

PRAGMATIC TRANSFER IN APOLOGY MADE BY INDONESIAN STUDENTS OF ENGLISH EDUCATION STUDY PROGRAM OF ISLAMIC STATE UNIVERSITY (UIN) RADEN FATAH PALEMBANG

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Abstract: This study was meant to find out and to describe apology strategies made by the sixth and eighth semester students of English Education Study Program of Islamic State University (UIN) Raden Fatah Palembang, and to explain how the pragmatic transfer interferes the apology strategies. This study used a qualitative descriptive design. Written discourse completion tasks and observation by doing a role play were used as the instruments to obtain the data. There were 66 students selected as the subjects of study. The data obtained were analyzed based on the classification of apology strategy proposed by Olshtain and Cohen (1983). There were five apology strategies made by the sample students, for example, using the word ‘sorry’ to express ‘regret’ was considered the most frequently used strategy. Then, the result showed that the speakers who have low social status tend to use polite strategy in all levels of social relationships (strangers, and acquaintances). For the speakers who have high social status and equal tend to use less polite and casual expressions, respectively. Moreover, some sample students use some pragmatic transfers in expressing apology strategies influenced by their L1 (mother tongue) or L2 (Indonesian) culture.

Keywords: *Apology strategies, pragmatic transfer*

Apology plays an important role in community as human beings live in a social group. Apology is a fundamental speech act which is part of human communication that occurs in every culture to maintain good relations between interlocutors (Brown & Levinson, 1987; Olshtain & Cohen, 1983). Thus, an apology is a compensatory action for the offense that has been done by someone in order to maintain social harmony among the speaker and hearer. Apology is one of the most frequently used expressing among the speech acts employed in daily communication (Qorina, 2012, p.93). Then, if it refers to the apology terms in Indonesian, the expressions of apology tend to make a request for forgiveness. So that is why, the term of ‘I apologize’ do not exist. Expressions of regret exist, but are not generally used for apologizing (Wouk, 2006, p. 1462). Moreover, sometimes, there is a repetition in expressing apology used by Indonesian. It means that they repeat their apology expressions to emphasize their offense, hence reducing threat on the hearer and hopefully making their expression can be received by the hearer (Syahri & Kadarisman, 2007, p. 137) For example, (1) *please forgive me, I did not attend to your party yesterday. I have something to do. Once again forgive me.* (2) *Sorry, my friend. I do not come to your birthday party. Once again I beg your forgiveness.* The repetition shows the regret to their offense, so that’s why they repeat it in order to get the hearer’s forgiveness and show a kind of speaker’s politeness as an offender. It is assumed that if they minimize the cost to the Hs, the requests for forgiveness will probably be fulfilled. The Speakers attempt to minimize the cost to Hearers by repeating apology expressions or at least reducing the unexpected consequences from their offense (Wouk, 2006, p. 1474). If it refers to target language culture, there was no repeating in expressing their regrets. Those transfers have occurred by the effects of social conditions in language using.

In this case, apology strategies are obviously significant in social life to get an excuse for any inappropriate action done. In order to know how to express apology appropriately, the speakers must have pragmatic competence to understand what they are talking about in order to make the interaction successful. Moghaddam (2012, p.106) states that a learner having good grammatical competence may not be pragmatically competent in communication. Sometimes there is misunderstanding that occurs among the learners. They are sometimes not able to understand the

utterances pragmatically. Thus, to avoid misinterpreting the messages transferred, pragmatics plays an important role. That is why pragmatics is indispensable to be taught.

Moreover, some second/foreign language learners have been claimed to make errors in using speech acts to communicate with native speakers of the target language because of the complexity of speech acts since they are conditioned by social, cultural, situational and personal factors (Cohen & Olshtain, 1993). Related to this, because of English is a foreign language in Indonesia, the speakers/learners generally applying the rules of their L1 when they speak in L2. Hence, the result is communication breakdown or communication conflict occurs (Istifci, 2009, p.16). The problem which occurs in their communication is called a negative transfer from L1 to L2 when they speak in English. Then, to solve this problem the learners must know the social and culture in L1 and L2. That may make the learners aware and familiar with how they should understand the meaning of the utterance or expression, and social cultural aspect of L2 based on its context and function. Hence, pragmatic transfer takes an important role in this study. It facilitates the students to learn cross cultural understanding and cultural norms in English context (Qorina, 2012, p.15).

