

INSERTING *AREK* CULTURE IN A SYLLABUS PROPOSED FOR BIPA CLASS IN INSTITUT TEKNOLOGI SEPULUH NOPEMBER SURABAYA

Kartika Nuswantara¹, Niki Raga Tantri²

Institut Teknologi Sepuluh Nopember (ITS Surabaya)

kartika.nuswantara@yahoo.co.uk, nikitantri@gmail.com

Abstract: *In view of the need of multiculturalism and Indonesian cultures introduction to BIPA learners, the teaching and learning Indonesian cultures develop into essential part beyond the learning of Bahasa Indonesia itself. Countless studies mentioned that learning a foreign language is more meaningful if there is an involvement of the teaching of its culture. In addition to Bahasa Indonesia materials, the materials and references provided for BIPA learners contain rich-cultural Indonesian values, yet – too extensively. In this research, the writers tried to propose a syllabus that supports not only linguistic competence in Bahasa Indonesia but also more local culture values which is close to BIPA learners' context. The local culture context applied in this research is Surabaya culture, Arek culture. R&D research method was used and the framework of teaching culture by Brooks (1968) was included in this study. The finding of this study provided valuable implications to BIPA learners as well as BIPA instructors with regards to Bahasa Indonesia competences and the introduction of one of local culture values in Indonesia.*

Keywords: *Syllabus; teaching Bahasa Indonesia; multicultural; Arek culture.*

1. INTRODUCTION

In recent years, the teaching of *Bahasa Indonesia* gains its importance due to the increasing interest to cope with this language. The government has put forth various programs to make people of different countries come to see the country and further they stay to learn the language. Say, some programs promoted by the Ministry of Foreign Affairs have made people around the world to come. DarmaSiswa Program, for example, has given allowance for those who are interested to come closer to Indonesia tourism and cultures. Then, a longer stay is also provided for students who are eager to pursue their master or doctoral degree in Indonesia. This sort of programs have made

people not only to have a look on the beautiful spots and culture, but their stay has given an endorsement to get closer to the language. Then, the teaching of Bahasa Indonesia practitioners start a new session to take the challenge to create fruitful programs to make learning Bahasa Indonesia accessible to any foreigners who want to learn the language.

Among other universities in Indonesia, Institut Teknologi Sepuluh Nopember Surabaya (ITS) was one who had been in charge to host the academic programs for KNB (Developing Countries Partnership Program). Students from different parts of developing countries were granted the scholarship for pursuing their bachelor, master or doctoral program in universities in Indonesia. Since the first day of the students coming in Indonesia, most of them could hardly speak the language; therefore, as soon as they reached the selected campus, they were given facilities with language learning. In the attempt to foster the capacity of Bahasa Indonesia proficiency, ITS provided programs namely *Bahasa Indonesia for Survival* and *Bahasa Indonesia for Academic Purposes*. Books from the State Language Center (entitled *Lentera*) was adjusted, then finally the institution produced its own hand out. Other university, State Jakarta University also published the book entitled *Bingkai Bahasa Indonesia*, then ITS also started producing one entitled *Ayo Belajar Bahasa Indonesia*. Yet, all books were identified to miss the local culture that helped the foreign students to immerse in the real life situation. Therefore, the present study aims to propose syllabus for teaching Bahasa Indonesia in which local culture becomes inseparable part from the language. The study figured out a proposed syllabus developed to make learners understand the surrounding people custom and culture.

The importance of inserting cultures in teaching of a language remain undeniable since Hantrais (1989) proposed that a language always brings culture in which derives from beliefs and practices within society's life that shapes the forming of individual's views. This sight also supported by Emmitt and Pollock (1997) who was stated that people speaking different languages with different behavioral and cultural backgrounds tend to convey different world point of views. This is happened since language is rooted in culture and culture is described and passed on by language from one generation to the next. Therefore, different languages will possess different limitations originating from different cultural backgrounds which finally reflect different individual's point of views.

