

**SITUATIONAL CONTEXT ANALYSIS OF APOLOGY IN  
BANGGAI LANGUAGE**

**SKRIPSI**



**Presented to the Faculty of Letters University at Bosowa Makassar  
in Partial Fulfillment of the Requirement for the Sarjana Degree at  
English Department**

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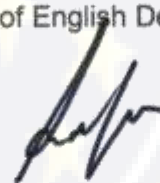
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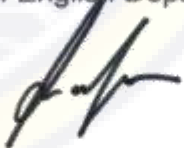
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Irma Rahmayani

## ABSTRAK

**Irma Rahmayani, 2018.** Situational Context Analysis of Apology in Banggai Language. Dibimbing oleh (**H. Herman Mustafa** dan **Andi Tenri Abeng**).

Penelitian ini bertujuan untuk mengetahui kalimat permohonan maaf yang ada di Banggai dan menjelaskannya dalam bahasa Inggris. Selain mengetahui makna dari kalimat permohonan maaf yang ada di Banggai, penulis juga akan menjelaskan fungsi dari kalimat permohonan maaf tersebut.

Penelitian ini menggunakan metode kualitatif. Metode kualitatif adalah metode yang lebih menekankan pada aspek pemahaman secara mendalam terhadap suatu masalah daripada melihat permasalahan untuk penelitian generalisasi. Metode penelitian ini menggunakan teknik analisis mendalam (in-depth analysis), yaitu mengkaji masalah secara kasus perkasus.

Hasil penelitian menunjukkan bahwa kalimat permohonan maaf dalam bahasa Banggai mempunyai beragam bentuk yang terdiri dari permohonan maaf kepada sang pencipta, untuk orang tua, Raja, teman, suami-istri, dan saudara.

**Kata kunci:** *situasi, konteks, permohonan maaf, bahasa Banggai*

## ABSTRACT

**Irma Rahmayani, 2018. Situational Context Analysis of Apology in Banggai Language. Supervised by (H. Herman Mustafa dan Andi Tenri Abeng).**

This research aims to know the sentences of apology in Banggai language. In addition to knows the meaning of the sentences of apology in Banggai , the writer also will explain the function of the sentences mentioned.

This research used the qualitative research. Qualitative research methods are methods that emphasize more on the aspect of deep understanding of a problem than to see the problem for generalization research. This research prefer to use in-depth analytical technique, that is to examine problem in case of problem.

Result of the research show that sentences of apology in Banggai language has some kind as follow: apology to Allah SWT, for parent, King, friend, husband-wife, and Brother.

*Keywords: situational context, apology, Banggai language*

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The writer realized that carrying out the writing of this thesis, many people have contributed their valuable suggestion, guidance, assistance, and advice for the completion of the thesis. Therefore, the writer would like to express the appreciation and sincere thanks to all of them.

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Makassar, 2018



**Irma Rahmayani**

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# CHAPTER I

## INTRODUCTION

### A. Background of the Research

Human being are social creature who need one another, interact with the society as well as they cannot separate themselves with others. Moreover, they are not developing well without other people or their society. The existence of the society is determined in fulfilling their needs. In this case, it certainly needs a connecting tool that is a language.

Language is a means of communication between members of the public in the form of sound symbols produced by human speech; Language is also a tool of self-expression as well as a tool to show identity. Therefore language is very important; and has close relation with human's activities. It can unite the society, nation and state.

According to Gorys Keraf (1997: 1), Language is a means of communication between members of the public in the form of a sound symbol produced by a human utterance. Some might object to saying that language is not the only means of communication. They indicate that two persons or parties are communicating by using certain methods that have been mutually agreed upon. Paintings, smoke of fire, drum sounds or barrels and so on. But they must also recognize that when compared with language, all these communication devices contain many weak facets.

Language provides a much wider and more complex possibility than can be obtained using the media. Language must be the sound produced by human speech. Not just any sound. And the sound itself must be a symbol or symbol.

In everyday communication, one of the most commonly used tools is the language, both spoken and written. So close we to the language, especially Indonesian, so it is not necessary to deepen and learn Indonesian language further. As a result, as language users, Indonesians are not skilled in using language. A united weakness. Oral or non-standard communication is very practical because we are not careful language. As a result, we have difficulty in using a more standardized and regular language of writing or language.

When required to speak 'for a more purposeful purpose with a particular purpose, we tend to be rigid. We will speak in a halting fashion or mix standard languages with non-standard languages or even, mixing foreign languages or terms into our description. In fact, language is very flexible, very manipulative. We can always manipulate language for certain purposes and purposes. Just look at how politically intelligent people are through language. We can always manipulate language for certain purposes and purposes. In order to manipulate language, we must know the language functions The function of the language as a communication tool.

Language is a further result of self-expression. Communication will not be perfect if our self-expression is not accepted or understood. The use of language as a means of communication, has a specific purpose is that we are understood by others. So in this case the response of listeners or opponents communicant of our main concern. Language as a communication tool, language is a tool for formulating our intentions. With communication, we can convey everything we feel, think, and know to others. With communication, we can learn and inherit everything our ancestors have achieved and what our contemporaries have achieved. Language is a tool for communicating through spoken (primary language) and writing (secondary language).

Communicating through oral (generated by human speech), in the form of a symbol of sound, in which each sound symbol has its own distinctive characteristic. A symbol can sound the same in our ears but has a very different meaning. For example, the word 'nest' in Korean means love, while in Indonesian means cage or place. Writing is an arrangement of symbols (letters) that are strung together into meaningful words and written down. Oral language is more expressive in which mimic, intonation, and body movement can be mixed together to support the communication performed.

Geographically, Bangkep Regency is located in eastern peninsula of Sulawesi. Regency of Tomini in the north, south of Tolo Bay, west side with Peleng Strait, and east side Maluku sea. Bangkep regency which is

the only maritime district in Central Sulawesi consists of 123 islands. 5 islands are medium sized. Peleng island (2,340 km<sup>2</sup>), Banggai island (268 km<sup>2</sup>), Bangkurung island (145 km<sup>2</sup>), Pulau Salue Besar (84 km<sup>2</sup>), and Labobo island (80 km<sup>2</sup>). The other 118 are small islands. With 123 islands Bangkep has a land area of 3,160.46 km<sup>2</sup> and sea area of 18,828.10 km<sup>2</sup> which is administratively consists of 12 districts, namely 7 districts in Peleng Island, 2 districts on Banggai Island, and 3 subdistricts on the islands other small.

Banggai language constitute tool of communication that used in Banggai is widely used in all aspect of life in Banggai. Used in broad by all the people in Banggai. In society of Banggai there are many type of speech act one of them is apology. Apology as a communication strategy. Apology is one of the most important acts, because it is so closely tied to the culture. Some considerations should be highlighted such as the hearer's age, social position, and the level of familiarity between the participants and the degree of offence, and many more social factors.

Apology can be analyzed by situational context. Situational context of speech influences what is considered socially appropriate and how the message is received. The situational context is defined by the event itself, people communicate differently in different settings. For example if a person talks in class, at a party, playing sports, and at a funeral, they will use different types and styles of communication in all of these

settings. If that person use the same type of speech as they did while playing an intense sports game at a funeral, this speech will not be appropriate at all. The situational context of this settings and scenarios both lead to differing types of communication.

To develop the regional language, the writer realizes that it is necessary to analyze Banggai as a local language. In this case the writer choose a title” Situational Context Analysis of Apology in Banggai Language” as a responsibility to ancestor”s heritage.

#### **B. Reason for choosing the title**

There are some reasons why the writer chooses” Situational Context Analysis of Apology in Banggai Language” as the title of this research namely: There are as follows:

- a. The writer interest to discussing the situational context analysis of apology in Banggai language.
- b. The writer also wants to improve her knowledge of Banggai language especially apology.
- c. The writer will be able to make analysis about the important aspect of situational context in apology related to Banggai language.
- d. Language expresses the meaningful of language especially Banggai language, it is expected that the writer will learn the function of apology.

### **C. Identification of the Research**

Language is one of the main aspect in the world, there are many aspect that can be explained in this writing. In this case the writer only focus on situational context. They are as follows:

- a. The situational context in Banggai language.
- b. General condition of Banggai people.
- c. The culture and society in Banggai.

### **D. Scope of Problem**

The writer focuses on situational context and the function of apology in Banggai language. Because it closely tied to the culture, social position, and the level of familiarity between the participants and the degree of offence, and many more social factors.

### **E. Question of Research**

In order the discussion aim at the problems of the research that mentioned in the scope of the problems the writer makes them in the formulation, as follow:

1. How is the situational context of apology in Banggai language?
2. What are the functions of situational context of apology in Banggai language?

### **F. Objective of the Research**

The objectives of this research are:

1. To explain, the situational context of apology in Banggai language.

2. To explain, the function of situational context of apology in Banggai language.

### **G. Significance of Research**

There are two significance of the research namely theoretical and practical benefit.

#### **1. Theoretical Benefit**

Theoretically, the result of this research paper can be used as a reference for everyone who wants to conduct a research in situational context analysis of apology.

#### **2. Practical Benefit**

- a. It is expected that the writer and people in general will get broader knowledge about analyzing situational context of apology in Banggai language.
- b. It is expected that the people specifically lecturers will be able to predict the errors made by their student, so they can design their material and determine what parts of materials should be emphasized in teaching situational context.



## CHAPTER II

### REVIEW OF LITERATURE

#### A. Previous Study

There are two researchers who have conducted research about situational context of apology in Banggai language.

Benjamin, 2005 in his research entitled *A Theory of Apology in Stanford Graduate School of Business*. This paper formulates a game theoretic signaling model using rational agents that serves as a framework for understanding apologies and their use. He concluded that apology is a previously unstudied social integral in the maintenance of relationships within society. The base model uses costly signaling, but further models use cheap talk, where signaling is achieved by a multi-dimensional type-space based on status or empathy. Apposite explanation of the fundamental attribution error from social psychology is also provided. From the research finding above the writer interest to apply situational context of apology in Banggai language and differentiation between previous study above the writer will conduct a research in society while Benjamin has conduct his research in Senior High School.

