Apologies in Karo Language

1Ernawati Br Surbakti, 2Wahdaniah

Politeknik Negeri Lhokseumawe
Jalan Banda Aceh-Medan Km. 275 Buketrata, Lhokseumawe, Aceh 24301
Email: ernawati@pnl.ac.id

Politeknik Negeri Lhokseumawe
Jalan Banda Aceh-Medan Km. 275 Buketrata, Lhokseumawe, Aceh 24301
Email: wahdaniah@pnl.ac.id

Abstract—The aim of this research is to explain the type, the strategy, the tactic and the cultural values of apologies in Karo language. The method used is qualitative descriptive in Sei Bingei sub-district as the research location. The data obtained from the in-depth interview and participant observation. Based on observation apologies in Karo language consists of (1) Apologies in Karo language can be appointed first, apologies before doing anything (apology were made to maintain social norms in culture) such as sentabi, ersentabi, and tabik. Second, apology after making a mistake, the apology phrase used is nembah. (2) There are three strategies for an apology in Karo language. Sentabi phrase included in the first category that is an explicit expression of apology, apology spoke clearly and the regret with minor mistake category. Nembah phrase as an apology for an acknowledgment of responsibility and apologies as a promise for not repeat the same mistakes. Nembah included in more complicated category strategies or serious mistakes. Strategy for an apology in Karo language (M), are speakers use word, phrase or sentences containing appropriate performative verbs in Karo language, such as tabik, sentabi, ersentabi, persentabin, nembah, nembah-nembah, jera, robah, lepak, erkadiola, mahap, and ngalem. In Karo language, strategies (M) are very prominent on tradition activity for opening the activity. Strategy (M) also appear in serious apology, then continued with (TJ) responsibility and regret. (3) The cultural values in apology in Karo language consist of (a) the value of harmony, (b) the value of social and cultural, (c) the value of responsibility, (d) the value of divine.

Keywords—Karo Language; Apologies; Expression

I. INTRODUCTION

A speech act is a study pioneered by Austin on his work to *Do Things with Words* (Cutting, 2002:16). A speech act is a concept of using language as an action. In telling a sentence, the speaker not only says something by telling that sentence, but the speaker also expects the action of the said sentence. In Indonesia language, if someone want to express regret because has made a mistake on someone else, or failed to do their duties, then there is only one phrase, its ‘maaf (sorry)’, in any condition; to someone with same status or position, although to someone who has higher status.

In acting Karo clan said apologies and said a sentence expected action from what they said. In every said sentence has cultural values in it. For that, the researcher interested in researching and discuss apology in Karo language

Related with the background of the problem described, the aim of this research is to explain the type, the strategies, and the cultural values of apology in Karo language.

II. METHODS
The methods used in this research is qualitative descriptive. Moleong (2006: 6) said qualitative research is research intends to understand the phenomenon about the research subject experienced for example behavior, perception, motivation, act, e.t.c, holistically and by the description in words and language, in a special natural context and utilizing various scientific methods.

This qualitative method used because of some consideration. First, adjust qualitative method is easier if dealing with plural reality; second, this method presents directly the relationship between the researcher and the respondent; third, these methods are more sensitive and more adaptable with influence and the value patterns faced (Moleong, 2006: 9). This method is very precise and natural to find data, analyze, and see the happening phenomenon.


Determination of data sources for this research used primary data and secondary data. The primary data is words obtained from informants Karo clan Sei Bingei sub-district community, Langkat district. The secondary data is written document such as the dictionary of Karo language, and books document related to Karo clan tradition. The amount of data refers to Chaer (2007:39) which states that in qualitative research, the amount of data does not depend on a certain amount, but depend on at the level of perceived adequacy.

Data collection in this study related to apologies. Data obtained from written document, in-depth interview, and participant observation. An interview is a form of conversation, the art of questioning and listening. Interviews are not neutral devices in producing reality. In this context, there were various answers. So, an interview is a device to produce situated understandings sourced from special interactional episodes (Denzin and Lincoln, 2009: 495). Fontana and Frey quote Malinowski fieldnotes (in Denzin and Lincoln, 2009: 508) said interview consist of 3 types, namely structured, semi-structured, unstructured. Structured interview refers to a situation when a researcher asks a series of temporal questions to each respondent based on certain/limited answer categories, while unstructured interview gives more space than another type interview.

The structured interview aims to achieve data accuracy from characteristics that can be encoded to explain behavior in various pre-established categories. The unstructured interview used to understand the complexity of community members behavior without a priori category that can limit the wealth of data that we can obtain. In this research, the writer used the structured and unstructured interview to get the wealth of natural data about apology descriptions.

