An Overview of the Study of Language in the History of Philosophy (Renaissance to Postmodern)

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Abstract
To English educators and researchers, having a good grasp of what a language is and how language learning takes place is important. To a certain extent, surveying language study development is a good start to achieving the goal. This article is the second part of a literature review summarizing language studies taking place along the history of philosophy that has lasted for 26 centuries, starting from ancient Greek to the postmodern era. This part includes language studies conducted in Renaissance Period up to the Postmodern Age. Data was collected by surveying relevant and credible textbooks and scientific articles. The findings reveal that unlike language studies in Ancient Greek up to the Middle Ages that focused on various paradigms related to the nature of language and micro-linguistic concepts, the studies in the era of modern philosophy focus on the relationship between language and users and the world. Overall, the changes in the focus of language studies over the 26 centuries indicate that the study of language will keep on going on and on because language is a symbiotic organism that continues to change along with the changes in thinking, experience, life, and human culture as the host of the symbiosis between language and humans.

INTRODUCTION

The study of language essentially began with the emergence of philosophy. Early Philosophers used language as a tool to analyze philosophical problems. Then, to increase the effectiveness and accuracy of language as an analytical tool, they pondered, discussed, and studied language. Because of these trials to find ways to use language as a means of expressing thoughts clearly and systematically, the study of language is increasingly developing. Therefore, the aspects it deals with are no longer limited to its role as an analytical tool but also extend to its nature, characteristics, and origins, the relationship between meaning and reality, and truth, as well as the relationship between language and

society, which led to the birth of language philosophy at the end of the 20th century (Kaelan, 2013).

Since the study of language had been carried out long before the emergence of the philosophy of language, it is clear that the first people to work on the study of language were not linguists, but philosophers. The latter's attention to language has been going on since the era of Pre-Socrates, or the Ancient Greece period. At that time, Heraclitus had expressed his thoughts on language and world issues so his era was called the origin of the philosophy of language (Kaelan, 2013). The various results of studies on Heraclitus' thoughts do not show the existence of a specific element of language philosophy, because the thoughts unite language and philosophy. Therefore, to discover the philosophy of language in Heraclitus' thought, our view of modern philosophical concepts of language must not be projected into Heraclitus' thought, but we must allow those thoughts to drag us out of our sight. As a forerunner, the philosophy of language in the thought of Heraclitus is not a dead shell left behind, but the initial and pervasive power of the philosophy of language (Borgman, 1974).

This paper is the second part of a literature review that overviews the study of language along the history of philosophy. Various literature reviews have been carried out to identify the study of language in philosophy. However, they focused on one particular philosophical period or covered various philosophical periods with a general presentation of linguistic studies. Bac & Hang (2016) focuses on the study of the role of language, especially concerning Wittgenstein's thoughts in the postmodern era. Jiliang (2001) highlights the position of language philosophy in the era of Modern Western Philosophy. Godart-Wending (2020) examines the developmental history of analytic language philosophy. Azhar (2020) examines the contributions of philosophy from the era of Ancient Greece to postmodernism to linguistic development, which presents the aspects of the language studied globally.

The current literature review surveys language studies along the 26 centuries of the history of philosophy. The first part of the study (Pardede, 2022) covers language studies trends in ancient Greek to the postmodern era, whereas this second part covers language studies conducted in Renaissance Period up to the Postmodern Age. Just like in the first part, this article discusses language studies in each era by first overviewing the main philosophical schools or socio-cultural and historical conditions that provide a background for the aspects of the language studied.

METHOD

This study was conducted using a qualitative approach in the form of a literature review. Tranfield, Denyer, & Smart (2003) stated that a literature review is a systematic way to collect and synthesize previous research, which can be used as an effective research method to advance knowledge and facilitate theory development (Webster & Watson, 2002). By integrating empirical findings and the perspectives of many people, a literature review can answer research questions with the power that other research methods cannot offer. This study overviews linguistic studies in all periods of the history of philosophy, from ancient Greek to the postmodern era.

The materials or sources included in this study were determined based on the following criteria. First, the corpus or study material is a credible textbook and scientific article judging by the authority of the author and publisher. Second, to maintain the authenticity of the information, the sources of the issues discussed are prioritized in the form of works written directly by the initiating figures, unless the figures are written

outside of English (then the sources referred to are works of translations with high authority). Third, the comparison corpus is prioritized in the form of up-to-date study materials (latest publications).