Pragmatic transfer is the strategy of producing utterances in L1 which is not applied sufficiently in producing utterances in L2 (Qorina, 2012, p.20). In this case, the learners tend to transfer their native social and cultural norms into the target language (Bu, 2012, p.32). Related to this, interlanguage takes the important part in this study. Interlanguage can be defined as the type of language produced by second and foreign language learners who are in the process of learning a language (Richards & Sukwiwat, 1983) as cited in Franch, 1998). By discussing apology speech act realization in interlanguage pragmatics, it is positive for teacher to facilitate the students to learn cross cultural understanding and cultural norms in English context, such as how English native speakers perform apology in various context and situations, so it can help them have to communicate in English appropriately and naturally.

Most of research in pragmatics has investigated the speech act of apology in different languages employed by native and non-native speaker (Olshtain & Cohen, 1983), Sugimoto (1998), Nureeden (2007), Jebahi (2011) and Syahri & Kadarisman (2007). Related to this, the writer investigated pragmatic transfer potentially occurs due to cultural or language differences. That is, the transfer occurs due to the norms derived from their native cultures. This study aims at finding out the apology strategies used by students of English Education Study Program of Islamic State University (UIN) as EFL learners and investigating the combination of apology strategies used by the 6th and 8th semesters, and explaining how the pragmatic transfer interferes the apology strategies used by English Education Study Program of Islamic State University (UIN). This study employed the apology strategies provided by Olshtain and Cohen (1983, as cited in Ellis, 2012, p. 176).

There were five categories of the apology strategies. In the first category is divided into three sub strategies while the second category is divided into four sub strategies.

(1). An Illocutionary Force Indicating Device (IFID).

- a. An expression of regret. E.g. I'm sorry
- b. An offer of apology. E.g. I apologize
- c. A request for forgiveness. E.g. Excuse me

(2). An expression of the speaker's responsibility for the offense.

- a. Explicit self-blame.
 - b. Lack of intent.
 - c. Expression of self-deficiency.
 - d. Recognizing the other person as deserving apology
- (3). Explanation or Account. E.g. I was trapped in the traffic jam.
- (4). An offer of repair. E.g. I'll pay for the damage.
- (5). A promise of forbearance. E.g. It won't happen again.

Methods

The study used a qualitative analytical study. It was indicated by the characteristics of the techniques of collecting and analyzing the data. This research was designed as a qualitative

research of descriptive analysis since the source of data was elicited questionnaire. The data were in the forms of expressions of apology used by the sample students (Bogdon & Biklen, 1982 cited in Nguyen, 2001, p. 190). In addition, DCT data has been widely used in the field of cross-cultural pragmatics; significant cross-cultural variation has been found, and significant generalizations have been made based on it. The value of such data is generally recognized, particularly for the purpose of developing an initial classification of semantic formulas and strategies that will occur in natural speech (Wouk, 2005, p. 1460).

The subjects of this study were the students of English Education Study Program of Islamic State University (UIN) Raden Fatah Palembang. They were 6th & 8th semesters in academic year 2013/2014. There were sixty six students selected as the subjects of study, thirty five students in the sixth semester and thirty one in the eighth semester. There were two types of instruments used in collecting data. The first was Discourse Completion Test (DCT). That is a set of written questionnaire accompanied by brief situational descriptions. In DCT (a controlled elicitation instrument) the subjects were asked to read and then write their answers to questions asked. The DCT used for this study consisted of 25 apologizing situations which were adapted from Tuncel (2011, p.553) and distributed to the samples. Since there were 25 apologizing situations, it was observed in 25 times.

The second instrument was observation by using a role play. There were 40 students (20 students for each semester and they were divided into 10 pairs) was selected as the participants for the role-plays. They were asked to produce dialogues based on the scenarios written in the role-plays. The scenarios were taken from DCT Questionnaire. The procedures were conducted very carefully to maintain continuous participation of all the participants. In order to prevent repeating other participant utterances, the researcher put each scenario on a piece of paper and rolled the papers into coupons. They were given opportunities to take two coupons randomly and produce dialogues in front of the class with their fellow students. They practiced the role-play in pairs. These stages were done several times in several meetings until every subject played the scenarios provided, it depends on the student. As a result, there were 40 dialogues that were recorded and transcribed.

In analyzing the data, firstly, the participants' responses were identified and then coded according to the strategies which were adopted from Olshtain and Cohen (1983, as cited in Ellis, 2012, p. 176). Secondly, identifying the development strategies used by semester 6 and 8 students and the last was identifying the context of pragmatic transfer in expressing apology that strategies were used by the students. After that, they were tabulated based on the classification, and were interpreted. Finally, the conclusion was drawn based on the findings.

Results and Discussion

It was found that the respondents use many strategies in expressing their apology, such as an expression of regret, a request for forgiveness, explanation, and offering repair.

Table 1. The frequency of the occurrences of apology strategies in DCT Questionnaire.