The process of data analysis starts since data collecting, and after leaving the field. The process of data analysis reviewed from all available data from various sources, such as interview, the written observations in the field notes, official documents, pictures, and photos. To answer the first and the second problem, the data analysis refers to Huberman and Miles opinions (1984,1994) in Denzin and Lincoln (2009: 592) data analysis consists of three inter-related subprocesses namely data reduction, data presentation, and conclusion/verification.

This process is carried out before data collection when determining the design and planning research; when the collection process of temporary data and initial analysis; and after final data collection. Data reduction means the potential of the data is simplified in an anticipatory mechanism. This thing is done when the researcher determine the conceptual framework, research questions, cases, research instruments used if the note field, interview, records and other data.
available, the next data selection is data summary, coding, formulate themes, clustering, and presentation of written stories (Huberman and Miles 1984,1994 in Denzin and Lincoln 2009: 592). This thing related to Moleong opinions (2006: 247) that the process of data analysis with data reduction related to abstraction. Then arrange it in units. This units categories to the next step. The categories were made when coding. The last step of the data analysis is a data validity check (Moleong 2006, 247). This thing also related to Seiddel opinions (1998) in Moleong (2006: 248), the process of data analysis runs as follows: (1) notes that produce field notes, with things coded so the data sources can still be traced, (2) collect, sort, classify, synthesize, and make the index, (3) thinking by making the data category has meaning, search, find pattern and the relations, and make general findings. From the description of the opinion, the writer will make generals finding and especially values in Karo clan apologies.

In order for the results of this study accountable, it needs to check the data validity based on Moleong criteria (2006: 344) which have been adjusted to the aim of this research as follows: (1) extension participation techniques, the researcher extend the time to ask questions and mingle with informants, (2) perseverance of observation, the researcher observations directly to the field, (3) referential sufficiently. The validity of the analysis must be fully supported by presenting sufficiently focused data so that all data can be observed in one certain location, and systematically arrange to answer the faced research question. Presentation of the results of data analysis uses two methods, that are informal and formal methods. This method used natural language (Sudaryanto, 1993: 145).

III. RESULTS AND DISCUSSION

4.1 The Type of Apology in Karo Language

1. Apologies Before Doing Anything

Apology in Karo language known as sentabi. Sentabi often said in the formal event when the tradition of Karo clan. By tradition of Karo clan apology in every opening session activity, usually, Anak Beru will start the conversation.

a. Sentabi

Sentabi; comes from the basic word tabi ‘tabik’ words for saluting or greetings. Sentabi: Best regards; with respect; tabik saya; let me; forgive (usually putting both hands closed in front like worshiping) (Prinst, D. 2010: 603).

Example:

ersentabi aku man bandu, rikutken nembah jari sepuluh
‘I apologize to you while worshiping with ten fingers’

Ersentabi also spoken in several contexts of activity such as:

Nandangi man ‘start eating’

Anak Beru: Sentabi kel aku puang kalimbubu kami, rikut sembah jari sepuluh, ntah gulen sigule kami bagi kurang sirana ntah gia kurang melamna, ula tama kupusuhndu.

‘Anak Beru: I am sorry our puang kalimbubu, asking for mercy; apologize with ten fingers, perhaps the vegetables and fish we cook less salt or less tasty, don’t put it in your heart.’

Nandangi Runggu ‘start deliberation’

Anak Beru: Jadi, erkiteken itatap kami lit ka nge piga-piga kalimbubu puang kami, labo kuakap lit dalihna i persentabi kami lebe, me bage dage?

‘Anak Beru: So, because we see there are some of our kalimbubu and puang kalimbubu, there is no problem if we apologize first, isn’t?"

Kalimbubu: payo

‘Kalimbubu: right’

Anak Beru: Jadi, enggo menda i persentabi kalimbubu puang kami, me enggo me danci sibenaken ercakap?

‘Anak Beru: So, we are done apologizing our kalimbubu puang, we can start talking.’

Kerja-kerja ‘party’
2. Apologies After Making a Mistake

Sembah, according to (Prinst, D. 2010: 558)

Sembah: 1) nembah; worship for mercy
         2) ask for forgiveness; apologies

Example: nembah kel aku! ‘I’m really sorry!’

