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A Conceptual Metaphor on the Expression of Apology: A Case Study of the Indonesian Lawyers Club Discussion (A Cognitive Linguistic Study)

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Abstract. In general, apology used as a way to improve relations between individuals. However, in certain contexts, apology can be used as a political tool that has tendencies based on interests, especially group interests. This is illustrated by the expression of invited guests in the Indonesian Lawyers Club (ILC) discussion with the theme "*50 Tahun G30S/PKI: Perlukah Negara Minta Maaf*?" which is the object of study in this study. In this research, the researchers use Cognitive Linguistic approach to explore concepts and conceptual metaphors of apology. The researchers use the method of referring to the tapping technique and note to transcribe data which is then classified and analyzed using the matching method. Based on the analysis carried out, conceptually, apologies are understood as a way to calm the feelings of the interlocutor in order to create a more comfortable atmosphere in relations between speakers. In searching for conceptual metaphors, the researchers discover the concept +PERMINTAAN MAAF+ is understood as another concept, some concepts refer to objects, those that refer to abstract entities.

Keywords: Apology, Concept, Conceptual Metaphor

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1   Introduction

On September 29, 2015, the Indonesian Lawyers Club (ILC), an Indonesian television station program, invited several figures related to the massacre before, during, and after the Gerakan 30 September 1965 (G30S 1965). The invited parties included the families and suspects of the *Partai Komunis Indonesia* (PKI), the Indonesian Army National Army (TNI AD), and figures from religious organizations in Indonesia (*Nahdlatul Ulama and Muhammadiyah*). The event featured a dialogue with the theme "50 Years of G30S/PKI: Should the State Apologize?".

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During the event, the guests expressed their opinions regarding the purpose and function of an apology. Based on the linguistic expressions spoken by the guests, the researchers found differences in the construction of meanings built in the +APOLOGY+ concept, which indicates that the +APOLOGY+ concept is understood with other concepts.

In general, ' sorry' means (1) the release of a person from punishment (demand, fine, etc.) for a mistake; sorry. (2) expression of request for forgiveness or regret (KBBI). In other words, an apology is an apology for a wrong that has been done.

The difference in the construction of meaning in the concept of +APOLOGY+ can be traced with conceptual metaphors. According to Lakoff and Johnson (Via Haula and Nur, 2019), conceptual metaphor results from mental construction based on the principle of analogy that involves conceptualizing one domain in another. Simply put, conceptual realm A is understood as conceptual realm B. Kovecses (2010: 4) defines metaphor as understanding a conceptual realm in another conceptual realm. These domains consist of the target domain (target domain) and the source domain (source domain). The two realms have a relationship and have something in common with each other. It is indicated by the ground or blends constructed based on metaphorical expressions. The mixture has two input spaces. The first space is structured by parts in the source realm, while the target realm structures the other areas. This blending builds a mental distance from a particular situation that gives birth to a new conceptual entity (Neagu, 2013: 17).

Kovecses (via Neagu, 2013: 15) distinguishes between traditional views and cognitive-linguistic views regarding the basic meaning of the metaphor. In the conventional view, metaphorical mapping stems from pre-existing similarities between the source and target realms, limiting the selection of metaphorical expressions. In cognitive linguistics, many things are found in metaphors based on human culture, biological experience, and motivation, thus distinguishing 'correlation' from 'similarity'.
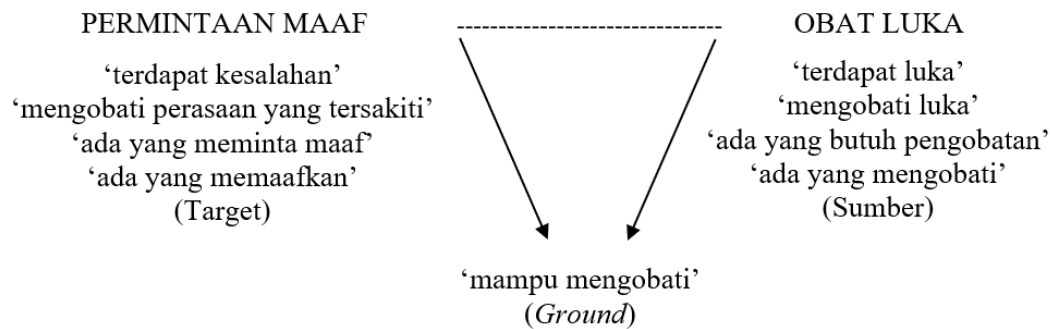
In this context, the concept to be explored is +SORRY+. In other words, +SORRY+ is the target domain understood as another conceptual domain (source realm), as illustrated in the following linguistic expression.

