

Apology Strategy in Senior High School Students of North Aceh Dialect

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ARTICLE INFO

Article history:

Received March 02, 2023

Revised March 05, 2023

Accepted July 30, 2023

Available online August 25, 2023

Kata Kunci:

Strategi, Memafkan, Dialek, Sekolah Menengah Atas

Keywords:

Strategy, Forgive, Dialect, High School



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ABSTRAK

Permintaan maaf adalah ekspresi kontak yang penting. Bentuk permintaan maaf berbeda dengan bentuk permintaan maaf dalam berbagai bahasa, keadaan, kepercayaan, etnografi, dan sebagainya. Dalam situasi tertentu, memaafkan merupakan suatu bentuk rasa menerima kesalahan yang telah dilakukan oleh seseorang. Penelitian ini bertujuan untuk mengkaji strategi permintaan maaf yang digunakan dalam dialek Aceh Utara di kalangan siswa SMA. Penelitian ini merupakan penelitian kualitatif dengan analisis survei. Subjek penelitian ini yaitu 40 siswa. Metode yang digunakan untuk mengumpulkan data yaitu wawancara, kuesioner, dan survey. Instrumen yang digunakan untuk mengumpulkan data yaitu angket. Teknik yang digunakan untuk menganalisis data yaitu analisis deskriptif kualitatif. Penelitian telah menunjukkan bahwa, meskipun alasan langsung dan tidak langsung dapat menyebabkan diskusi panjang di antara lawan bicara, namun melalui alasan tidak langsung konten komunikatif dapat diamati sehingga pandangan dan sikap bersama dapat disampaikan. Analisis lebih lanjut mengenai statistik yang berbeda disarankan untuk melihat kesenjangan permintaan maaf di berbagai usia. Analisis lebih lanjut mengenai statistik yang berbeda direkomendasikan untuk menguji kesenjangan dalam strategi permintaan maaf dari kedua variabel ini, kelompok usia dan gender.

ABSTRACT

An apology is an important expression of contact. The form of apology differs from the form of apology in different languages, circumstances, beliefs, ethnography, and so on. In certain situations, forgiveness is a form of accepting mistakes someone makes. This study examines the apology strategies used in the North Aceh dialect among high school students. This research is qualitative research with survey analysis. The subjects of this study were 40 students. The methods used to collect data are interviews, questionnaires, and surveys. The instrument used to collect data is a questionnaire. The technique used to analyze the data is descriptive qualitative analysis. Research has shown that, although direct and indirect reasons can lead to long discussions among the interlocutors, the communicative content can be observed through indirect reasons so that shared views and attitudes can be conveyed. Further analysis of the different statistics is suggested to look at the gaps in apology across ages. Further analysis of the different statistics is recommended to examine the gaps in the apology strategy of these two variables, age group, and gender.

1. INTRODUCTION

Apologies are mainly, and fundamentally, a social gesture. It helps to maintain friendly ties between the participants. To apologise is to behave respectfully, both colloquially and in a more technical context, concentrating on the face wishes of the addressee (Atmaja, 2014; Maruti, 2016). Apologies contradict perspective of polite conversation as a divergence from fair and effective communication (Anshori, 2018; Mukaromah, 2015). Pleasant manners of speech are anomalies in the Gricean context, requiring logical justification mostly on part of the receivers, who find politeness considerations to be explanations for the speaker's perceived irrationality or ineffectiveness (Anshori, 2018; Lailiyah, 2021; Mukaromah, 2015). Apologies are face-threatening actions (FTAs) that harm the good face of the speaker (S) (the speaker's desire to be acknowledged and admired): 'S suggests that he denies doing a previous FTA, thus compromising his own face—especially if the apology is also a concession with H to learn about

the indiscretion through it (Amdani & Krisna, 2019; Mariasari, 2018). Other actions of this kind include: recognition of compliments, stumbling or dropping, self-humiliation, foolish actions, apologies and self-contradiction. In the other hand, excuses are part of derogatory politeness techniques for executing actions threatening the identity of the hearer (HY). Such negative politeness techniques include obsequious linguistic or non-linguistic behavior, diversifying the act's ill-functioning power, processes to support (e.g. passivization) of utterances in order to separate the speaker and the audience from the act, and such softening mechanisms for 'giving the addressee a 'out,' a face-saving avenue of escape, allowing him to believe like his reaction was justified (Barking et al., 2022; Hendriks et al., 2023).