Thus, it is unavoidable that teaching and learning the language will entwine with learning and then understanding the culture. This is in line with Allwright & Bailey (1991) who stated that learning a new language involves the learning a new culture. In the interaction between nonnative and native of a language, the factor of successful conversation is not only to accomplish it well since both parties understand the language, but also in that interaction shares cultures which are established in smooth interactions and both of them

attempt to minimize misconceptions or prejudices. Likewise the international students in ITS who held different cultural background, there was a probability of misunderstanding, even prejudices or stereotyping during the process of communication happened with people in Surabaya. Hence, it will become a challenge for BIPA teachers to alter these negative thoughts into positive conceptions by introducing the local culture via teaching Bahasa Indonesia to foreign students.

Arek culture is embedded in Surabaya society and becomes the identity of Surabaya community. It was the results of hybridization among three cultures; Islam Majapahit, Mataram, and modernity of Dutch cultures (Chalik, 2010). These cultures reunited in Jembatan Merah, one of areas in Surabaya near port, and turned into a central point of the acculturation of all cultures during nineteenth and early twentieth century. These cultures, which were taken along Chinese, Arab, Malay, and Javanese people, then, expanded all over Sidoarjo up to Malang. The characteristics of *Arek* culture are famous with religious, nationalistic, egalitarian, and tolerant.

Most famous of the renowned characteristics of *Arek* culture, especially people who resides in Surabaya, are honest and concise (Abdillah, 2015; Basir, et al., 2015; Priyanto, 2013). Despite the fact that Surabaya culture is identical with Javanese culture, Surabaya community rarely includes politeness or courtesy in its discourses. The other characteristics are democratic, and high solidarity. Typically, Surabaya people are appraised social relations rather than social status (Abdillah, 2015). They are reflected on day-to-day activities, such as being friendly to stranger, involving in community service (*kerjabakti*), and being helpful.

However, the process of learning culture is not as appealing as the teaching culture itself. The integration of teaching culture in a foreign language classroom has a long story of debates for decades. The dilemma of culture definition influences the contents of culture that will be delivered by the teachers. The culture contents—whether the teacher should deliver the form of everyday interaction between people in a certain group or deliver the materials related to literature or fine arts—are problematic. Here, the researchers borrow White's (2011) terms of teaching culture approaches, teaching pop-culture approach and teaching high-culture approach. Related to this drawback, recent study relates to the teaching culture proposed by Brooks (1968). Brooks classified five sub-definitions of culture and stresses for teaching culture; biological growth (culture 1), personal refinement (culture 2), literature and the fine arts (culture 3), patterns for living (culture 4), the sum total of a way of life (culture 5). According to his recommendation, the teacher should focus on *culture 4* to teach culture for learners from beginner-level language courses. Culture 4 includes learning the native community's thinking, believing, saying, doing, eating, wearing, paying, enduring, resenting, honoring, laughing at, fighting for, and

worshiping in typical life situations. After the students understand this culture level, they are expected to be able to understand the native's literature and fine arts (culture 3) and gradually interpret the native community's characteristics embedded with their artworks (culture 5).

Related to the background mentioned above, research and development would be the bases for developing a proposed syllabus that consider culture as one point to be inserted in the teaching of the language in class. Therefore, the present study is aimed at a) figuring out the evidence whether the already existing syllabus has already accommodated the real life language for interaction; and b) finding a possible way of developing a proposed syllabus in which local culture is inserted and introduced to help learners understand the customs of the surrounding people.

2. REVIEW OF LITERATURE

A. Syllabus: Definition and Kinds

A syllabus is vital in the language and learning activities since it is used to guide the teaching and learning process so that it can achieve the intended goals or competencies for the students. For teaching language, a syllabus is, at least, consists of learning objectives, language, and linguistic performance (Hutchinson & Waters, 1987). The function of a syllabus is as a "summary of the content to which learners will be exposed" (Yalden, 1987, page 87). Thus, a syllabus contains gradual learning activities, from simple into complex, comprising language macro and micro skills with specific learning objectives. Referring to the syllabus approaches, there are basically two approaches available to course designers, namely, product-oriented which focuses on the product of language learning that frequently adapts the needs of both external and internal factors (i.e. students, teachers, curriculum objectives) and process-oriented or the analytical approach which is developed by considering the flaws in product-oriented courses in order to improve the communicative language skills. As learning Bahasa Indonesia is something that is new from the KNB students, the present research leads the syllabus into the product oriented syllabus in which the designers were open to take the control towards what was going to be inputted in the process of learning.