The study was conducted in six steps. One, determining the issues of study, namely language studies in all periods of philosophy. Two, examining the periodization of the history of philosophy in the main textbooks of the recent history of philosophy. Third, tracing linguistic issues and main initiating figures studied in each period of philosophy. Fourth, placing linguistic issues and identified figures in a historical context by relating them to trends in thought, and social, cultural, and political backgrounds in each era. Five, discussing the evolution of these linguistic issues and related backgrounds by comparing them with the presentation of related issues found in various other relevant references to clarify understanding. Six, drawing conclusions.

RESULTS AND DISCUSSION
Renaissance period
The Renaissance period (14th-16th century) is the beginning of the Modern Philosophy era. Derived from the French word meaning rebirth, the term renaissance refers to the Age of Enlightenment (*Aufklarung*) marked by the liberation from medieval beliefs, religious dogmas imposed by the Christian church, and ideas propagated by Plato and Aristotle, which, although was undisputed for a long time slowly began to be irrelevant to the needs of the times. This era arouse due to the emergence of awareness that humans are the center, not the object, of the world. According to Kant (1784), enlightenment is man's emergence from self-imposed immaturity—the inability to use one's understanding without the guidance of others. This immaturity is self-imposed, either due to a lack of understanding or indecision and a lack of courage to use one's mind without the guidance of others. The enlightenment motto is *Sapere aude*, meaning, "Dare to use your understanding!"

The Renaissance era was marked by various discoveries in the scientific field. The Renaissance is more than just the rise of the modern world because during this period there were many human discoveries in the world. Thus, this era is also known as the Age of Humanism. Modern philosophy was actualized by the birth of its various major schools of philosophy, including empiricism, rationalism, and criticism.

Empiricism
Empiricism comes from the Greek word, "empeiria", which means experience and try. In philosophy, empiricism is the opposite of rationalism. Empiricism is a doctrine that emphasizes experience, not reason, as a means to acquire knowledge and knowledge itself. For empiricists, sensory experience is the most perfect form of recognition and is the only source of reliable knowledge, considering that experience can be both physical (which relates to the world) and mental (which relates to the inner side of humans). According to empiricism, reason does not play a role in knowledge acquisition because reason is only a storage device that passively receives experiences, and those experiences are sensory. Without experience, the reason is not able to describe anything. Since the source of knowledge is experience, the method used by empiricism is induction verification. Some notable figures supporting empiricism are David Hume, Francis Bacon, Thomas Hobbes, and John Lock.

The notion of empiricism has greatly influenced the field of language, especially in the acquisition and language learning concepts. First, due to the idea that knowledge's

main source is experience, empiricists believe that babies are born as "tabula rasa" (Lust, 2006). For them, humans are born with no innate knowledge, and all ideas one possesses come from experience. For example, if a pair of identical twins are separated at birth and raised in two different environments, various external input processes will affect their linguistic knowledge over time. Babies raised in a society using English as the mother tongue will acquire English pragmatics, syntax, morphology, semantics, phonetics, and phonology with little or no effort. His siblings who grew up in a Chinese-speaking society would easily acquire knowledge of Chinese linguistics.

Second, since they believe that knowledge comes only from experience gained from the "outside world", empiricists deny the existence of innate knowledge. This view is supported by the argument that newborn babies cannot immediately talk, walk, or play. They can do these activities after they have experienced the environment. Thus, an environment with the potential for an enriching experience plays an important role in language acquisition or learning. This belief has prompted empirical researchers to focus primarily on environmental factors to understand how children acquire language skills from an early age. They believe that language is a behavior that is learned in a child's social context. This allows researchers to observe how children gradually acquire grammatical rules and the complexity of understanding words which eventually leads to the production of words and sentences. In addition, empirical researchers believe that the fragmentary acquisition of language during infancy facilitates the acquisition of more complex structures later during the child's learning developmental stages. This can be explored using the connectionist model, which allows theorists to test their theories regarding the cognitive architecture necessary for realizing mastery of grammar (Plunkett & Wood, 2004).

