

CULTURAL VALUES IN THE ANTOLOGY OF SHORT STORY SAMPAN ZULAIHA BY HASAN AL-BANNA AND ITS BENEFITS AS A LITERARY READING MATERIAL IN SENIOR HIGH SCHOOL

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ABSTRACT: *This study aims to find and analyze the cultural values contained in the anthology of short stories "Sampan Zulaiha" and serves to know its usefulness as a literary reading material in high school. This research is qualitative research by qualitative descriptive method. Approach used was done by literature sociology with the study of text. Data collection technique used was literature review technique. Instruments used to know its usefulness as a reading material is by writing tests, observations, and interviews. Resource persons in this study consisted of three Indonesian language teachers and sixty students in SMA Negeri 8 Medan. Based on the results of the research, it can be concluded that there are 98 cultural values divided into five patterns of cultural values, namely 1) human relationship with God, 2) human relationship with nature, 3) human relationship with society, 4) human relationship with others, 5) human relationship with oneself. Based on the results of observations and interviews of cultural values in the anthology of Zulaiha, it is very useful to be used as a literary reading material in high school.*

KEYWORDS: Cultural Values, Short Stories, Literary Reading Materials

INTRODUCTION

Literary works as a reflection of society, will inevitably be a witness of the times. In this case, the writer seeks to document the times and means of communication between authors and readers. Works that are able to reflect the life of humanity in his time would contain the values of culture, life view, and ideology of society.

Interest in reading literature is more directed and focused in the field of literature be it poetry or prose (short stories and novels). The choice of reading or reading materials can be focused on literature because in the literature it is closely related to daily life. Learners can read and absorb messages, diction, style of language, patterns of community life, and culture thus occurs a learning.

Government Regulation Article 21 year 2005 Number 19 Paragraph 2 on the national standard of education states that "Planning of learning process is done by developing culture of reading and writing". The government regulation provides an important emphasis on the aspects of reading and writing. Reading is a creative critical reading process with the aim of gaining a thorough understanding of particular passage. Reading activity is a mental activity to understand what the author submits through text or reading.

Short Story is one of the most sought-after reading sources because a short story is one of the most extensive literary works in society, so it is widely published in newspapers or magazines. Short story is one of literatures that speaks of values and culture, so literature becomes a

reflection of life for society to create a better human being. It's just that in practice a short story is not so applied or studied in detail. Short stories in school are limited to introduction only.

The writer is interested in studying a short story to be used as a reading material for students in high school. The writer is interested in studying a short story entitled "Sampan Zulaiha" by Hasan Al-Banna. The short story describes the work of local literature liked and desired by all circles.

The short story entitle "Sampan Zulaiha" a work of Hasan Al-Banna collecting short stories full of life including cultural values. In addition, the story created are as many as 14 short stories and it is a collection of the best short stories by Hasan Al-Banna published in several national media and two of them on the local media of North Sumatra. In addition, this short story is the top 10 nomination prose category on the equator literary award 2011. The short story by Hasan Al-Banna is famous for the diversity of values and feels thick on the locality. Book of short story anthology "Sampan Zulaiha published by publisher Koekoesan, Depok. Zulaiha Sampan is the title of one of the 14 short stories appointed as the title that represents the collection of the short story.

In order for the local cultural excitement to be maintained, the next generation needs to be instilled in the culture of the region. One way that teachers can do in school is to integrate cultural values in literary works during the learning process takes place. The Government through Law Sisdiknas year 2003 and grand design Kemendiknas (2010) giving strengthening to develop learning especially in the field of literature. Literature cannot be separated from cultural values. Kosasih (2012:3) stated the value of culture associated with the thoughts, habits, and the work of human creation.

Cultural value is one of the most important parts that help learners to know local culture in Indonesia because the current phenomenon is that foreign cultural influences begin to dominate rather than local culture. Globalization in Indonesia has damaged the love of learners to local and national cultures.

The writer chose the problem of cultural values in the short story "Sampan Zulaiha" as a study of analysis to increase the motivation of literary appreciation of learners, especially in the field of short stories. Thus the teacher can choose an alternative reading material as a literary appreciation that is not boring for learners. In order for the cultural values in the short story and its usefulness as a reading material in the high school so that it can develop the insight of learners thus formed in the minds of learners on how the cultural values that exist in household, school, and environment. Basic competence in learning is to identify the values of life contained in a collection of short stories read and demonstrate one of the values of life learned in short stories.

