

MEANING IN LANGUAGE: A CONTEMPORARY PHILOSOPHICAL REVIEW

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ABSTRACT

This research aims to describe the position of meaning in language in the realm of philosophy, describe the thoughts and focus of language philosophy on meaning in language in the 20th century, and describe the impact of philosophy on research in contemporary linguistics. Literature study and text analysis methods were carried out to elaborate on the relationship between language and philosophy, the thoughts and focus of the philosophy of language, as well as the implications of the philosophy of language for contemporary linguistics research. There are four stages of activity in this research, namely (1) preparing the tools needed, (2) preparing a working bibliography, (3) arranging working time, and (4) reading and taking notes on research materials. The data collected is information and facts from various scientific works on the contemporary philosophy of language linguistics. The data analysis phase was carried out when recording the information and facts and grouping them based on the problem unit under study and its contents. After that, data verification was carried out by testing the validity of the source of information and the content in the text. It was found that philosophy is closely related to language, which is the result of human cognition and has a function to convey the results of this cognition, and that contemporary philosophy argues that language is closely related to reality and has its own form, rules and uniqueness and states that meaning in language has forms, structure, and substance as well as empirical characteristics. This thinking influences the search for meaning in language and determines research trends on language, including research on the meaning of language in discourse, in names, and in natural speech. These studies consider aspects of form, substance, and meaning in language. Research on meaning is needed to answer problems about language in this digital era.

Keywords: Contemporary Philosophy, Language, Meaning, Philosophy of Language,

INTRODUCTION

Language is a system of arbitrary sound symbols with meaning and a set of rules. The symbol represents a meaning or concept about the world's reality

captured by human perception. Symbols are arbitrary (Harley, 2008: 5-6). Although the determination of symbols is arbitrary, language has rules. This rule can be found in the way humans arrange and sequence symbols (sounds) to form meaning. These rules allow humans to arrange sounds into words, words into sentences, sentences into paragraphs, and so on. Language is used by humans to construct meanings or concepts about the reality of the world in their minds and convey these concepts to other humans.

Language has natural weaknesses. According to Alston (1964: 6), language weaknesses are that language is vague, not explicit, ambiguous, depending on the context, and misleading. Language is vague because one symbol can refer to more than one concept. Language is ambiguous because one word may not be enough to explain all the reference concepts. That language is not explicit shows its weakness in expressing all nuances of meaning in a concept. Language also depends on context because the meaning of an utterance depends on the speaker, the interlocutor, the world situation, the concept of reality, and so on. These weaknesses lead to another language characteristic, which is it is misleading.

Based on these characteristics of language, language has a central position in the study of philosophy. In the study of philosophy, there are three main sections, namely metaphysics, axiology, and epistemology. Metaphysics is known as an investigation into the nature of the world and reality. Axiology is the search for a theory of value. Epistemology is a philosophical investigation of human knowledge. In addition, logic is also central to philosophical investigations in finding the right reasoning. When reasoning, humans think by considering rules and laws. According to Edwards (2002: 5-9), law is human knowledge about the world, which is obtained from human habits to observe the reality of the world, while rules are human creations, the result of the development of laws and human natural conditions. Language functions to synthesize laws through thought processes and communicate their reasoning to fellow human beings.

In the realm of Western science, language has long been the focus of thought and discussion by philosophers. They realize that language is the main medium for perpetuating and disseminating knowledge. Therefore, investigations into the nature of language have been a philosopher's question since ancient Greece. In the Ancient Greek Era, Herakleitos discussed the relationship between language and the nature of world reality, which is affected by change (Bertens in Poespowardojo and Seran, 2016: 7). Awareness of change is possible because there is an interpretation of the world. Humans and their ability to speak are central to change (Kaelan, 1998: 77). Herakleitos believed that language carries the universal essence of world reality and contains universal truth. Socrates stated that reality originates from the world of ideas. Therefore, Socrates uncovers philosophical truths with a "critical dialectical" process, namely the process of expressing the objectivity of truth in an analysis of language dialectically and based on logic. Socrates makes the essence of language the focus of attention and language the instrument. Plato put forward a theory about the reality of the world represented by symbols. Plato argued that there is a natural order in the choice of words found in a language. With his Organon Theory, Aristotle argued that logic is important in language (Kaelan, 1998: 34-36). Language logic is needed to explain the basis of knowledge, and order in

thinking produces paradigms. The concept of this paradigm is used to analyze and classify languages. Aristotle also introduced analogies and anomalies, which are applied in investigations of language regularities. Organon's theory is considered the forerunner of analytic philosophy.