One theory of language acquisition based on empiricism is behaviorism, which postulates that cognitive factors do not play a role in language acquisition. Initiated by Thorndike and Skinner's theories, behaviorism is grounded on three basic ideas: conditioning, habit formation, and the importance of the environment. Conditioning as a key factor in language acquisition is the result of a three-step procedure: stimulus, response, and reinforcement. Learning as the development of stimulus-response connections between events through the formation of habits, and habits are developed through practice and reinforcement (Johnson & Johnson, 1998). Thus, habits are formed based on events or data obtained through the five senses. The environment in this context covers a broad sense and refers to everything that is outside the organism. Behaviorism gives the dominant role to 'the environment' and 'the organism' plays a less significant role.

Rationalism

The second major school in the modern era is rationalism philosophy. Unlike empiricism which views all knowledge is derived from experience, rationalism views knowledge is derived from reasoning (Chapman & Routledge, 2009). Rationalism arose to correct scholastic philosophy's dominance of authority and influence on the thought for about 1000 years (AD 400-1500). Scholastic philosophers insist that the basis of philosophy is faith. Through Descartes, rationalism tries to convince us that reason is the basis of philosophy, not feelings, faith, scriptures, or anything else. Realizing that it was very difficult to convince the scholastic philosophers, Descartes then compiled a very famous argument in a method often called Descartes' cogito, the cogito method, or Descartes' method of doubt (Cartesian Doubt) (Broughton, 2002). Besides Descartes (1596-1650),

other well-known figures of rationalism are Pascal (1623-1662), Spinoza (1632-1677), and Leibniz (1646-1716).

Like empiricism, rationalism has also had a major impact on language acquisition and learning. Due to the assumption that the source of knowledge is reasoning, not external input, rationalism asserts that children already have grammar in mind, and, to a certain degree, this grammar ownership will assist them in the process of mastering the language (Lust, 2006). An approach that supports the notion of rationalism in the field of language acquisition is nativism, postulating that experience and innate knowledge play a role in language acquisition (Anderson, 2005). In contrast to empiricists arguing that innate knowledge is unnecessary because children will learn everything they need to know about grammar from the speech of the people around them, nativists believe that grammatical rules are too complex to pass down through the child's environment because experience always changes. It does not have enough stability to allow individuals to form ideas and knowledge, and linguistic features are too ambiguous and complex for children. This view encourages nativists to believe that children are born with various abstract concepts and knowledge already in mind that allow children to understand the ever-changing environment (Slater & Oates, 2005).

Therefore, if empiricists focus on external environmental factors to explain language acquisition, nativists concern more with internal factors, namely the biological reasoning behind the complex rules that govern linguistic syntactic knowledge. Chomsky (in Aitchison, 1998) stated that language is a component of human biology and is equivalent to the mammalian vision system, insect navigation, and other innate features. Furthermore, Chomsky believes that children are programmed with information. They only need to be provided with a bit of language, as a switch, to trigger language acquisition. This trigger will in turn select the route the child's language has chosen. Subsequent studies support this view by revealing that children's language is very complex. Although its characteristics are sometimes very different from adult language, children's language is surprisingly systematic. In language use, children can employ structures they have never known.

As one of the main opponents of behaviorism, Chomsky (1959) criticized Skinner by stating that if all language is learned behavior, children can't apply rules of the language they have never produced. To him, this ability is the result of having the mental ability to process what is heard, testing it through the language processing part of the brain occupied by various language processors, and being a repository for various inputs to provide more information so that the processor functions better (Harmer, 2001).

In the context of language acquisition, the current view shows that the conflict between empiricism and rationalism (nativism) is irrelevant. Kargar (2012) posited that genetic, physiological, cognitive, developmental, and environmental factors before and after a child is born play a role in language acquisition. To complete the shortcomings of empiricism and nativism in the field of language acquisition, emergentism appeared as an alternative. This approach offers ideas concerning the realities of language acquisition, which corrects empiricism's rejection of genetic factors and criticizes nativism regarding unclear provisions about hidden parts of language acquisition. According to emergentism, the formal structure of language is derived from the interaction among social patterns, patterns implied in input and stresses arising from biological cognitive systems (MacWhiney, 1998).

