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**LANGUAGE AND CIVILIZATION**



**PASCASARJANA**  
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**UNAND** Linguistik  
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THE 2<sup>nd</sup> INTERNATIONAL SEMINAR ON LINGUISTICS  
(ISOL-2)**

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BUDAYA UNIVERSITAS ANDALAS  
DAN  
MASYARAKAT LINGUISTIK INDONESIA  
UNIVERSITAS ANDALAS  
LANGUAGE AND CIVILIZATION**

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## FOREWORD

On behalf of Postgraduate Program on Linguistics, Faculty of Humanities and the Linguistics Society of Indonesia (MLI) Unand Chapter, we are greatly honoured and pleased to welcome all the keynote speakers and participants of the 2nd International Seminar on Linguistics (ISOL-2), 2015.

ISOL is a biennial international seminar held by the Linguistics Graduate Program of Faculty of Humanity, Andalas University in collaboration with the Linguistic Society of Indonesia (MLI), Unand Chapter. ISOL aims to provide a discussion platform for linguists and language observers across Indonesia. Its main objective is to enhance the exchange of research and new approaches in language studies. The seminar is open to interested people from outside of Indonesia.

The theme of the 2nd ISOL is Language and Civilization. Civilization is the process by which a society or place reaches an advanced stage of social development and organization. It is also defined as the society, culture, and way of life of a particular area. Over time, the word civilization has come to imply something beyond organization. It refers to a particular shared way of thinking about the world as well as a reflection on that world in art, literature, drama and a host of other cultural happenings. Language is itself a social construct – a component of social reality. Thus, like all social constructs and conventions, it can be changed.

A civilization is any complex state society which is characterized by urban development, social stratification, symbolic communication forms and a perceived separation from and domination over the natural environment. To advance civilization is to construct a new social reality which emerges through language. In other words, social reality is the operational expression of words and the meanings of them that society has agreed upon. Language is itself a social construct – a component of social reality. Thus, like all social constructs and conventions, it can be changed.

This seminar aims at facilitating diverse dialogues among scientists, linguists and scholars from different backgrounds about language as a social construct as well a tool to understand social reality.

We would like to express our deep gratitude to the seminar key note speakers Prof. Dr. James T. Collins from The Institute of Ethnic Studies, The National University Malaysia (UKM), Dr. Suryadi, from the Southeast Asian Studies, Leiden University, the Netherland, and Tim McKinnon, from Delaware University, USA, and Dr. Khatrina Soekamto, Chief of Linguistics Society of Indonesia and Prof. Nadra. MS, the Director of Postgraduate Program of Linguistics, Faculty of Humanities, Andalas University..

We are very grateful to the Mayor of Padang, Ir. H. Mahyeldi, S.P, for his great support to the seminar and for welcoming all the seminar participants at his place in an opening ceremony. Our gratitude also goes to the Rector of Andalas University, the Dean of Faculty of Humanities and our sponsors AIFIS Jakarta, PT. Semen Indarung Padang, PT.Bank BNI and Bank Mandiri.

Chairperson

**Dr. Rina Marnita AS, MA**

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# PRAGMATIC FORCE BEHIND THE PROPER NAME OF *BATU AKIK* IN PADANG

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## ABSTRACT

*Batu akik is quite phenomenal in Indonesia, including in Padang. This Batu Akik is named variously. Behind the proper name of Batu Akik contains pragmatic force. This writing is aimed at describing the pragmatic force containing behind the proper name of Batu Akik. The research is conducted in Padang. The data are any proper name of Batu Akik in Padang. The data are collected by observational method and interview technique. The analysis is applied by using referential identity method. The result of analysis is descriptively and naratively done. Having related to the concept proposed by Bach and Harnish (1979), it is found that there are seven pragmatic forces behind the proper name of Batu Akik. They are (1) Personal appearance, (2) Health, (3) Mystic, (4) Welfare, (5) Power, (6) Soul, and (7) Protection.*

*Keywords: pragmatic force, Batu Akik*

## I. INTRODUCTION

As a part of society, human being can live isolatedly from others. They must be part of their society. One of the examples is in interaction.