LITERATURE

Nature of Culture

Culture concerns science, belief, moral art, law, customs, and other abilities. No human lives outside the sphere of culture. Culture will not exist without humans, otherwise humans without culture cannot survive without wading through life.

According Sundjaya (2008:21) a typical world of people and culture that distinguishes between humans and animals. Within the scope of culture, man develops his individual social life, in order to fulfill his human dignity.

Simandjuntak (2002:161) in his book entitled *The Status & Power Conflict of Toba Batak* explained that culture is the whole inheritance of the human way of life both in thinking, feeling, and believing in an external adjustment technique as well as to others that is a history.

It can be concluded that culture is a typical human world resulting from interaction with nature in nature of material, derived from the inheritance of human way of life by way of thinking to make an idea with his work to live life.

Cultural Value

Cultural value is the highest value of a custom, characterize and character of the nation, ethnicity, even community groups. Cultural values in public relations are values that are related to the interests of community members. The value of culture has become the root in the souls of the community, thus cultural values cannot be replaced simply in a short time with other cultures.

Djarmis (1993:3) revealed cultural values are grouped into five patterns of relationships, ie:

1. The value of culture in human relationships with god

The cultural values associated with god is everything that concerns the attitude, knowledge, and behavior of people associated with god.

2. Cultural value in human relationships with nature

The cultural value that stands out in human relationships with nature is the value of the union and the utilization of nature.

3. Cultural values in human relationships with society

Values that are considered good in life with the community or better known as socialization.

4. Cultural values in human relationships with others

The cultural values in human relationships with others are hospitality and modesty, sponsorship / affection, loyalty, keeping promises, obedience to parents, forgiveness, forgiveness, and wisdom.

5. The value of culture in human relationships with himself

The cultural value in human relationships with himself is a hard work or diligent work, science, hard will, ingenuity, courage, vigilance, tenacity, and demy.

According to the famous anthropologist C. Kluckhohn in Koentjaraningrat (2009: 153), each cultural value system in each of these cultures recognizes the five basic problems in human life which form the basis for the framework of variation in cultural value systems:

1. Problems about the essence of human life

2. Problems about the nature of the work of man
3. Problems about the essence of human positions in space and time
4. Problems about the nature of human relationships with the natural surroundings
5. Problems about the essence of human culture with others

Based on the difference of cultural values said by the experts above, the theory used in this study is the cultural value used by Djarmis, because the approach used leads to the study of cultural values in the literature of Indonesia or leading to local culture. Cultural research in literature conducted by Djarmis is the literature of Sumatera: the analysis of themes, mandates, and cultural values (Balai Pustaka, 1994).

Short Story

Short story is a short-sized physical story. Short stories focus on one shot (character, characterization, background, problem, and plot). Short story is a story that tells the life of a person whether culture, custom, and others. According to Kosasih (2011: 222) short story is a story that according to the physical form is short-sized. In general, the short story is a story that has been read for ten minutes or half an hour. The number of words in the short story is about 500-5000 words. Short stories are generally simple themes because of the limited number of characters, the storyline is simple, and the background covers a limited scope.

According to Tarigan (2011: 180) short story is a short story which is an idea in the abbreviation and density that, a short story is complete, round, and short. That is, all parts of the short story should be tied to a unity of soul, that are short, solid, and complete; no unimportant parts.

Based on the above understanding, it can be concluded that a short story is a short-sized physical story only discussing one fragment in human life that the short story must be bound to a unity of soul, that is short, solid, and complete; no unimportant parts. Short story is an imaginative literary work.

Reading Material

The writer conducted an analysis that the reading material is used to enrich the reader's knowledge in adding knowledge in terms of intellectual recreation and vocabulary. Meanwhile, library materials are documents that provide scientific information, and can be used as a situation or basis of theory in a scientific work, such as information contained in books, printed and electronic journals, research results, newspapers, magazines, and other library materials.

Choosing reading material is one of the tasks that teachers need to do to select reading material and where it should have readability criteria. The legibility criteria according to Dalman (2013:25) there are three things related to legibility such as: a) ease, b) relevance, c) comprehension. The reading material that has an appeal to students will motivate the students to read the text sincerely, which will further support students' reading comprehension.

Indonesian language lessons in school certainly is inseparable from the lessons of literature. Literature reading is very important for students because in the literary text contained values that benefit the students. Tarigan (1995: 2) stated "literature is a means of opening the doors of discovery, literature is really interesting, captivating, motivating, and always growing. Literature provides endless adventures and pleasures".