During the Age of Enlightenment, humans became optimistic about the world and focused on the concrete (Kaelan, 1998: 53). In philosophy, man is aware of changes in the world and his personal values, which have authority over him. Auguste Comte, a leading philosopher of this era, believed that knowledge can only be based on objective, empirical, and factual experience. In this era, science has moved from the theological and metaphysical period to the positive period, the period of modern science.

There are several famous philosophers in the Modern Age, such as Rene Descartes with his rationalism school, Thomas Hobbe with materialism, David Hume with empiricism, and Immanuel Kant with his Critical Theory. Immanuel Kant's Critical Theory synthesizes the early thoughts of rationalism and empiricism (Rohfl, 2018; Kaelan, 1998: 69-73). The basis of this theory is that human understanding is the basis of natural law, which constructs all experience, and that reason is the source of moral law (which forms the basis of free will, immortality of the soul, and belief in God). For Kant, science, morals, and religious beliefs are consistent because they are based on the autonomy of human thought.

These modern thinkers and their theories influenced critical thinking in the 20th century. Their ideas and proposed concepts lead to an understanding of the nature of language, the history of linguistics in philosophy, and their implications for language research. However, the author has yet to find an explanation that explicitly connects language and philosophy and reveals the position of meaning in language in the realm of philosophy, as well as outlines the thoughts and focus of philosophy in the 20th century, and also describes the influence of philosophy on research in contemporary linguistics.

Therefore, this study aims to provide a description of the language, especially meaning in language, and its position in the realm of philosophy; the thoughts and focus of the philosophy of language in the 20th century, particularly with regard to meaning in language; and its implications for research in contemporary linguistics.

LITERATUR REVIEW

Approaching the 20th century, the impact of the rapid industrial revolution and Europe's geopolitical conditions, which led to a world war, brought turmoil of ideas about world reality. British thinkers, such as George Edward Moore and Bertrand Russell, presented a new concept in philosophy, namely analytics. In the field of language studies, analytic philosophy is a breakthrough that introduces the concepts of ideal language and natural language. Bertrand Russell (1872-1970) put forward an idea called logical atomism in reasoning. Russell builds his thinking through language and bases it on logical formulations. He feels that there needs to be an ideal language that is capable of expressing the reality of facts and is accurate (Kaelan, 1998: 94-5). Everyday language (ordinary language) cannot express the truth precisely

because it has weaknesses. Language must have logical units (atoms) to analyze a world reality. Russell's thinking was later developed by his student, Ludwig Wittgenstein. Russell and Wittgenstein wrote their thoughts on logical atomism while imprisoned for their activism against war (Rofhl, 2018).

A. Thoughts of Contemporary Philosophical Figures on Language

The following are the thoughts of several contemporary philosophers on language. This discussion begins with Wittgenstein, who influenced the thinking of several philosophers, such as Austin, Foucault, Lyotard, and Rorty. Austin developed Wittgenstein's thought and argued that utterances could not only be tested as true or false based on factual circumstances (constative) but also bound the speaker to do what he said (performative). Lyotard develops Wittgenstein's thinking and focuses his thoughts on the rules and uniqueness of language games, while Rorty focuses his thoughts on language, which forms the reality and truth of language that depends on its users. Foucault also plays an important role because of his thoughts on the concept of discourse and the elements that influence it.

Ludwig Wittgenstein (1889-1951)

Wittgenstein's thought is divided into two periods. The first period is known as the period of Logical Atomism with his work, *Tractatus Logico-Philosophicus*. In this period, Wittgenstein discussed signs, language functions, logical language, and the relationship between language and reality. The second period is known as the Language Game period with his work, *Philosophical Investigations*. In this period, Wittgenstein discussed language as a form of play, the diversity of languages, and the rules of language.

According to Mustansyir (2016: 59-68), Wittgenstein's work entitled *Tractatus Logico-Philosophicus* consists of seven main postulates. The first postulate of Wittgenstein describes reality, which consists of various facts, while the second discusses the existence of facts, which are called atomic facts. Wittgenstein stated that these atomic facts are combinations of various objects that make up human knowledge of space, time, color, etc. and that these objects allow all kinds of events to occur, and the totality of existence of these atomic facts is called the world. The third postulate asserts that the logical representation of facts is thought. This postulate was later developed into Image Theory, which is a view that connects the world with language. The fourth postulate states that thoughts are propositions that contain meaning. In his fifth postulate, Wittgenstein asserts that the simplest proposition (elementary proposition) explains the existence of an atomic fact. The sixth postulate reveals that propositions are elements of all statements, namely language. The seventh postulate asserts that things that cannot be talked about and expressed, such as death and God, should be kept quiet.