Apologies in Karo language can be determined that (1) Apologies before doing anything. An apology is done to maintain social norms in culture. The first type of Apologies are sentabi, ersentabi, and tabik. (2) Apologies after making a mistake. Apologies are done to fix mistakes to clear up situations or misunderstandings. The apologies for this second type is nembah. Nembah used to fatal mistake and misunderstanding of both speakers so the communication is interrupted.

4.2 Strategy and Tactic of Apologies in Karo Language

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In context apologies (1) Nandangi man ‘start eating’

Anak Beru: Sentabi kel aku puang kalimbubu kami, rikut sembah jari sepuluh, ntah gulen sigule kami bagi kurang sirana ntah gia kurang melamna, ula tama kupusuhndu.

‘Anak Beru: I am sorry our puang kalimbubu, asking for mercy; apologize with ten fingers, perhaps the vegetables and fish we cook less salt or less tasty, don’t put it in your heart.’

This apology used an explicit expression of apology, the apology spoken by the speaker to the speaker clearly, usually accompanied with regret. But in this context, this regret perhaps lighter because apologies are made before a complaint from kalimbubu and anak beru. There must a lack of every event. But in this context anak beru apologize first before tasting the food. (2) Nandangi Runggu ‘start deliberation’ also used an explicit expression of apology, the apology spoken by the speaker to the speaker clearly.

Anak Beru: Jadi, erkiteken itatap kami lit ka nge je piga-piga kalimbubu puang kami, labo kuakap lit dalihna i persentabi kami lebe, me bage dage?

‘Anak Beru: So, because we see there are some of our kalimbubu and puang kalimbubu, there is no problem if we apologize first, isn’t? This expression was conveyed to begin, anak beru apologies first if there are still other relatives who are still left behind.

(3) Kerja-kerja ‘party’ used an explicit expression of apology, the apology spoken by the speaker to the speaker
clearly. kata sentabi nge lebe ikataken kami man bandu kam kerina kalimbubu terus ku puang ni puang kami, baga pe sibiak senina la ketadingen kam anak beru kami, ibas kerja enda entah lit akapndu kurang pepayona perbahan kami, ntah kurang akapndu pendudurken kami isap man bandu ntah pe pengalo-ngoalo kami kam. Ula min tama sangkut ukurndu, jadilah pasu-pasu ibas geluhndu. ‘we said apologize first to all our kalimbubu until our puang ni puang, also sibiak senina and ours anak beru, in this party perhaps there some of the feels does not right because of what we do, or the taste of our cigarettes for you, or the lack of our welcome. Don’t put it in your heart, be a blessing in your life. ’ the apologies in this context it is different with the strategy above, this apology after welcoming at the beginning. But this apologies is a light category, if there is sentabi in this part then the opposite would be a big mistake. In tradition, this sentabi must be done because in very activity not spared from mistakes. (4) Ceda ate ‘mourning/death ceremonial’ used an explicit expression of apology, the apology spoken by the speaker to the speaker clearly. “Bagem anak beru kami sinikelengi kami, bibi, bengkila, impal, turang, ibas penenahken kami kerina, ntah kurang sikap akapndu pengalo-ngalo kami kam kerina, terbeluh min kam kerina, ula min kam sipandang punjuten. Ersadalah min arihndu kerina ibas ndangi lakon ta enda gelah alu bage bapa surbakti mergana sikap perdalanenna ku dibata, bagepe ibas ndangi acara enda, sikap kerina perdalanenta.” ‘Our beloved bagem anak beru, bibi, bengkila, impal, turang, in the news we tell you, perhaps our welcoming less precise / not good enough, all of us complained, don’t blame each other, let’s unite to finish our work/party/tradition debt so Mr.Surbakti journeys to the almighty will easily, also when run and finish this ceremonial’. The apology is after many series of ceremonials that have been passed. This apology is a light category. The regret is in the light category but meaningful because of a slight mistake will hinder the deceased’s journey towards dibata (almighty), then the category of this apology is very deep regret. (5) nembah kel aku! ‘I’m really sorry!’ apology clause in this context used an acknowledgment of responsibility strategy. Speaker confesses to mistakes or disturbances they made. Furthermore, sometimes the speaker trying to compensate as responsibility for their mistake. Nembah kel aku! clause also categorize as apologies to promise to do not repeat the same mistakes. According to Holmes, the third and fourth strategy is a more complicated and serious problem (1995:1-4).

So, the conclusion of apology strategies in Karo language used three strategies in two apologies. Sentabi in the first category, that is an explicit expression of apology, the apology spoken by the speaker to the speaker clearly and regret in light category. Nembah as apologies for an acknowledgment of responsibility. Nembah is more complicated and serious problem strategy.

