

CHAPTER 1

INTRODUCTION

1.1 Background

In general, every culture has its own peculiarities. One of them is language. This cultural peculiarity is used as a means of daily communication. Language can be analogised as a tool with very complicated rules and is used to regulate one's attitude in speaking so that interpersonal relationships are always maintained (Wijana, 2004:1). Of course, every language has its own grammar, speakers and speech acts that are similar to each other. This means that the language used by a speaker is also used by other speakers in the same pattern. Conventionally, all languages combine their linguistic elements in one line of study called linguistics, namely the study of the intricacies of language or linguistics or the 'scientific study of language' (Matthews, 1997). In linguistics there are several scopes of knowledge studied. One of them is pragmatics. According to Yule (1996: 3) pragmatics is a language study that studies the meaning of one's speech or the interpretation of the meaning of one's speech. Pragmatics consists of two main components, namely; pragmalinguistics and sociopragmatics. Pragmalinguistics is concerned with the suitability of form, and sociopragmatics is concerned with the suitability of meaning in a social context (Leech, G, 2016).

One of the important things in sociopragmatics is speech acts, namely speech that serves a communicative function (Mckay, Sandra Lee. Nancy H. Hornberger. Ed. 1996, 384). Searle in Yule (1996, p. 53-54) classifies sorts of speech acts that arise in verbal exchange into representatives, directives,

commissives, expressives and declarations. One of the most common examples of speech acts that occur in each day's verbal exchange is apology which is classified in the expressive speech act. Whilst a person is concerned in interaction once in a while a speaker might also say or do something that hurts the hearer's feeling intentionally or accidentally that can affect his dating with the hearer. Therefore, an apology is needed. For example, in everyday life, when a student is late for an appointment with his lecturer, he will apologise and convey the reason why he is late. Further, Goffman (1967, as in Holmes, 1989, p.195) describes apology as a speech act which can pay attention to the needs wishes of the addressee, as also stated by Brown and Levinson, (1987) that Apology is a face-threatening act that requires the speaker to admit their responsibility for some behaviour (or failure to carry out some behaviours) that has proved costly to the hearer. In general, apologies are included in expressive speech acts, namely, the speaker tries to make his own attitude. For an apology to make an impact, it must reflect the speaker's true feelings. A perfect apology is acknowledging the fact of the mistake, accepting primary responsibility, expressing regret and sadness with a commitment not to repeat it again.

One of the considerations that made the writer interested in doing this study is the socio-cultural aspect. Ahmet and Mehmet (Cebi & Babayiğİt, 2021), in their research on Across culture study, explain the importance of knowledge about communicative aspects by emphasizing sociocultural aspects. This aspect is manifested in speech acts. Speech acts are described as the basic units of communication in a given language and are considered crucially significant

elements of linguistic competence in that language. In addition, in relation to apologies in regional languages, there are various variations which are certainly very interesting to study, as was done by Zulkhaeriyah (2021) in his study of Strategy of Apology in Buginese: A Sociolinguistic Study. In his research, it was revealed that the Bugis language as a regional language has variations in the strategy of apologizing. This is also an impetus for the author in researching apologies in Helong language.

This kind of phenomenon also exists in the Helong language. Unfortunately, the way of expressing an apology in Helong is quite different. The difference is based on the choice of words and the way they are expressed. This is the reason why the expression of apologies in Helong is the main topic of this study. Further, local community culture is supposed as the supporting factors of how apology strategy happens in communication. The ways of expressing apologies, the facial expressions and the way people speak in conversation and also the particular word choice in showing apologies in the Helong language are completely different from other languages. Helong language speaker still follow this tradition strictly. In addition, this language also has special characters in sentence construction, for example: *auk nodan ampong* "I apologize". Naturally, the sentence only has a subject and two predicates; *nodan* means "ask" and *ampong* means "forgiveness". The construction has serial verb. Unfortunately, the word *nodan* refers to asking for an abstract. It is not a real thing. Thus, by considering the sort of delicacy phenomena, it is important to do this research.

1.2 Research Problems

In conducting this research, the research focuses on two main problems.

Those problems are stated as below:

1. What are the types of apology strategies found in Helong language?
2. How does gender status determine the way people employ their apology to the addressee?

1.3 The Objective of the Study

The objectives of the study are also specified into two objectives as follow:

1. To find out the types of apology strategies used by Helong language speaker.
2. To explain how does gender status determine the way people employ their apology to the addressee.

1.4 Significance of Study

The significance of this study is classified into two categories. Those categories are elucidated in in the following sub chapters.

1.4.1 Theoretical Significance

The study of apology strategies in Helong language enriches linguistic language documentation. Further, it comes as real evidence that the linguistic apology which is proposed by Trosborg (1990) also exists in local language. Nevertheless, it needs to be considered that there must be difference in Helong language property since it has its own language culture in expressing a notion of a speaker.

1.4.2 Practical Significance

As for practical significance, this study can be a language documentation. The young generation in Semaun island can use this study result to enrich their local knowledge. On the other hand, it can be used as the reference for the teaching of Local education, history and local culture.