Based on these arguments, Wittgenstein discusses signs. According to Wittgenstein, a sign is something that contains a logical structure so that in its application, a sign can be understood logically as well. Thus, a language contains a logical structure so that it opens opportunities to be able to understand what is conveyed through that language. Furthermore, Wittgenstein stated that the fundamental function of language is to express thoughts through

a form that can be understood. Therefore, one must be able to provide an answer to a problem in a form that can be understood. He must be able to express his thoughts logically in order to make others think logically, too. The use of perfect logical language means the use of appropriate language tools so that each word only has a certain function, and each sentence only represents a factual situation. A perfect logical language contains rules that have a single symbol with a unique and limited meaning and can prevent meaningless expressions from appearing.

Regarding the relationship between language and reality, Wittgenstein put forward his views known as Image Theory. Wittgenstein states that propositions are descriptions of reality. If someone understands a proposition, he knows an event or factual situation contained in that proposition. The function of this Image Theory lies in the compatibility between the image elements and something in reality. An image element is a tool in language, such as words in a sentence, while the reality element is a factual situation that is the object of conversation in the language.

In the second period, Wittgenstein explained the concept of language games in his work, *Philosophical Investigations*. This language game is a thorough process of using language, which is considered a form of play. Wittgenstein connects this language game with the diversity of languages in everyday life. The various languages in question are the various languages found in various communities, such as the language of teenagers, the language of transvestites, and the language of market traders. The diversity of language games shows that each language game has its own spirit and rules and cannot be mixed up. Thus, if the same word is used in different scopes, it will have different meanings. The same word used in different scopes has basic similarities that are general in nature.

John Langshaw Austin (1911-1960)

In his work, *How to Do Things with Words*, Austin distinguishes various kinds of language acts and types of speech with their respective implications and criteria (in Mustansyir, 2016: 109-116). There are similarities between Wittgenstein's and Austin's views, but Austin's views are more detailed in discussing the speaker (subject) and the various consequences he has to do. Austin distinguishes two types of utterances, namely constative utterances and performative utterances. Constative utterances are utterances that describe a factual situation. This utterance can be proven true or false by seeing, investigating, or experiencing what the speaker is saying. This is in accordance with Wittgenstein's opinion on Logical Atomism, which applies the principle of verification to determine whether a statement is true or false. Performative utterances differ from constative utterances in that they cannot be treated as such. Performative utterances cannot be stated as true or false but appropriate or not (happy or unhappy). Performative utterances are inappropriate when uttered by unauthorized or unauthorized persons or uttered in random circumstances. Constative utterances emphasize the object or what is said, namely a factual event, while performative utterances emphasize the subject or those who speak along with the feasibility of the narrative. Austin

proposes a prerequisite that guarantees the feasibility of this performative utterance, that is, the utterance follows the applicable or agreed procedure; the people involved in the action are people who are appropriate and/or have an interest in the action; and the procedures carried out must be precise.

The discussion on constative and performative utterances above is the starting point for Austin's discussion of speech acts (in Mustansyir, 2016: 116-127). The main principle of this language act states that when we say something, we also do something. This shows that every language action reveals not only the speaker's speech style but also reflects the speaker's responsibility for what is said and also contains certain intentions that can affect other people. Austin divides these language acts into three types, namely locutionary acts, illocutionary acts, and perlocutionary acts. Locutionary acts refer to the act of saying something with certain sounds, vocabulary, and meaning (sense and reference). Illocutionary acts are language acts that contain illocutionary force, which causes the speaker to be responsible for doing what he says. The perlocutionary act is the result or influence caused by the content of the speech to the listener.

Michel Foucault (1926-1984)

Foucault argues that the traditional approach to science should be abandoned. He believed that the human social and natural universe is disordered and fundamentally incomprehensible and instead is characterized by randomness and discontinuity. Foucault proposes a new and critical thinking orientation to explain this. In his work, *The Archeology of Knowledge*, he applies the concept of discourse. According to Foucault, discourse is a system of thought that includes various practices that are structured and based on certain rules that are hidden (Drolet, 2004: 20). This discourse considers non-discursive elements, such as political and social institutions and events and economic processes or practices. In discourse, it can be seen clearly how these elements change the system of thought or theoretical views.