Limayas, 2013 conduct research entitled *Conjunction in English and Banggai language (A Contrastive Analysis)* is an attempt to contrast conjunction in both languages in terms of form, function, and meaning in order to find out the similarities and differences between

English and Banggai language. From the research finding above the writer interest to apply situational context of apology in Banggai language and differentiation between previous study above the writer has conduct her research in speech act of apology and will conduct a research in society while Limayas has conduct her research entitled Conjunction in English and Banggai language in Senior High School.

### **A. General of Apology**

Apology is an expression of regret for wrongs that have been done, and serves as a means to improve relationships with one another.

forgiveness occurs when the person who feels hurt is moved to mend the relationship with the person who has hurt him. A good apology will convey following three things:

1. Regret, acknowledge the pain you caused before adding any reason to your behavior.
2. Responsibility, the offending person will most likely forgive you if you give justification reasons she is even more likely forgive if you provide a reason for accepting responsibility, acknowledging the pain you are causing, realizing the right behavior and ensuring you will receive the right behavior in the future.
3. Healing.

If the sentences form in English means where when we want to ask to do something. It is the same with the situational context of apology in Banggai language. In Banggai language, sentences of

apology have the same in meaning like in English. Both of them use elementary verb in both forming. The only have the different in sentences element position in situational context.

a. Kind of Effective Apology

Some kind of effective apology:

1. Some people are very independent and uphold things like degrees and right. People like this tend to accept an apology that offers the antidote for the perceived pain.
2. People who uphold intimate personal relationships with others, it would tend to accept apologies expressing empathy and regret.
3. Some people who highly value social rules and norms will tend to accept apologies and recognize that values or rules have been violated.
4. If you are worried about being emotional, make a note of apology, people will respect you more because it's hard to prepare an apology.
5. Consider practicing it with close friends, but do not let you practice too much, because it will make your apology seem forced.

## **B. Social Condition of Banggai People**

### **1. General Condition of Banggai People**

The Banggai tribe, a tribe that inhabits the Banggai Islands, which is Formerly named original Sea-Sea Tribe, originally from

the small, then intact kingdoms now called the Kingdom Banggai, this kingdom has considerable power, even Almost half of the region of Central Sulawesi, but until now After the establishment of the Government of RI, the territory of Banggai kingdom Only in Banggai Kepulauan District and Banggai Regency, with oversees three tribes, namely Banggai tribe, Saluan, and Balantak. That leaving historical evidence such as the royal palace in the city Banggai. Although one kingdom, but the third of this tribe has the customs are very different.

## **2. Life of Banggai People (Lemelu Village)**

The banggai tribe (Lemelu village) is generally small, consisting of the houses on stilts with the roof of rumbia, some of which have a house the unbound or the house wall, the foundation, which has been wearing zinc roof, and also some are wearing antenna, their only parabola who have had education or who are not native people Lemelu (entrants) who became teachers, pastors in Lemelu and also who already has an income. This area is located in the mountains It has a fertile soil, with such soil conditions Lemelu village can produce copra, chocolate, tubers for example: Sweet potatoes, taro, cassava, some also grow corn, and there are also planting fruits for example: watermelon, cucumber therefore the village of Lemelu generally farms.

### **3. Education in Banggai**

Lemelu Village has only one elementary school (SD), and partly kinder garden there, and if they want to continue their study on Junior High School, they should go to Lumbi-Lumbia, Luwuk, then if they want to go to college because economic problems, and if they do not continue their study, they will choose live farming, grow chocolate and some are raising livestock. The Lemelu kinship system is very good; because they are mutual work together, help each other for example at weddings, church events, and at a time of grief. This Lemelu society does not determine the right of inheritance all the average gets both men and woman.

### **4. Customs and traditions in the Banggai tribe (Lemelu village)**

The customs that grow and develop in the Banggai tribe are varied, ranging from the use of traditional language (Banggai) as a colloquial to customary marriage. It is not apart from growing traditions. Despite the tradition of many traditions that extinct and start in the re-dig, but quite a lot of that tradition still inherent in society, especially traditional arts.

As a tradition or in the Indonesian language is customary deliberation, is a container for custom programs aimed at among others for maintaining customs that exist in each tribe in kingdom of Banggai

It is a tradition held by the device tradition or kingdom of Banggai by the King, or Tomundo in the Banggai language, which was attended by Basalo, a kind of indigenous chief the scope of the sub-district or village which is from the tribe of Banggai, while from Saluan and Balantak named Bosano and Bosanyo. Other than Basalo, there are many other traditional tools that help activities Basalo, for example Kapitan (government).

In royal devices as well there are those called Mian Tuu, and many more traditional positions which assists in the stewardship of the Banggai kingdom, which is the activity these are held annually for the evaluation of work or results new programs and plans in every move of indigenous peoples Banggai. There are so many of the traditions inherent in tribal societies Banggai (Lemelu village) which is very interesting, the music is on between them; Batongan, kanjar, libul and so forth.

In Banggai also exist dances, which include Onsulen, Balatindak, Ridan etc., are also stories people or legends are very much known by name Banunut (tale), song or poem that is Baode, Paupe and many more again another traditional arts, there are some of these traditions are still held thoroughly from the Banggai tribe (Lemelu village), for example during the celebration of the prophet Muhammad's Majesty.

The people Banggai tribe will make a kind of cake that is named Kala-kalas, Some call it kaakaras. This cake is made from rice flour which is fried in shape, and this cake is very unique, even will only be encountered during the celebration of the prophet SAW.

Other than that, there are many other traditions, ceremonies for example, ceremonies the inauguration of Tomundo (king), the inauguration ceremony of Basalo, and others etc. traditions in society are even diverse, a society that is living on the seaside with people living in the interior will give a far different picture, art, ceremony tradition, even the daily life of the day is not much show similarity, for example, there is a traditional ceremony or celebration when the fishermen have caught fish, which way catch it in familiar with Sero name.

While in the interior there will be a kind of planting of the umbi indeed the only one in this world exists and comes from Banggai, so in the name of Ubi Banggai, this will be gives a very amazing story in its own from the process to completion, will be many sides of life a tradition that provides a very valuable artistic style.

Hunting is one of the activities of the pre-empire era Banggai, but up to now, hunting or being in Banggai language known as Baasu is still often encountered in the region inland, especially in Peling Island area. There are still many traditions

attached to indigenous peoples and that has begun to fade with the times, but at behind it all, still saving a million meaning and a million mysteries to In digging and developing.

## 5. Social Strata

The people of noble descent are descendants of Banginsah blood and Babato blood descendants. Banginsah blood descendants deserve the title of King and other positions such as kale, the Commission caught, (Major Ngopa, Lau Capitan, Jogugu, and Old law). Mian tuu and Jimalaha; whereas Babato blood descent only in Jugogo"s office,old law, mian tuu, and Jimalaha.

These posts are councils that assist Tomundo and carry out the mandate of the kingdom according to their fields. Major Ngopa: Viceroy, Capitan Lau: Commander of the armed Forces, Jogugu: Minister of Home Affairs, Old Law,court Kale, Religious Affairs, Mian Tuu: expert staff and Jimalaha: government assistant. The selection of person occupying the position was chosen by deliberation and consensus, by Basalo Sangkap, but this activity has ended since 1939 with the death of 39<sup>th</sup> Banggai King Awaludin.

The royal leadership developed is a collegial collective, meaning that although each has the authority given to it, it is in practice done and decided together, and carried along with full of responsibility. This collegial collective leadership will be felt at a



time when faced with crucial problems, such as the election of leaders or Raja Banggai, usually the decisive are the Basalo, not the King himself appoints his successor. Therefore, in the social system, the kingdom of Banggai since time immemorial has preceded collegial and democratic collective leadership, and it is also developed by society in the life of society.

### **C. Situational Context**

#### **Analysis 1. History**

The study of context has been gaining popularity in recent years, either in linguistics itself or in many other interdisciplinary subjects such as semantics, pragmatics, and discourse analysis as well. However, context theories are not formed overnight. They involve a long process of development, during which comparative linguistics, structural linguistics and transformational-generative linguistics all contributed to the theoretical foundations of context theories.

When introduce context theories to the field, it must take into consideration not only the discourse itself, but also the context in which the discourse takes place.

#### **2. Definition of Context**

Different linguists seek to define context from different point of view in order to answer questions encountered in their own fields, and to support their own ideas and theories.( Widdowson, 2000:

128), when focusing his study on language meaning, thought “context” as “those aspects of the circumstance of actual language use which are taken as relevant to meaning.” He further pointed out, “in other words, context is a schematic construct... the achievement of pragmatic meaning is a matter of matching up the linguistic elements of the code with the schematic elements of the context.” ( Widdowson, 2000, 128).

When (Cook 1999: 24) was studying the relationship between discourse and literature, he took “context” into considerations well. In his definition, context is just a form of knowledge the world and “the term „context” can be used in a broad and narrow sense. In the narrow sense, it refers to (knowledge of) factors outside the text under consideration. In the broad sense, it refers to (knowledge of) these factors and to (knowledge of) other parts of the text under consideration, sometimes referred to as „co-text”.” Cook, 1999,24).

When studying reference and inference, Yule also took “context” into account. He provided us with a somewhat general definition, “Context is the physical environment in which a word is used.” ( Yule, 2000,128)

Although they are viewed from different perspectives for different purposes, these definitions have an important point in common: one main point of the context is the environment

(circumstances or factors by some other scholars) in which a discourse occurs.

### **3. Classifications of Context**

Opinions on how to classify context vary from one to another. Some linguists divide context into two groups, while some insist on discussing context from three, four, or even six dimensions. According to different circumstances mentioned in the above definitions, it would like to divide context into linguistic context, situational context and cultural context.