Apology Strategies	Frequency	Percent	Valid Percent	Cumulative Percent
An expression of regret (1a)	386	27.8	27.8	27.8
An offer of apology (1b)	27	1.9	1.9	29.8
A request for forgiveness (1c)	85	6.1	6.1	35.9
Explicit self blame (2a)	39	2.8	2.8	38.7
Lack of intent (2b)	75	5.4	5.4	44.1
Expression of self- deficiency (2c)	246	17.7	17.7	61.8
Recognizing the other person as deserving apology (2d)	5	4	4	62.2
Explanation or Account (3)	277	20.0	20.0	82.1
Offer of repair (4)	217	15.6	15.6	97.8
Promise of forbearance (5)	31	2.2	2.2	100.0
Total	1388	100.0	100.0	

Table 1 shows the total percentage of apology strategies which was used by the participants. The result reveals that an expression of regret is the most frequent apology strategy used 386 (27.8%). Expression of deficiency and explanation strategies are the other strategies which are used extensively (from 17.7 to 20 %). No other strategies are found for more than twenty seven percent of the data.

Table 2. The frequency of the occurrences of apology strategies in Role Play.

Apology Strategies	Frequency	Percent	Valid Percent	Cumulative Percent
An expression of regret(1a)	1	2.5	2.5	2.5
An offer of apology (1b)	0	0	0	0
A request for forgiveness (1c)	2	5.0	5.0	7.5
Explicit self blame (2a)	2	5.0	5.0	12.5
Lack of intent (2b)	0	0	0	0
Expression of self- deficiency (2c)	8	20.0	20.0	32.5
Recognizing the other person as deserving apology (2d)	0	0	0	0
Explanation or Account (3)	19	47.5	47.5	80.0
Offer of repair (4)	5	12.5	12.5	92.5
Promise of forbearance (5)	3	7.5	7.5	100.0
Total	40	100.0	100.0	

Table 2 shows the total percentage of apology strategies in all situations by using Role play. The result reveals that there are differences between the total percentage of apology strategies by using DCT and Role Play. An explicit expression of apology, particularly the strategy of explanation or account, is the most frequent apology strategy used 19 (47.5 %). Offer of repair and Expression of self-deficiency strategies are the other strategies which are used extensively (from 12.5 to 20 %). No other strategies are found for more than forty seven percent of the data.

The followings are the analysis and discussion of the strategies and expressions used by the sample students.

1. Illocutionary force indicating devices.

This is the first strategy (following Cohen and Olshain, 1983) used by the sample students in expressing apology. This kind of strategy usually uses word like apologize, forgive, excuse, pardon, and/or sorry. There are three kinds of expression that belong to this strategy:

a. An expression of regret.

Situation 10 : *A speaker at a restaurant with friends. The waiter takes the speaker's order. A few minutes later, the speaker calls the waiter to change the order.*

- Examples:** **(1) I am sorry. I want to change my order**
 (2) Sorry may I change my order

There are some factors that need to be considered in analyzing discourses or expression used in society, namely, age, gender, time, place, and social status which is divided into three levels: high, equal and low (Holmes, 1989), and social distance which is divided into three levels: stranger, acquaintance, and intimate (Brown & Levinson, 1987, p. 126).

Expression (1) was used by the speaker because of my point of view the speaker feels that s/he has higher social status as the costumer then the waiter in the restaurant. In this context, the speaker should not use "I am sorry" because it is not relevant in English culture. It means that the uses of sorry here were inappropriate in the context in which the speakers did not mean to express sorrows or regrets. Meanwhile many of Indonesian people used Sorry or I am sorry instead of Excuse me as the attention getters, whereas native speakers of English would never start a request by saying, I m sorry. In this context, the speaker should not say "sorry" as it is not needed because s/he does not do anything wrong or get the wrong order. In addition to social status, the aspects of social distance also influence the speaker to use the expression (1) because the speaker does not know the waiter. In other words, they are strangers in terms of social distance. The aspects of age, gender, and time are not known in this context.

Expression (2) was used by the speaker with the same purpose (with #1). That is, to change her/him order but it sounds more polite as s/he uses the word "may" in a question form. In this context, the speaker should not say "sorry" as it is not needed because s/he does not do anything wrong.

b. An offer of apology.

Situation 7 : *A speaker agreed to attend a colleague's farewell party, but at the last minute the speaker's family prevented him from going. The next day the speaker calls his/her friend to explain why the speaker did not show up.*

Examples: (3) I apologize. I did not come to your party, last night. My mom did not allow me to come

(4) I do really apologize. I did not come because my family prevented me to come

Expressions (3 & 4) were used by the speakers via telephone communication. The speaker and hearer have equal social status as they talked about a farewell party. Besides social status, the aspects of social distance also influence the speakers to use the expressions (3) and (4) because the speakers have known each other. In other words, they are acquaintances in terms of social distance. It seems they were in the same age. The aspects of gender and time are not known in this context.