Criticism

Criticism was initiated by Kant (1724-1804) in a notion called Kantianism. It was originally a response to dissatisfaction with the schools of rationalism (17th century) and empiricism (19th century). According to Kant, rationalism and empiricism have failed to deal with the problems of science. Criticism (critical school) then refers to all philosophical principles that adopt a critical attitude or systematically question everything that appears to be true but is still questionable. Epistemologically, criticism is contrary to dogmatism which believes in the ability of ratio without conducting a prior critical investigation. According to Kant, in the development of knowledge, rationalism is too concerned with the priori elements or 'innate ideas' and ignores experience, while empiricism emphasizes too much on the posteriori elements, which come from experience. Criticism exists to bridge the two.

Modernism Age
In philosophy, preceded by the renaissance taking place in the 14th century, modernism is a radical movement that rejects and breaks away from the traditional and outdated past to create new social and economic conditions in an enlightened and industrialized world. Thus, it is essentially a refusal of traditional, irrational, and subjective ideas and principles. The movement was originally called "avant-garde", an attempt to overthrow cultural absolutism, tradition, or the status quo, which involved re-examining every aspect of life, from commerce to philosophy, to discover what was "holding back" progress, and replacing it with new, progressive and better ways to achieve the same goals. It quickly influenced various fields, especially economics, politics, technology, literature, and education along with the industrial revolution and the Age of Enlightenment. That is why the modernism period was marked by industrialization, rapid social change, and advances in science and social sciences. Additionally, modernism is based on rationality, the sovereignty of mind, logic, scientific truth, systematic thinking, positivism, and globalism (Kestel & Korkmaz, 2019). From this point of view, reason and science are accepted as means of bringing about progress and it is assumed that objective and universal knowledge can be attained through teaching and experiment. Modernist thoughts then became a massive reform movement in art, music, literature, and applied arts in the late 19th to early 20th centuries. Within the philosophical tradition, modernism has no clear time limit. However, from a general cultural perspective, the modern era began in the last quarter of the 19th century and ended around the outbreak of the Second World War (Matar, 2006).

Structuralism
Language studies in the early modern era were mainly marked by structuralism, a school used in many contexts in various disciplines in the 20th century. Grounded on the concept that all phenomena occur in a system having a structure, and the structure determines the position of each element (which is interrelated and interacts with one another) in the whole, structural rules concern more with coexistence than change. The structure is the "real thing" that underlies the surface of meaning, and all phenomena are part of a whole with a definite structure. Structuralism believes that all human activity and its products are constructed and not natural and that everything has meaning.

In linguistics, structuralism is grounded on the concept that language is a structured system of formal units, and the study of linguistics must involve exploring the nature of these units and their systematic arrangement, without reference to historical antecedents or comparisons with other languages. Before the modern era, the study of language was

diachronic or emphasized on the areas of syntax and the history of changes in individual words over time, and on the assumption that words imitate the objects they represent. In contrast, structuralism studies language synchronically by emphasizing that language must be studied not as a collection of individual words and the history of each of them, but as a structural system or relationship between words as they are used at a particular time. Structuralism does not examine the causes or origins of language (or any other phenomenon). Structuralism focuses on finding the rules or structures that underlie and govern how language functions.

To distinguish the structure that governs language and the millions of individual utterances as phenomena forming its surface, Saussure (1857-1913), the originator of structuralism, called the structure of language *langue* (the French word for language), and the individual utterances that occur when someone speaks are called *parole* (the French word for speech). Moreover, in contrast to linguists of earlier eras, Saussure rejected the view that words refer only to objects in the world in which they stand. According to him, a word is a linguistic sign consisting, like two sides of a coin, of two inseparable parts: the signifier + the signified. Signifiers are "sound images" (mental imprints of linguistic sounds); the signified is the concept referred to by the signifier. Thus, a word is not just a sound image (marker), nor is it just a concept (signifier). A sound image becomes a word only when it is associated with a concept. According to Saussure, the relationship between the signifier and the signified is arbitrary. A particular sound image has no relationship with the concept it refers to (Saussure. et al, 1974). For instance, there is no reason why the concept of a mountain should be represented by a sound image of "mountain" or the concept of a sea properly represented by a sound image of "sea". The relationship between the signifier and the signified is only a matter of social convention. The relationship depends on whatever the community that uses the language says about it.