4.2.2 Tactics Apology in Karo Language

Tactics or semantic formulas in Karo language (M) is when the speaker uses the word, phrase, or sentence contains appropriate performative verbs in Karo language, such as tabik, sentabi, ersentabi, persentabin, nembah, nembah-nembah, jera, robah, lepak, erkadiola, mahap, and ngalemi.

Example :

Anak Beru: Sentabi kel aku puang kalimbubu kami (M, BS), rikut sembah jari sepuluh(PS), ntah gulen sigule kami bagi kurang sirana ntah gia kurang melamna (PS), ula tama kupusuhndu(PS)

Kalimbubu: ....

From the sentence above, apologies in Karo Language use explanation (PS) to explain apologies in culture context use more meaningful explanation and politeness values. The first PS rikut sembah jari sepuluh(PS). Worship by closing both hands and ten fingers is formal politeness which has very high cultural value. Show kalimbubu is an honor from anak beru. Karo culture has very high politeness to kalimbubu (one of rakut sitelu which is considered as dibata niidah). Kalimbubu has the highest kinship in Karo customs. In the above sentence context apologies from anak beru to kalimbubu done at the
beginning of the activity. In the next PS the explanation more simple. The third PS, ula tama kupusuhndu(PS) ‘don’t put in your heart’ means Karo community think with heart, think mistakes and forgive with heart.

Tabik nini tudung (M,BS)
‘excuse me/sorry nini tudung.

The sentence above is a sentence to ask permission to ancestors. Until now Karo culture belief that besides humans there are ancestors waiting in somewhere, trees, rocks, and so on which is considered sacred.

Humans must not do anything carelessly in that place. As example urinate, if urgent they can do it by saying Tabik nini tudung, to honor ancestral place which is considered sacred.

Jera (M) robah (M), lepak kal aku nande (M,BS), lanai kuulihi sekali nari (J).
‘deterrent, not repeated again, I’m really sorry nande, I would not repeat again’

Deterrent, not repeated again. Robah; no more making mistake. Lepak; doing something wrong, saying something wrong, wrong, mistaken. From the sentences above, in the first sentence consist of three words, show serious apologies. Because of a mistake to mother. Promise not to repeat again.

Erkadiola kel aku (TJ, BS) ngikutken cakapndu ndai (PS), mbera la merawa bapa!(PM)
‘I’m really sorry because I follow your talk, I hope father will not angry!.

In this sentence erkadiola show regret and ended with a request (PM) and asking the request for may not be scolded or sanctioned.

Based on observation and description of apology sentence, tactics or semantics formula apologies in Karo language (M), the speaker uses the word, phrase, or sentence contains appropriate performative verbs in Karo language, such as tabik, sentabi, ersentabi, persentabin, nembah, nembah-

4.3 Cultural Values in Apologies in Karo Language
Kluckhon in Pelly (1994) put forward that cultural values is a concept with a wide scope who lives in the minds of most community citizens, about what the most precious things in life. Karo clan community has a culture which is recorded strongly in community life. In tradition or daily communicating, a speaker from Karo clan use traditionally utterance so the tradition and speaking languages are things that must be maintained strong by the speaker. In communicating, cannot avoid mistakes and oversight, so there is no human being escaped from the mistake. For that, in speaking there is must be apologies in Karo language. In every apology must have values. Cultural values in apology in Karo language consist of :

a. The Value of Harmony

Sentabi apologies in nandangi man, runggu, kerja-kerja, ceda ate and nembah contexts that explained in 4.1 and 4.2 has value of harmony

Example:
Anak Beru: Sentabi kel aku puang kalimbubu kami, rikut sembah jari sepuluh, ntah gulen sigule kami bagi kurang sirana ntah gia kurang melamna, ula tama kupusuhndu.