"... *diyakini pernyataan maaf dari pemerintah akan mampu sedikit mengobati luka sejarah keluarga yang menjadi korban dari gerakan 30 september 1965...*".

"… It is believed that an apology from the government will be able to slightly heal the wounds of the family history of the victims of the September 30, 1965 movement…".

(ILC narrator, minute 04.54)

The narrator expresses this statement when giving an introduction at the beginning of the event. Based on these linguistic expressions, there are metaphorical expressions that indicate that apologizing is something that can heal wounds. These wounds are called historical wounds. The government is the party that is believed to be able to heal the wounds of history with the media 'apologizing.' just like a doctor who can treat a disease with 'medicine' media. Therefore, 'sorry,' in this context, is understood as a tool to treat (medicine).

PERMINTAAN MAAF ------------------------------ OBAT LUKA

'terdapat kesalahan'   'terdapat luka'
'mengobati perasaan yang tersakiti'   'mengobati luka'
'ada yang meminta maaf'   'ada yang butuh pengobatan'
'ada yang memaafkan'   'ada yang mengobati'
(Target)   (Sumber)

'mampu mengobati'
(*Ground*)

In the linguistic expression expressed by the narrator, 'apologies from the government' can be assumed as *'obat dari dokter* (medicine from a doctor)'. In that case, it can infer that *'permintaan maaf* (apology)' is conceptualized as +Obat Luka (Wound Medicine)+. Based on the word "*Obat* (medicate)" in the linguistic expression, the conceptual metaphor is +*PERMINTAAN MAAF ADALAH OBAT LUKA*+ (+APPOINTMENT IS CURE+). The two realms, the target realm and the source realm have ground or similarities. The ground in the conceptual metaphor +*PERMINTAAN MAAF ADALAH OBAT LUKA*+ (+APOLOGIES IS A CURE FOR WOUNDS+) is 'mampu mengobati' (capable of healing). The following diagram describes the combination of these domains.

Based on some of the problems found, the researcher wishes to elaborate on this phenomenon further. First, the researcher collects several notions of apology from four literacy sources, one of which is a book and the other three are theses. The researcher did this because it aims to get the concept of +*PERMINTAAN MAAF*+ (+APOLOGY+) in the outline. Second, the researcher mapped out the conceptual metaphor of apology.

2   Method

The data collected in this study is the linguistic expression of apology from the ILC discussion with the theme "*50 Tahun G30S/PKI: Perlukah Negara Minta Maaf*?". In other words, this study does not explore the linguistic expressions of apology outside of the discussion. The researcher used the listening method with tapping and note-taking techniques at the data collection stage. First, the researchers watched the ILC video with the theme "*50 Tahun G30S/PKI: Perlukah Negara Minta Maaf*?" which lasted about three hours. Then, the researcher

transcribed all the statements in the discussion. After that, the researchers classified and analyzed the transcription results using the equivalent method.

In this study, the researcher presents some data using the '+' sign and capital letters to emphasize that the data is a concept, not an utterance.

3   Result and Discussion

3.1   *Apology Concept*

Apologies are attitudes that stretch out to us because we are more concerned with the relationship, we are building than the need to be right. The purpose of an apology is to correct what deserves to be fixed. Someone apologizes when accepting responsibility for a violation or distress of another party and expresses regret directly, personally, clearly, offers a replacement, and promises not to do it again (Kador, 2011: 6-7).