In certain situations, forgiving for an offense is obviously in the speaker's best interests, and therefore, at least in the long term, there is certainly fair action and effective usage conversational time (Georgiadou, 2023; Korpela et al., 2023). Similarly, rather than the occurrence of an apology, it is the omission, in certain cases that can be viewed as aberrant and excessive conduct, needing clarification or implying consequences of a lack of regard for the needs of the recipient (Broni et al., 2013; Li et al., 2023). Apologies provide strong evidence that a proper explanation of communication would necessitate the use of a fundamental Social or Political Concept and also more maxims based on information obtained from Grice's Cooperative Principle, that a "socially neutral (indeed, social) presumed basis for communication" (Brown & Levinson, 1987). The Politeness Principle has a "higher regulatory function than the Cooperative Principle, such as 'to preserve the social balance and pleasant ties that allow us to believe that our interlocutors are collaborative in the first place (Barking et al., 2022; Candrawati et al., 2019).

The speaker may use one of several methods to apologise for a face-threatening act 'on record' (Usó-Juan & Martínez-Flor, 2015; Wouk, 2006). Whether or not an apology is used to settle a face-threatening act, it is important to remember how Brown and Levinson reach at their measurement of the weightiness of a face-threatening act, as this would also be a key factor in the speaker's decision whether or not to apologise. As previously stated, concept is deemed more appropriate for the study of apology (Brown & Levinson, 1987). Their list of apologizing techniques which seem to be random; however, it is not intended to be a definitive list. It is made up of examples that fit into a larger (possibly universal) contact model. Objectively speaking, 'politeness theory' provides a coherent statistical method of the sociolinguistics of interactive interaction and, even so, assists researchers in defining and accounting for apologies regardless of their own type (forgiveness). Their primary thoughts are the appropriate meaning of apologies, the precise (finite) number of apologies methods, and the distinction between "genuine" and "ritualistic" apologies. As well provides several explanations for how the types and duration of the apologies are affected by the extent of the crime and its gravity, the level of formality in the case, and the extent to which the persons affected are acquainted with each other.

Linguistic embodiments of positive politeness include types that are regularly exchanged between intimates in asserting their mutual interests and information exchanged (Andrade et al., 2014; Aydina et al., 2017; Emilia & Hamied, 2015). Elliptical terms, such as Fraser's descriptions of apologizing between acquaintances, clearly assume an interpersonal understanding of, say, what happened, who is responsible for the incident, and that the reaction to the incident will most likely be an apology. Although the same form of mutual information can exist between two non-intimate individuals, the level to which it can be inferred is much lower than that between acquaintances (Anshori, 2018; Mukaromah, 2015). As a result, even apologies for minor offenses appear to be more obvious for non-intimates and are more likely to include, at the very least, an open statement of remorse (I'm sorry), whereas this is not intended for intimates. This study examines the apology strategies used in the North Aceh dialect among high school students. This study first explores the role of apologies in engagement and describes what constitutes as an apology. It then discusses the variety of techniques articulated in apology in the North Aceh dialect in the repository of corrective exchanges and the language used in such exchanges. Finally, following the general context of Brown's and Levinson's principle, the distributing of apologies in the North Aceh dialect is evaluated according the type of offense they are intended to redress.

2. METHOD

This is a qualitative research with survey analysis. The data in this analysis was obtained by the application of questionnaires. Four government senior high schools in North Aceh were selected, and students were asked to fill out an apology questionnaire in the sense of education. There were 40 senior high school students recruited as participants in this study. There were 20 male students and 20 female students. Their ages were ranged from 15-17 years old or in the second and third year of senior high school. The total number of questionnaires available for study is 100, but twenty-five questionnaires were selected from this list due to the accuracy of the responses as well as the validity of the responses. The answers to the questions were then studied with the intention of developing techniques that could be

used as excuses in the North Aceh dialect, the linguistic structure of these excuses, as well as an explanation of how the North Aceh dialect would convey the offenses for which apologies are required. The technique used to analyze data is qualitative descriptive analysis. Qualitative descriptive data analysis technique is a research method that utilizes qualitative data and is described descriptively (Suwendra, 2018). This type of qualitative descriptive data analysis is often used to analyze social events, phenomena or situations.

3. RESULT AND DISCUSSION

Result

This segment discusses the empiric evidence of the North Aceh dialect and provides an overview of particular cases of apology techniques. Restoration of the allegation can be accomplished directly by using one of the verbs directly implying statement, or it can be accomplished implicitly by asserting responsibility or giving explanations (Trosborg, 1995). An individual who is about to apologise might find reasons to downplay the severity of the offense. If the violation in discussion is significant, verbal remorse will not suffice to mend the relationship. Remedial measures may include verbal reimbursement or, in more severe cases where verbal remediation is insufficient, techniques to resolve the complaint. When a verbal apology is deemed insufficient to maintain social peace, an offer of restitution is always requested. The assurance of forbearance applies to potential actions, and the tactic of conceiving the hearer acts as an explicit effort to soothe the claimant. These methods are presented below in order to maximize the recognition of the case and increase the ability to please the plaintiff.