In their life, human beings interact with others to express their feeling, to ask for something, or to inform certain information. All this will be done via language. Revita (2013) says the language is media can not be separated from human.

Oktavianus (2006) says that without language, human being will be in trouble in spending their lives. This is in line with the concept of language it self as a means of communication (Bloomfield, 1933).

Currently, the use of language is followed by the creativity in heterogeneous society. One of the booming phenomena is related to the process of naming *batu akik*.

*Batu akik*, etimologically, is composed by two words namely *batu* + *akik*. *Batu* or stone is solid mineral matter which are not metallic. *Akik* relates to eye ring. Thus, *batu akik* is a kind of colorfully natural stone used for eye ring (Gove, 1986). Furthermore, *batu akik* is a product of natural work with no electronic equipment or appliance factory that uses the process of engine in its making.

Internationally, people name *batu akik* as agate. Agate is a kind of crystal and non-crystal, like cryptocrystalline or chalcedony. Previously, people only know stone. Formerly, it is society that is familiar with the term stone. In the stone age, the stone is used as a means of seeking or preparing food as well as being self-defense against the enemies that are used by humans.

As the time runs, the development of technology, of the use comes up but with different function. Even, *batu akik* has distinctively and specifically lexical name. There are some considerations of naming it. For instance is due to the color or the place found. *Batu akik* becomes the reflection of human's creativity. Almost all people

in every part in Indonesia, even the world, like this *batu akik*. They wear *batu akik* as the part of social interaction, class social, and hobby. Many *batu akik* sellers are found on the road even in store.

In Padang, Sumatera Barat, the ephoria of *batu akik* does not only touch the mature, but also kids. Male and female are insane of this *batu akik*. The naming of *batu akik* is variously done. For example, *Batu Akik Lumuik Suliki, Lumuik Sungai Dareh, Tapak Jala, Cimpago, Giok, Bacan, Kinyang, Jasper, Pacawarna, American Star, Kacubuung, Biduri, dan Sulaiman*. This naming has unique and specific function pragmatically.

This research then describes the phenomena of *batu akik* in Padang, Sumatera Barat. The object of this research is to identify the pragmatic force behind the name of *batu akik* in Padang city. The research is conducted in Padang. Data are any *batu akik* sold the area around Padang. Data are collected by observational method and interview as well as note-taking technique. The data are analysed by referential identity method related to the concept proposed by Bach and Harnish (1979). The result of analysis is presented naratively and descriptively.

## II. THEORETICAL FRAMEWORK

The term pragmatics derives from *pragmatika* proposed by Moris (1938) when he created the system of Pierce concept of Semiotics. *Pragmatika* is the study of pragmatic namely the relationship between the sign and its usage. Through pragmatics, the phenomena related to language used in communication can be analysed (Djajasudarma, 2012: 60).

Speech act is a kind of product which becomes the smallest unit in linguistic communication. According to Austin (1962), all utterances are performatif. This implies that an utterance does not only say something but also does an action. In general, Austin in his book *How to do things with word* says that the dimensions of speech act are (1) locutionary, the act of saying something; (2) illocutionary, the act of doing something; and perlocutionary, the effect or the reaction of the hearer.

Bach and Harnish (1979 : 41) states that illocutionary act can be divided into four general dichotomies. They are (1) constantive; (2) directive; (3) comissive; and (4) acknowledgment.

- a) Constantive is truth expression folowed by intetional expression. The hearer, then, beleives similarly as what the speaker says. Constantive has several parts. They are asertive , b) predictive, c) retroactive, d) descriptive, e) ascriptive, f) informative, g) confirmative, h) consessive, i) retractive, j) assentive, k) discentive, l) disputative, m) responsive, n) suggestive, o) supposive.