In community culture, apologies are not only used if the speaker makes a mistake but is also used when the speaker considers they to be disturbing the interlocutor, for example, in the utterance "Sorry, please ask" (Arimi, 1998). The statement points out that an apology is not just referring to a mistake made by one of the parties. However, to create a comfortable atmosphere at an event. In addition, Arimi (1998) distinguishes apologies into two parts, namely direct apologies, and indirect apologies. An immediate apology is expressed explicitly, while an indirect apology is defined implicitly. In unreserved apologies, apologies are a form of expression of responsibility, while in indirect apologies, the speaker and speech partner presupposes that they already know each other's events.

Apologies can also be classified temporally into three parts, namely normative apologies (which have events in the past), anticipatory apologies (which have events that will occur), and permissive apologies (which have events when the speech is delivered) (Arimi, 1998).

The system of apology is a causal (cause-and-effect) process, and there is a stimulus and response to the apology system. An apology or apology is a stimulus that produces a reaction in the form of forgiveness and welcome. Its usefulness is not only as a form of remission of sins but also as a medium to create a more comfortable atmosphere in social interaction (Arimi, 1998).

The apology is a form of politeness that has a classification of apology politeness speech acts (declaration, representative, directive, commissive, and expressive), general patterns of apology politeness, and realization of apology politeness (based on age, proximity, and situation) (Hikmah, 2013).

The apology has three strategies used by Indonesian speakers: explicit, implicit, and a combination of both. Apologies are explicitly expressed with the word and phrase sorry (*maaf*), and the phrase sorry (*mohon maaf*). Apologies that are stated implicitly in the form of an apology with an expression of responsibility, an offer of improvement, an indication of promising not to repeat, an indication of denying admitting a mistake, an indication of giving an explanation, an expression of concern for the interlocutor, an expression of respect for objects belonging to the other person, minimizing face threats. interlocutor, expressions of using fences, expressions of asking, expressions of regret, words of hope, expressions of gratitude, and expressions of shame. The strategy for realizing an apology is a way to reconcile the interlocutor's feelings for the mistakes made by the speaker based on politeness (Subandi, 2014).

Based on the four sources of literacy, apologies are understood as a way to calm the interlocutor's feelings to create a more comfortable atmosphere in the relationship between speakers. It was done by using strategies and speech patterns based on the ongoing situation in an event. Apologies arise based on a cause caused by an error or based on the speaker's discomfort because it will or has disturbed the interlocutor. In addition, apologies are classified by when the apology is used (currently, past time, or future time). Formatting table, graphic content, Equation and reference.

3.2 Conceptual Metaphor of Apology

Based on the linguistic expressions conveyed by the guests of ILC, the concept of +*PERMINTAAN MAAF*+ (+APOLOGY+) is constructed as follows.

3.2.1 +Apology is a Gate+
Linguistic expression:

"... akan menjadi cerita yang tidak berkesudahan, setelah minta maaf tuntutan ganti rugi, kemudian harus sidang, dan sebagainya ...".

"... will be an endless story, after apologizing for compensation, then having to go to trial, and so on ...".
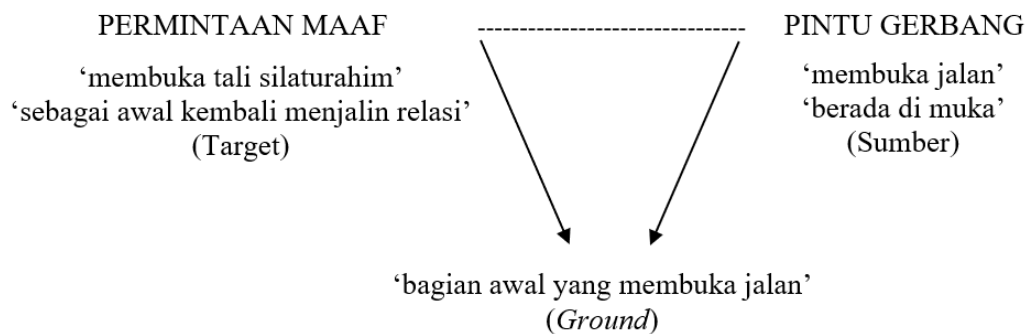(Josef Blasius Bapa, Min-66.53)