Liability denial can take different forms, ranging from outright refusals to evasive responses. Either the defendant disputes the allegation or denies that he or she should be held accountable, either by defending his or her actions or by accusing somebody else and criticizing the defendant. In the context of the study of apology in educational contexts, the five primary apology methods will be discussed with respect to their execution in the North Aceh dialect: overt denial of liability, tacit denial of liability, excuse, the allegation of someone else, and the assault on the claimant. *Indirect avoidance of obligation*. The complainant clearly denies that he was involved or that anything wrong happened. See the examples below: (1) *Lon hana tupu sapu atra nyan, lon jamin nyan*. "I don't know anything about it. You can be sure of that." (2) *Droenuh teupu meunyo lon hanjut peugot atra nyan*. "You know that I couldn't do anything like that." In example(1), the speaker expressly defends himself and is often willing to go to great lengths to demonstrate that he has little knowledge of the situation at hand. The participant in example (2), on the other hand, denies that he has already done something wrong. It may even appear as if the speaker is being investigated.

Direct Avoidance of Obligation. The complainees avoids responsibility by ignoring the issue by changing the subject, or by choosing not to accept it. As you can see in the illustration below, a bigger dose of 'Expand' increases the effect: (3) *Mak lon teungoh saket di rumoh saket*. "my mother is taken care in the hospital" Here (3) the speaker has pointed out something different, while the focus of the discussion has changed to something else. He is being asked, 'Why aren't you in school attire today?'. *Justification*. Complaints rarely take place if the person to whom they are directed is sought finds nothing to justify the charge believes it even to be true. Either the problem hasn't happened, or it is entirely justified. The following is an example: (4) *Nyoe kon gara-gara lon*. "it is my mistake". In the preceding example (4), the complainable has happened, and the complainees is justifying his actions. It is important to note that the requirements is not expected to be held responsible for what happened as well.

Blaming. The complainant attempts to avoid responsibility by accusing others. He or she may point the finger at a third party or even the complainant. Consider the following example: (5) *Mandum nyoe karna abang lon* "All is happened because of my brother's mistake." Instead, the complainees rejects an apology by seeking to redefine the "power" as the 'in example (5), laying the blame on his mother. It's possible that he's doing this to gain the complainer's sympathy and forgiveness: after all, people can't do anything for his mother. *Assaulting the complainant*. He/she may attempt to divert attention from his/to deflect accusations by retaliating if there are no good reasons to defend his/her own actions. A possible illustration of this approach is a speaker example: Consider the following example in which a speaker uses this tactic: (1) *Karna droekeh yang awai peukaru lon, makajih lon poeh droekeh* "I hit you because you disturbed me first." As an example, the complainant attacks the person accused of the complainer's actions, the complainer is defended. He doesn't want all of the blame to be placed on him, as if he did it on purpose. In this approach, the complainant looks for ways to reduce the severity of the offense. He or she may do so by claiming that the alleged offense is insignificant. The compliance officer may question the complaint's preconditions or claim that he or she is only partly responsible. The three sub-categories below apply. *Minimizing*. An example of an attempt to minimize the crime is the following: (7) *Sang hana*

masalah nyan, kon jih mantong hana tamong sikula. "it seems there is no problem with that, he is not the only one who is absence." The complainant does not deny responsibility in example (7), but instead tries to reduce the level of the offense by arguing that the alleged offense is of minor importance. *Querying preconditions.* Consider the following example: (8) *le aneuk mit sikula yg meunan, peu masalah jih?* "many students do that, so what is the matter with that?". In example (8). The degree of offence is reduced by questioning the complaint's preconditions. *Blaming someone else.* The complainant's offense may partially be accused of a third-party offence. First, think of the following situation: (1) *Lon teupeu lon ka salah, tapi Faisal nyang pakat lon.* I agree that I made a mistake, but Faisal asked me to do that. The above example shows that when the complainant accuses someone else of his actions, he accepts liability. By providing a justification or account of the case, the claimant may try to absolve himself of responsibility. Various forms of mitigated conditions act as implied reasons that may be provided for themselves in conjunction with a clear declaration of apology.