There are three kinds of product oriented syllabus; the structural approach, the situational approach, and the notional/functional approach. The structural approach focuses on the selection and grading the content from simple to complex grammatical items (Rabbini, 2002). The learning objective is to enrich the students' grammar collection in stages as it will be performed as the outcome of the students' competencies. However, this approach leads into criticism since it only focuses on one aspect of language and there is no specification toward the language use of spoken or written aims.

Situational approach aims to provide the students with language competences based on situational needs rather than grammatical units. The organization of this approach is based on the list of situations which is reflected from day-to-day communication in the students' environment. This approach may contain the grammatical structure that relates to the situations. In addition, it supports the learner-centered process since it refers to the students' needs (Wilkins, 1976). However, the dilemma of this approach lies in the fact that there are many kinds of language functions in everyday communication that cannot be covered in the whole learning activities. Thus, situational approach sometimes fails to fulfill the students' individual needs and the contents merely cover the general situations where not all students make use of the language functions.

The criticism toward structural and situational approaches brought into account and results in the proposition of notional/functional approach. The goal of this approach is enabling the students to comprehend the communicative purpose and conceptual meaning of language, where grammatical items and situational elements are included as supplementary units (Brumfit and Johnson, 1979). To achieve these objectives, the course designers should be able to analyze the various types of communication that the learners have to confront. Hence, there is a need analysis process in the production of notional-functional syllabus. To be engaged with the aims of this approach, another unit is also considered to be attached in this syllabus, viz. culture unit.

B. Arek Culture

Arek culture grew between the condition of politic and economic interests. It expanded during colonization era, when Singosari, Daha, Jenggala, Majapahit and Mataram kingdoms collapsed and then turned into small fragmented regions or small regimes (Abdillah, 2015). However, the spirit of its culture was still developed among the competition of powers and battles. Between 4 A.D. until 9 A.D., *Arek* culture developed within small islands and was influenced by coastal culture.

As stated by Abdillah (2015), *Arek* means a boy. It was an epithet taken from contemporary version of Javanese language. *Arek* was identified as a greeting form in social interaction and became culture identity in the area called Surabaya. It refers to the casual situations and high solidarity among societies. The formations of *Arek* culture occurred in three processes; the first was in 4 A.D. until 9 A.D. when it was developed in the middle of power competition, the second was in Dutch colonial period, and the third was after Indonesia Independence Day. It can be inferred that *Arek* culture grew with the situation of struggle and the spirit of fighting from colonization.

Since *Arek* culture has a long history in its process of development, it came into the combination of cultures brought in respectively. The chaotic of

monarchy era which took along the culture of Java, Hindu, and Islam shaped *Arek* people into religious characteristics. In the meantime, the battle incident between *Arek* people and Dutch formed the characteristics of high solidarity, tough, nationalistic, and egalitarian. Also, Surabaya area became the place of trading between Javanese, Arab, Chinese, and Malay people. The central point of acculturation occurred among them, which shaped *Arek* people to become tolerant among diversities.

3. RESEARCH METHOD

Incorporating to the objectives of the study, Research and Development (R&D) research design was used. It was aimed to solve the problems in educational contexts by means of producing appropriate learning materials, including instructional media, instructional assessment, as well as syllabus (Latief, 2011; Gall, et al. 2003). R & D began with finding the information about the problem or the need of the subject study in the form of need assessment, studying recent theories of educational product development, developing the product, validating the product by the experts, and testing the products.

Related to the model of the syllabus development, Richard's model (2001) was adapted. The following course development dimensions became the basis in developing the syllabus, namely developing a course rationale, describing entry and exit levels, choosing course content, sequencing course content, planning, and preparing the scope and sequencing plan. Thus, to be in need with this study, the adaptation was implemented in the arrangement of need analysis, selection or development of syllabus type, production of syllabus in objective and content integration, expert validation, revision and production of syllabus, field testing, and evaluation. However, since the researchers had limited time to conduct the entire stages in respected arrangement, expert validation, field testing, and evaluation were not discussed in this paper.