Jean-Francois Lyotard (1924-1998)

Lyotard proposes the concept of language games as a solution to overcome communication deadlocks in the modern world. This idea was inspired by Wittgenstein, namely the diversity of language games (plurality), the meaning of language and its use in everyday life (aspects of language pragmatics), and the application of the concept of language games to explain the life of the modern world.

As quoted by Mustansyir (2016: 131-133), Lyotard observes that there are three principles in language games, namely rules are objects of agreement between players; rules and games depend on and influence each other; and each story is considered as a move in a game. Language games are a means of describing different forms of life, knowledge, and actions of contemporary society. Each language game is unique in its own way and cannot be compared to any other. Lyotard's view is consistent with Wittgenstein's view that there is no general language and, therefore, understanding and consensus are found only in a language game environment.

Richard Rorty (1931-2007)

In the beginning, language in science was considered an objective representation of reality. A language that is considered a representation of reality produces knowledge with truth, which is considered illusive because the world is considered true if language represents the world objectively. In its development, it is the language that shapes reality.

Rorty is known as a philosopher with neo-pragmatism, a school based on the benefits derived from knowledge through language. According to Rorty, language is a tool to convey knowledge and is also a science (Ramberg and Dieleman, 2021: 6-9). Knowledge develops through language, and this method can educate someone to be more tolerant of differences because there are differences in vocabulary in the language. However, language has limitations because it is contingent (changes based on space, time, and situation) and arbitrary (whichever you like). The truth that comes from understanding through language is contingent because knowledge is formed through the language of its users, and the truth of knowledge depends on its users. There is no objective truth, as science, philosophy, and thought in general claim.

B. Searches for Meaning in Language

Traditional linguistics positions the ontological basis of language philosophy with the view that meaning in language is non-empirical. Meaning is considered to come from empty space, which is born. Along with the development of linguistics, non-empirical thinking is shifted by the emergence of structuralism in the philosophy of language. Ferdinand de Saussure (1916) argued that traditional linguistics fails to explain natural language signs because it ignores the structures in language. Structuralism brings language studies to empiricist thinking. The philosophy of language structuralism views that the meaning of the language, which has form and structure, has empirical characteristics. However, language is still seen as having no connection with the world of metaphysics, psychology, reality, or ideas.

The above thoughts were later refined by Noam Chomsky (1965) with his Generative Transformationalism. Chomsky argues that meaning in language is not only in structure and form but also in meaning or substance. Language, as the pouring of the contents of the human mind, is closely related to mental processes and human expression. Language cannot be seen apart from the world of reality, psychological or metaphysical.

The ontological basis above then developed in the postmodernism of linguistics to the present contemporary era. Postmodernist thinking uses language to analyze and reflect on philosophical questions. Language has many weaknesses and ambiguities in determining meaning. Through deconstruction, one of which is the grammar of a language, language philosophers hope to solve philosophical problems that exist in language. This thought became known as the analytic philosophy of language.

In connection with the approach to the search for meaning, the philosophy of language can be understood in the following two senses. First, language is used as a means for philosophers to solve, understand, and explain philosophical concepts and problems. Second, the nature of language itself is

related to meaning, form, or language as a form of expression (Kaelan, 1998: 6-7). In the first definition, problems and concepts are explained through a language analysis process so that philosophical questions about truth and goodness can be explained properly. In this definition, the role of language is limited only to a medium or means for explanation. In the second definition, language has a more important role, namely language as a material object of philosophy, so that the search for meaning appears in language. Is language a substance, meaning that language only has meaning? Or is the nature of language substance and form, meaning that apart from having meaning, language, which is a representation of the human cognitive system, also has form, namely structure? According to the author, in the second definition, empirical thinking becomes the starting point for finding meaning in language. Language is seen as an empirical form of abstract human cognition. The structure of language and sign systems show that language conforms with the structure of reality and facts. Furthermore, the discussion of the approach to the search for meaning in this study is broken down into the following three concepts namely language as substance, language as form, and language as substance and form.

Language as a substance shows that language is seen as an entity that has natural characteristics and is related to nature (Kaelan, 1998: 262). The sound system as a language substance has empirical properties. The substance of language is formed by nature, not humans. This causes meaning in language to be considered as a system, not a form of society or language users. The meaning of language becomes a convention in the tradition of society, arranged systematically and empirically, and can be absorbed by the human senses. Ontologically, meaning in language is formed by a sign system that refers to objects outside language.