Short Story Anthology of Sampan Zulaiha

The short story anthology of Sampan Zulaiha is one of the short stories written by Hasan Al Banna published by Koekoesan publisher in Depok with ISBN 978-979-1442-42-8 and size 140 mm × 210 mm thick xxi + 128 pages. In the short stories, the hallmark is not only focused on the setting, but also on the cultural values, the ideology of society, to the essence of the normative values in North Sumatra. In Sampan Zulaiha short story anthology there are 14 short stories in it. The short story title on the short story anthology Rumah Amangboru, Gokma, Parompa Sadun Kiriman Ibu, Ijaazh, Pasar Jongjong, Rabiah, Kurik, Sampan Zulaiha, Pertikaian Firasat, Tiurmaida, Horja, 15 Hari Bulan, Cerencau Ompu Gabe, and Haya Angin yang Terpahat di Rahang Pintu.

METHODOLOGY

The method in this research is qualitative method by means of descriptive analysis. The approach taken is the approach of literary sociology with the study of texts. The data in this study are words or sentences containing the full cultural value in the anthology of short story "Sampan Zulaiha". Sources of data in this study is the anthology of short story "Sampan Zulaiha" by Hasan Albanna, from 14 short stories, the researcher took 6 short story titles to be analyzed. Short stories that will be analyzed are: Ijazah, Pasar Jongjong, Rabiah, Sampan Zulaiha, Tiurmaida, and 15 hari bulan. The data collection to know the cultural values in Sampan Zulaiha short story was done with the technique of observe and take notes. This study uses interactive model of analysis or an interactive analysis model proposed by Miles and Huberman in Emzir (2010: 129). More clearly the model of data analysis can be presented in the following chart.

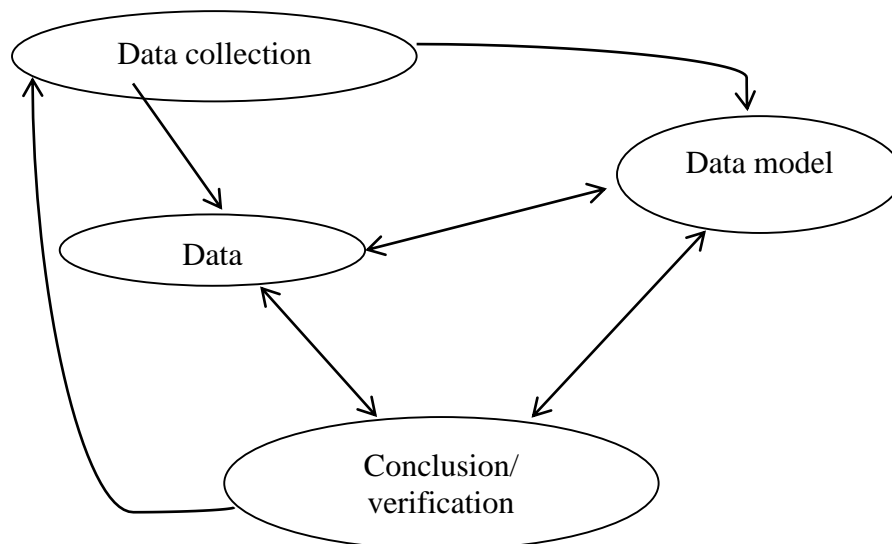


Chart 1. Interactive Analysis Miles & Huberman in Emzir (2010:129)

DISCUSSION OF RESEARCH RESULTS

Analysis of Cultural Values in the Anthology of Sampan Zulaiha

Cultural values contained in the anthology of short story of Sampan Zulaiha are human relationships with God, human relationships with nature, human relationships with society, human relationships with others, human relationships with himself. Here is an analysis of the cultural values obtained.

The Value of Culture in Human Relationships with God

Quotes that describe the cultural values in human relationships with God contained in short story entitled pasar jongjong among them as follows:

In the madrasah, the elementary school students are studying to read Qur'an and religion science, guided by the famous young graduates of pesantren, Purba Baru - Mandailing Natal. In the morning, the madrassa is filled with elementary school students whose school is in the afternoon, and vice versa. The Madrasah stood a long way after pasar jongjong (jongjong market) took place (p. 35).

Religion education usually started when they are still a child, especially learning to study in madrasah is usually started since elementary school which is guided by religious teachers and graduates managed by someone who is considered to have the ability and trusted.

