CHAPTER III
RESEARCH METHOD

This chapter covers the procedural process taken to conduct the research and development, they are: approach and type of study; subject, object, and location of study; data and source of data; method and instrument of data collection; data analysis technique; checking validity of findings.

Methodology is the process, principles and procedures used to approach the problem and looking for answers by processing, analyzing, summarizing and neatly to search fission measure.[1] In other words, the methodology is a common approach to assess the research topic.[2] The research method is an important element to maintain the reliability and validity of research results.

A. Approach and Research Design

In a study entitled " Teaching English Based on Local Cultural Values: An Analysis of Melting Pot Paradigm as Reflected in Learning Activities at *Rumah Bahasa*" method used qualitative descriptive, that describes what observed in the research object.[3] The goal was to describe factual and accurate facts of situations or events.[4] In this study researcher described the process of inserting local cultural values in learning activities by applying melting pot paradigm and mentioned kind of

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[1] Wardi Bachtiar, *Metode Penelitian Ilmu Dakwah* (Jakarta: Logos, 1995), p. 16.

[2] Deddy Mulyana, *Metode Penelitian Komunikasi: Contoh-Contoh Penelitian Kualitatif dengan Pendekatan Praktis* (Bandung: Remaja Rosdakarya, 2008), p. 145.

[3] Djoko Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R&D* (Bandung: Alfabeta, 2010), p. 19.

[4] Sumadi Suryabrata, *Metode Penelitian* (Jakarta: Rajawali, 1983), p. 18.

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values that used on those learning activities in two classes (Wonderful weekend and Ms. M class) at *Rumah Bahasa.*

B. Subject, Object, and Location of Study

The Subject of this study were the chief of *Rumah Bahasa,* the manager of *Rumah Bahasa*, sylabus designer of *Rumah Bahasa,* the English teacher, and the students of *Rumah Bahasa* at Ms. M class.

The object of this study was teaching learning English process at Wonderful Weekend and Ms. M class at *Rumah Bahasa* that applied inserting local cultural values in melting pot paradigm.

Researcher studied about local cultural value using melting pot paradigm in learning activity at *Rumah Bahasa*, thus the location of study is in *Rumah Bahasa* at English class. Below researcher explained some information about *Rumah Bahasa*

1. Profile of Rumah Bahasa

Rumah Bahasa legally opened by the lord mayor of Surabaya, Mrs. Tri Rismaharini, at 5 of February 2014. The reason Mrs. Risma built this institution was in order to Surabaya society, especially PKL (pedagang kaki lima); taxi driver; UKM; house wife; students; community; and LSM, ready to face AEC that began at December 2015. This idea turning up looked to the challenge of AEC and the reality that most of society weak in English or other foreign language, by this institution they will be able to study some language freely.

Rumah Bahasa managed by Surabaya government at Cooperation subdivision that leaded by Ifron Hady Susanto S.Sos, MIR, alumnus Monash University, Melbourne, Australia.[5] Mr. Ifron said, as cited by beritajatim.com at 28 August 2014, hopefully local products that made by UKM Surabaya can be compete even pierce international market. He also said all participants could be come to *Rumah Bahasa* with their children, however probably they will be obstacle in timing to do the other activity so that they cannot intensive to join the course.

This institution directly under shaded of domestic cooperation subdivision under cooperation division, but has own organization structure. There are no divisions of organization in the *Rumah Bahasa*, it just consists of leader, staffs, and tutors. Now the leader of *Rumah Bahasa* is Mrs. Leli Wulandari S.S.

2. **The Staffs of *Rumah Bahasa* Surabaya**

Under the subdivision of domestic cooperation of Surabaya, here the staffs of *Rumah Bahasa* Surabaya leaded by Mrs. Leli Wulandari SS

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[5] "rumah-bahasa", *rumah-bahasa*, http://rumahbahasasurabaya.wix.com/rumah-bahasa, accessed 26 Jul 2016.