### **4. Linguistic Context**

Linguistic context refers to the context within the discourse, that is, the relationship between the words, phrases, sentences and even paragraphs. Take the word “bachelor” as an example. We can’t understand the exact meaning of the sentence “He is a bachelor.” without the linguistic context to make clear the exact meaning of this word.

Linguistic context can be explored from three aspects: deictic, co-text, and collocation. In a language event, the participants must know where they are in space and time, and these features relate directly to the deictic context, by which it refer to the deictic expressions like the time expressions now, then, etc., the spatial expressions here, there, etc., and the person expressions I, you, etc... Deictic expressions help to establish

deictic roles which derive from the fact that in normal language behavior the speaker addresses his utterance to another person and may refer to himself, to a certain place, or to a time.

In recent years, some linguists began to pay attention to the previous discourse co-ordinate. It is the case that any sentence other than the first in a fragment of discourse, will have the whole of its interpretation forcibly constrained by the preceding text, not just those phrases which obviously and specifically refer to the preceding text.

#### **5. Cultural Context**

Cultural context refers to the culture, customs and background of epoch in language communities in which the speakers participate. Language is a social phenomenon, and it is closely tied up with the social structure and value system of society. Therefore, language cannot avoid being influenced by all these factors like social role, social status, sex and age.

Social roles are culture-specific functions, institutionalized in a society and recognized by its members. By social status, we mean the relative social standing of the participants. Each participant in the language event must know, or make assumptions about his or her status in relation to the other, and in many situations, status will also be an important factor in the determination of who should initiate the conversation. Sex and age

are often determinants of, or inter act with, social status. The terms of address employed by a person of one sex speaking to an older person, may differ from those which would be employed in otherwise similar situations by people of the same sex or of the same age.

## **6. Context Analysis**

Context analysis is a method used to analyze the internal ecosystem in which an organization operates. The purpose of this analysis is to ensure a project is informed by all of the contextual factors that might affect its implementation and sustainability. The context analysis is the first step of the planning process but once you start running a project you might identify new factors that you didn't think of. This is why important to you to regularly update the context analysis throughout the course of the project. It will help you ensure that the project adapts to changes as needed.

Related to this, you might have heard also about environmental scanning. This is a related analysis but it mainly focuses on the external environment of an organization. With a context analysis, can set the internal scene in order to develop a solid strategic plan of action for the organization.

## **7. Situational Context Analysis**

Situational context or context of situation refers to the environment, time and place. This theory is traditionally

approached through the concept of register, which helps to clarify the interrelationship of language with context by handling it under three basic headings: field, tenor, and mode.

Field of discourse refers to the ongoing activity. It may say field is the linguistic reflection of the purposive role of language user in the situation in which a text has occurred. Tenor refers to the kind of social relationship enacted in or by the discourse. The tenor nation, therefore, highlights the way in which linguistic choices are affected not just by the topic or subject of communication but also by the kind of social relationship within which communication is taking place.

Mode is the linguistic reflection or the relationship the language user has to medium of transmission. The principal distinction within mode is between those channels of communication that entail immediate contact and those allow for deferred contact between participants.

## **D. Apology**

### **1. Definition of Apology**

An apology is an act that is used to restore relationships between a speaker (S) and a hearer (H) after (S) has offended (H) intentionally or unintentionally. The act of apology has been defined from various points of view, some linguists defined it as a type of remedy or setting things right. Olshtain 1983 for instance states

that:"The act of apologizing requires an action or an utterance which is intended to set things right ".While Goffman 1971 thinks about apology as one type of remedy "which the speaker splits into two parts: one that is offensive and another that is socially controlled"

Goffman (Ibid:109)believes that to carry on remedial work such as apologizing, one has to change the meaning of the act "transforming what can be seen as offensive into what can be seen as acceptable "Some linguists relate apologies to the feeling of responsibility. Holmes (1995:155) thinks that apologizing is a speech act that is intended to remedy the offence for which the apologizer takes responsibility. As a result, a rebalance of social relations is established between interlocutors.

Fraser (1981) argues that apologizing is at least taking responsibility for the infraction. However, relating an apology with taking responsibility seems doubtful, in that sometimes people apologize for bad weather as in England, or apologize for others acts. Moreover, people say I'm sorry when hearing the news of somebody's death and that does not mean taking responsibility about that death.

Apologies refer also to events that may violate social norms or causing personal harm and consequently the events are negatively evaluated. Cohen (1983:22) state:"Apology is an act that

is taken to compensate another party after a certain act which is negatively evaluated or felt is done or about to be done". Cited in Abdurrahman (2001: 83) they point to a similar meaning when they say that apology is performed when social norms are violated.

The idea of apologizing to remedy is also proposed Kasper (1993:82) since apology is a compensatory action to offences and that their purpose is to reestablish social relation harmony after the offence is done, Kasper (1993:82) define apology as "compensatory action to an offence in the doing of which (S) was causally involved and which is costly to (H)".

Many linguists and researchers define apology as an expression of regret. Leech (1983: 125) for instance views apologies as expressing regret for some offence committed by (S) against (H). He regards apology as an acknowledgement of an imbalance in the relation between (S) and (H) and an attempt to restore the equilibrium. Apologies express regret for some offence committed by (S) against (H) and there is no implication that (S) has benefited from the offence. Some linguists relate regret to the idea of taking responsibility.

Fraser (1983: 262) argues that apology is at least "taking responsibility for the infraction and expressing regret for the effect of the act but not the act itself". Coulmas (1981: 15) also relates



apologies to regret. He refers to the events which require regret on the part of (S) and which can be described as "the object of regret".

The idea of defining apology as an expression of regret seems somehow arguable. Many linguists think that apologies are not always an expression of regret. Thomas (1995: 100) argues that the Searlian rules which Searle 1969 claimed that they control the performance of talking cannot be applied on an example like: "I am sorry, I broke your nose". Problems about these rules will appear, because apology here is not an expression of regret:

Propositional act : The speaker expresses regret for breaking your nose.

Preparatory act : The speaker believes that breaking your nose was not in your best interest.

Sincerity condition : the speaker is sorry that he broke your nose.

Essential Condition: In uttering the words I am sorry I broke your nose I'm sorry here does not implicate an apology on the receipt of news that someone has died, since regrets are appropriate here, but not the acceptance of responsibility. The speaker in the second exchange will be taken as accepting responsibility for Sadie's death. Linking apology with regret can be accepted if we determine the general idea of apology. Many cases of apology can be considered as ritual where there is no real

regret about the act that is done. We also find that people sometimes apologize for a future action where the regret has no place. e.g.: "I'm sorry but I have to report you". (Olshtian 1984: 206) state that apologies are post event, as they signal that an event has already taken place, however, they note that "the speaker might be aware of the fact that it is about to take place, (s) apologizes when the offence is real or perceived.

## **2. Classification of Apology**

### **a. Apology as a Speech Act**

Austin (1962: 103) was the first who provided the main assumptions underlying the theory of speech acts in that when we speak we do something more than just speaking, we perform acts, and the semantic and syntactic structure of the utterance depend on the kind of the act we perform.

Searle (1969: 35) who developed the theory of Austin, asserted that "talking is performing acts according to rules" when someone says "I apologize for stepping on your toe" he sent a message that he is regretful of that he stepped on your toe.

According to Austin 1962, apologizing is classified as a habitual speech act. When the expression (I apologize) is used, it constitutes an explicit performance act. Searle 1969-1979 developed the theory of speech act by proposing indirect speech acts. He said that it is rare for people to use an explicit performance utterance of the form

"I offer to you my help in fixing your car". An offer cannot be made in this way. So, it is made indirectly. The best example of indirect speech act is apologies.

A fully felicitous apology conditions are proposed by Fasold(1998:154)

1. The speaker is responsible for that act for which he is apologizing. Responsibility, the offending person will most likely forgive you if you give justification reasons, he is even more likely to forgive if you provide a reason for accepting responsibility, acknowledging the pain you causing, realizing the right behavior and ensuring you will receive the right behavior in the future.
2. The speaker regrets the act. Regrets, acknowledge the pain you caused before adding any reason to your behavior.
3. The act is determined to the hearer.

Austin classified apologies as one of the behavioristic speech acts which include the matter of behaviors or attitudes that are expressed to someone else. However, Searle 1969 criticized Austin's classification especially the behavioristic. He pointed out that Austin himself was dissatisfied with this classification. Searle's main objection was that the classification is based on English illocutionary verbs – not illocutionary acts in general. He classified speech acts as five acts and categorized apologies as expressive acts.

**b. Example of Apology**

NO	Apology in Banggai language	Function of apology in Banggai Language
1	Temeneno tutu Allah Ta"ala mojadikanggene ko alam semesta yaku mangkabi mpun,mangkabi tobat kalu dano daku kekeliruan slama nanggu tuboan sebelum ku mate ku inompuni	The function of this sentences is apologies to God (Allah SWT)
2	Tabea lai kaka lai pipi	The function of this sentences is apologies to parents
3	Tabea soosa kita ko tinooli lai tutu lai tomundo	The function of this sentences is apologies to King
4	Tabea kita ko utusonggu yaku mangkabi ampun	The function of this sentences is apologies to brother

## CHAPTER III

### METHODOLOGY

To do an approach to the problems of this research, the writer uses some methods of research. To collect data the writer uses some methods as follows:

#### **A. Type of the Research**

In gaining the research, the writer will use literary method to support this qualitative research. It usually regards an analysis, interpretation, and evaluation of literary work. The researcher will describe every sentences of apology in Banggai language.

#### **B. Subject of the Research**

Oral data source in qualitative research in the form of oral speech derived from selected informants as users in communication in the village of Monsongan. As for the criteria of informants:

1. Head of Monsongan village
2. Banggai language speakers
3. Have enough time to be interviewed
4. Willing to provide linguistic informant honestly

#### **C. Method of Collecting Data**

Method of research is very important in presenting the data analysis of data as well as drawing conclusion. The methods of research will be

used in this writing are applied in determining data source, data collection, and data analysis. The data collection of this paper will be done by using interview.