4. FINDINGS

The present study has set itself the objective of focusing on the presentation of the plentiful data derived from an in-depth interview with the students. The data collected provided rich insights relevant to the practices of the teaching of Bahasa Indonesia in the classrooms. This means as an attempt to revisit the embodied syllabus. Thus, the basic objectives of this part of the research project are to identify students' learning experience, to identify students' perceptions on how language materials are taught and learnt in class, to identify students' expectation for better learning Bahasa Indonesia in the classroom.

A. Preparation for A New Syllabus: The Results of Need Analysis

The participants involved in the study are 10 students of KNB program who were at the phase of preparation classes for master programs in ITS. Data were gathered through interviews with the participant for which the author design an open ended interview guide. The data derived from the interview are transcribed and directly analyzed by using descriptive qualitative methods, underwent the procedures of data reduction, first and second level coding as well as pattern coding. Codes resulted in groups of categories, 'labeled' by a specific name (Miles & Huberman, 1994). Then, similar concepts with common characteristics were clustered into themes.

Dealing with prior experience in learning Bahasa Indonesia, there were some questions given to the participants. First, whether they had any experience in learning a language before their first arrival in Indonesia. All participants admitted that they did not have any experience of learning Bahasa Indonesia, so the class that they had in CLC ITS was the first experience for them to deal with Bahasa Indonesia. Next, the authors wanted to know about their motivation in learning the language. Two of them said that they came to a decision to study in Indonesia because they obtained good recommendation about the good quality of the universities in Indonesia. Then learning the language was the basic thing they needed to cope with before they really immersed into the academic activities. The five of them were interested in the nature; they came to Indonesia for two reasons studying and enjoying the natures and cultures as well. Having an Indonesia class would be an advantage for them as they expected to be able to surf around Indonesia besides taking the academic program. The rest admit that their coming to Indonesia was just a coincidence as they were appointed to get the grant from Indonesian government.

The following question was about how learning in class helped them to cope with day to day interactions. All of them could not deny that the class was very useful although it did not really help when they were outside the class. Inside the class with the instructors, they encountered a lot repetition and slow speed, then rich explanation; then this made them produced 'pseudo' communication. The communication was developed based on the class setting. Such things were far different from those of in real interaction. The participants learned the real context from real interaction brought by their buddies (i.e. Indonesia students who come voluntarily assist them in immersing into a real life setting.). In conclusion, the first experience of the participants to learn the language was in the class in CLC ITS. Then, what strongly initiated them to learn the language was their eagerness to immerse into real life interaction; and the learning class seemed fail to provide ample setting for day to day interaction, but blending with native speakers gave more contribution in approaching live-interactions.

With regards to the materials for BIPA learners, CLC ITS designed materials for Bahasa Indonesia class. The materials were divided into two parts that were based on two different purposes. One set was aimed for helping learners coping with day-to-day interaction while another set was for assisting students to cope with the academic purpose. The former was selected to be the source for the present study. From the interview with the participants who completed the materials, it could be figured out that (1) the already existing materials hardly reflected the real situation of day-to-day interaction, (2) the expressions used in the sample dialog was far from natural dialog since it was adjusted to the western custom, (3) local customs were not either explicit or implied in the sample dialogs (4) less sample dialogs that could reflect dialogs in real situations.

Furthermore, some suggestions were mentioned based on the participants' interview results. The participants thought that the materials should also include some points about the local culture or custom due to the fact that the class almost failed in accommodating students to cope with day-to-day communication as the materials missed some points dealing with the custom of the surrounding people. Therefore, sample talks that happened in the real setting should be given after the standard use of a language given. The participants found difficulties since their limited vocabulary failed to help them guess the meaning as they were not familiar with the context. In fact, the context was very often far from the given context in the book as the live context was blended with the custom.