- b) Directive

Direktive expresses the attitude of the speaker toward the action done to the herarer. Directive can be divided into six namely a) requestive, b) question, c) requirement, d) prohibitives, e)promisive, f) advisory.

- c) Comissive

Comissive is a kind of action in which the speaker make or refuse to make someone compulsory to do something specified in his proposition. Comissive has eight divisions. They are a) promises, b) contract, c) bet, d) swear, e) surrender, f) invite, g) offer, h) volunteer.

d) Acknowledgment

Acknowledgment expresses certain feeling toward the hearer, either regularly or incidentally. Acknowledgment can be divided into seven namely a) apologize, b) condole, c) bid, d) greet, e) accept, f) reject, g) congratulate.

### III. ANALYSIS

#### a. Health and Personal Appearance

Health and personal appearance means that the *batu akik* can give influence toward the health and the appearance of the ones who wear it. The *batu akik* which has this pragmatical force can be seen in datum (1) and (2) below.

(1) ***Batu Akik Lumuik Suliki***

*Batu akik Lumuik Suliki* derives from Suliki. Suliki is a name of a place in 50 Kota Regency. This *batu akik* is named *lumuik suliki* since it is only found in Suliki in the mossy area. The color of this *batu akik* is green like the color of moss but a little bit blackness. The one who wears this *batu akik Lumuik Suliki* believe that they will have inner enchant and health. Even, this *Lumuik Suliki* is regarded having power to stabilize the emotion and recover any disease.

(2) ***Batu Akik Kinyang***

*Batu Akik Kinyang* derives from natural stone called *Chalcedony*. It looks like sedimentary rock highly containing water and uneasily broken. This *batu* is named *Batu Akik Kinyang* because of its performance that is alike *kinyang* (tuff). This *batu akik* is believed by the society that can create the calm and the cool. Those who wear this *akik* can reflect the cool and the calm in their performance.

#### b. Welfare dan Soul

Welfare and soul is another pragmatic force behind the name of *batu akik*. The wearing of this *batu akik* is believed that can give certain effect toward the soul and the nature. This pragmatic force is found in *Batu Akik Lumuik Sungai Dareh*.

(3) ***Batu Akik Lumuik Sungai Dareh***

*Batu Akik Lumuik Sungai Dareh* is also available in mossy area. Since it is only found in Sungai Dareh located in Damasraya Regency, this *batu akik* is named *Batu Akik Lumuik Sungai Dareh*.

The process of naming this *batu akik* is similar with datum (1). The consideration is the color and the place it is found. The one who wears this *batu akik* has faith that it will bring about the stability of emotion and the harmony of the nature.

#### c. Power and Personal Appearance

(4) ***Batu Akik Tapak Jala***

*Batu Akik Tapak Jala* is a kind of *batu* that derives from natural stone. The color is regarded unique with its positively additional motives. This *batu akik* is named *Tapak Jala* because of its similarity with the sole of foot of *Jalak* (mya). *Jalak* is a kind of bird. Pragmatically, people believe that this *Batu Akik Tapak Jala* can bring the power and charismatic appearance.

The pragmatic force of power and personal appearance is also seen in another *batu akik* called *Pacawarna*.

(5) ***Batu Akik Pacawarna***

*Batu Akik Pacawarna* is a kind of natural stone in which there various colors inside. These colors become the motive of this *batu*. This *batu akik* is named *Pacawarna* because of the colors seen variously. The *Batu Akik Pacawarna* has pragmatic force when someone wears it. It can help the owner to be successful in their career. Even, it is believed that can make the Adapun fungsi dari penamaan batu akik owner looks wise.

**d. Protection and Mystic**

(6) ***Batu Akik Jasper***

*Batu Akik Jasper* has the color like honey. This natural stone once was regarded having ability to bring and call the rain in 4 BC. Furthermore, this stone contains mineral with volcanic sedimentary lava. Thus, it is named *Batu Akik Jasper* because of the color and the place where it is found. Pragmatically, this *Batu Akik Jasper* by is believed having the power of recovering many illnesses. Besides, it also can be used to push any evils away.