1. The writer will be interviewed the head of Monsongan Village.
2. The data will be collect by marking/quoting the sentences.
3. The data will be written on a paper.
4. The writer classifies the data based on their interview.
5. The writer interviewed those speakers of Banggai language when they were sitting together by giving direct question about sentences of apology in Banggai language. In this method sometime the writer used on purpose some uncompleted sentences to intent the speakers of Banggai language who can give correction and make this sentences to be complete, so the writer proved the truth of that sentences.

After the data are collected and classified based on their interview, then all the data will be analyzed descriptively by using the theories of situational context of apology.

#### **D. Method of Analyzing Data**

Methods refer to the use Banggai language in Monsongan Village basic technique using tapping technique that is getting the data by tapping the language use of the local community. Advanced technique:

1. Record technique, this technique can be openly recording that is known by recording party and closely that is recording which is not known by informant to get the data fairly.
2. Situational context or context of situation refers to the environment, time, and place. This theory is traditionally approached through the concept of register which helps to clarify the interrelationship language with context by handling it under three basic headings: field, tenor, and mode.

#### **E. Research Tools**

There are two kinds of research tools, namely the main tool and tools. The main tool is the researchers themselves, researchers in qualitative research with the help of others are the main data gathering tool. Tools such as recorder (from hand phone vivo Smartphone android), stationery (paper, pen, notes, computer set), and other supporting tools.

#### **F. Population and Sample**

##### **1. Population**

The population of this research is a part of people of Monsongan Countryside, District of Banggai Tengah, Sub-Province of Banggai Laut. They consist of 484 family heads.

## 2. Sample

From the population mentioned above, the writer takes 10 people that consist of 10 people of the figure of Monsongan Countryside and 20 common people of Monsongan Countryside. The table shown below is the name and occupation of sample of this research.





## CHAPTER IV

### FINDINGS AND DISCUSSION

Previous chapter already explained about the definition, form, position, as well as the function of the situational context of apology in Banggai language. Next the writer analyzes the situational context of apology in Banggai language with discourse analysis.

Discourse analysis of situational context of apology in Banggai language is analyzed based on two ways, as follows:

- a. Analysis based on the form of Situational Context
- b. Analysis based on the function of the Context.

#### **A. FINDINGS**

##### **1. Apology to Allah**

- a. Asking for apology
  - 1) Temeneno mojadikanggene ko alam, yaku mangkabi ampun kalu dano daku kekeliruan selama nanggu tuboan sebelum ku mate ku inompuni.
  - 2) Tutu Allah Ta'ala mojadikanggene ko alam semesta yaku mangkabi ampun, mangkabi tobat, kalu dano daku salah selama nia.
  - 3) kiomo ko tempat sangalasan nanggu mangkabian maaf salain doi kita ko temeneno atas sasaibino nanggu kasalahan selama nanggu tuboan.

- 4) Yaku salaku komu hamba mo manggilit lubat mo bersujud doi salaamu bolimu ompunio nunggu dosa.

b. Asking for Blessing

- 1) Ya Allah tongo doi ko nunggu bermohonan, nunggu kabian bolina molyos nunggu loloon nia, supaya na tercapai sasaibino nunggu hinara-harap.
- 2) Kio ko sangalasan salain doi ko (Allah) nunggu tempat mangkabian doa, lancarkanggene nunggu urusan nia.
- 3) Kita (Allah) ko tomundo diatas tomundo yaku kabio doi kita kehendakio nunggu ampakanan nia.
- 4) Ya Allah yaku kabio doi komuyu ko restuno atas pai banikaan.

## 2. Apology for the King

a. Asking for Apology

- 1) Tabea soosa kita ko tinoli lai tomundo yaku mangkabi maasi.
- 2) Soosa kita lai tomundo, mo jadikanggene mba istana do yaku mongki ampun.
- 3) Ampun tomundo, yaku lubat soombah doi komuyu.
- 4) Tabea raja yaku harapemo kopo maaf doi kami.
- 5) Yaku salaku pau lubat mongki maasi atas nunggu pau bakalinga na salah.

b. Asking Permission

- 1) Tomundo yaku molisamo mule.

- 2) Tabea kami bakisoomo.
- 3) Yaku mangkabi restu agar na mologyos nanggu loloon.
- 4) Kabio komu syarat supaya akinda kalah doi paparangan.
- 5) Tabea tomundo, yaku salaku kopo prajurit mo kio ko oioilano doi matamu, mangkabi restu yaku yase nikahio kopo pau boine.

### 3. Apology to Parents

#### a. Asking for Apology

- 1) Kabio ko maasino doi tama tina daku salah.
- 2) Tabea kita ko tamanggu tinanggu yaku mongki maasi.
- 3) Yaku mangkabi maaf doi kita nanggu pau bakalinga.
- 4) Kabio koampuno atas nanggu durhakaan doi komuyu salama nanggu tuboan.
- 5) Kona akian ku mangangga salama nia doi komuyu, oloyo nia yaku lubato mo mangkabi ampun.

#### b. Asking Permission

- 1) Tama-tina yaku mangkabi doa bolina kio ko halangan doi nggu perjalanan nia.
- 2) Tina sumaikon loluk dano daku langge binantil.
- 3) Tama-tina nggu molisaamo taus lausalah doi mian na lipu, nggu mompoli tuboan monondok.
- 4) Tama-tina, yaku molisaamo taus dungol doi nggu monianan na bonua sabab yaku osoano.

1. Nia budo yaku tauso, banggalemo po tandanda yaku.

Nanggu silingan dano mo salah lipasene na tiyali sibu-sibu.

#### 4. Apology to Brother

##### a. Asking for Apology

- 1) Tabea kita ko utusonggu yaku mangkabi maaf.
- 2) Ampungkanggene sasaibino nanggu salah doi komuyu salama nia.
- 3) Kio ko utusonggu sangalasan tongoi koo, jadi nggu kabio nda pomaapon.
- 4) Yaku kabio ko maapo doi ko atas nanggu kekeliruan salam nia.
- 5) Yaku mangkabi maaf atas nanggu kurangajaran doi komuyu ko utusonggu mo paling babasal.
- 6) Ampungkanggene sasaibino nanggu salah doi komuyu ko utusonggu selama nia.

##### b. Asking for permission

- 1) Tabea kaka yaku yase mopinjam kopo bokukum.
- 2) Pipi yaku yase mapake kopo duangan kalu aki po pakeo.
- 3) Tabea utus mola ku babensang kopo labue.
- 4) Tabea nggu basamaya kopo tirigu.
- 5) Kaka, nggu bakisoomo mule doi ku bonua. Sio na oloyo meng maka nggu lubat tunda ulang.
- 6) Tabea utus yaku lubat mongki tomboni mo mabangun bonua baru.

- 7) Pipi nanggu maksud lubatan nia kai nggu babayo yanu na undangan banika.

## 5. Apology to Husband and Wife

### a. Asking for Apology

- 1) Mangkabi maaf doi langkai atas saibino nanggu kekeliruan selama nia nda po babaan.
- 2) Maapkanggene yaku, yaku manyasal mo abaikanggene komu parlu tiyali koluano.
- 3) Akinggu khawtirkanggene komu kesehatan, labuk na kasehatan, polong doi ku kasehatan bai akimo ku pikilkene tobikon doiya nggu mangkabi maaf.
- 4) Akinggu sadario ko suunggu mo kaluarkanggene ko bisala mo kabaiyo konoamu masakit, akinggu sadariyo juga ko limanggu osokitio ko dilimu, nggu sadariomo nanggu kesalahan. Pintaso doiku pikilan mo mangkabi maaf polong doi noanggu lalongo tukon naggu soyang doi ko.

### b. Asking Permission

- 1) Langkai, moola nggu taus doi mama na bonua?
- 2) Boloki yaku mangkabi rrestu, yaku yasemo tangkalabang.
- 3) Langkai yaku dano mo taus balanja doi pasar, nggu babayo loluk komu sandal.
- 4) Boloki yaku ampakon loluk doi tobui mompoli susum.
- 5) Langkai nggu taus loluk antekene kopau sikolah.

## 6. Apology to Friend

### a. Asking for Apology

- 1) Maapkanggene Ykau tulando, kio daku maksud mo kabaiyo ko matamu leelo kaluar. Yaku tongo kaliru.
- 2) Yaku mangkabi maaf kalu dano mu rasayo ko togoran. Yaku bai boliko kai ko bangkapi mo sampurna. Bai demi iko ko tulunggu yaku bantile maaf.
- 3) Mongki ampuni atas daku kekhilangan tongo iko mo moola mangartio ko nounggu .
- 4) Yaku manyasal atas naggu kalakuan doi ko. Panyasalan nia nggu rasakanggene doi nounggu bai kiomo ko buat kalu ku labue tiyalimo bubur saibino kiomo ko gunano. Banyo maaf ko binantil.
- 5) Kalu yaku taus tinggalemo ko urusan dunia, maka maapkanggene segala daku kekhilangan.

### b. Asking Permission

- 1) Tabea, moolamo nggu taus sakarang?
- 2) Utus yaku bukayo nia lolombongo
- 3) Tabea moola ku matamis mba masakanoo?
- 4) Akimu susah kalu yaku basusup dimbaa?
- 5) Akina babalat ko noamu kalu yaku mangkabi komu langge?

## B. DISCUSSION

### 1. Apology to Allah

#### a) Asking for Apology

The writer found four data regarding asking for apology, they are:

First "Temeneno mojadikanggene ko alam, yaku mangkabi ampu n kalu dano daku kekeliruan selama nanggu tuboan sebelum ku mate ku inompuni". The sentences in apology to Allah use subject or the speaker takes the name, its mean that the speaker wants to get mercy from the God.