Especially, in expression (4) the speaker was indeed say sorry being unable to come to a friend's party as s/he used the word "really". In the English language, intensification is mainly achieved through the use of adverbs such as terribly, really, so, awfully, dreadfully, etc. to upgrade the impact of the utterances/apologies on the hearers (Jebahi, 2011, p. 653). In other words, the speaker attempts to reduce the hearer's dissatisfaction by asking for forgiven

c. Request for forgiveness, for instance:

Situation 16 : *A speaker was asked by his/her father to wash a car, but the speaker forgot. His/her father was angry with the speaker.*

(5) Please forgive me dad, I will wash your car now

(6) I beg your pardon, daddy, I really forget.

Expressions (5) and (4) were used by the speaker because the speaker had lower social status as a child than the hearer as his/her father as s/he used the word "dad/daddy". In addition to social status, the aspects of social distance also influence the speaker to use the expression (5) and (6) since the speaker and the hearer have known each other well. In other words, they are classified into intimate in terms of social distance. The aspects of age, the hearer is older than the speaker. Then, the aspects of gender and time are not known in this context.

Later on, there is intensification in expressions (5) and (6) as the speaker uses the word "please and really". In the English language, intensification is mainly achieved through the use of

adverbs such as terribly, really, so, awfully, please, etc. to upgrade the impact of the utterances/apologies on the hearers. In other words, the speaker attempts to reduce the hearer's dissatisfaction since the speaker forgot to wash the car. In this context, the speaker does not only use an intensifier 'really' in expression (6) but also uses a stressing expression "beg". It shows the regret of the speaker for the offense. In addition, expression (5) was used by the speaker with the same purpose (with #6). That is, to show that the speaker forgot to wash the car. It sounds more responsible as s/he says "I will wash the car now" in the last statement. It is a compensatory action which shows the responsibility of the speaker to repair his/her offense.

2. Taking responsibility strategies.

In order to alleviate the offense, the offender expresses responsibility, which creates the need to offer an apology. There are four sub strategies in this part.

a. Explicit self-blame

It means that the offender acknowledges that he/she made a mistake, for instance:

Situation 3: A speaker promised to return a textbook to his/her classmate within a day or two, after copying a chapter. The speaker held onto it for almost two weeks. As the result his/her classmate was really upset about the book because his/her classmate needed it to prepare final examination last week.

(7) I am sorry, I know this is my mistake, I did not return your book.

(8) Forgive me please, I realize it is my mistake, it will not happen again.

**(9) My beloved friend, I am really sorry for being late to return your book.
Are you at home? I will go there now.**

The situation above showed that the speaker was late to return his/her classmate's book (hearer). The hearer was really angry because s/he needed it to prepare for his/her exam the week before. In analyzing an expression, there is one thing that needs to be considered. That is a context. In the context includes age, gender, time, place, social status, and social distance.

Expression (7) was used by the speaker because it seems that the speaker and hearer had equal social status. The speaker was late to return the book to his/her classmate. Besides social status, the aspects of social distance also influence the speaker to use the expression (7) since the speakers have known each other. In other words, they are acquaintances in terms of social distance. The aspects of age, they are in the same age as friends. Then, the aspects of gender and time are not known in this context.

Furthermore, expression (8) was used by the speaker with the same purpose (with #7). That is, to show s/he did not return the book of his/her friend but it sounds more polite as s/he uses a compensatory action "it will not happen again". It shows that the speaker promises that s/he would not do the similar offenses. Then, in this situation there is an intensification expression as s/he uses the word "please". In the English language, intensification is mainly achieved through the use of adverbs such as terribly, really, so, awfully, please, etc. to upgrade the impact of the utterances/apologies on the hearers/offended. So that, the speaker attempts to reduce the hearer's dissatisfaction in order the hearer forgive the speaker's offense. It means that the speaker shows the regret and request for forgiveness for his/her mistake.

Expression (9) was used by the speaker because the speaker had known the hearer well. In other words, they are intimates in terms of social distance. In this situation, the speaker says "my beloved friend" to begin his/her statement in expressing apology. It is a kind of endearment expressions "my beloved friend" which shows that the speaker and hearer have intimate relationship. The endearment markers are often used when the speaker and hearer have close relationship in terms of social distance. In this part, the speaker does not only express the endearment expression but also a compensatory action such as "Are you at home? I will go there now". It indicates the speaker's responsibility to the hearer. The speaker embedded his/her apology expression with utterances aiming to minimize hearer's wrathfulness because of the speaker's carelessness. It also means that the speaker wants to remedy his/her offense by going to hearer's home to return the book. It was done in order to maintain harmonious relationship between both of them.

b. Lack of intend

It refers to the offender who states that he/she did not intend the offense, for instance: I did not mean to upset you. I am unintended to do it.