In Pasar jongjong, they collect money everyday such a contribution. It is used to hire madrasah teachers. To the students it is charged, but not forced. That said, more than half of the students are studying for free (p. 38).

Few people who have sincerity but in this jongjong market short story they have a sincere heart, they collect money contribution to teach teachers in Madrasah.

Quote that describes the cultural value in human relationship with God contained in the short story of Rabiah as follows:

But I still believe that this is the best way God has given me, for us. For everything begins with good intentions (p. 42).

Armed with good will, blessings from Mother, as well as savings during my two years working in a biscuit factory, I am taking care of legal, legal licenses. And everything went smoothly, alhamdulillah (p. 43).

Learn to find fault in yourself. Do not just be adept at blaming others, including blaming the situation. It is the sign of the weak man of faith (p. 43).

Many humans do not believe in God's best path for not having strong faith, but in Rabian's story it tells a girl named Rabiah who still believes that good intentions will be the best way God has given her.

One quote that describes the cultural value in human relationships with God is contained in the short story of Tiurmaida as follows:

But when the desire begins to droop, when the legs stumble to trace the ganga of the canyon, then blew a blessing into the belly of Tiurmaida. God is great, she is pregnant! How wonderful

the joys of Tiurmaida and Marsius greeted the Lord's gift. Especially after the child was born healthy. A son, his name is Maramuda (p. 83).

No man knows the power of God, man only believes that the power of God will happen. This has already happened to the life of Tiurmaida who has begun to surrender with fate she will not have children. Then blew a grace into the belly of Tiurmaida and she is pregnant. Marsius welcomed God's gift, especially after the child was born healthy as a son and was named Maramuda.

Cultural values in human relationships with God contained in the short story of 15 hari bulan ie:

At the age that is already leaning to the west once Uwak Bandi held his old age that he no longer wish to be rich. Performing the fifth pillar of Islam is the pearl of his desire before his soul is taken back by God. Uwak Bandi understood, as most people say, and rich is the main point to the Holy Land. However, he still believes, his desire will come true with a steady intention. Of course he realized, the intention must be supported by hard work and prayer (p. 95).

Uwak Bandi wants to fulfill the fifth pillar of Islam before his soul is taken back by God. Most rich people do not necessarily want to accomplish it, but the desire must be obtained from prayer and hard work.

The Value of Culture in Human Relationships with Nature

Quote that describes the cultural value in human relationships with nature contained in the short story of Ijazah as follows:

He bowed alone in the living room. Mind is tired as well as hid body. His eyes are not sleepy at all. But the direction was not clear. Unknown whether gazing or no. His burning tobacco cigarette, heavily smoked by the night air rather than sucked on his opaque lips (page 31).

Mr. Toras's cigarette smoke flies in air causing air pollution. We recommend that Mr. Toras turn off tobacco cigarettes because it can be dangerous to him. The cigarettes he lighted could cause his family to burn because Mr. Toras was bowed in the living room with a tired mind and body. His eyes were not sleepy at all and the look between them was unknown. Tobacco cigarettes are smoked rather by the night air than his blurred lips.

Quotes that describe the cultural value in human relationships with nature contained in the short story of jongjong market are as follows:

Fog face down! The crickets climb up the darkness, too, pouring the silence. A pair of Ompung Luat eyes are watching carefully for his legs along the path, damp and rocky. The wind is not blowing, but the cold infiltrates the bone (p. 33).

Dawn came. The sun is rising. The fog still floats. Around the madrasah, there are mountains of sand and river rocks. Bricks are arranged at chest-height. Dozens of sacks of cement lay irregularly, checking (p. 40).

One barrier to Ompung Luat selling around the madrasah is the composed bricks that are as high as the chest and dozens of cement sack lying irregular, but for the last time he sells in the

market jongjong Ompung Luat was willing to climb the dark fog. Luat Ompung watched carefully and guided his legs along the path and rocky, though cold strikes the bone.

Cultural values in human relationships with the community contained in the short story of Zulaiha sampan is:

The sea is a place that can calm the heart of Zulaiha every time her heart is gripped by the fingernails of depression, or being studded with joy, Zulaiha was hurried to the shore of the sea. No matter it is noon or night. The sea is like a friend who can accompany Zulaiha. When Zulaiha cried her head had fallen to the shallow sea, nose and mouth muddy, Zulaiha still loves the sea. Zulaiha grew up in the marine environment even she was born when the tide seized their home (the value in a short story quote 64).