Temeneno here is the meaning of Allah in Banggai language. That used when someone really hope the mercy of Allah. Than mojadikanggene ko alam, this sentences refer to Allah that makes this world so wonderful in his hand, why the speaker said that because just Allah the one who could gave all of our needed. The words yaku and nanggu has the same meaning, but the word nanggu here it means as a pronoun, while yaku it means the subject of the person.

The word mangkabi ampun here its mean the people wants to get an apology from Allah of their mistakes. The word tuboan here tell us about human live as a slave of Allah.

Second "Tutu Allah Ta"ala mojadikanggene ko alam semesta yaku mangkabi ampun,mangkabi tobat, kalu dano daku salah selama nia".Tutu Allah Ta"ala its mean valuation of Allah that

enormous and forgiver. In Banggai, if someone would like to say the name of Allah, they have to say Tutu Allah Ta'ala as their appreciation of God. Banggai people still keep the culture in Banggai, especially in apology. Usually, people in Banggai if they wants to do the tradition of apology, they prepare some traditional food in their home. After the tradition, usually they make a party to celebrate their reconciliation, they also invite the religious advice.

Third "Kiomu ko tempat sangalasan nanggu mangkabian maaf salain doi kita ko Temeneno atas sasaibino nanggu kasalahan selama nanggu tuboan". These sentences tell us about, there is no the other place that people could ask for the mercy of Allah, because just to Allah all of the human would be back. The word "kiomu" its mean no in Banggai language. This word used when the people had made any mistake and then there is no one could forgive him. So, he used the word to say his apology to the Almighty Allah.

The word "mangkabian maaf" its mean asking for apology in Banggai language. This word used when people wants to say their purpose to apology. This word also used when wants to do something so they must say that to start their want. The word "sasaibino nanggu kasalahan" its mean all of the people mistake that had to do in the world. This word used when people wants to confess their mistake. In Banggai if people had made some



mistake, they have to confess it as regret. If they don't confess it, they will get punishment from the government.

Fourth "Yaku salaku komu hamba mo manggilit lubat mo bersujud doi salaamu bolimu ompunio nangu dosa". These sentences tell us about confess a slave in front of Allah. They come to Allah to really repent that they have to make the mistake. They hope Allah could be gave the mercy to them and then they have make a promises that they never make the mistake again in the future.

The word "manggilit" its mean dirty in Banggai language. This word used when the people feel that he really dirty in this world. So, people should use the word to say the apology to Allah. Not only that, manggilit also could use in human life to say something that dirty according to the people. For example of it is, this room it's too dirty to use in meeting, your shoes very dirty to use in the school, etc.

The word "salaamu" it's mean in front of Allah in Banggai language. This word used when pray to the Almighty Allah. This word also could use in daily conversation. For example of it, there are some cow in front of your house, there is your cousin in front of the office, etc. the word "ompunio" its mean forgiveness in Banggai language. This word used when people wants to gets mercy from Allah. So, people should use the word to say their purpose to Allah.

From the sentences above, the writer can be infer that repentance is a way of success, repentance keeps us from trials and obstacles, repentance helps to wipe out our minds, repentance pleases God, repentance is a process of change in life, repentance makes your prayer worthy to be answered, sincere repentance can erase one's sins.

#### b) Asking for Blessing

The writer found four data regarding asking for blessing, they are:

First “Ya Allah tongo doi ko nanggu bermohonan, nanggu kabian bolina molyos nanggu loloon nia, supaya na tercapai sasaibino nanggu hinara-harap”. These sentences tell us about there are some hope that people wants to do. People used these sentences to say what they want in front of Allah. The word “tongo” it’s mean only in Banggai language. This word used when people wants asking for blessing to Allah so they used that word because they really hope the bless of Allah to their way.

The word “kabian” its mean request in Banggai language. This word used when people request something to Allah so people used that word to say their want. That word also could use in human live every day. For example of it is, mother there are many kinds that I want.

The word “mloyos” it’s mean straight in Banggai language. This word used when people hope their way go straight when they want to visit some place. That word also could use in human body for example, she has straight hair, that rope is very straight etc. The word “loloan” its mean way in Banggai language. This word used when people have a resolve so they used this word to hope the bless of Allah.

Second “Kio ko sangalasan salain doi ko (Allah) nangu tempat mangkabian do”a, lancarkanggene nangu urusan nia”. This sentences tell us about there is no other place that our could request except to Allah so that all of people affair could fast away. The word “sangalasan”it’s mean another in Banggai language. People used that word when there is no more place that they command something exoect to Allah. So, people use that word to show how they wants the bless of Allah.

Third “Kita (Allah) ko tomundo diatas tomundo yaku kabio doi kita kehendakio nangu ampakonan nia”. These sentences tell us about the power of Allah in this world, and also tell about wish of Allah. The sentence “tomundo diatas tomundo” its mean king of the king in Banggai language people used the sentence because they know how dominant of Allah in this world.

The word “yaku” its mean subject in Banggai language. People used the word when they want to said something in front of

Allah. The word “kabio” its mean ask in Banggai language. People used that word when they wants to get the bless of Allah, to show how they really hope the bless of Allah. The word “ampakonan” its mean trip in Banggai language. This word used when people while in the trip so they used this word to ask the bless of Allah.

Fourth “Ya Allah yaku kabio doi komuyu ko restuno atas pai banikaan”. This sentence tell us about, there is parents who wants to get the bless of Allah in their children msrriage. The word “komuyu” it’s mean you in Banggai language. This word used when parents wants to said their want in front of Allah. Komuyu also usually used in daily conversation to show the object of conversation.

The word “restuno” its mean blessing in Banggai language, people used that word when they want to get the bless of Allah. So, people used that word to show how they really hope the bless of Allah of their children marriage. The word “pai” it’s mean they in Banggai language. This word refer to the candidate of bridegroom.

From the sentences above, the writer infer that pleasure to save someone a servant from anxiety, anxiety, sadness, heart disorder, closed eyes of the heart. Pleasure will free someone from the attitude of opposing his God and all his orders, laws and decisions. It is very useful for someone to make him never give up on the desires that escape him. Pleased to make someone never

doubt the provisions of Allah, destiny, law and knowledge, so that it will contain it surrender to Him.

## 2. Apology to the King

### a) Asking for Apology

The writer found five data regarding asking for apology, they are:

First “Tabea sosa kita ko tinoli lai tomundo yaku mongki maasi”.

This sentence tell us about people that wants to get forgiveness of the king. The word “soosa” its mean appreciation concerning the king, the word soosa here used as a respect from the people to the king. The word “tabea” it’s mean sorry in Banggai language people used this word because they know how guilty if not respect to the king. The word “tinooli” its mean people that glorious. Tomundo here is the meaning of king in Banggai language. That used when someone wants to get forgiveness from the king on their mistakes. Mongki maasi here its mean that word of apology in Banggai language. That used when people really hope to get the forgiveness from the king.

Second “Soosa kita lai tomundo, mo dirikanggene mba istana do yaku mangkabi ampun”. This sentence tell us about a solder that had made a mistake and then he wants to get th e forgiveness of the king. The word “dirikanggene” here its mean make in Banggai language. That word used to show that the king had make the

castle. Mangkabi ampun here its mean the word of apology in Banggai language.that word used when the people really hope the forgiveness of the king.

Third “Ampun tomundo, yaku lubat soombah doi komuyu”. This sentence tell us about someone that come in the kingdom to get forgiveness from the king on his mistake. The word Yaku here its mean subject in Banggai language. That word used when people feel so culpable and then he repents it. Soombah here its mean respectful in banggai language. That word used when people come to the kingdom the respectful of the king. Komuyu here as a pronouns of the king.

Fourth “Tabea raja yaku harapemo kopo maaf doi kami”. This sentence tell us about some people that really hope the mercy of the king. The word “harapemo” here its mean hope in Banggai language. That word used when some people expect forgiveness of the king. Kopo here as a pronouns of the king same with the word komuuyu in the first sentence.

Fiveth “Yaku salaku pau lubat mongki maasi atas nanggu pau bakalinga na salah”.This sentence tell us about there is a child who come to the king to get forgiveness on his parent"s mistakes. As a child he want his parent live with the peace. Pau here its mean children in Banggai language. Pau bakalinga here is the meaning of parents in Banggai language.

From the sentences above, writer can be infer that both in English and Banggai language gets a position changes of that sentences elememnt without changes the meaning. The sentences use the subject or the speaker takes name, it means that the speaker wants to get forgiveness from the king. b) Asking Permission

The writer found five data regarding asking for permission, they are:

First "Tomundo, yaku molisaamo mule". This sentence tell us about the people in the kingdom that want to back home, sothey said good bye to the king to show how they really respect to the king. The word "molisaamo" it's mean ask permission in Banggai language. The word used when people wants to go in some place, so they used the word to get the excused of the king. This word also could use in daily live, when people in ther family home, and then they wants to back in their home, so they used this word to ask permission to their family.

The word "mule" here its mean back home in Banggai language. This word used when people in the kingdom and then they want to go home, so they said this word to ask permission to the king. Mule also could use in human life. Example, when people in their friends home and then they want to back home so they used this word to get the excused of their friend.

Second “Tabea, tomundo kami bakisoomo taus”. This sentence tell us about the people who want to go to some place, so they used this sentence to ask permission to the king. This sentence show how the important the excused of the king to his solder on their trip. The word “bakisoomo” its mean prepare in Banggai language.

The word “kami” it’s mean we in Banggai language. This word is reserve from English language. Kami here is the subject of the solder that want to go to the someplace. The word “taus” its mean go in Banggai language. This word used when people want to go in their family’s home, so they used that word to ask permission of the king.

Third “Yaku mangkabi restu agar na moloyos nanggu loloon”. This sentence tell us about there is one of the solder that wants to do some trip, so he want to get excused of the king as a respect to the king. The word “yaku” is the subject of the soldier in Banggai language. This word used when the soldier in the kingdom and then he want to ask permission to the king, so he used this word to get excused of the king.