Josef Blasius Ayah (Former Head of the ABRI News Center) was afraid of what would happen after we made the apology. There was a reason that an apology was not the primary demand desired by the PKI family. This linguistic expression indicates that there are other demands after the government made an apology. In other words, there was a big goal for the PKI family. In addition, in these linguistic expressions, a word-after is juxtaposed with 'sorry.' The word '*setelah*' (already) having the feature [+*sudah dilakukan*] (+already done), [+*ada*

tahapan/kegiatan lain yang akan dilakukan] (+there are other steps/activities to be carried out). To show the distribution of the term '*setelah*', it is presented with the following example.

a) *Setelah mandi, dia membantu ibunya*. (After bathing, he helps his mother).

b) *Setelah bekerja, dia makan bersama teman-temannya*. (After work, he eats with his friends).

c) *Setelah wisuda, dia langsung mendapatkan pekerjaan*. (After graduation, he immediately got a job).

In examples (a) to (c), the word '*setelah*' is juxtaposed with other words that have the features of [+*fase awal/tengah*+] (+early/middle phase) and [+*aktifitas*+](+activity). So, if it is related to the linguistic expression expressed by Josef Blasius the Father, the word after which is paired with '*meminta maaf*"(apologize) it can be inferred that '*minta maaf* ' (apologize) is a stage that has other sets. In this context, it can also be said that 'apologizing' is the initial stage to carrying out the following steps because before the word 'apologize' in the linguistic expression, there is no other word juxtaposed with the word after. So, we can infer that 'pologize' is a '*pintu gerbang*' (gateway) as a way to get to the next stage. From the word after, it can be formulated that +*PERMINTAAN MAAF ADALAH PINTU GERBANG*+ (+APOLOGIZE IS THE GATE+), which has a target realm of 'apology' and a source realm of 'gate.' The ground that connects 'apologies' and 'gateways' is the initial part that opens the way. The following diagram describes the combination of these domains.

PERMINTAAN MAAF ------------------------------- PINTU GERBANG

'membuka tali silaturahim' 'membuka jalan'
'sebagai awal kembali menjalin relasi' 'berada di muka'
(Target) (Sumber)

'bagian awal yang membuka jalan'
(*Ground*)

3.2.2 +Apology is an Awarness+

Linguistic expression:

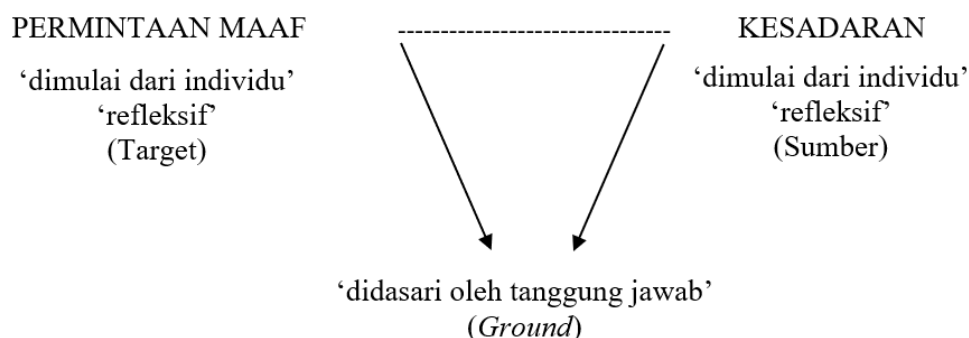"*... kau yang memulai, kau yang mesti mengakhiri. Nah, maka dengan demikian minta maaf dulu kepada korban kita...*".

("… You start, you have to end. Well, then you have to apologize to your victims first ….")