The concept of a sign system in language was put forward by Saussure (1916). Saussure describes the sign system of language, which is related to four concepts, namely *signifiant*, *signifié*, form, and substance. *Signifiant* is an abstract system of sound or sign that is at the level of human cognition. *Signifié* is understood as an abstraction of sound or a sign system with the world of reality. The form is an abstract rule that describes the relationship between systems in language and function expressions. The substance is the realization of the sign system in human speech. The explanation of this concept shows that Saussure put the essence of language substance in the form of speech expression, which is understood as a system of signs and semantic aspects of signs. Saussure is considered a pioneer in structuralist thought because of the concept of order between signified and signifier in the interpretation of the sign, even though the initial concept put forward by him did not only emphasize the structure but also the substance of speech as a form of human sensory understanding of the world of reality.

Philosophy of language views linguistics as a form (Kaelan, 1996: 266). The rationale for this philosophy is that language is seen as a structure that can be observed empirically. The search for meaning in language is not focused on substance but on form. This philosophical thought of language was proposed

by extreme structuralist philosophers, namely Bloomfield in his book, *Language* (1933). Bloomfield proposes the view that the nature of language is an empirical structural reality resulting from human expression and experience. Language is seen empirically and systematically because, according to structuralism, language is expressed physically. In line with this understanding of language, meaning as the essence of language is also seen by Bloomfield as an entity that originates from the structure. The search for meaning in grammar must consider structure as the main foothold. Meaning is not something that is produced continuously but exists because of a structure. In this view, language is only seen as a form of grammar that is not closely related to metaphysical aspects.

The thought of the philosophy of language is that the essence of language is substance and that form exists as a result of a synthesis of thoughts. The nature of language is seen from the substance of the content, expressions, and content expressions (Kaelan, 1998). The rationale for this philosophy of language views language as a unified system of symbols that are empirical in nature. As a substance, language has empirical properties in the form of structure. Language also has a function as a reflection of the reality that exists in the world when viewed as a sign system.

This illustrates that meaning can be traced by an analysis of both form and substance in linguistics because the structure and function together build meaning in language. Analysis in linguistics does not only focus on utterances as expressions but also on content, both explicit and implied. This thought, at the same time, shows the connection between linguistics and all its philosophical questions with the world outside of language, namely metaphysics.

Trends in Contemporary Language Research

The philosophy of language offers a perspective on understanding language and the meaning contained therein as substance and form. This language philosophy proposes ideas that are widely discussed in postmodern thinking. Until today, in the contemporary era, the philosophy of postmodernism has had a major influence on the search for meaning in the field of linguistic studies. The trend of language research in the modern era is not limited to form or substance. The two aspects above are combined to explore and deconstruct meaning at the language level, both literal and metaphysical. Several trends in language research in the contemporary era are related to the search for meaning in textual discourse, the search for meaning in names, and the search for meaning in natural speech.

Among the various types of research in linguistics, the search for the meaning of language in discourse, especially mass media, is of great interest in this contemporary era because of the relationship between mass media and power. Philosophical problems of language related to meaning with social, cultural, political, and gender themes thrive and spread in the mass media, both print and electronic, especially in the internet network. This is inevitable because it is difficult to separate human life in the digital era from text, let alone

discourse, whether with social, political, economic, or cultural themes or in formal, non-formal, or commercial forms.

Discourse can be used to convey messages, sell or offer goods and services, or even carry out ideological or interest propaganda. There is a power relation in discourse. Text as a discourse in the perspective of postmodernist philosophy offers an analysis of meaning, not only at the explicit language level but also at the implicit macro level. It is at this macro level that meaning is constructed by humans. Even though at the highest level, meaning is at the macro level and fulfills the metaphysical aspect, the form of language in contemporary research is still used because, at the micro level, truth or meaning must be seen from the form of the discourse. This combination of micro and macro levels makes a discourse meaningful and has broader benefits in other fields, such as forensics, criminology, politics, or law.

To answer the complex needs of the modern era, the development of linguistics is expected not only to be able to answer philosophical problems in the scope of language but also in the scope of other scientific fields. This is based on the idea that meaning is spread in all forms of language use, not only in the form of natural speech or speech documented in ancient or modern texts. The meaning of the language is also reflected in the name. Names as proofs of language contain meanings that can be explored from cultural, social, and historical aspects. The study of meaning in names, especially regional names (toponyms), describes the historical, cultural, and social values of a name. In this modern era, exploring the meaning of regional names is utilized by the government or other agencies for city branding and for advancing the economy and tourism of an administrative area.