The idea that signifiers, or linguistic sound images, refer not to things in the world but to concepts in the human mind is central to structuralism. Structuralists believe that one's perception of the world results from a conceptual framework that is an innate feature of human consciousness. We do not discover the world, but we "create" it according to the innate structures in our minds. Since language is the most basic of these structures, and through which our beliefs are passed from one generation to the next, it makes sense that we learn to understand and make sense of the world through language. That is why learning a new language gives a person the potential to learn to see the world in a new way. Native English speakers who learn Indonesian, for example, will learn to see rice in ways they could not imagine before. He will learn that rice is different from the chaff, has various types and some are grown in paddy fields or on dry land.

Because the structural approach views language as a phenomenon divided into various components that interact with each other and then form the rules of the language, in the study of language, structuralism collects a corpus of speech and then tries to classify all elements of the corpus at different linguistic levels. Structuralism also tries to explain a broad subject by surveying its components and the way those components interact with one another. Using a structuralism approach to language teaching will help teachers and practitioners develop methodologies and then apply them to any problem. Such an approach can help students to learn through context.

Since the 20th century, modern Western philosophy has been dominated by analytic philosophy emphasizing the importance of philosophy and all humanities disciplines focusing on the relationship between language and the user and the world. Analytic philosophy arises because of the confusion about the use of language in philosophy. Many

philosophical concepts and theories, for instance, are presented in confusing terms. In fact, language is the only tool to describe, explain, and test the truth of philosophical expressions. The existence of its cognitive function allows humans to use language to explain whether propositions are true or false until the proposition is accepted or rejected rationally.

Unlike the philosophers of Ancient Greece to Medieval Philosophy who focused on studying the physical and metaphysical world (ontology) as well as ways and methods for studying that world (epistemology) by using language as a tool, modern philosophy since Descartes has shifted its focus from ontology and epistemology to the origin of knowledge. Modern philosophy concentrates on questions: Does knowledge come from experience or reason? What are the limits of human cognitive abilities? What are the ways and methods for studying the world? Thus, modern philosophy has progressed from anthology and epistemology to the philosophy of language. This emerged language as a major philosophical issue. Many modern philosophers even think that a philosophical problem is nothing more than a problem of meaning in philosophical language. Thus, the main characteristic of modern Western philosophy is that the philosophy of language is considered not to be based on metaphysics and epistemology but rather as a basis for metaphysics, epistemology, and other branches of philosophy (Jiliang, 2001). This trend was driven by the view that only language analysis can clarify and resolve philosophical questions. Frege (1848–1925) asserted that philosophical problems could only be properly resolved (or ignored) by reforming language, or by better understanding the language we use today (Losonsky, 2006). This focus on the philosophy of language is what is later often referred to as the 'linguistic turn' that gave birth to the philosophy of language as a branch of philosophy.

Postmodern Period
Postmodernism is the antithesis of modernism. It was not originally a new period or a new era, but a movement against the general intellectual assumptions, values, and philosophical viewpoints promoted during the renaissance and modern periods. (McHale, 1992). As a reactionary movement, postmodernism emerged in the mid-20th century to counteract the destruction and animosity felt during the renaissance and modern eras. Postmodernism emerged as a philosophical concept after the occurrence of various major scientific, social, and cultural changes, such as Einstein's theory of relativity and sub-atomic physics, the rise of immense destructive power in 20th-century wars, the liberation of colonial countries, the birth of women's and non-white rights in Europe and the United States, changes in traditional social institutions such as the nuclear family, the changing role of women, global capitalism, new economic inequalities, and environmental crises.

Postmodernist philosophy is heavily influenced by continental philosophical movements, such as phenomenological schools, structuralism, and existentialism, which are generally skeptical of the values and basis of analytic philosophy. It is generally viewed as an openness to meaning and authority from unexpected places so that the primary source of authority is the actual "game" of discourse itself. This can be considered a "pick-and-mix" approach that allows the underlying problem to be approached from multiple theoretical perspectives (Veerachary, 2018). Deconstructionism, post-structuralism, multiculturalism, neo-relativism, neo-Marxism, gender studies, and literary theory are considered part of postmodernism.