Situation 5: *Accidentally, a speaker bumps into a well-dressed elderly lady at an elegant department store, causing her to spill her packages all over the floor. The speaker hurt her leg, too. It's clear the speaker's fault*

(10) Sorry, Mam, I do not mean to do it,

(11) I am so sorry for my careless (carelessness), I do not mean to bump, it is an accident, let me cure your leg

The situation above showed that a speaker accidentally bumped into a well-dressed elderly lady at an elegant department store causing her to spill her packages all over the floor. Then, the speaker stepped on her leg, accidentally. It was clear the speaker's fault and the speaker want to highly apologize.

Expression (10) was used by the speaker because the speaker felt that s/he had lower social status than the older lady in the department store as the speaker used the word "Mam" to call her. It means that, the speaker is younger than the hearer. This utterance is incorrect. The speaker should not say 'I am so sorry for my careless'. It should be 'I am so sorry for my carelessness. In this case, the speaker shows his/her respect's behavior to the hearer since the hearer has higher social status than the speaker. It is proved by the speaker's expression by using an honorific expression. It is usually used when the speaker has lower social status and far or neutral social distance, such as the use of "Sir", "Boss", "Miss", and "Professor", it designates that the speaker's deference to his/her lecturer. In addition to social status, the aspects of social distance also influence the speaker to use the expression (10) because the speaker does not know the older lady. In other words, they are strangers in terms of social distance. Meanwhile, this situation takes place in a department store. Then, the aspects of gender and time are not known in this context.

Expression (11) was used by the speaker with the same purpose (with #10), that is, to show that the speaker bumped into an older lady in the department store but it sounds more polite as s/he uses the word "let me cure" in the last statement. It is a compensatory action which shows the responsibility of the speaker to repair his/her offense.

c. Expression of self-deficiency

It indicates that the offender attributes the reason of the offense to herself/himself, such as: I was confused, I was not thinking, I forgot

Situation 8: *Rushing to get to class on time, a speaker runs round the corner and bump into one of his/her fellow students who were waiting there, almost knocking him down.*

(12) I am sorry, I did not see you, I am in hurry.

This situation took place in a school which explained that the speaker was a student and s/he was late for class. S/he was running to class and suddenly s/he bumped into one of her/his fellow students. In analyzing expressions used in society. There are some factors that need to be considered. That is age, gender, time, place, social status (high, equal and low), and social distance (stranger, acquaintance and intimate).

Expression (12) was used by the speaker because the speaker and hearer had equal social status since the speaker bumped into one of his/her fellow students. In addition to social status, the aspects of social distance also influence the speaker to use the expression (12) because the speaker has known the hearer. In other words, they are acquaintances in terms of social distance. Meanwhile, the aspects of gender and time are not known in this context.

d. Recognizing the other person as deserving apology

It means that when the offender justifies the offender's reaction to the offense, for instance: you're right to be angry.

Situation 11: *The speaker forgot to return professor's book.*

(13) I beg your pardon professor, it's my own mistake. You should punish me.

This situation explained that a speaker forgot to return professor's book. Suddenly, s/he met professor in campus. The speaker showed his/her regret for his/her carelessness forget to return professor's book. In this context, it is assumed that the situation takes place in a campus

Expression (13) was used by the speakers because the speaker had lower social status than the hearer as s/he used an honorific expression such as "Professor". It is usually used when the speaker has lower social status and far or neutral social distance, such as the use of "Sir", "Boss", "Miss", and "Professor", it designates the speaker's deference to his/her lecturer. In addition to social status, the aspects of social distance also influence the speaker to use the expression (13) since the speaker has known the hearer. Therefore, they are acquaintances in terms of social distance. The aspects of age, the hearer is older than the speaker. Then, the aspects of gender and time are not known in this context.

3. Explanation or account

It is an expression that gives a reason of the cause of the offense. In other words, the speaker explains why violation or damage happened. It shows that justifying the offense by explaining the reason, for instance: The bus was late, traffic jam.

Situation 25: *Coming late at friend's birthday party*

(14) I am sorry darling. I was late because of traffic jam.

This situation explained that a speaker invited to come to his/her friend birthday dinner at a restaurant but s/he was late. This situation took place at a restaurant.

Expression (14) was used by the speakers because the speaker had equal social status with the hearer since in this situation stated that the speaker was late to come to his/her friend's birthday party. Besides social status, the aspects of social distance also influence the speaker to use the expression (14) because the speaker uses the word "darling". It is a kind of endearment expression which indicates that the speaker has known the hearer well. So, they are intimates in terms of social distance. The endearment markers are often used when the speaker and hearer have close relationship in terms of social distance. The aspects of age, they are in the same age as friends. Then the aspects of gender and time are not known in this context.