Cultural values in human relationships with nature contained in the short story of 15 hari bulan is:

Even after retirement she went to sea again, not like the old time when hunting for fish in the night! Uwak Bandi goes to the sea just to kill his boredom because it is boring staying home and just eat and sleep. He was no longer able to go to the middle of the sea, just catching fish around pallon sea swamp. For that reason, he would purchase even garbage. Yes, the result of fishing half a day in the paloh is okay to bloat his mouth with a cigarette or make his pocket full (p. 98).

Sea as a friend of Uwak Bandi. Although Uwak Bandi has retired he still went overboard to cope with boredom because staying home just to eat and sleep is boring, although not hunting fish in a night. The results of Uwak Bandi at sea could be to bloat his mouth. Paloh will naturally supply salted water to tap water through the water gate that will refresh the ponds especially at night.

Cultural Values in Human Relations with Society

Cultural values in human relationships with the community contained in the short story of Ijazazh is:

At first Mr. Toras did not want to be elected as the head of the village. I never dreamed for it, he answered about his candidacy at the time. But because he was pressed by close friends who referred to his relatives, he advanced as a candidate for the village head. Then elected! Then Mr. Toras was announced as the village head. He was very amused when he was called Chief. So he ordered people to call him just Mr. Toras (page 27).

When one wants to be a leader He must be able to communicate with the community, thus He will be liked by the community. Like Mr. Toras who initially did not want to be a village chief, because of the urging of his relatives he was sworn as village chief. He told people to call him Toras because he was amused being called Pak.

The value of culture in human relationships with the society contained in the short story of jongjong market is:

Maybe to tighten up, he took rest right in Haji Mahot's vacant lot. Some residents passed by, mutually rebuked, then went carrying three-four fish. Ompung Luat rejected the rewards for the money offered. Because the original intention was to be shared, not sold. But people kept

leaving money on the side of the basket. Almost all fish were sold. Only for Rumondang left, his married daughter, living not far from his home (p. 35).

Ompung Luat is someone who likes to be sociable and gets some rest in an empty plot of Haji Mahot. Ompung Luat often greeted by passing citizens and yes to give three four fish. Residents give money back to Ompung Luat, but Ompung Luat refused the money because initially Ompung Luat wanted only to distribute fish to residents. However, the residents still leave money on the side of the basket.

Cultural values in human relationships with the community contained in the short story of Rabiah ie:

We are all women, as many as twenty-four people departed on board the ferry, sailing for livelihood. Within hours, the Ferry had pulled over to a quiet wharf. But the anxiety did not even touch the heart. Still had time to read a nameplate that had been peeled out its paint: Port Tawau, Sabah, and East Malaysia. I calmed down, and stayed calm when we were all ordered down in a rough way. Likewise when separated from large entourage (p. 43).

Should Rabiah along with the twenty-four men who sailed on a ferry do not follow orders to descend and separate from the rest of the group, preferably when Rabiah has an anxious feeling he should askd the person who brought her. Rabiah as a woman who is away from the family should discuss twenty-four other people to get out or find a way out and not too easy to follow the wishes of others with anxious feelings.

Cultural values in human relationships with the community contained in the short story Tiurmaida ie:

But the desire was like a bowl that spewed thousands of arrows into the neck of Tiurmaida. Imagine, nine years married, they are not also blessed with children. Then the hope of connecting the family sympathy is a dormant dream. Instead parents and relatives continued to unsheathe the scorn: "Behold, the curse has prevailed for Tiurmaida a son of lawlessness. She does not bear a son even one! "(P. 83).

The curse as an ungodly child received makes Tiurmaida continued to receive the scorn of people and relatives because in society, a lawless child is a bad example of society. Tiurmaida does not yet have children even though one child with a nine-year marriage age makes the reason the ungodly child has received a curse.

Cultural Value in Human Relationships with Others

Cultural value in human relationships with others contained in short story of Ijazah, ie:

This past week, Luken and a couple of children who are still in high school of third grade and Naomi who was at her first year became Mr. Toras's target of anger, their husbands and fathers (p. 25).

In short, if there is something that is not pleasing in his heart, even if trivial, Mr. Toras will spray Bu Luken, Lindung, and Naomi with very hurtful words, occasionally he cursed. Lontong you all! (page 26).

Mr. Toras always makes his family as his moon of annoyance, if there is a trivial thing that does not concern him, it always sprinkles Bu Luken, Lindung, and Naomi with harsh words. If

Mr. Toras is in an emotion no one dares to challenge Mr. Toras, but the emotions of the young Mr. Toras subsided. Mr. Toras should not have done so to his children and his wife like that because it could cause his child to be afraid of him.