(7) ***Batu Akik Bacan***

*Batu Akik Bacan* is categorized unique. Its color may change whenever it is touched by human being's skin. This *batu akik* has the name as *bacan* because of the color. The pragmatic force behind the name of this *batu akik* is that mystic. *Bacan* may protect the owner from any mystic.

**e. Health**

*Batu akik* is sometimes regarded bringing the health effect to the owner. One of them is *Batu Akik Giok*. This *batu akik giok* is often quite often found that the *giok* is put on the painful part of body. When someone gets stomachache, the stone is put on the stomach.

(8) ***Batu Akik Giok***

*Batu Akik Giok* is a kind of stone containing mineral and having high transparency and lively as well as bright color. *Giok* means cool and heat-



resistant. *Batu Akik Giok* pragmatically functions to stimulate blood circulation and decrease the toxic in human's body.

**f. Power and Welfare**

(9) ***Batu Akik Cimpago***

*Batu Akik Cimpago* is a kind of natural *chalcedony* that has closely related to *cempaka*. *Cempaka* is one of tropical magnolia with nice fragrance. In Minangkabau language, *cempaka* is called *cimpago*. Because the color and the performance is like *bungo cimpago*, the stone is called *Batu Akik Cimpago*.

*Batu Akik Cimpago* is adored by many people. The owner of this stone is believed that can have welfare and inner power. Besides, another stone that has similar pragmatic force is *Batu Akik American Star*.

**g. Power**

(10) ***Batu Akik American Star***

*Batu Akik American Star* is a kind of *batu* that has the motive like American flag. The color is similar with American flag. Because of its similarity, the stone is named *The Batu Akik American Star* is believed functioning to enhance one's luck. The inner power of the owner will come up and may bring about the luck.

**h. Power and Protection**

(11) ***Batu Akik Kacubuang***

Physically, *Batu Akik Kacubuang* looks like the stone underwater and *bunga kecubung* (the jimson). *Kecubung* is a kind poisonous plant with large trumpet-shaped flowers. The *Batu Akik Kacubuang* may function pragmatically as the luck-bearing tool. So, those who own and wear this stone can be lucky in their life.

**i. Soul and Personal Appearance**

(12) ***Batu Akik Biduri***

*Batu Akik Biduri* is a kind of natural stone which looks like the moon. The color is quite similar with the light of full moon. Thus, this stone is named *Batu Akik Biduri* because of its likeness in appearance and color of the full moon. The owner of this *Batu Akik Biduri* believes that it can enhance the patience, sincerity, and personal appearance.

**j. Protection, Welfare, and Personal Appearance**

(13) ***Batu Akik Sulaiman***

*Batu Akik Sulaiman* is mythically, considered alike with the stone that had ever worn by Prophet Sulaiman AS. The Prophet Sulaiman is the richest and the most welfare person in his era. Thus, those who wear this *Batu Akik Sulaiman* believe that they can be as rich as the Prophet Sulaiman. Besides, the owner of this stone can be protected and there is inner positive energy reflected from his appearance.

#### IV. CONCLUSION

*Batu akik* is well known by many people. No social class, cultural background, nor educational level. Almost all people like to collect this *batu akik*. Even, *batu akik* becomes the center and trending topic currently. Not only Indonesian people, but foreigners have great interest toward this distinctive stone.

Every place have their own way of naming *batu akik*. In Padang, West Sumatera, the process of naming *batu akik* is based on several considerations. These considerations are (1) the place where the *batu akik* found; (2) the color; and (3) the appearance.

These names have specific intentions and functions pragmatically. They are (1) Personal appearance, (2) Health, (3) Mystic, (4) Welfare, (5) Power, (6) Soul, and (7) Protection.

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