Furthermore, at the end of this utterance the speaker says the reason why he/she comes late. In this case, the speaker does not only express his/her intimacy but also an explanation for the offense. It indicates that the speaker does not intend to come late. The speaker embedded his/her apology expression with utterances aiming to minimize hearer's wrathfulness because of the speaker's carelessness.

4. Offer of repair.

It is an expression used by the speaker attempts to repair or pay for the damage caused by his/her offense. When the damage can be compensated, for example: I will pay for the damage, I promise to repair it.

Situation 13: *The speaker has broken his/her friend's motorcycle.*

(15) Bro, sorry, there's an accident. I have broken your motorcycle, I will repair it and I'll give it back to you after it is been repaired.

(16) Sorry bro, I have broken your motorcycle and I do not have money to repair it.

Expression (15) showed the speaker and hearer were equal in terms of social status. In addition to social status, the aspects of social distance also influence the speaker to use the expression (15) because the speaker uses the word "bro". It is a kind of solidarity markers is often used when the speaker and the hearer have intimate relationship. This expression has a function as a flattery to diminish the hearer's wrathfulness. It shows that the speaker feels so close to the hearer. Thus, they are intimates in terms of social distance. In the last statement, the speaker expresses about a compensatory action by saying that the speaker will repair it soon. It is clear that the speaker shows his/her responsibility for that accident. Then, this situation takes place in a campus corridor. The aspects of age, they are equal while the aspects gender shows that they are

males. The information of all these aspects was gotten by role play which was recorded and transcribed.

Expression (16) was used by the speaker with the same purpose (with #15), that is, to show that the motorcycle was broken but it sounds more impolite as s/he uses the word "I do not have money to repair it". It indicates that the speaker does not care with his/her friend's motorcycle, it is a contradictory with expression (16) the speaker just says that the motorcycle has been broken by him/her and s/he has not money to repair it. It designates that the speaker is irresponsible.

5. Promise of forbearance

It means that an expression used by the speaker show that he/she feels so guilty. Then he/she needs to promise not to repeat the act, such as: It won't happen again, I promise to be better in the future.

Situation 1: *A speaker forgot the meeting with a friend for the second time.*

(17) I am sorry, I did not go with you, I promise never do it again.

(18) I am sorry, I forgot about our meeting, I am very busy this week, I hope you can understand. I promise our next meeting, I can come. So I will treat you for lunch.

Expression (17) was used by the speaker because the speaker had equal social status with the hearer as stated in this situation the speaker forgot the meeting with his/her friend. In addition to social status, the aspects of social distance also influence the speaker to use the expression (17) because the speaker has known the hearer. So, they are acquaintances in terms of social distance. In the last statement, the speaker says about a compensatory action by promising will not do it anymore. It is clear that the speaker shows his/her regret for the offense. Meanwhile, the aspects of gender and time are not known in this context.

Expression (18) was used by the speaker has the same purpose (with #17) but it sounds rather different (with #17) as the speaker says the reason why s/he forgot the meeting. Then, in the last expression the speaker uses a compensatory action that shows the speaker does not only promise to the hearer but also s/he will treat the hearer for lunch. It shows that the speaker shows his/her responsibility in that situation.

The Combination of Realization of Apology Strategies

The writer assumed that the students in 6th and 8th semesters used different strategies in expressing apology. In this case, she examined whether there were combination of apology strategies from 6th to 8th semesters. The result showed that the combination of realization of apology strategies from the 6th and 8th semesters were similar. It means that they used similar pattern of combination in expressing of apology strategy.

Pragmatic Transfer in Apology Strategies Used by the Students

Pragmatic transfer refers to the influence of the first language (L1) in communication when the speakers use L2. Generally, pragmatic transfer occurs in two ways that is negative and positive transfer. A negative transfer causes an error in communication while positive transfer or facilitation, it facilitates a communication correctly transferred. Furthermore, Kasper (1992, p.209) proposes two kinds of pragmatic transfer, pragma-linguistic and socio-pragmatic transfer. Pragmalinguistic transfer produces the utterances from the L1 speakers are not applied insufficiently L2 utterances. While the socio-pragmatic transfer occurred by the effects of social conditions in language using. It contains many variables such as social status and social distance relationship. The following utterances that produced by the respondents can be some examples on how the pragmatic transfer interferes the strategy in expressing apology.

Situation 9 : *A speaker and a friend have arranged to go to a concert together. He/she promised to buy the tickets. But when his/her friend comes round in the evening of the concert, he/she realizes that he/she has forgotten to get the tickets*

(19) Ya Allah, really sorry. I forgot to buy it because I have something to do.