Leli Wulandari, SS

Ika Aprilia Mardianti, S.pd
Pengajar Bahasa Jepang

Rahmat Novan Hastian, Spd
Pengajar Bahasa Inggris

Hariadi, S.S
Pengajar Bahasa Jerman

Fani Indrawan, S.Hum
Pengajar Bahasa Inggris

Hidayati Dwi Kusuma Pratiwi, S.Hub.Int
Pengajar Bahasa Inggris

Yusuf Adiyatmoko, S.Pd
Pengajar Bahasa Inggris

Seno Gumelar, S.pd
Pengajar Bahasa Jawa dan Indonesia

4.1 picture of Rumah Bahasa's Staffs[6]

Mrs. Tri Rismaharini said, the underlying reason of founding *Rumah Bahasa* is because she doesn't want her society getting difficulties in communication aspect, they will not isolating in their own state when foreigners come to Indonesia. Mastering international language, English, is the main solution. Moreover, as Antara News East Java, 5 February 2014, cited that Tri Rismaharini explains that some of ASEAN countries also demand their society to learn foreign languages in facing AEC. Because AEC is not only challenged some professional but also all society from all profession. Considering that AEC agreement was affects all Indonesian.

In the beginning development of *Rumah Bahasa* only serves four kinds of language course; they are English, Japanese, Mandarin, and Arab. Furthermore, after almost three years of *Rumah Bahasa*, now it increase become 13 kinds of languages around the world, they are Indonesia, Javanese, Korea, Thailand, Japanese, German, English, Spain, Italian, Mandarin, France,

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[6] *Ibid.*

Arab, and Dutch. Besides, *Rumah Bahasa* also serves consultation in some aspect, such as investment, commerce and service, cooperative and UMKM, matters pertaining to manpower, and information technology with a different staff with *Rumah Bahasa* itself or usually they called Rumah Elektronik.

3. **The Function of *Rumah Bahasa***

  The functions of *Rumah Bahasa* are a media to learn foreign language and some cyber business skill in preparing Surabaya society to face AEC. By that media Surabaya society got some benefits, such as learning some languages around the world for free. So that they will be able to communicate international language better than before, getting easy to understand public access from media information in many sources, such as internet, magazine, newspaper, etc. Because Indonesia will face some development for some aspect in AEC era, probably some public information demands us to access in international language.

4. **The Purpose of *Rumah Bahasa***

  The main purposes of *Rumah Bahasa* are in order that Surabaya society from all elements (students, taxi driver, pedicab man, employment, house wife, entrepreneur, etc) has an easy place to study some languages and business skills. And also this institution intended to build awareness of the important mastering international language in AEC era, so that Surabaya can be host in our own nation, and not isolated from the development of heterogeneity.

5. **The Effect from *Rumah Bahasa* to the Surabaya society**

   Rumah Bahasa is public facility, so as Antara news East Java, 5 February 2014, cited that effect of it to Surabaya society is they will increase their capability easily by their own facility. Moreover, after learning language, they increased confidence to speak English.

6. **The Vision of *Rumah Bahasa* Surabaya**

   Increasing the Surabaya society's competence in multiple languages which will be need in the coming of AEC (ASEAN Economic Community)

7. **The Mission *Rumah Bahasa* Surabaya**

   - Provide a place *Rumah Bahasa* in the middle of Surabaya town

   - Provide and increase the tutor's quality in multiple languages

   - Keep the directness of teaching and learning in multiple language, in order to Surabaya society and around it

Visi Rumah Bahasa Surabaya

Meningkatkan kompetensi masyarakat kota Surabaya dalam berbagai bahasa yang nantinya akan dibutuhkan pada saat pelaksanaan MEA (Masyrakat Ekonomi ASEAN)

Misi Rumah Bahasa Surabaya

- *Menyediakan Sarana dan Prasarana Rumah Bahasa di tengah-tengah kota Surabaya*
- *Menyediakan dan meningkatkan kualitas tenaga pengajar di berbagai bidang bahasa*
- *Menjaga kelangsungan kegiatan belajar mengajar di berbagai bahasa, agar bermanfaat bagi warga kota Surabaya dan sekitarnya*

4.2 Picture of Vision the Mission of Rumah Bahasa [7]

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[7] *Ibid.*

8. **The Pre-requirement of Participant Registration at *Rumah Bahasa Surabaya***

   - The participant should be minimally 17 years old and have residence identification card (KTP)

   - The participation fills in the registration form based on residence identification card.