(Mayor Jendral Kivlan Zein, Min-72.54)

This linguistic expression was expressed by Major General Kivlan Zein who wanted the PKI to apologize for his mistakes first, before demanding an apology. There are words "*memulai*" and "*mengakhiri*" with feature [+*proses*], [+*kegiatan*], [+*tahap*]. The following example shows the distribution of "*memulai*" and "*mengakhiri*" words.

a) *Dia memulai karirnya sebagai seorang penyanyi dan mengakhiri karirnya sebagai seorang kiai.*

   (He started his career a singer and ended his career as a Kiai).

b) *Bapak Kepala Sekolah memulai dan mengakhiri pidatonya dengan ucapan salam.*

   (Mr. Principal begins and ends his speech with greetings).

From examples (a) and (b), we can conclude that the words starting and ending are juxtaposed with something based on the actor's responsibility. The obligation arises based on self-awareness. Therefore, if it is associated with the linguistic expression expressed by Kivlan Zein, 'sorry,' which is paired with the words starting and ending, is 'awareness.' For this reason, the construction that can be built is +APOLOGY IS AWARENESS+. The target domain in the conceptual metaphor is 'apology,' and the source domain, namely 'awareness.' is the Ground that connects 'apology' and 'awareness,' which is based on responsibility. The following diagram describes the combination of these domains.

PERMINTAAN MAAF ------------------------------- KESADARAN

'dimulai dari individu'   'dimulai dari individu'
'refleksif'   'refleksif'
(Target)   (Sumber)

'didasari oleh tanggung jawab'
(*Ground*)

3.2.3 +Apology is an Honor+

Lingusitic expression:

"... *kalau saling memberi maaf rasanya terhormat semua tapi juga tidak kalah terhormatnya semuanya jika saling minta maaf...*"

"… If you forgive each other, all feel honored, but it's also no less honorable for all of you if you apologize to each other…."

(Marsudi Suhud, Min. 163.43)

According to Marsudi Suhud (Chairman of PBNU), giving and apologizing are equivalent, and both have the same essence. The linguistic expression shows a statement when someone

apologizes as an honor for him. In addition, there is an expression "*tapi juga tidak* kalah", which contains the [+same/equal]. The distribution of words "*tapi juga tidak*" ("but not less good") is presented in the following example.
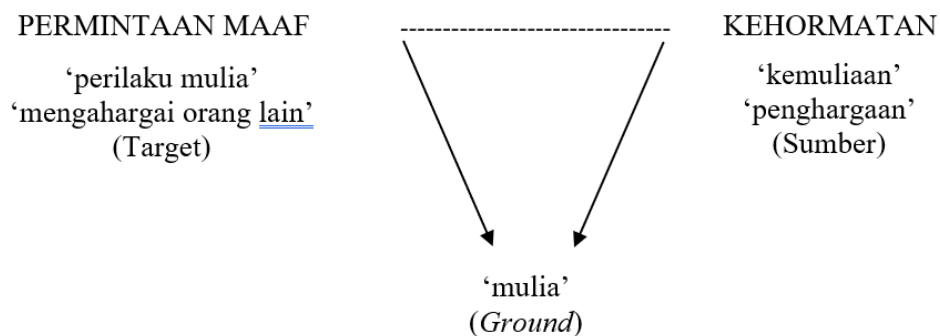
(a) *Dia menendang bola ke arah gawang langsung itu sudah baik, <u>tapi juga tidak kalah</u> baiknya jika dia mengumpan dulu kepada temannya yang berdiri bebas di sana.*

(He kicks the ball towards the direct goal is good, but it's also <u>not less good</u> if he passes it first to his friend who is free-standing there)

(b) *Dia memberikan santunan kepada anak yatim itu sudah sangat mulia, <u>tapi juga tidak kalah</u> mulianya ketika dia memilih untuk mengadopsi anak yatim tersebut.*

(He gave compensation to the orphans was already very noble, <u>but also no less noble</u> when he chose to adopt the orphans).