Cultural values in human relationships with others contained in the short story of Pasar Jongjong, ie:

I do not know what is insisted in the head of Ompung Luat. After that, he, Amang Salohot, and Marapande went to the house of the village chief, Jabinore. They spread the net of effort for the umpteenth time. We never know whether Jabinore wants to change his mind's direction: cancelled selling his garden behind the madrasah! And maybe so, everything else is different. Although a handful of hope was finally burned into joy. The hope of falling out, scattering, like leaves spread loose (34)).

Resolving a problem requires someone else, as did Ompung Luat, Amang Salohot after going to the head of Jabinore's house to change his mind to sell the garden behind the madrasah. However, Jabinore raised his hand because he could not change the deal the other day. Finally they hurried to step back, and parted on a forked road.

Cultural values in human relationships with others contained in the Rabiah's short story, ie

So on Mrs. Ifah's advice, Rabiah also asks Mother for blessing, to work to other country. Working lawfully, not all sorts (page 42).

Then with a friend, his name is Nurminah if not mistaken, led two well-built men into a car with a dark blue paint. Previously, they requested mail supplies, but were not returned. With a journey of about ten minutes, we both then lowered in front of a rundown, shaped building. "This is a temporary shelter, tomorrow you will start to work." The strapping man wearing the earring in his left ear made a voice, as if ambushing my instantaneous suspicions (p. 44).).

Rabiah immediately asked permission to his mother to go to the new country, without having to think further with the circumstances that occurred. Rabiah was suspicious of a straight man wearing earrings in his left ear, but Rabiah did not ask anything when he was dropped off at a temporary stop before he worked. Should when suspecting someone as a woman should be more careful and do not follow all that is ordered by an unknown person.

The cultural values in human relationships with others contained in the short story of Sampan Zulaiha, ie:

Actually Zulaiha shrewdly sets the mind. He first went to the canoe. Then, he buried his body in a pile of used nets left in the boat. Of the fruits of Zulaiha's hope, his father missed his whereabouts. So, he will go to sea. But it failed. Before the canoe went to the waves, his father told Nurdin to restore the torn nets to the house. And caught. So there was no doubt, after Zulaiha was brought in, a kick to Zulaiha on his back, then went home (p.).

Zulaiha always had the sense to join her father. Zulaiha first went to the canoe and buried his body in a pile of retained net left in the boat. Before getting to the middle of the sea Nurdin restored the torn nets to the house and Zulaiha gets kicked up and then back home.

The cultural value in human relationships with others contained in the short story of Tiurmaida, ie:

After sunset, usually Marolop goes down to the village, spent two thirds of the night in the coffee shop while gambling. So Tiurmaida had to get the job done, then drag the sacks in front of Marolop. Otherwise he will lose Marolop. And Tiurmaida must wait tomorrow to earn wages today. And the wages will be less than the previous day. Typically Tiurmaida can do twelve bags of stone a day. A sack of stones paid nine hundred rupiahs, meaning he will make nearly eleven thousand per day. But not this time. For even at this noon, only five sacks contained. It was done while keeping the small incisions in the finger of a rancid thorn (p. 85).

Tiurmaida had to finish her job and drag the sacks to get the wages received from Marolop. A stone sack of nine hundred rupiahs. Typically Tiurmaida is able to finish twelve bags of stone but not this time. As a result of keeping a small incision in the finger of his finger.

The cultural values in human relationships with others contained in 15 hari bulan, ie:

About the strong desire, Uwak Bandi no longer had obstacle. Encouragement shown by Haji Sazali, his friend, a retired employee of Customs and Excise increasingly elongate pitcher determination by Uwak Bandi. In addition, Haji Sazali who wants to perform the pilgrimage for the third time asked him to go together. Honestly, their conversation, in any case, on the downstream alludes to the story of Haji Sazali while in Mecca (p. 96).

Your fortune might as well increased once you register, Bandi, "Haji Sazali's advice once. "Just sign up first. Make a sign. Make installments. Insha Allah there is a way for your noble intentions (p. 96)."

The desire by Uwak Bandi to go to hajj driven by his companion Hajj Sazali who wants to perform the pilgrimage. Haji Sazali advises his friend to register first as a sign. Haji Sazali assures uwak Bandi his good intentions will be given rewarded by Allah.