   For someone who registered will get a member card.

9. **4.3 Operational Schedule of *Rumah Bahasa***

   - Every day is open (official national holidays)

   - Monday – Friday the class begin at 09.00 until 21.00

   - Saturday – Sunday the class begin at 09.00 and end at 16.00

   English class is available every day. It has "On the spot" class and "Fix" class, "on the spot" is provide someone who come at that time, this class with

impermanent participants, on the contrary "fix" class is with permanent participant and scheduled (step by step) material, because *Rumah Bahasa* already has syllabus to arrange the learning process well.

For the other languages (Indonesia, Javanese, Korea, Thailand, Japanese, German, English, Spain, Italian, Mandarin, France, Arab, and Dutch), it has a special time that has scheduled before; moreover it only has fix class. As result of interview with Mrs. Leli, the reason why *Rumah Bahasa* treat the language classes accept English in "fix" class, it is because English is normally learned by all students in their school since elementary even kindergarten, but the other language is unfamiliar for participants before; accept for someone who studying at major that languages.

Besides, every Saturday *Rumah Bahasa* has club Wonderful Weekend class; it is like gathering all tutors and participants to study or to discuss something in English at the classroom. Usually the topic that discussed on this program was some popular issues or something up to date in Indonesia or around the world; the material with some approaches can be discussing, giving suggestion, criticizing, and etc. on the other hand, some author also used some popular issues to be their material in the classroom. Thus, researcher studied that activity.

During work in her position around two years, Mrs. Leli gave some changes and development for *Rumah Bahasa*, such as manage the system of education in *Rumah Bahasa*, compose the syllabus for English course, select the tutor in good capability, the acceptance of foreign volunteer, manage the front desk (serving and giving information to the comers), built the partnership with some institution like British council and UNESA (Universitas Negeri Surabaya), and give tutors teaching training, etc. Thus, now *Rumah Bahasa* is more manageable.

For the syllabus is made by Mrs. Lelly, she is a leader of *Rumah Bahasa* while a syllabus composer too. The syllabus divided into 3 levels they are basic, intermediate, and advance, it special for English course at "Fix" class. The syllabus are consist of how many meeting, what are the teaching material, what are the purpose of the study, what are the grammar focus, how long the lesson length, assessment, and material sources. Most of the material that listed at the syllabus is material for speaking skill such as asking and giving suggestion, asking and giving opinion, asking permissions, pronunciation, greeting, etc., besides it will be supported by the tutor guide in learning activity by focusing that material in the grammatical aspect. The syllabus will be attached below.

The standardization for other languages is based on the tutor's procedure, because there is no syllabus to standardize the teaching and learning activity yet. Despite it has English syllabus but the materials development,

approaches, and techniques of teaching is based on the tutors, so syllabus is not become the main thing in determining how the class will be, but it becomes standardized of learning success. On the other hand, *Rumah Bahasa* gives liberty to the tutors to choose the suitable approaches or techniques or materials to develop learning standard mentioned on syllabus.

To making better quality of tutor, *Rumah Bahasa* also has activity for tutor, it is training for tutor. *Rumah Bahasa* Build cooperation with other instruction like UNESA (Universitas Negeri Surabaya) to increase their tutors' capability by gave them training. On the other hand, there was evaluation once in three months, that evaluation attended by all tutors, staffs, and subdivision cooperation of Surabaya, usually that meeting discussed teaching and learning process at *Rumah Bahasa*, the obstacles to teach the participants, critical and suggestion to develop *Rumah Bahasa*. In addition, once a year they have also evaluation to improve the learning quality.