The word “mangkabi restu” its mean asking permission to the king in Banggai language. Mangkabi restu also could use when children want to married and then the child wants to get excused



from their parents. Molojos here is the meaning of straight in Banggai language.

Fourth “Kabio komu syarat supaya akinda kalah doi paparangan”. This sentence tell us about the soldier that ask some requirement to the king so that be the win of the war. The word “kabio” its mean asking in Banggai language. Kabio here explain about the soldier that want to go to the war and then he want to get some requirement from the king to be the win of the war.

The word “komu” it’s the pronouns of the king in Banggai language. This word used when the soldier come to ask some requirement to go in the war, so they used that word as a respect of the king. The word “syarat” its mean requirement in Banggai language. Akinda here its mean do not let in Banggai language. This word used when the people want to go to the battlefield and then they want to be the winner of the war.

Fiveth “Tabea tomundo,yaku salaku kopo prajurit mo kio ko oioilano doi matamu, mangkabi restu yaku yase nikahio kopo pau boine”. This sentence tell us about there is one of the soldier who want to marriage with the king’s child and then he asking permission to the king to show how he really respect of the king. The word “yaku” here its mean the subject of the solder who wants the excused of the king to married with his daughter. Yaku also

could use in daily conversation example, when people would like to go to the someplace, so he should use that word as a pronouns.

Salaku kopo prajurit here it"s mean as a soldier in Banggai language. This word used when the soldier said that he love the king"s daughter. The word pau boine its mean daughter in Banggai language.

From the sentences above, the writer can be infer that the sentences gets a position changes without change the meaning. And also, these sentences using the word "soosa" this word is the politeness word in Banggai language.

### **3. Apology to parents**

#### **a) Asking for Apology**

The writer found six data regarding asking for apology, they are:

First "Kabio ko maasino doi tama-tina daku salah".This sentence tells us about children who wants to get forgiveness from their parents on their mistakes. Kabio here tell us about asking for apology in Banggai language. This word used when child want to said apology to parents. The word maasino here it"s the word of apology in Banggai language. This word used when people wants to get the forgiveness from their parents. Maasino also has the other meaning. The other meaning of that word is pity and compassion.

The word tama-tina it's a pronoun of parents in Banggai language. People in Banggai always call their parents with this name. They never call with their parents name. The word daku here its mean me in Banggai language. The word daku used when people wants to said their apology on their mistake.

Second "Tabea kita ko tamanggu-tinanggu yaku mongki maasi". Tell us about the daughter who come to asking for apology to her parents. She used this sentence because she knows she has the big mistake. The word "tabea" it's mean sorry in Banggai language people used this word because they know how guilty if not respect to the parents. The word kita it's the pronoun of the parents. This word used to show how the daughter very respect to her parents. The word tamanggu-tinanggu its mean my parents in Banggai language. Mongki maasi here its mean the word of apology in Banggai language. That used when people really get the forgiveness from their parents.

Third "Yaku mangkabi maaf doi kita nanggu pau bakalinga". This sentence tell us about the son that want to get forgiveness from his parents. He used this sentence because he knows that he never heed the advice of his parents. The word mangkabi maaf is the word of apology in Banggai language. That used when children really hope the forgiveness of their parents.

The word nanggu here is the pronoun of the me in Banggai language. That word used when people acknowledge that they are their parents. The word pau bakalinga its mean parents in Banggai language. Pau bakalinga also could use in human life example the child want to introduce his parent to everybody,so he used this word.

Fourth “Kabio koampuno atas nanggu durhakaan doi komuyu salama nanggu tuboan”. This sentence tells us about the children’s transgression, and then they come to asking their apology in their parents. The word kabio koampuno here is the word of apology in Banggai language. Kabio koampuno used when child come to their parents to asking for apology on their transgression.

The word nanggu its mean mine in Banggai language. Nanggu used when people confess their transgression on their parents. The word komuyu here is the pronoun of the parents in Banggai language. This word used when child come to asking for apology to their parents. The word tuboan its mean human live in the world in Banggai language.

Fiveth “Kona akian ku mangangga salama nia doi komuyu, oloyo nia yaku lubato mo mangkabi ampun”. This sentence tells us about the children who never heed the advice of their parents, and then they come to asking for apology in their parents’ home. The

word mangangga its mean noted in Banggai language. Mangangga used when people wants to said sorry to their family. The word oloyo nia its mean today in Banggai language. This word could use every day in human live not only for apology, but in daily conversation to.

The word lubato its mean coming in Banggai language. Lubato also could be significant arrive. This word used when people come to their family"s house to asking for apology. The word mangkabi ampun is the word of apology in Baggai language. Mangkabi ampun used when people really hope the forgiveness of their family.

Sixth "Ko badosoan, kopo batalapuan akinggu pernah beena kakanggon, jadi oloyo nia ku kabio na kinabai sasaibino bolin akina tiali posoba". This sentence explains about the consequences of not listening to parent"s advice. The word badosoan its mean ban in Banggai language. Badosoan used when someone get the consequences of their violation. The word posoba its mean trials in Banggai language. This word used as a warning,so as not to violate the prohiton imposed in Banggai.

In these sentences above, the writer that the forming of the language not a position changes of that sentences elements without changes of meaning.

b) Asking permission

The writer found seven data regarding asking for permission, they are:

First “Tama-tina yaku mangkabi do” a bolina kio ko halangan doi nggu tausan nia”. This sentence tells us about there is the children who wants to do some trip and then their come to their parents to asking permission to their parents. The word tama-tina its mean parents in Banggai language. Tama-tina used when child wants to call their parents to asking permission, because they want to go to some place. The word mangkabi its mean ask in Banggai language. This word used when child ask some want to their parents.

Second “Tama, yaku salaku kopo pau boine mangkabi restu nggu yasemo banikah tukon nia malane do”. This sentence tells us about feeling a daughter that want to marriage with her close friend. The word tama its mean her father in Banggai language. This word used when the daughter said her feeling.

The word pau boine its mean daughter in Banggai language. Pau boine as a daughter that have feels and she has telling the situation in her heart to her parents. The word “Yasemo” its mean that as pau boine to her parent, how to feels her situation and when her parent has given support to pau boine. The word “malane” it’s mean that candidate of her husband.

Third “Tama-tina yaku salaku kopo pau malane kabio ko restuno doi komuyu bahwa yaku yasemo osoaan”. This sentence tells us about feeling a son that want to marriage with his close friend. The word “kopo” its refersto his parent. kopo also could use in daily conversation. The word malane here tell us about the man who want to married. The word osoaan its mean married in Banggai language.

Fourth “Tina sumaikon loluk dano daku langge binantil”. This sentence tell us about the child who call her mother because there is something that she want to say. The word sumaikon loluk its mean come here in Banggai language. This word used when child want to say secret something to her mother, so she call her mother in her room to say that thing. The word langge binantil its mean something to say in Banggai language.

Fiveth “Tama –tina nggu molisaamo taus lausalah doi mian na lipu, nggu mompoli tuboan monondok”.This sentence tell us about the child who want to asking permission to thir parents because they want to go to some place that far with their hometown. The word molisaamo taus lausalah its mean say goodbye to parent in Banggai language. This word used when people want to leave their family because they want to go far. The word mian na lipu here its mean other village in Banggai language.

The word mopoli tuboan monondok its mean searching the good live in Banggai language.

Sixth “Tama-tina, yaku molisaamo taus dungol doi nggu moniana na bonua sabab yaku osoaano”. This sentence tell us about there is a daughter that want to asking permission to live in her mother in low’s home because she has married. The word dungol its mean live in Banggai language. This word used when the daughter had married and then she want to move to her husband’s house, so she used this word. The word monianan na bonua its mean mother in low’s house in Banggai language. The word osoaan here its mean married in Banggai language.

Seventh “Nia budo yaku tauso, banggalemo po tandanda yaku. Nanggu silingan dano mo salah, lipasene na tiyali sibu-sibu”. This word tell us about the people who want to go and then she ask to her friend to never remember she again and she hope all of her mistake would be apologize of her friend. The sentence nia budo yaku tauso it’s mean now I would like to go in Banggai language.

In these sentences above, the writer can be infer that, in Banggai people still uphold culture or tradition to do something, especially to parents. Children also required to always respect their parents even if they are not together.



#### 4. Apology to brother

##### a) Asking for Apology

The writer found five data regarding asking for apology, they are:

First “Tabea kita ko utusonggu yaku mangkabi maaf”. This sentence tells us about asking for apology to brother. This sentence used when people want to get forgiveness from their brother. The word “utusonggu” its mean brother in Banggai language. The word used utusonggu when someone calls his brother to asking their apology. The word mangkabi maaf its mean this is the word of apology in Banggai language. This word is the opening of asking for apology in Banggai language.

Second “Ampungkanggene sasaibino nangu salah doi komuyu salama nia”. This sentence tells us about people asking for apology to their brother on their entire mistake. The word “ampungkanggene” it’s the word of apology in Banggai language. This word is the opening of asking for apology in all of age. The word sasaibino its mean all in Banggai language. Sasaibino also could use in human life. The word salama nia its mean as long as human life in this world in Banggai language. Salama nia also could use in daily conversation. The word nangu has the same meaning with yaku, but nangu it means as a pronoun. Salah here tell us about the mistake in Banggai language.

Third “Kio ko utusonggu sangalasan tongoi koo jadi nggu kabio nda pomaapon”. This sentence tell us about the people who have no another brother and then he had make a mistake of his brother, and he want to asking for apology. The word pomaapon its mean forgive each other in Banggai language. This word used when someone want to get forgiveness from his brother so, he used this word. The word sangalasan it’s mean other than in Banggai language. This word used when in situation, really the people have no more brother. The word “koo” is refer to the people brother.