The natural speech referred to in this study is direct conversation, either in the form of monologues or dialogues. The search for meaning in natural speech shows a different reality when compared to documented and edited forms of speech. In natural speech, the aspect of context plays an important role. This is different from utterances that have gone through the editing stage and have lost the natural aspects of the context of the utterance. In this nature, natural utterances can reveal a deeper meaning from a social context.

Apart from the three research trends above, there are many other forms of research trends in language in this contemporary era. In line with the explanation of the philosophy of language above, these current studies consider aspects of substance and form in order to explore meaning in language.

RESEARCH METHOD

The research that the writer did was a literature study based on texts about meaning in language and its relation to contemporary philosophy. The texts are in the form of scientific articles and books obtained from libraries and online sites. The author goes through four stages of activities for this library research, namely (1) preparing the research tools needed; (2) preparing a working bibliography, (3) arranging working time, and (4) reading and taking notes on research materials (Zed, 2017, pp. 17-23). In the first stage, the writer prepares the necessary tools for this research. Not many tools are needed.

Writing tools in the form of pencils, pens, and paper were sufficient. Computers and word-processing programs were also used to make research notes. Then, for the second stage, the authors compiled a working bibliography, namely notes on the main sources used in the research. This main source comes from the library collection using the tools or access provided by the library and website. In the third stage, the writer arranges the research time into a schedule. In the last stage, the writer reads and makes research notes. At this stage, the writer, as a library researcher, immerses herself in the texts that have been collected, searches for information, collects it and then shapes it to suit the research framework that has been built.

Data Collecting Techniques

To collect information related to research topics or problems, data is collected in the form of information from scientific papers, research reports, books, encyclopedias, and other written sources. Following are some of the steps taken to collect data in library research (Hamzah, 2020: 59-60).

For this study, the authors also carried out the steps mentioned above. The author collects sources of information in the form of scientific articles and books related to language and language philosophy, especially meaning in language, contemporary language philosophy, and recent language studies. The author then groups the sources of information into secondary or tertiary sources. The author then searches for the information needed to answer the research problem posed in the introductory section of this proposal, records the information in a computer file, and takes notes of the source using the American Psychological Association (APA) citing and referencing technique. The author then checks the information with the source to ensure its validity and reliability. Finally, the authors grouped the information that had been collected and checked to suit the research systematics.

Data Analyzing Techniques

The data analysis phase has actually been carried out when recording information in library research. During the recording process, the information has been grouped based on the problem units studied and based on their contents. After that, data verification is carried out in the form of testing the validity of the information source (original or fake; original or copy) and the validity of the contents or statements in the text. The following is a checklist that can be referred to for analyzing text content in library research (Zed, 2017: 73-75). First, check the meaning of a statement in the text to determine whether there is a difference between its real meaning and literal meaning or whether there is a change between its former and present meaning. Then, check whether the description in the text can be supported by empirical evidence. Check whether there is bias in the text. Also, check the purpose of writing the text, whether anyone is questioning the text, and whether there are illogical or contradictory statements in the text. Then, confirm the information in the text with other sources. Finally, make sure that the information from the text does not require further collaboration or does not require proof from two or more

other sources of information. In this research on the relationship between meaning in language and philosophy, the stages of analysis as described above are also carried out.

FINDING

Language and philosophy are inseparable because the process of philosophizing is closely related to language, which is the result of human cognition and has a function to communicate the results of this cognition. According to contemporary philosophy, language is closely related to reality and has forms, rules, and uniqueness. Contemporary philosophical schools also contribute thoughts related to meaning and state that meaning in language has form, structure, and substance and is empirical in nature. These thoughts influence the search for meaning in language and determine research trends on language. There are many forms of language research that are becoming a trend in this contemporary era, including research on the meaning of language in discourse, in names, and in natural speech. These studies are in line with contemporary philosophical thinking about language. These studies consider not only aspects of form and substance but also meaning in language.

DISCUSSION

A system of arbitrary sound symbols and regulations makes up language, and according to Alston (1964: 6), language is vague, not explicit, ambiguous, context-dependent, and can be misleading. Based on this statement and its role in human life, language is central to studying philosophy. In the study of philosophy, logic plays an important role in finding the right reasoning. When reasoning, humans think by considering rules and laws. Language functions to synthesize natural laws through thought processes and communicate their reasoning to fellow human beings.