As a result from interviewing one of staffs of *Rumah Bahasa*, named Mr. Novan, the basis point in teaching learning at *Rumah Bahasa* is to communicate well in international language, so it was a suitable place to improve English practice with participants' basis knowledge and will be guide by tutors in the classroom to develop their English skill. Besides they also study grammar, listening, reading, and writing to support their fluency in speaking skill.

The treatments to teach and learn were based on the tutor and participants' need and want. Usually in a class only consist of 5 until 15 participants, so it became easier considering the participants' need and determining their wants. A big class only at club Wonderful Weekend class, because all class learn together in a class with some tutors, but it is really interesting class because the tutors covered the material well with some fun activity and some popular issues or topics to be discussed.

Rumah Bahasa also made a group in social media to practice English more. By that group, all participants could ask or discuss everything in English; it will be increase the participants' capability in communicative language. On the other hand, it also has fan page in Facebook named *Rumah Bahasa* and official website http://rumahbahasasurabaya.wix.com which is to give all information about *Rumah Bahasa* such as opening new classes, off class, etc.

C. Data and Source of Data

According to Lofland and Lofland cited in Lexy J. Moleong's book, source of data in qualitative research are words and actions, the further is additional data such as documents etc.[8]

Based on the source, source of data divided into two:[9]

1. Primary data

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[8] Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, Revisi edition (Bandung: Remaja Rosda Karya, 2009), p. 157.
[9] Saefuddin Azwar, *Metode Penelitian* (Yogyakarta: Pustaka Pelajar, 2003), p. 91.

Primary data is data that derive directly from the subject of the study by some measurer or tools taker. Thus, the primary data on this study derived by interview from the leader, staffs, syllabus designer, English tutors, and students of Rumah Bahasa and also observe learning process at Wonderful Weekend and Ms. M class in *Rumah Bahasa*.

2. Secondary data

Secondary data is data that derive from other source; it does not derive directly by the researcher. Usually secondary data derives by documentation or available report of study. Thus in this study, secondary data derive from syllabus documentation of *Rumah Bahasa*, website of *Rumah Bahasa*, and other publication that linked with *Rumah Bahasa* such as newsletter, video, or blog.

D. Method and Instrument of Data Collection

In this study the researcher was being an instrument and data collector. The presence of researcher in this qualitative study was absolutely needed; because the researcher was an observer of this study, so the researcher had to attend to the field of study directly. The instrument in this study were observation, deep-interview, and documentation, the researcher did the study based on some question frame by interview, documentation and observation checklist that mentioned below.

The data found were the process of inserting local cultural values in melting pot paradigm in learning activities and local cultural values integrated in those

learning activity at *Rumah Bahasa*. The techniques to collect the data were by interview, observation and documentation.

1. **Interview**

Sudjana in Nawawi Ismail stated that the interview is the process of collecting data or information through face-to-face between the interviewers and participant or interviewee.[10] Interview did by asking questions directly by the interviewer to the interviewee[11] to exchange information and ideas through question and responses the result is to construct the meaning about a particular topic.[12]

In the interview technique, researchers used a semi-structured pattern in the category in-depth interviews.[13] The purpose of this interview was to find problems more openly, where the interviewee invited to interview to asked opinions, and ideas. In conducting interviews, researchers need to listen carefully and take note of what stated by the informant based on the questions attached below.

Documentation of registration form

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[10] Ismail Nawawi Uha, *Metode Penelitian Kualitatif* (Jakarta: CV. Dwiputra Pustaka Jaya, 2012), p. 251.
[11] *Ibid.*, p. 253.
[12] Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R&D*, p. 231.
[13] *Ibid.*, p. 233.