B. Evaluation of Existing Material

Bahasa Indonesia in the day-to-day instructional materials or as it was titled as 'Bahasa Indonesia for survival' in ITS, consists of nine units. The units contained both language macro and micro skills. Since the material was intended for survival, the macro skills were more focused on listening, speaking, and writing activities. Reading materials were dominated with conversation models. Short reading materials were presented on two-last units. Each unit contained language micro-skills, for example structures and vocabulary. The units were arranged based on language functions and topics; greetings and introduction, introducing sounds and words, introducing numbers, introducing time and dates, shopping, forms and colors, position and transportation, food and topic, and daily activities. The activities of macro skills went along the language function or topic presented in the unit, as well as the vocabulary. The micro skill, structures, discussed simple sentence, simple interrogative sentence, and prefixes 'me-' and 'ber-'.

Concerning with the difficulty of contents, actually the material was well-arrangement. It was graded from the easiest until the most difficult topics of Bahasa Indonesia. Letters are introduced in the beginning of the content, as well as the introduction of their sounds. In addition, numbers were

also taught in the beginning lesson. According to Suyitno (2007), the materials should be arranged based on the level of difficulties of the students; the easiest topic in the beginning graded to the most difficult topic at the end of lesson. It can minimize the students' tiredness in learning Bahasa Indonesia. Yet, the language skills taught in the materials were unfocused based on the aim of the learning objectives for language's survival. The materials intended to make the learners able to use the skills of communication in day-to-day activities, nevertheless the skills were dominated by reading activities and writing. The vocabulary used in the materials were also too general. As a matter of fact, some contexts in the reading conversation materials were too formal and rarely used by Surabaya people. This is conflicting the sense of language for daily basis since it was always characterized by informal language (Suyitno, 2007).

Below is one of the conversation model examples taken from the previous material.

Anisa bertemu Michael di Perpustakaan.

(Anisa meets Michael at the library)

- Anisa : Selamat pagi. Nama saya Anisa. Anisa Larasati.
(Good morning. My name is Anisa. Anisa Larasati.)
Panggil saya Nisa. Nama Anda siapa?
(Call me Anisa. What is your name?)*
- Michael : Michael Angelo, tetapi Anda bisa panggil saya Michael.
(Michael Angelo. However, you can call me Michael.)*
- Anisa : Senang bertemu dengan Anda Michael. Anda berasal dari mana?
(Nice to meet you, Michael. Where do you come from?)*
- Michael : Dari Australia.
(From Australia.)*
- Anisa : Di mana tempat tinggal Anda di Surabaya?
(Where do you live?)*
- Michael : Di jalan Dr. Sutomo nomer 23. Anda pegawai di sini?
(in Dr. Sutomo street number 23. Are you an employee here?)*
- Anisa : Iya. Saya adalah petugas administrasi. Anda bekerja di Surabaya?
(Yes, I do. I am an administrative officer. Do you work in Surabaya?)*
- Michael : Tidak. Saya mahasiswa ITS.
(No, I don't. I am an ITS student)*

As seen in the above example, the way Annisa greets Michael with "Selamat Pagi" (good morning) is rarely happened in Surabaya people's

situation. Then, the way Michael and Annisa introduce each other is not natural as it adjusts Western custom. Surabaya people rarely use an expression of ‘Senang bertemu dengan Anda’ (nice to meet you) and tend to reply the greetings directly with the points of the conversation or problems. It was based on the characteristics of Surabaya people in which concise and rarely used courtesy after greetings on daily basis.

Based on the example of material mentioned above, the materials actually have been aware of students’ ability to learn language, yet, the conversation samples are neglected the learning process in natural settings. That is why, according to the results of interview, some participants stated that the materials were not reflected the actual discourses of Surabaya people. They felt disconnected among the intercommunication environment. Thus, the new syllabus was designed to cope with the needs of the students to have communication skills in daily basis using Bahasa Indonesia. The local culture, *Arek culture*, was inserted to increase the cross-cultural knowledge of the participant about Surabaya people.

C. Designing the Syllabus: General Conditions and Content

Accommodating the participants’ needs, the researchers adapted notional-functional type for the new syllabus. It is best-suited to insert communicative purposes and conceptual meaning of language, as well as grammatical items and introducing situational elements of communication. Also, notional-functional type is designed for the development of oral proficiency through the use of contextual learning (Laine, 1985, page 28). It refers to the fact that the participants should speak Bahasa Indonesia in a specific situation and should be able to improvise the discourse from situation to situation. Given that the contextual learning was integrated in this type of syllabus, cultural aspect will become undeniable point that should be taught to students in order to engage with the successful situational elements of communication.