Fourth “Yaku kabio ko maapo doi ko atas nanggu kekeliruan salama nia”. This sentence tells us about people who want to get forgiveness from her brother. The word “yaku kabio” its mean that I want in Banggai language. This word used when people wants to asking for apology to their brother, so people use this word to show how they respect to their brother. The word “doi ko” is refer to the people brother in Banggai language. The word “kekeliruan” its mean mistake in Banggai language. This word used to show the people mistake and they want to get the forgiveness from the brother.

Fiveth “Yaku mangkabi maaf atas nanggu kurangajaran doi komuyu ko utusonggu mo paling babasal”. This sentence tells us about people’s lack of teaching on their eldest brother, and then she wants to ask for apology to her brother. The word “kurangajaran” its mean lack of teaching in Banggai language. Kurangajaran used to

show the people mistake to their eldest brother. “komuyu” here tell us about the people’s eldest brother that could gave the forgiveness of her young brother. The word “ko utusonggu” it’s mean my Brother in banggai language. This word used when people show their courtesy to their brother. The word “babasal” its mean eldest brother in Banggai language.

Based on the nature of Banggai, writer can draw conclusion that Banggai has many speakers, even people all over the world know it. Banggai language is only in Banggai village and its surroundings, in other words, Banggai language is local language or regional language.

#### b) Asking Permission

The writer found six data regarding asking for permission, they are:

First “Tabea kaka yaku yase mopinjam kopo bokukum”. This sentence tells us about the people who want to borrow her sister’s blouse, and then she asking permission for it. The word “yaku yase” its mean I like in Banggai language. The people use this word because they really want to use the blouse. The word “mopinjam” its mean want to borrow in Banggai language. People use this word because they really want to borrow the blouse. “Bokukum” here its mean the Blouse in Banggai language.

Second “Pipi yaku yase mapake kopo duangan kalu aki po pakeo”. This sentence tells us about the people who want to use their brother’s ship and then them asking permission for it. The word “yaku yase mapake” it’s mean like to use the ship. The word “duangan” it means ship in Banggai language. People in Banggai always give a change to their friend to use their ship if they not to used it. The word “pakeo” it means used in Banggai language.

Third “Tabea utus mola babensang kopo labue”. This sentence tells us about the people who wants to have their brother’s rice, so they asking permission for it. The word “mola” it’s mean can in Banggai language. Mola here tell us the request of the brother to have the rice. The word “babensang” its mean borrow in Banggai language. This word its mean the politeness of apology in Banggai. The word “labue” its mean rice in Banggai language.

Fourth “Tabea nggu basamaya kopo tirigu”. This sentence tells us about the people who want to debt the wheat from their brother. This sentence used the word “tabea” to get the permission from brother. The word “tabea” here its mean the politeness of apology in Banggai language. The word “basamaya” its mean debt in Banggai language. Labue here it the meaning of the rice in Banggai language.

Fiveth “Kaka, nggu bakisoomo mule doi ku bonua. Sio na oloyo meng maka nggu lubat tunda ulang”. This sentence tells us about

people who spend the night in her brother home, and then asking permission to go home. The word “bakisoomo mule” its mean wants to go home in Banggai language. This word used when people prepare their thing to go to their home. The word “bonua” its mean house in Banggai language. “Oloyo meng” here tell us about one day in Banggai language, and the word “tunda ulang” its mean spend the night in Banggai language.

Sixth “Tabea utus yaku lubat mongki tomboni mo mabangun bonua baru”. This sentence tells us about there is people who need the help from their brother to help them to make the new house. The word “mongki tomboni” its mean need help in Banggai language. This word used when people really need the help. “Mabangun bonua” here tell about the new house that wants to make of the people.

From these sentences above, we can draw conclusion how to build good relations with each other, this also teaches us to respect each other in circumstances. The sentences above also illustrates how close the brotherhood in Banggai.

## **5. Apology to Husband and Wife**

### **a) Asking for Apology**

The writer found four data regarding asking for apology, they are:

First “Mangkabi maaf doi langkai atas saibino nunggu kekeliruan selama nia nda po babaan”. This sentence tells us about wife who want to get forgiveness from her husband as long as their togetherness. The word “mangkabi maaf” here it means that the wife wants to get the forgiveness from her husband, so she used the word to say sorry to hear her husband. The word “langkai” here is the meaning of the husband in Banggai language, this word as a pronoun of husband. The word “kekeliruan” here tell us about all of the mistakes of the wife to her husband as long as their family.

Second “Maapkanggene yaku, yaku manyasal mo abaikonggom salama 5 ko tahun nia. Yaku manyasal mo jadikanggene komu parlu tiyali koluano”. This sentence tell us about the remorse of the wife who has neglected and made the family’s interests be the second. The word “yaku manyasal” here tell us about the wife regret to her husband who had made the mistake and made the family’s interests be the second. The word “abaikonggom” its mean neglected in Banggai language. The word “tiyali koluano” it means be the second in banggai language.

Third “Akinggu khawtirkangene komu kasehatan, labuk na kasehatan, polong doi ku kasehatan bai akimo ku pikilkene tobikon doiya nggu mangkabi maaf”. This sentence tells us about the husband’s concern about the health of his family. The word “akinggu khawtirkangene” here tells about the husband’s concern

in Banggai language. This word used to show how the husband's really worried about the health of his family. "Labuk" here is the meaning of children in Banggai language.

Fourth "Akinggu sadario ko suunggu mo kaluarkangene ko bisala mo kabaiyo kunoamo masakit, akinggu sadariyo juga ko limunggu osokitio kudilimu, nggu sadariomo nanggu kesalahan. Pintasso doiku pikilan mo mangakbi maaf polong doi nounggu lalongo tukon nanggu soyang doi ko". This sentence tells us about the husband's accidentally made his wife's heart hurt, and it crossed his mind to apologize from the bottom of his heart. The word "akinggu sadario" its mean I don't realize in Banggai language. This word out from the husband's mouth. The word "suunggu" it's mean the husband's mouth. The word "pintaso doi ku pikilan" here tells about the husband's regret that made his wife's heart hurt.

From these sentences above we can draw conclusion that, how valuable a word of forgiveness, especially for married couples to maintain household harmony and family good name. Besides that we are also required to always apologize when we make a mistake.

#### b) Asking Permission

The writer found five data regarding asking for permission, they are:

First “Langkai, moola nggu taus tunda doi mama na bonua”? This sentence tells us about the wife who wants to spend the night in her mother’s home, so she used this sentence to asking permission to her husband. The word “moola nggu taus” its mean may I go in Banggai language. Wife used this word when she wants to go to her mother’s home to spend the night. The word “tunda” its mean spend the night in Banggai language. Bonua here tell us about the mother’s home.

Second “Boloki yaku mangakabi restu, yaku yasemo tangkalabang”. This sentence tells us about the husband’s request for polygamy. The word “boloki” its mean that wife in Banggai language, this word as a pronouns of wife. “mangkabi restu” is the word of asking permission in Banggai language. This word used when husband’s want to polygamy. The word “yasemo tangkalabang” its mean want to polygamy in Banggai language.

Third “Langkai yaku dano mo taus balanja doi pasar, nggu babayo loluk komu sandal”. This sentence tells us about the asking permission of the wife because she wants to go to the market to buy something, so she used this sentence to asking permission to her husband. The word “yaku danomo taus balanja” here tells about the wife that still in the market to buy family needs.

Fourth “Boloki yaku ampakon loluk doi tobui mompolii susum”. This sentence tells us about the husband’s request to go fishing, so



he used this sentence to asking permission to his wife. This sentence as politeness permission in Banggai language. The word “ampakon” its mean go on in Banggai language. This word used to show the husband’s respect to his wife. The word “doi tobui” its mean sea Banggai language. “mompoli susum” here its mean looking for some fish in the sea.

Fiveth “Langkai nggu tauso loluk antekene kopau sikolah”. This sentence tells us about the wife who wants to go to the school to bring their children, so she used this sentence to asking permission to her husband. The word “langkai” its mean husband in Banggai language, this word as a pronouns of the husband. The word “antekene kop au sikolah its mean bring the child went to school in Banggai language. This word as the politeness to asking permission in Banggai language.

These sentences above teaches us to always say goodbye every time we want to do something, especially for a wife, the husband must know whatever his wife is doing. For the comfort of their household.

## **6. Apology to Friend**

### **a) Asking for Apology**

The writer found five data regarding asking for apology, they are:

First “Maapkanggene yaku tulando, kio daku maksud mo kabaiyo ko matamu leelo kaluar. Yaku tongo kaliru”. This sentence tells us about the people that wants to get forgiveness from her friend, so they people used this sentence to asking for apology to their friend. The word “maapkanggene yaku” is the word of apology in Banggai language. People used this word because they really hope the forgiveness from their friend. The word “matamu leelo” its mean tears in Banggai language.

Second “Yaku mangkabi maaf kalu dano mu rasayo ko togoran. Yaku bai bolikon kai ko banggapi mo sempurna. Bai demi iko ko tulanggu yaku bantile maaf”. This sentence tells us about the people who want to say sorry to her friend because had made their friend’s heart hurt, so people used this sentence to asking for apology to friend. The word “mangkabi maaf” is the word of apology in Banggai language, this word used when people really wants to get forgiveness from the friend. “Togoran” here tells about someone’s words might hurt. The word “banggapi mo sempurna” its mean perfect person in Banggai language.

Third “Mongki ampuni atas daku kekhilapan tongo iko mo moola mangartio ko noanggu”. This sentence tells us about someone’s regret for all his mistakes. The word “mongki ampuni” is the word of apology in Banggai language, this is the politeness apology in Banggai. The word “tongo iko” its mean only you in

Banggai language this word refer to the people friend. “Mangartio ko noanggu” its mean could understand my heart in Banggai language.

Fourth “Yaku manyasal atas nanggu kalakuan doi ko. Panyasalan nia nggu rasakanggene doi noanggu bai kiomo ko buat kalu ko labue tiyalimo bubur saibino kiomo ko gunano.banyo maaf ko binantil”. This sentence tells us about someone’s remorse for his actions against his friend, and the regret was felt from the bottom of his heart. The word “panyasalan” its mean regret in Banggai language, this word used when people really remorse about his action to his friend. The word “labue tialimo ubur” its mean rice has become porridge in Banggai language.