Table 3.1
Informant of the Study

No	Informant
1	The leader of *Rumah Bahasa*
2	Staff and Syllabus designer of *Rumah Bahasa*
3	The English teachers
4	The students of *Rumah Bahasa*

Table 3.2
Data of Interview Result

No	Data of Interview
1	The history of *Rumah Bahasa*
2	The purpose, point of view, and mission of *Rumah Bahasa*
3	The application of syllabus in learning activities
4	Education system at *Rumah Bahasa*
5	The teaching process
6	The learning activity at Wonderful Weekend and Ms. M class at *Rumah Bahasa*
7	The indication of Melting Pot Paradigm in learning activities based on local culture
8	The cultural values which integrated in learning activities
9	The output of those learning activities

2. Observation

Qualitative observation is an observation in which researchers directly enter to the fields or object to observe the behavior and activities of individuals in the study site.[14] In line on it, Cartwright in Herdiansyah Haris defined observation as a process view, observe, and record the behavior systematically

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[14] John W. Creswell, *Research Design: Pendekatan Kualitatif, Kuantitatif, dan Campuran* (Yogyakarta: Pustaka Pelajar, 2010), p. 267.

for a particular purpose.[15] The researchers were also able to engage in a variety of roles, ranging from a non-participant to participant intact.[16] The observation did base on observation checklists that attached below. Here some data observation that will observe in field:

Table 3.3
Data of Observation Result

No	Data Observation
1	The process of learning activity in the classroom
2	The process inserting local cultural values in Melting Pot Paradigm perspective
3	The students' participation in joining the English class by using Melting Pot Paradigm
4	The local cultural values integrated in learning activity

3. Documentation

Documentation of Data is a technique to search the data based on certain study by transcript, books, newspaper, magazine, meeting writer, etc.[17] here some documentation that founded by researcher:

Table 3.4
Data of Documentation Result

No	Data Documentation
1	Profile of *Rumah Bahasa*
2	Written documentation of syllabus for English class at *Rumah Bahasa*
3	The picture of learning activities and some learning materials

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[15] Herdiansyah Haris, *Metodologi Penelitian Kualitatif untuk Ilmu-Ilmu Sosial* (Jakarta: Salemba Humanika, 2010), p. 131.
[16] Creswell, *Research Design*, p. 267.
[17] Suharsimi Arikanto, *Prosedur Penelitian: Suatu Pendekatan Praktek* (Jakarta: PT. Rineke Cipta), p. 236.

In a qualitative research method, the researcher enters a particular social situation, make observations and interviews to people who regarded know about the social situation.

E. Data Analysis Technique

In this study, the researcher use Miles and Huberman's model to analyze the data, the study did interactively and continuously until the data collect completely, so that the data reputed enough.[18] On the model Miles and Huberman there are 3 steps to analyze the data, they are:

1. Data Reduction

Data reduction is choosing, focusing, simplifying, abstracting, and transforming raw data from researcher inscription. Researcher reducing the data based on guide and the purpose of the study. So that, researcher classify data based on the purpose of study.

In the study, researcher got data from some sources; they were interview, observation, and documentation. The data collected from that source will select based on the purpose of study accurately. In this study, researcher focused to study toward process of inserting local cultural values in melting pot

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[18] SuharsimiArikanto, *Prosedur Penelitian: Suatu Pendekatan Praktek* (Jakarta: PT. Rineke Cipta., 2006), p. 209.

paradigm in learning activities and local cultural values integrated in those learning activity at *Rumah Bahas* Surabaya.

2. Display Data

Display is the collected, description, conclusion, and measurement of information. The display data that usually used in this analysis is descriptive text. On the other hand, researcher also could to use table and picture to display understood data. The researcher measure from field then supported data found by researcher from the field, so that the finding is valid.

3. Put the Conclusion and Verification

Drawing the Conclusion is the temporary result during the study. Then the researcher checking and verifying it between the beginning of conclusion and final conclusion with the proofs and the research finding. The finding is a description.

F. Checking Validity of Findings

Researchers plan to conduct testing of the validity of data by triangulation.[19] Triangulation is technique to investigate validity of data that used something beyond the data to investigate or comparison on it. The technique is by crosschecking data repeatedly.

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[19] Lexy J. Moleong, *Metodologi Penelitian Kualitatif,* Revisi edition (Bandung: Remaja Rosda Karya, 2009), p. 175.