An implied reason can occur in the different dialects of North Aceh. In such such instances, the description is provided indirectly and does not apply explicitly to the offence. For the violation, another justification is given: (10) *Lon hana sep watee lon peubut but di rumoh.* I don't have enough time at home to complete my job. (11) *Adek lon manteng ubiet-ubiet, mak sabee geuyue jaga adek bak lon.* I have little brothers and sisters, my mother always asks me to take care of them. In all cases (10) and (11) the speaker acknowledges his faults. He also offers excuses for his bad results at school. In both sentences, it is also clear that the speaker is moving blame to someone else. The clarification or justification in this approach may take the form of a statement of the reasons for the offense. The following accounts in North Aceh Dialect have been given in a situation where a learner has been reprimanded for not wearing a school uniform: (12) *Mak loen gadoeh geu keurija.* "My mother is busy working." (13) *Loen dari keluarga kureung mampu.* "I am from a poor family". The utterances in examples (12) and (13) above are easy to interpret because the compliance is stating clearly his/her reasons for not wearing a school uniform. An apologizer may wish to express his or her apologies directly (Trosborg, 1995). The sentence is a routine procedure commonly known as an apology, and it uses a limited number of verbs. The phrase "excuse me!" in the present indicative active, with the first person becoming a single subject as a particular performative for apologizing. This role can also be played by the expression "I'm sorry," which Austin interprets as an unexplained or indirect form of apologizing. Such regret can be expressed in North Aceh dialect, as shown in the examples below. (14) *lon lakee meuah buk, meudeuh lon peugeot pe er lon.* 'I am sorry. I should have done your work.' (15) *Lon meunyesai sabab hana lon peugeot pe er.* I am sorry for not doing this work. In all examples (14) and (15), the speaker accepts responsibility for his or her inability to complete the task.

Discussion

The presumption for people or members is that in order to establish a commonality with the host, the addressee must know how to respond to indirect excuses as conversational openers and supporters. This article has shown that the reasons in the North Aceh dialect are primarily social speech acts, with the goal of fostering interaction between participants rather than transmitting referential knowledge or propositional meaning. The apology is a type of politeness that expresses attention to the needs of the listener in the context of the dialect (Amdani & Krisna, 2019; Brown & Levinson, 1987; Mariasari, 2018). While it is widely accepted that apologies are primarily negative politeness instruments, this classification is primarily based on justification analysis. This study has also shown that, when considering a wide range of offenses, apologies can also settle aspects of the victim's good face wishes, such as a desire to be appreciable. Furthermore, the apology itself is counterproductive to the speaker's face, and it has been demonstrated in this essay that the remedial exchange can also be directed to such faces (Brown & Levinson, 1987).

Apology Strategies Based on Gender. These strategies show that gender influences apology strategies in North Aceh dialects. The results showed that women were more direct in apologizing than men. There are 65 female respondents who speak the North Aceh dialect, tend to be direct with an average size of 2.66. Meanwhile, from 60 male respondents generally tend to be indirect with an average size of 3.01. Stereotypes describe women as more accepting, submissive, and inclined to obey than men. As a result, women often feel guilty, anxious and afraid of aggressive actions. The idea that women are more polite or more polite than men (Alahmad, 2020; Hendriks et al., 2023). In line with that, female students are more polite than male students in using politeness strategies at Jordanian universities "Researchers have concluded that the gender of students influences the use of certain politeness strategies (Alahmad, 2020). In addition, it was found that female students were more polite in using politeness strategies than male students." People of different sexes tend to be socialized differently in terms of the rhetorical space of apology: namely, situations of conflict, anger, and hatred (Gagné, 2010; MacLachlan, 2013). Women, for example, those who are socialized to see themselves as feminine and who

are treated as feminine by others—face pressure to be "more loving and giving" than the "angry and vindictive" victims that men in privileged positions lack. Apology strategies based on Age Group showed that there were 30 respondents aged 16-17 years who tended to be direct and 10 respondents aged +15 years tended to be indirect in the apology strategy. The age factor is one of many other factors that determine a person's language politeness (Ridealgh & Gómez, 2020; Wang et al., 2023). Age is a determining factor of universally applicable human language politeness. Older age and higher social status means having a better sense of forgiveness and responsibility. with another participant expressing his apology explicitly and claim responsibility for their actions.

4. CONCLUSION

This research investigates a variety of excuses in the North Aceh dialect. Apologies can be straightforward or complex, depending on the social criteria of the people involved and the gravity of the crime. It has been noted that apologizing appears to be longer and more complex in cases of more serious offenses and in more formal contexts. It has also been noted that, while both overt and indirect apology can contribute to long exchanges between interlocutors, it is through indirect apology that conversational content can be observed on which mutual views and attitudes can be expressed. The way the addressee responds to an implied apology can have a significant impact on future contact. That is, depending on the form of reaction, an apology sequence may either affirm or reaffirm the interlocutors' unity or alienate them from each other.

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