Based on examples (a) and (b), the expression is no less combined with other words that contain the features of [+comparison], [+equation]. Tjipta Lesmana's linguistic expression is no less combined with 'to apologize' (before the face) and 'apologies' (after the term). The similarity between 'forgive' and 'apologize' in this linguistic expression is the word 'honored.' Therefore, it can be inferred that 'to apologize' or 'apologize' are both respectable. So, the expression but no less can be formulated +APPLOGIZE IS HONOR+ which has a target domain of 'apologies' and a source domain of 'honor.' There is a ground that connects 'apology' and 'honor,' which is noble. The following diagram describes the combination of these domains.

PERMINTAAN MAAF   ------------------------------   KEHORMATAN

'perilaku mulia'   'kemuliaan'
'mengahargai orang <u>lain</u>'   'penghargaan'
(Target)   (Sumber)

'mulia'
(*Ground*)

3.2.4 +Apology is a Vehicle

Linguistic expression:

"*... permintaan maaf dari negara, Presiden Jokowi sebagai kepala negara itu sangat esensial dan harus ditindaklanjuti dengan pengungkapan kebenaran dan penegakkan keadilan untuk kemudian menuju rekonsiliasi, reparasi, dan sebagainya...*".

(Apologies from the state, President Jokowi as head of state is essential and must be followed up by revealing the truth and upholding justice to lead to reconciliation, reparations, etc).

(Nursyahbani Katjasungkana, Min. 88.21)

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There is the word "*menuju*" (to), which indicates there is a place to go, and travel aids facilitate the journey in the linguistic expression. Something intended to be addressed in this linguistic expression, namely 'reconciliation,' 'repair,' and so on. The word heading has the features of [+direction], [+destination], [+process], [+journey]. To show the distribution of the word "to," the researcher presents the following example.

> (a) *Dia menggunakan mobilnya dari Surabaya <u>menuju</u> Jakarta.*
> He used his car from Surabaya <u>to</u> Jakarta.
>
> (b) *Dia berlari <u>menuju</u> ibunya*
> He ran <u>to</u> his mother
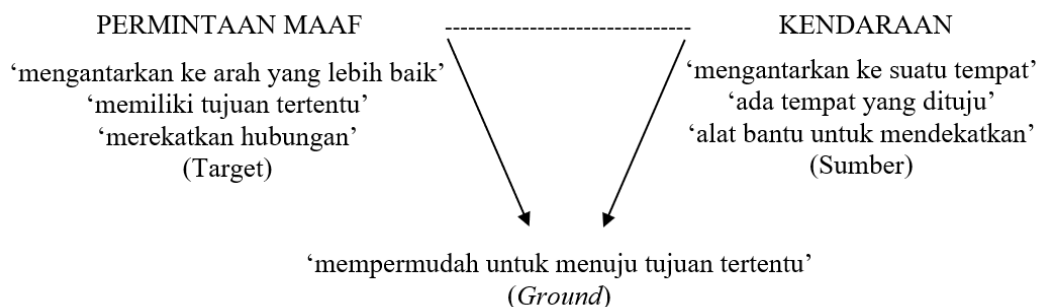>
> (c) *Saat ini, dia sedang <u>menuju</u> ke lokasi.*
> He ran <u>to</u> his mother
>
> (d) *Sekarang, dia sudah berada di jalan yang benar <u>menuju</u> kesuksesan.*
> Now, he is on the right path <u>to</u> success.

Examples (a) to (d) have similarities in terms of linguistic characters. Every sentence with the word 'towards' can be inferred that there is a purpose. The difference is that examples (a), (b), and (c) are juxtaposed with goals that have concrete features, while examples (d) are juxtaposed with plans that have abstract elements. Therefore, based on this example, the word "towards" can be juxtaposed with other words that have the characteristics of [±life], [±concrete]. On the way to his destination, a person tends to choose tools to make his journey more manageable. If in the context of a literal journey, the device is a 'vehicle.' The linguistic expression spoken by Nursjahbani Katjasungkana (Coordinator of the International Peoples Tribunal 1965) shows that 'apology' is a tool that people can use to achieve specific goals, namely 'reconciliation,' 'reparations' and so on. Therefore, in this linguistic expression, 'apology' is assumed to be a vehicle that can deliver its goal, so the conceptual metaphor is +APOLOGY IS A VEHICLE+, with a target domain of +APOLOGY+ which you want to understand through the source domain +VEHICLE+. The ground of 'apologies' and 'vehicles' is 'to make it easier to get to a certain goal.' The following diagram describes the combination of these domains.