Cultural Value in Human Relations with Himself

The cultural value in human relationships with himself contained in a short story of diploma, ie:

Mr. Toras would have been grumbling if his wife and two children whom he had ordered to search and keep searching for, did not find his diploma (page 26).

Since he was the head of the village, Mr. Toras had built a new house, complete with all-new home furnishings; chairs, cabinets, tv, and refrigerator. He also has a palm land even though only two hectares. And most recently, the train (motorcycle) is exchanged with a secondhand car (p. 27).

Mr. Toras's behavior is not good to follow as a leader. Mr. Toras is a man who desires a position to improve his own life. For the sake of a position Mr. Toras has an unstable emotion. He overcame his emotions to his son and his wife.

The cultural value in human relationships with himself contained in the jongjong market short story, i.e:

The 76-year-old man found himself much more rulant than his age. He wiped his sunken cheek face, like fingering a shallow, rotting arch of the dimple. While removing the cough that pounded his chest, Ompung Luat grabbed a circular sarong around his neck, then connected to his trembling body (p. 33).

A person who already has a disease if he can not take care of himself then he will look older than his age. Ompung Luat is a 76 year old man. The nature of Ompung Luat is very good to be copied, he does not like to do something wasteful.

The cultural value in human relationships with himself contained in the Rabiah's short story, ie:

I, Rabiah, was the subject of conversation. From the news in the newspapers and television in our country, maybe you already know that I, your child named Rabiah, must face the reality as a prisoner waiting for death in the people's rantau. You were right, Mom.: "Live is like snakes and ladder game" (p. 41).

This place was not the place she was looking for, although Rabiah was the topic of conversation in the country but Rabiah still faced the reality of a death-ridden prisoner. Rabiah is always tough with the events that happened and Rabiah never run away from the fact that is happening.

The cultural value in human relationships with himself contained in the Tiurmaida short story, ie:

Her fingers broke in blood. Clutching her numb left hand, she hurried downstairs. Looking for pagapaga leaves to chew, as soon as possible to be spread to her split finger. Ordinarily, the spit-filled pagapaga is potent to clot the wound. The bleeding would stop eventually. The rest is bearing her pulse, like holding the insistence of dozens of needles that come. Of course her bursting spell would waddle her sleep tonight (p. 79).

Tiurmaida is a tough woman, although her finger broke Tiurmaida's blood dropped down to look for pagapaga leaves to chew. Blood that came out stops after being covered with pagapaga leaves mixed with saliva. But his fingers would disturb the sleep of Tiurmaida.

The cultural value in human relationships with himself contained in the short story of 15 hari bulan, is:

What else, scold to his own chest. The remaining severance pay of around six million after nearly 30 years of work at Socfindo (a palm oil refining company) is to start the plan. Bismillah, he also enrolled as well as deposit the down payment to the bank, joining Haji Sazali who already went first. Well, he who has been listed as a candidate of hajj in the waiting list, Uwak Bandi lived supplying the installment as fast as possible. Or who knows, delinquent hajj costs can be done at once. Until he does not need to linger in the waiting list. With strong calculation, Uwak Bandi held the hajj cost of one million. The rest is used for another business (p. 97).

The results of hard of by Uwak Bandi for 30 years at Socfindo almost reach half the cost of Hall. For the sake of his family Uwak Bandi only welcomed seaway and also compassions from the factory. Uwak Bandi holds the Hajj cost and half of the rest is for other business so that he could complete hajj cost and join haji Sazali who already went.

The usefulness of Anthology of Sampan Zulaiha short story as a Literature Reading Material in High School

Results of Interview with Teachers

Indonesian language education is an important aspect that needs to be taught to learners in the school in every classroom learning. Learners should be able to speak because according to

Daulay (2017: 79) "*Language as a product of human culture is expected to always be dynamic to accompany the development of human communication needs*". Through language learners are able to master, understand, and implement language skills.

Based on the results of interviews with Mr. Rencus, B. Sibanariba, S.Pd many learners have difficulty in understanding a short story, one of them in the use of foreign languages and customs are not in accordance with the area where they are domiciled. The language used for learning materials should be in accordance with the level of language development of learners. We recommend the use of foreign languages to be less in the short story of Indonesia.

This short story teaches learners to be more grateful to God, loves nature, and value other people's opinions, able to communicate politely, be more careful about keeping something very valuable. Cultural values in this story greatly affect the behavior of learners to better appreciate the local culture with dress, language, and customs that have begun to disappear.