The new syllabus consisted of eight elements described; (1) unit, (2) notion, (3) function, (4) situation, (5) sample sentences, (6) grammatical sentences, (7) vocabulary/idioms, and (8) culture. There were nine units comprised in this syllabus in which notion element become the basis for the development of other elements. The notions introduced in this syllabus were about self, things around me, numbers, about time, shopping, shapes and colors, position and transportation, food and drinks, and daily activities. Time allotment was also organized based on the meetings agreement, which was 20 meetings. The meetings were divided into 18 meetings for learning activities and 2 meetings for mid and final exams. Thus, one unit was designed for two meetings. In addition, *Arek culture* was introduced based on the distribution of notions and the adaptation of Brooks’ concept (1986). Below is the description of *Arek culture*’s aspect which was integrated in the syllabus.

Table 1: Arek Culture's Aspects

Notions	Brooks' concept (1986) of culture	Forms or discourse activity topics in <i>Arek</i> culture
About self	say, believe	<ul style="list-style-type: none"> ▪ Using 'Anda' (you) dan 'Kamu' (you) in certain situations ▪ Meet and greet with friends ▪ Giving compliment
Things around me	honor, worship	<ul style="list-style-type: none"> ▪ Attitude of respect to elderly people ▪ Attitude of respect to a friend who will do praying
Numbers	do	<ul style="list-style-type: none"> ▪ Conversation to friends who have marriage status
About time	honor	<ul style="list-style-type: none"> ▪ Attitude of compliment
Shopping	wear/pay	<ul style="list-style-type: none"> ▪ The way Surabaya people's attire ▪ Attitude of bargaining in market
Shapes and Colors	believe	<ul style="list-style-type: none"> ▪ Talking about taboo
Position and transportation	say, do	<ul style="list-style-type: none"> ▪ Attitude in <i>bemo</i> (a kind of public transportation)
Food and drinks	eat	<ul style="list-style-type: none"> ▪ Let's cangkrukan ▪ Attitude during eating in casual situation
Daily activities	honor	<ul style="list-style-type: none"> ▪ Visiting a friend's house

Based on the table, it can be seen that the values of local culture used were following the notions of the syllabus. The forms of the activities were rich of conversation samples. Only the last unit was short reading material.

Regarding the activities in the classroom, the researcher more focused on cross-cultural activities. According to Byram, et al (2002), teaching foreign language to adult learners need an analyzing activity. This activity increases challenge and builds engagement between learners and the language. Thus, the activity, such as role-play, is principal in this syllabus. The other cross-cultural activities, for example culture capsules and mini-drama, will be implemented as mid and final project since they take a long preparation to accomplish the project. These activities are beneficial to the students in order to see, hear, touch, and act out real-life language situations and discuss cultural differences in it (White, 2011). Related to the assessment, daily

performance was assessed by using holistic assessment on three aspects: 1) how well they perform Bahasa Indonesia both macro and micro language skills, 2) how well they understand *Arek* culture, 3) their reactions toward cross-cultural understanding. These aspects will also contribute to students' performances in mid and final projects.

5. CONCLUSION

Based on the process of designing the new syllabus, it can be concluded that the course objectives were identified and the students acquired the competencies to survive in inter-communication environment by using Bahasa Indonesia in Surabaya city. A syllabus which had local culture values was compulsory to make the students engaged in the process while learning Bahasa Indonesia within the actual contexts. Notional-functional syllabus was acknowledged to be the appropriate-type to teach cultural aspect without neglecting the nature of Bahasa Indonesia. In addition, the primary problems of communication faced by Bahasa Indonesia learners, according to the results of participants' needs, were taught based on the arrangement of specific notions, which directly answered the students' dilemma and needs of Bahasa Indonesia conversation. Also, the cross-cultural activities were employed in the classroom to give the chances of learning Bahasa Indonesia in meaningful context, as well as learning one of Indonesia's cultures, that was *Arek* culture.

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