PERMINTAAN MAAF ------------------------------- KENDARAAN
'mengantarkan ke arah yang lebih baik'   'mengantarkan ke suatu tempat'
'memiliki tujuan tertentu'   'ada tempat yang dituju'
'merekatkan hubungan'   'alat bantu untuk mendekatkan'
(Target)   (Sumber)

'mempermudah untuk menuju tujuan tertentu'
(*Ground*)

The four data are the results of some of the data that the authors found in this study. The results obtained regarding the conceptual metaphor of apology in this study include the target and

source domains. The target realm +SORRY+ is built based on multiple source realms. The parts of these sources are + MEDICINE FOR Wounds +, + Aid+, + INSTRUCTED KNOWLEDGE SOUL+, +GATE+, +CONSCIOUSNESS+, +REQUESTS TO CURREATE+, +VEHICLES+, +PURPOSE OF REVELATION OF TRUTH+, +CONFECTION OF ERRORS+, and +. From these sources, they can be classified into two categories. First, the source domain refers to an object, such as + Wound Medicine+, + Aid+, +GATE+, and +VEHICLE+. Second, it relates to abstract entities that include noble attitudes, such as + INSTRUCTED CHRISTIAN SOUL+, + REQUESTS TO PURIFICATE+, + PURPOSE OF REVELATION OF TRUTH+, + AWARENESS+, + RECOGNITION OF MISTAKES +, and + HONOR+. Several blends are formed from the target realm and the source realm, namely being able to treat, making it easier for the subject to do something, a precious thing, the initial part that opens the way, based on responsibility, requests to purify, facilitate towards specific goals, core stages, and regret.

4 Conclusion

Apologies are a way to mend a relationship. However, apologies can also have certain tendencies that are tailored to the interests of each individual or group. In the data obtained by the author from the ILC discussion with the theme "50 Years of G30S/PKI: Does the State Need an Apology", an apology can cause controversy if a different background of knowledge causes it. The background knowledge is the thing that forms the concept so that it builds perspective through the linguistic expressions spoken. In delivering apologies, someone tends to use metaphorical utterances as a medium to express his purpose.

Conceptually, based on the four sources of literacy that the researcher refers to, apologies are a way to calm the interlocutor's feelings to create a more comfortable atmosphere in the relationship between speakers. This is done by using strategies and speech patterns based on the ongoing situation in an event. Apologies arise based on a cause caused by an error or based on the speaker's discomfort because it will or has disturbed the interlocutor. In addition, apologies are classified by the time when the apology is used (current, past, or future).

This study's conceptual metaphor for the apology is that the target domain + APPRECIATION+ can be constructed based on various sources. Some of these resource domains can be classified into two categories. First, the source domain refers to an object, such as + Wound Medicine+, + Aid+, +GATE+, and +VEHICLE+. Second, it relates to abstract entities that include noble attitudes, such as + INSTRUCTED CHRISTIAN SOUL+, + REQUESTS TO PURIFICATE+, + PURPOSE OF REVELATION OF TRUTH+, + AWARENESS+, + RECOGNITION OF MISTAKES +, and + HONOR+. The blending that is formed from the target realm and the source realm, namely being able to treat, making it easier for the subject to do something, a precious thing, the initial part that opens the way, based on responsibility, a request to purify, make it easier to reach a specific goal, core stages, and regrets.

5   Acknowledgments and Suggestions

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Source of the Data

Video ILC-50 Tahun G30S PKI, Haruskah JOKOWI Minta Maaf Full 29 Sept 2015. (Youtube)

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