‘Anak Beru: I am sorry our puang kalimbubu, asking for mercy; apologize with ten fingers, perhaps the vegetables and fish we cook less salt or less tasty, don’t put it in your heart.’
From the description above, it is clear that the value of harmony is very big in it. It is clearly in their mind that Karo clan community expect harmony in every their tradition activity and their community life. Before eat they also apologies first, if there is an oversight then the mistakes that have occurred are forgiven. This thing avoids disharmony in tradition and social life. This thing also strengthened by nembah kel aku! ‘I’m really sorry’ usually this sentence accompanied by worship with ten fingers also begging forgiveness from a complicated and serious mistake. It means no matter how complicated and serious mistake, it can be solved by worshiping with close ten fingers and responsible for all mistake with very deep regret and never repeat again. This thing absolutely has a value of harmony, because no matter what the problem the most important is the solution to unite everything that has been separated.

b. The Social and Cultural Values

The social and cultural values revealed in Karo clan apologies in one example kota sentabi nge lebe ikataken kami man bandu kam kerina kalimbubu terus ku puang ni puang kami, bagepe sibiak senina la ketadingen kam anak beru kami, ibas kerja enda entah lit akapndu kurang pepayona perbahan kami, ntah kurang akapndu pendurken kami isap man bandu ntah pe pengalo-ngalo kami kam. Ula min tama sangkut ukurndu, jadilah pasu-pasu ibas geluhndu. ‘we said apologize first to all our kalimbubu until our puang ni puang, also sibiak senina and ours anak beru, in this party perhaps there some of the feels does not right because of what we do, or the taste of our cigarettes for you, or the lack of our welcome. Don't put it in your heart, be a blessing in your life.’

from the apologies above it’s clearly who was holding a party apologizing to sangkep ngeluh it is kalimbubu then to puang kalimbubu means kalimbubu and to their kalimbubu. Senina and sibiak senina and anak beru. In these three utterance, there is social relation continued to puangnya or seninanya si senina. See clearly that socio-cultural Karo clan community covering all kinship systems. Then continued with pendurken kami isap and pengalo-ngalo means isap or cigarettes in that sentence is a social symbol of fraternity and pengalo-ngalo is greeting kinship to other kinship is the main thing.

c. The Value of Responsibility

Nembah kel aku! ‘I’m really sorry!’ is an apology shows the value of responsibility from a big mistake. It could be wrong but not apologize, but the awareness from the apology is very clear. Next, sentabi also the value of responsibility from mistakes that have not been made and after being done accidentally, the speaker has been responsible to other speaker or other kinship.

d. The Value of Divinity

In every apology has the value of divinity, because every human relation with other human is a relation between human and their God. ‘Bagem anak beru kami sinikelengi kami, bibi, bengkila, impal, turang, ibas penenahkan kami kam kerina, ntah kurang sikap akapndu pengalo-ngalo kami kam kerina, terbeluh min kam kerina, ula min kam sipandang punjuten. Ersadalah min arihndu kerina ibas ndungi lakon ta enda gelah alu bage bapa surbakti mergana sikap perdalanan kuna dibata, bagepe ibas ndungt acara enda, sikap kerina perdalanan.” ‘Our beloved bagem anak beru, bibi, bengkila, impal, turang, in the news we tell you, perhaps our welcoming less precise / not good enough, all of us complained, don't blame each other, let’s unite to finish our work/party/tradition debt so Mr.Surbakti journeys to the almighty will easily, also when run and finish this ceremonial’.

Beside from apologies has the value of divinity. From the sentence above it’s clearly that with apologies the smoothness of the ceremony is also one way so that people who die in the news context ceda ate will be smooth to dibata(The One Almighty God) ways.
IV. CONCLUSION

Related to the description of the discussion and the results of the above research can be concluded that the apologies in Karo language are as follows:

1. The type of apologies in the Karo language can be determined that (1) Apologies before doing something. An apology is done to maintain social norms in culture. The first type of this apologies are sentabi, ersentabi, and tabik. (2) Apology after making a mistake. Apology Apologies were made to fix mistake to explain situation and misunderstanding. The apologies used is nembah. Nembah usually uses to most fatal mistake and misunderstanding between both speakers that made so communication is interrupted.

2. Apologies in Karo language uses three strategies in two expressions of apologies. Sentabi is the first category, an explicit expression of apology, an apology by the speaker said with clearly and regret with light mistake category. Nembah apologies as an acknowledgment of responsibility and apologies as a promise for not repea same mistakes. Nembah is a more complicated and more serious mistake category. Tactics or semantic formulas of apologies in Karo language (M) use the word, utterance, or sentences containing appropriate Karo-language verbs, such as tabik, sentabi, ersentabi, persentabin, nembah, nembah-nembah, jera, robah, lepak, erkadiola, mahap, and ngalemi. Tactics(M) in Karo language is very prominent in traditional activity to open the activity. Tactics (M) also appear serious apologies and continued with (TJ) responsibility and regret.

3. The cultural values of Apologies inn Karo language consist of (a) the value of harmony, (b) the social and cultural value, (c) the value of responsibility, (d) the value of divinity.

REFERENCES