Situation 6: *A speaker went to friend's apartment. Accidentally, he/she was broken friend's small ornament.*

(20) Astaghfirullah, I am so sorry. I did not mean to break your ornament.

Situation 18: *A speaker was late to submit an assignment.*

(21) Assalamualaikum, excuse me sir. I have mistake with you because for being late to return your book.

Situation 25: *A speaker was late to come to his/her friend's birthday party.*

(22) Oh my friend, Hbd barakallah sorry for being late, I am so sorry.

Examples (19, 20, 21 and 22), for those utterances above especially the underline one show that the religiosity of the respondents. Because of some Indonesian people tend to be religious, especially for Moslem and it often appears in their utterances. The utterances above “*Ya Allah*”, “*Astaghfirullahal’adzim*”, *Assalamualaikum* and *Barakallah*” are identical with Islam and often expressed by Moslem people in their daily conversation. The utterance “*Ya Allah*” is almost the same with “*Oh my God*”, while “*Astaghfirullahal’adzim*” is usually said when someone forget about something. However, the semantic meaning of “*astaghfirullahal’adzim*” is actually “asking for apology to God”. While, “*Assalamualaikum*” in the example (21) shows that a greeting action which is expressed by the speaker when he/she meets to other Moslem, in this case the speaker wants to return lecturer’s book. Then, the speaker looks his/her lecturer in corridor. So, that’s why to start the conversation the speaker expresses greetings. Moreover, the word “*Barakallah*” is an expression to pray someone. Many Indonesian people have used it in their daily conversation. Those transfers have occurred by the effects of social conditions in language using.

Situation 23: *A teacher asks the student to help her but at the same time the student has an appointment for job interview.*

(23) I am sorry, miss. I cannot help you. I have job interview today once again I am sorry.

Situation 3: *The speaker was late to return friend's book.*

(24) I am so sorry, I was late to return it guys. It is my indecency. I am really sorry, sorry I will return that book to you.

Situation 5: *The speaker was bump into an older lady in department store. It caused her packages spilled all over the floor and her leg was hurt*

(25) I am sorry for my mistake. Let's go to the hospital. Once again please, please and please apologize me.

In examples (23, 24, and 25), for those utterances above especially the underline utterances show that the respondent was repeating their apology expressions. Sometimes Indonesian people have used it in their daily conversation. It shows the regret to their offense, therefore they repeat it in order to get the hearer’s forgiveness. If it refers to target language culture, there was no repeating in expressing their regrets (Wouk, 2006, p. 1474). Those transfers have occurred by the effects of social conditions in language using.

Situation 10 : *A speaker at a restaurant with friends. The waiter takes the speaker's order. A few minutes later, the speaker calls the waiter to change the order.*

(26) I am sorry. I want to change my order

(27) Sorry may I change my order

Other pragmatic transfers were a form of politeness expressions. These expressions were the ways the subjects request to change the order. Many of them used Sorry or I am sorry instead of Excuse me as the attention getters, whereas native speakers of English would never start a request by saying, I m sorry. In this context, the speaker should not say “sorry” as it is not needed because s/he does not do anything wrong. The uses of sorry here were inappropriate in the context in which the speakers did not mean to express sorrows or regrets. In fact, they transferred the term *maaf* in Indonesian to their requests. The natives of Indonesian often used the term *maaf* to avoid FTAs (termed by Brown & Levinson, 1987) or at least to reduce the impositions to others when doing things with words.

Then, the other pragmatic transfers were a form of intensification expressions such as ‘please and really’. The student/speaker tends to use these words to upgrade the impact of the utterances/apologies on the hearers. These words are frequently used by the speaker. Furthermore,

the endearment and solidarity expressions are often used when the speaker and hearer have close relationship in terms of social distance. Example of endearment expressions are “*My beloved friend*, I am really sorry for being late to return your book”. It shows that the speaker and hearer have intimate relationship. The endearment markers are often used when the speaker and hearer have close relationship in terms of social distance. The speaker embedded his/her apology expression with utterances aiming to minimize hearer’s wrathfulness because of the speaker’s carelessness

“I am so sorry *darling*, I really forget to inform you, actually I have promised with my mom”. In this context, the speaker should not have said ‘darling’ because it is just used for those people who have close relationship such as parents and children, husband and wife, and lovers. This is inappropriate. The speaker should not have said ‘darling’ because they are just friends.