In the Ancient Greek Era, Herakleitos first discussed the relationship between language and the nature of world reality (Bertens in Poespowardojo and Seran, 2016: 7). Socrates reveals philosophical truths with his critical dialectical process. Plato later argued that there is a natural order in the choice of words found in a language. Aristotle put forward the importance of logic in language (Kaelan, 1998: 34-36). Language logic is needed to explain the basis of science. In the Age of Enlightenment, Auguste Comte believed that knowledge was based on objective, empirical, and factual experience. In Modern times, there is Immanuel Kant with his Critical Theory. Immanuel Kant's Critical Theory synthesizes the early thoughts of rationalism and empiricism (Rohfl, 2018; Kaelan, 1998: 69-73). The basis of Kant's theory is that human understanding is the basis of natural law that constructs all experience, while reason is the source of moral law. Kant and other thinkers of the Modern Age influenced 20th-century schools of empiricism and critical thinking and led to the investigation of contemporary language.

Based on the explanation above, it can be seen that from the Ancient Greek Era to the Modern Age, philosophers have discussed the relationship between language and philosophy. Ancient Greek philosophers associated

language with natural truth and order and used language for logic and as the basis for knowledge. Philosophers during the Enlightenment stated that language as science was based on objective, empirical, and factual experience. Philosophers in modern times argue that human knowledge is based on natural laws and that logic is the source of moral laws. This thought influenced empiricism and rationalism in the 20th century.

Towards the 20th century, George Edward Moore and Bertrand Russell presented a new concept in philosophy, namely analytics. Analytical philosophy is a breakthrough that introduces the concepts of ideal language and natural language. Russell's thinking was later developed by Ludwig Wittgenstein. Wittgenstein's thought is divided into two periods. In the first period, Wittgenstein discussed signs, language functions, logical language, and the relationship between language and reality. In the second period, Wittgenstein discussed language as a form of games, the diversity of languages, and the rules of language. Austin developed Wittgenstein's thoughts about statements that could be tested to be true or false and stated that utterances could not only be tested true or false based on factual circumstances but also bound the speaker to do what he said. Lyotard develops Wittgenstein's ideas about language games and focuses his thinking on the rules and uniqueness of language games. Rorty focuses his thoughts on language, which shapes the reality and truth of language that depend on its users. Foucault proposes his thoughts on the concept of discourse and the elements that influence it. According to Foucault, discourse is a system of thoughts that include various practices that are structured and based on certain hidden rules (Drolet, 2004: 20). In discourse. It can be seen how elements, such as institutions, political and social events, as well as economic practices, change the system of theoretical thoughts.

Ferdinand de Saussure (1916) argued that traditional linguistics fails to explain natural language signs because it ignores structure in language. Structuralist philosophy of language, on the other hand, views the meaning of language as having form and structure and having empirical characteristics. This thought was refined by Noam Chomsky (1965), who argued that meaning in language is not only in structure and form but also in substance. Language is seen as an entity that has natural characteristics and is related to nature (Kaelan, 1998: 262). The sound system, as the substance of language, has empirical properties and is shaped by nature. This causes meaning in language to be considered as a system. The meaning of language becomes a convention in the tradition of society, arranged systematically and empirically, and can be absorbed by the human senses. The philosophy of language also views linguistics as a form (Kaelan, 1996: 266). The rationale for this philosophy is that language is seen as a structure that can be observed empirically. This philosophical thought of language was proposed by extreme structuralist philosophers, namely Bloomfield, who views the nature of language as an empirical structural reality of the results of human expression and experience. There are also thoughts on the philosophy of language, which states that language is the result of a synthesis of thoughts and that the essence of language

is substance and form. The rationale for this philosophy of language is that language is a unified system of empirical symbols. In the contemporary era, the philosophy of postmodernism has a major influence on the search for meaning in the study of linguistics. The trend of language research in this era is not only in form or substance. The two aspects above are padded to explore and deconstruct meaning at the language level.

Based on the description above, it is known that in the 20th century, a philosophical thought known as analytic philosophy emerged. This philosophy introduces the concept of ideal language and natural language. This concept is then developed by connecting language with reality and linking language with games. This thinking about the relationship between language and reality is then developed and reveals that utterances in language cannot only be tested as true or false based on factual circumstances but also bind speakers to do what they say. The development of the notion that links language and games reveals that language, like a game, has rules and uniqueness. Then, another thought emerged which suggested that language forms reality and that the correctness of language depends on its users. There are also thoughts that propose the concept of discourse in language and state that this discourse is influenced by elements outside language.