Fiveth “Kalu yaku taus tinggalemo ko urusan dunia, maka maapkanggene segala daku kekhilapan”. This sentence tells us about the last message of a friend to his friend, before he dies so that he can be forgiven everything. The word “tinggalemo ko urusan dunia” its mean the people would be dies, so he wants to ask for apology to his friend for everything. The word”kalu” its mean if the people dies in Banggai language. Maapkanggene here tells about people request for apology in Banggai language.

The sentences above shows us how meaningful a friend in everyday life. This also teaches us to always apologize when we make mistake even if only as friends.

## b) Asking Permission

The writer found five data regarding asking for permission, they are:

First “Tabea, moolamo nggu taus sakarang”. This sentence tells us about a friend who asks permission to leave early, so he used this sentence to asking permission to his friend. The word “tabea” here is the meaning of permission in Banggai language. This word is the politeness of apology in Banggai. The word “moolamo nggu taus” its mean may I go in Banggai language. People used this word when they want to go early, so they used the politeness of apology to their friend.

Second “Mola nggu kitayo kopo buku”. The sentence tells us about a friend who want to see her friend’s book, so she used this sentence to asking permission to her friend. The word “mola nggu” here is the word of asking permission to friend, this is the politeness permission in Banggai. The word “kitayo kopo buku” its mean want to see the book. This word refer to the friend who want to borrow his book.

Third “Utus yaku yase bukayo nia lolombongo”. This sentence tells us about a friend who want to open the window. The word “lolombong” here is the meaning of window in banggai language. Utus here tells about the friend who seat beside the window, so her friend used this word as a permission and the

politeness. “Bukayo” here is the meaning of open in Banggai language.

Fourth “Tabea moola ku matamis mba masakanoo”. This sentence tells us about a friend who want to taste the food, so he used this sentence to asking permission to his friend. The word “matamis” its mean tasted in Banggai language.people used this word because they really want to taste the food. The word “masakanoo” is the meaning of food in Banggai language.

Fiveth “Akimu susah kalu yaku basusup dimbaa”. This sentence tells us about the friend who asking permission to his friend because he wants to smoke beside his friend, so he used this sentence to show the respect of his friend. The word “akimu susah” its mean don’t you mind in Banggai language,this word refer to the friend who seat beside his friend. The word “basusup” here tells about the smooking in Banggai language

These sentences above shows us how much they respect each other. They always excuse every time they want to do something in someone else’s environment.

## CHAPTER V

### CONCLUSION AND SUGGESTION

#### A. CONCLUSION

This chapter as the closing chapter of this writing. In this stage the writer formulated some conclusion base on the previous chapter, the writer also tries to contribute some suggestion as follows: The word of Banggai language is begun “tabea” “kabio ko maasino” “mangkabi ampun” “mongki maasi” and “ampungkanggene”. The position of the language has various positions, it can be in the initial, middle, and final position in a sentences. There are five kinds of word of Banggai language that used for asking forgiveness, those are, “tabea” is used for asking forgiveness to brother. The word “ampungkanggene” is used for asking forgiveness to brother also. The word “kabio ko maasino” is used for asking forgiveness to parents. The word “mangkabi ampun” is used for asking mercy to the God. The word “mongki maasi” is used for asking forgiveness to the King.

The word sorry is a word we often hear especially before the Eid-ul-Fitri holiday. In the big dictionary of Indonesian language, the word sorry has three meanings, the first meaning is, the release of a person from punishment. The second meaning is the expression of the request for forgiveness or remorse, and the third meaning is the expression of permission to do something. Of the three meanings, we usually know the meaning of forgiveness as the second meaning,

namely the expression of forgiveness or remorse. By forgiving yourself and others, our emotional health will increase.

## **B. SUGGESTION**

In order to make this research perfectly, the writer, in this sub chapter, would like to give some suggestions, as follows:

- a. The writer would like to suggest whoever wants to carry out this kind of researched has to remember that these language are potential to be developed.
- b. Therefore, the writer is openness for constructive criticism and suggestion to make this skripsi better.
- c. The writer hopes for the next researcher can do further research related to the problem of this research, especially Banggai language.
- d. This research is still far from being perfect, therefore the writer hopes this study could be completed by other researches.
- e. The writer hopes to the lecturer or linguist give their knowledge for the development of situational context as a part of discourse analysis. It is still an accurate and advanced examination, so the language users have high understanding level.
- f. The writer hopes to the students for their attention to analysis about situational context, because the development of situational context depends on the development of human thought, so its need an advanced examination.

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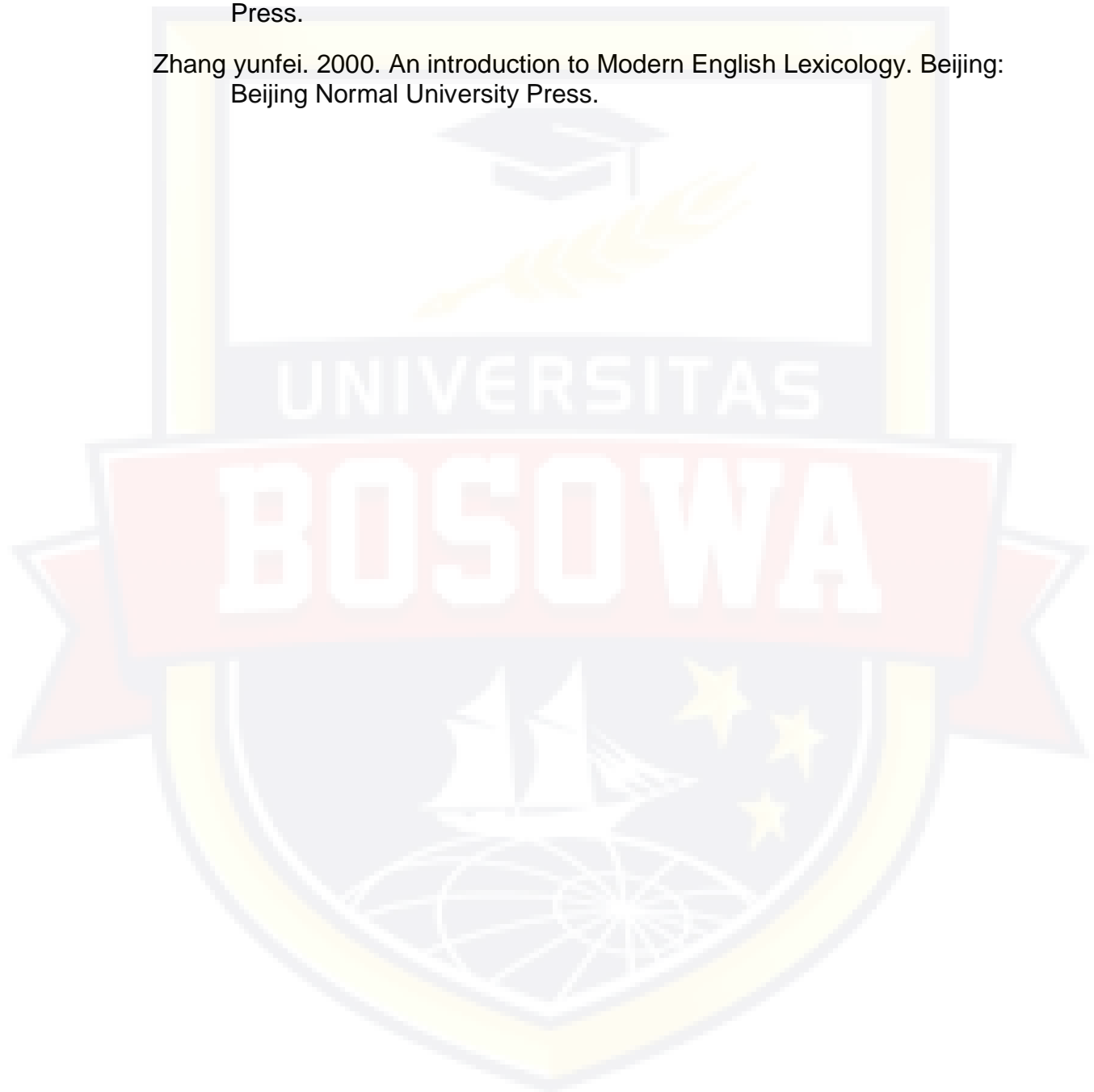
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## INITIAL OF INFORMAN

NO.	Name	Gender	Age
1	S.A	L	48
2	Rm	P	41
3	H.A	L	42
4	H.A	P	47
5	S.A	L	35
6	M M	L	53
7	Hi A	L	62
8	Lh T	L	61
9	Al	L	47
10	Hi Abd G	L	72
11	Abd H	L	70
12	Sr S	P	80
13	M	P	82
14	S	P	70
15	N	P	74
16	S	P	80
17	Hi Ap R	L	60
18	M S	L	78
19	M	P	94
20	K K	L	75

## BIOGRAPHY



**IRMA RAHMAYANI.** She was born in Mbuang-Mbuang, center of Sulawesi on October 09 th 1994. She often called Irma. she is the first child of two children from Sahabu and Rusmini. She has one brother (SAMSul Bahri). Her father is Sahabu Adama, he is a farmer. Her mother is Rusmini Rasid, she is a house wife. Her hobbies are traveling, reading novel, singing, listening music and watching TV.

She started her education from the age of 7 years; she has attended elementary school of Mbuang-Mbuang. She was educated primary school level for 6 years, from 2001 to 2007. Then she continued her education at SMPN Mbuang-Mbuang from 2007 to 2010. She then continued at SMK Bentean from 2010 to 2013.

After graduated from vocational high school then she continued her first degree (S1) in Bosowa University of Makassar. She took English Language and Literature Program and now in 2018, she got her sarjana degree of English and Literature.