The other utterances are “*My beautiful mom*, I am sorry. I really forget to buy your order”, “Sorry *bro*, I have been busy this morning”, “Sorry, friend, I have broken your motorcycle”. These examples are a form of solidarity expressions. The speaker embedded his/her apology expression with utterances aiming to minimize the hearer’s wrathfulness because of the speaker’s carelessness. It was done in order to maintain harmonious relationship between both of them. Furthermore, there is an honorific expression. It is usually used when the speaker has lower social status than the hearer such as ‘Sir, Mr, Boss, Miss and Professor. It is used to show the speaker’s respect. For instance, ‘I beg your pardon professor, it’s my own mistake”, “I am sorry Miss, I was late”.

Discussion and interpretation

Table 2 shows the total percentage of apology strategies used by the participants. The results reveal that an expression of offer apology is the most frequent apology strategy used that is 386 times (27.8%). Expressions of deficiency and explanation strategies are the other strategies which are used extensively (from 17.7 to 20 %). No other strategies are found for more than 27% of the data. It is rather different with the total percentage of apology strategies in Role play (see Table 2). The result reveals that there are differences between the total percentage of apology strategies by using DCT and Role Play. An explicit expression of apology, particularly the strategy of explanation or account, is the most frequent apology strategy used 19 (47.5 %). Offer of repair and Expression of self-deficiency strategies are the other strategies which are used extensively (from 12.5 to 20 %). No other strategies are found for more than forty seven percent of the data. In DCT instrument expression of regret is the most apology strategy used while in Role play explanation is the most strategy used. It is assumed that in Role play instrument the participants have a long time to read, discuss and explore their ability to comprehend the situation of the questionnaire that they have chosen and then they respond it by giving explanation meanwhile in DCT instrument they tend to use simple strategy without explanation. In addition, some of the participants have the competence problems since this research does not use their Toefl test to determine the participants who have good competence to be the sample of this research.

Furthermore, there were two expressions of apology strategies categories, that is, impolite and polite expressions. An offer of apology, an expression of regret and request for forgiveness were categorized into impolite expressions. An expression of the speaker’s responsibility, explanation or account, an offer of repair, and promise forbearance were classified into polite expression. The result of kinds of apology strategies with examples of utterances and situations shows that the speakers who have low social status tend to use polite strategy. It means that the speaker used the appropriate and positive responses to the hearers in three levels of social distance (intimate, stranger and acquaintance).

Then, for those people who have equal social status, tend to show less polite expression to the hearers in all levels of social distance. But there is a particular expression in level of intimate. The speakers tend to make a sweetener or greeting expression. The speakers used it in order the hearers felt happy and then accepted the speaker’s apology (Syahri & Kadarisman, 2007, p. 136). Such as “my beloved friend, my best friend, you are so excellent in this class and etc”. Furthermore, in high level of social status, the speakers tend to use less polite expressions in all levels of social distance. The speakers show improper expressions/responses to the hearers since the speakers felt that they have higher social status than the hearers, so they do not need to beg and beseech for their forgiveness. It is a little bit different from intimate level. The speakers used a

particular expression such as the sweetener or greeting expression to show their regret in order to make their offense to be excused.

Later on, in terms of pragmatic transfer there were two effects which influenced the transfer that is, positive and negative transfers. In the negative transfer, the student's expressions were influenced by using intensification, sweetener, honorific, and solidarity expressions. Then, total percentage of using negative transfer from 66 participants, there were 45 participants used negative transfer expressions and 21 participants used positive transfer expressions. In this case, social status and distance which were related to positive and negative transfers. The negative transfer tends to occur in equal and low social status in three levels of social distance while positive transfer tends to occur in high social status in three levels of social distance (stranger, acquaintance and intimate).

Conclusion

There are five apology strategies used in this study, that is, IFIDs, Taking on responsibility, Explanation or Account, Offer of repair, and Promise forbearance. The strategy of an expression of regret is the most frequent apology strategy used by the participants. While expression of self-deficiency and explanation strategies are the other strategies which are used extensively. Furthermore, there are some different ways to express apology due to the social status and distance of the speakers and hearers. The speakers who have low social status tend to use polite strategy. It means that the speakers used appropriate and positive responses in three levels of social distance (intimate, stranger and acquaintance). Those people who have equal social status tend to use casual expression of apology. Meanwhile, those people who have high level of social status tend to use less polite expressions.

Then, the result of the combination realization in expressing apology strategies from the 6th and 8th semesters showed a similar pattern. It means that they used similar pattern of combination in expressing of apology strategy.

After comparing and analyzing the data, the students of English Education Study Program of Islamic State University Raden Fatah Palembang use some pragmatic transfer in expressing apology. Pragmatic transfer occurred when the speakers are influenced by socio-cultural aspects like social status and distance. It would give a positive and negative effect in pragmatic transfer. In this case, the negative transfer was the most frequent pragmatic transfer used by the participants/students.

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