Apart from analytic philosophy, thinking about language in the 20th century was also influenced by structuralism philosophy. Based on the philosophy of structuralism, language is considered to have a meaning that has form and structure and is empirical in nature. This thought is then refined by stating that meaning in language has not only form and structure but also substance. There is also a philosophy of language, which considers that language is the result of a synthesis of thoughts and that the essence of language is form and substance. In the contemporary era, the philosophy of postmodernism has had a major influence on linguistic studies of meaning. Language studies in this era combined form and substance to explore and deconstruct meaning in language.

The search for the meaning of language in discourse, especially the mass media, is of great interest in the contemporary era, especially because there is a relationship between the mass media and power. Philosophical problems of language related to meaning with social, cultural, political, and gender themes are scattered in the mass media, both print and electronic. This problem and its solution can be found in research conducted by Syafitri and Ikhsan (2019) which outlines the form, meaning, and function of political jargon on a website about politics. In this qualitative research, it was found that there were 53 words, 15 phrases, and five abbreviations containing political jargon in the political news of the CNN website, and from the 73 data, it was found that there were 58 data containing denotative meanings and 15 containing connotative meanings and also found that the function of the political jargon is to express involvement in a particular group, communicate, and indicate the identification of a particular group. Research by Yulfi, Seli, and Ariska (2019), which describes the types and meanings of English lexical collocations in an English-language newspaper, also shows problems regarding

the meaning of language in mass media. This research is qualitative in nature and is conducted on sentences and utterances that have collocations (combinations of words that usually appear together) in the headlines of The Jakarta Post newspaper. Based on this research, it was found that there were 44 lexical collocations in English and that there were 43 lexical collocations that had denotative meaning and one lexical collocation that had connotative meaning.

The meaning of language is also reflected in the name as a form of proof of language. The study of meaning in names, especially regional names (toponyms), describes the historical, cultural, and social values of a name. The study of the meaning of this name can be found in research by Kumala and Lauder (2021), which examines the meaning of the toponym in Tangerang and its relation to the existence of the Benteng Chinese ethnicity in that area. In this study, an analysis of lexical meanings, an analysis of semiotic meanings, and an analysis of the meanings of toponyms were carried out for three regional names, namely Karawaci, Pasar Lama, and Kampung Melayu, and it was found that the meanings that emerged could not be separated from the social, cultural, and historical contexts associated with the existence of the Benteng Chinese ethnicity from ancient times to the present.

The search for meaning is also carried out in natural utterances, which show a different reality when compared to the forms of speech that have been documented and through editing. In natural speech, the aspect of context plays an important role. This can be shown by research conducted by Oktaviani and Misgiyati (2018) who found several communication strategies used by English teachers in an elementary school to facilitate understanding of the material presented in class. In this study, observation, interview, and documentation techniques were carried out on three elementary school teachers in Lubuklinggau, and it was found that the communication strategy used to help students understand the meaning of the English language conveyed, comprehend the material being taught, and master English well is a strategy of code-switching, interlingual transfer, formal reduction, and strategy having IL (Inter-Language) basis as well as being non-linguistic and cooperative. Research by Awal, Anam, and Purwanti (2021) is also based on natural speech and found several errors in the use of English when several students at a university in Surabaya negotiated. This research was conducted using the utterances of six students at the University of Surabaya when negotiating in English and was carried out using observation, interview, and audiovisual recording techniques. Most of the errors found in this study were errors in language components, namely grammar, pronunciation, and vocabulary, and these errors occurred because the students paid more attention to meaning than to language components and were not aware of the use of these language components.

Apart from research on the meaning of language in discourse, in names, and in natural speech, there are many other forms of language research that are becoming trends in this contemporary era. These studies are in line with the

explanation of the philosophy of language above. These studies also consider not only aspects of form and substance but also explore meaning in language.

CONCLUSION

The notions that describe the nature of language, the development of philosophy as a discipline, the place of language within it, and the implications of philosophy for current language research are all covered in this essay. Philosophy and language are closely linked because philosophical thinking is directly related to language, which is a product of human cognition and serves to convey the findings of that cognition. According to contemporary philosophy, language has its own forms, rules, and distinctiveness and is strongly tied to reality. Contemporary philosophical schools also offer ideas on meaning and claim that language has form, structure, and substance in addition to having an empirical nature. These ideas shape the meaning-seeking process in language and steer the direction of current linguistics study. The study of language's meaning in discourse, names, and everyday speech are only a few of the numerous types of language research that are currently popular. These works are consistent with contemporary philosophical thoughts on language. These studies take into account language meaning in addition to features of form and substance. To address language-related issues in the digital age, meaning-related research is essential.

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