery voice component 6. It might be concluded that 100% of 20 students they were mastery of pronunciation in they are perform.

Table 4.11 Result of Delivery Eye Contact Component 1

Component	N	F	P
Doesn't speak to ceiling or floor	20	20	100%

Based on the table4.11, 20 (100%) out of 20 students were obtained the criteria of delivery eye contact component 1, it might be concluded that 100% of 20 students stated that they are use of speaker notes and glanced at the audience.

Table 4.12 Result of Delivery Eye Contact Component 2

Component	N	F	P
Speaks to whole audience by using eye scan	20	20	100%

Based on the table4.12, 20 (100%) out of students were obtained the criteria of delivery eye contact component 2. It might be concluded that 100% of 20 students is stated that they use eye contact establishes rapport with audience. They also unobtrusive using speaker notes and scanning of audience to establish a zone of interaction.

Table 4.13 Result of Delivery Purpose Achieved Component 1

Component	N	F	P
Maintained audiences interest, intention	20	17	85%

Based on the table4.13, 17 (85%) out of 20 students were obtained the criteria of delivery purpose achieved component 1. It might be concluded that 85% of 20 students appearance, voice vary at key points to support the verbal message is authentic appropriate to theme, and keep audience interest.

Table 4.14 Result of Delivery Purpose Achieved Component 2

Component	N	F	P
Entertained or taught a lesson	20	16	80%

Based on the table4.14, 16 (80%) out of 20 students were obtained the criteria of delivery purpose achieved component 2. It might be concluded that 80% of 20 students appearance, voice vary at key points to support the verbal message is authentic appropriate to theme, and keep audience interest.

Based on the research findings, from the observation field note, that there are four oral storytelling delivery components to be able to make a good story was in line with the theories from Experts, According to Kurt Ewenin his book *Think Value Communicate Act*, there are four indicators of effective delivery in oral communication:

1. Eye Contact

Eye contact is important aspects of communicating with an audience, providing important social and emotional information. The eyes can indicate interest, attention, and involvement with audience members, while failure to make eye contact can be interpreted as disinterest.

2. Movement

How a speaker moves is important. Effective body language supports the message and projects a strong image of the presenter. Audiences respond best to speaker whose bodies are alive and energetic. Audiences appreciate

movement when it is meaningful and supportive of the message. The most effective movements are ones that reflect the presenter's personal investment in the message.

3. Voice

The tone of voice is equally important when it comes to understanding what a person is really trying to say. In public speaking, it is the voice that should be most of all commanding. It should be clear and loud enough to be heard by the farthest of audience.

4. Fluency

Coherence of presentation strongly supported by correct pronunciation, confident, enunciation and articulation. Pronunciation is how we change the sound of words when speak. (Ewen, 2006)

4. CONCLUSION

According to Baker and Greene (1985:297) several characteristics of a good story to have a single theme, clearly defined, a well-developed plot; the style should contain vivid words and pictures, having pleasing sounds and rhythm, should have characterization, be faithful to source, have dramatic appeal, be appropriate to listeners. "Telling" involves direct contact between teller and listener. It mandates the direct presentation of the story by the teller. The teller's role is to prepare and present the necessary language, vocalization and physically to effectively and efficiently communicate the images of a story" (Barzaq, 2009:7).

From the result of the observation field note, the researcher concluded many students have difficulties to deliver a good success story, especially voice vary component. Caused many students are still holding back and weren't confident (ineffective) to expression and still guided the book.

5. REFERENCES

- Arikunto, S. (2002). *Dasar-dasar Evaluasi Pendidikan. EdisiRevisi*. Jakarta: PT. Rineka Cipta.
- Arikunto, S. 2006). *Prosedur Penelitian Suatu Pendekatan Praktik*. Jakarta: PT. Rineka Cipta.

- Barzaq, M. (2009). *Integrating Sequential Thinking Thought Teaching Stories in the Curriculum*. Action Research Al Qattan Center for Educational Research and Development QCERD: Gaza.
- Bausch, W. (1994). *Storytelling and Faith*. Prentice Hall.
- Booth, and Bob B. (2000). *Story Works: How Teacher Can Use Shared Stories in the New Curriculum*. Markham, ON: Caliburn Enterprises.
- Ewen, K. (2006). *Think Value Communicate Act*. Valencia: Learning Evidence Team.
- Greene, E. (1996). *Storytelling Art and Technique*. Reed Reference Publishing Co., New Providence: New Jersey.
- Hardy, B. (1978). *Towards a poetics of fiction: An Approach Through Narrative*. in M. Meek and G. Barton (Eds.). *The Cool Web* (pp. 12-23). New York: Antheneum.
- Pellowski, A. (1990). *The World of Storytelling*. H M. Wilson Co: New York, U.S.A.
- Rose, C. and Nicholl, M. J. (1997). *Accelerated learning for the 21st Century: The six-step plan to unlock your master-mind*. USA: Dell.
- Simmons, A. (2001). *The Story factor: Inspiration, Influence, and Persuasion Through the Art of Storytelling*. Basic Books: New York
- Wojciechowicz, L. (2003). *The power of storytelling: Eight Reasons for Infusing Storytelling Into Your Curriculum*. South Mountain Community College Storytelling Institute.