The anthology of the short story also fosters a sense of the nationalism of learners with the stories in it. Acts that exist in the anthology of the short story inspire learners thus the nationalism sense possessed by learners will grow by reading the story, in addition to the anthology of short story Sampan Zulaiha can develop the imagination of learners with the depiction of the situation through the sentences used by the author.

The opinion expressed by Mrs. Hesty Lola, Br. Hotang, S.S, cultural values present in the anthology of short story of Sampan Zulaiha can help learners to understand and know and take example of cultural values that are useful for learners themselves. Cultural values in the anthology of short story Sampan Zulaiha will become an example that is good for whoever read it mainly learners.

The life written by Hasan Al-Banna on his short story anthology can inspire teachers to better understand the attitudes of learners, to know how everyday life is because most teachers only blame learners without knowing how to speak good language to learners. It is expressed in the anthology of this short story where it gives a very positive value in acting, behave to others, especially to himself. As a child we have to listen to the words spoken by parents, like a short story entitled Rabiah, Rabiah is a child who upholds her pride even though she must receive punishment and is considered crazy by everyone because remembering what her mother said. Sampan Zulaiha's short story on the anthology of short story is also very inspiring to me, although Zulaiha is often not considered by his father but she still loves her father and only complains to the sea. Anthology of short story Sampan Zulaiha teaches students to listen and love parents that no matter how bad is the parents they would not want to see his child suffer.

According to Mrs. Helen Arfida Sitanggang anthology of short story of Sampan Zulaiha is very good if used as literature reading material in school because in the anthology of short story Sampan Zulaiha there are many cultural values and cultural values that exist in the story anthology namely value of local culture. The cultural value of short story anthology strongly teaches us to appreciate our fellow human beings because no matter how bad he is, truly he possess something we do not.

Sampan Zulaiha's short story anthology also teaches students to be more careful to keep important items. Like, a diploma due to a diploma is needed by learners to gain its future. In the short story anthology of Sampan Zulaiha short story entitled Ijazah teaches learners about the value of human culture with himself. In the short story of Ijazah, it is told that Mr. Toras who lost the diploma to nominate to be the head of the village, for not being careful he made

everyone who was at home busy and therefore he used words that should not be spoken to the child and his wife.

The three speakers stated that the anthology of short story Sampan Zulaiha is very good if used as literature reading material in high school. The cause of the anthology of short story Sampan Zulaiha is very well used as a literature reading material in high school is because in the anthology of short story Sampan Zulaiha there are so many cultural values especially local cultural values that can be used an example for learners. The cultural values that exist in the anthology of short stories Sampan Zulaiha is the cultural value in human relationships with God, man with nature, man with society, man with others, and man with himself.

Results of Learners' Questioners

The usefulness of Sampan Zulaiha's short story anthology as a reading material of Literature in SMA can be known also through quantitative method by giving a closed questionnaire to the students.

The result of observation data obtained can be concluded that the students who answered always are as much as 83.44%, thus it can be stated that the anthology of short story Sampan Zulaiha is very useful to be used as literature reading material in SMA.

CONCLUSION

Based on the result of research, there are five cultural values according to Djarmis namely: (1) Cultural value in human relationship with God, (2) Cultural value in human relationship with nature, (3) Cultural value in human relationship with society, (4) Cultural value in human relationship with others, (5) Cultural value in human relationship with himself.

Cultural values associated with literature in the anthology of the short story of Zulaiha's sample by Hasan Al-Banna are 96 data. The data obtained is divided from cultural values in human relationships with God, cultural values in human relationships with nature, cultural values in human relationships with society, cultural values in human relationships with others, and cultural values in human relationships with himself.

Knowing the usefulness of the anthology of the Sampan Zulaiha as a reading material in high school was done by interviewing three teachers and giving a questionnaire to sixty students. From the results of teacher interviews the usefulness of the anthology of Sampan Zulaiha by Hasan Al-Banna as a reading material for high school students. Through the cultural values contained in it, it is also able to increase the learner's knowledge about local culture. From the results of observation learners use questionnaire on the usefulness of anthology short story of Sampan Zulaiha as literature reading material which is very useful. Students' questionnaire results obtained using a Likert scale that obtained 79.22% of the results and is expected to be 100%. The usefulness of the anthology of the short story of Sampan Zulaiha as a reading material of learners has been obtained from the research is very large. Through the cultural values found in this short story anthology then can increase the knowledge of learners, especially to better appreciate others.

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