Postmodernism is essentially the rejection of universal and objective truth (Veerachary, 2018) because it holds that reality cannot be known or described objectively.

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This is contrary to the views of modernists who say that reality can be understood objectively. Nietzsche (1844-1900), the main proponent of postmodernism, completely rejected Kant's theory of transcendental categories, which are assumed to be shared by all people, because the truth is only an illusion. For Nietzsche, truth is relative. There is no objective truth at all. There is only each individual's perception of what is right. Everyone builds their world according to their perceptions. Therefore, truth is a metaphor, an illusion of individual perception, which seems real only because he is so familiar with it. Truth exists only in certain constructed linguistic contexts and may be shared with others (Teagu, n.d.).

Postmodern philosophy emphasizes the essence of power relations, personalization, and discourse in the "construction" of truth and worldviews. This view has been used by critical theorists to argue that postmodernism has left the artistic and philosophical traditions of the Enlightenment. Postmodernists characterize the new movement as a quest for larger and more universal systems of aesthetics, ethics, and knowledge. Postmodern philosophy draws on several approaches to criticize Western thought, including historicism, and psychoanalytic theory.

Postmodernism's View of Language

For adherents of postmodernism, language plays a very important role in society so they learn a language as a meta language. They believe that language exists in the same way that society exists and that all aspects of people's lives are governed by language and how it is used. For postmodernists, language is the main object of interest to study because of the awareness that all existence is known through language. Although various objects existed before language gave them names, the concept of objects cannot be communicated verbally to others. To emphasize how important language is, one of the figures of postmodernism, Wittgenstein (1986) says that philosophy is a battle against the magic of our intelligence through language.

If ancient to modern philosophy focuses on studying the internal structure of language and regards language as a dominating factor in life, postmodernists see language as a means of thinking and a subject of life. Wittgenstein (2001) stated, "The world is my world." Such "my world" is tested through language. Without language, nobody can claim what is mine and what is not mine. Since language is a tool for thinking, for the postmodernist a person's functional vocabulary is a measure of his thinking capacity and ability to obtain information. Wittgenstein (2001) stated that the limit of one's language is the limit of his world.

Additionally, language is also a measure of one's perception. A person's consciousness is always changing when he gets additional information and becomes aware of new scientific achievements. Because knowledge and science never stop developing, our cognitive abilities will always be challenged. New words are required to create a new concept for describing new scientific findings. The boundaries between what humans know and what they do not know are always shifting and are identified with an increase in language skills.

Hermeneutics, Deconstruction, and Language Analytics

In terms of language studies, postmodernist philosophers work on three main issues: hermeneutics, deconstruction, and language analytics. Hermeneutics is a method of textual interpretation applied to answer the question "How do I know the correct interpretation of a text?" Hermeneutics refers to the theory and practice of interpreting

texts, objects, and concepts to produce an understanding that can be justified. In other words, hermeneutics is related to interpretation to make the incomprehensible understandable and communicable. Dostal (2002) defines hermeneutics as the circle of history formed when our understanding is oriented by the effective history or the history of the effects of what we are trying to understand. Hermeneutics plays an important role in several disciplines whose content demands an interpretive approach because it concerns the meaning of human intentions, beliefs, actions, or human experience as they are represented in art, literature, historical testimony, and other artifacts. Disciplines that rely on hermeneutics include biblical studies, jurisprudence, medicine, and the humanities.

One of the figures who emphasizes hermeneutics in the postmodern era is Lyotard (1984) who asserts that postmodernism must be defined as a distrust of metanarratives. He refers to metanarratives specifically to the basic stories of modern Western philosophy because these basic stories serve to legitimize discourse in science, such as stories about the objectivity of science and the contribution of science to the betterment of society. For Lyotard, hermeneutics is necessary to prevent a single interpretation of metanarratives which could result in our knowledge being reduced to a single standard, a total standard, that is, an "information commodity" that is produced and exchanged for the accumulation of wealth and power. With hermeneutics, Lyotard believes that the postmodernist distrust of metanarratives can generate new possibilities for liberating the creation of narratively directed meaning to establish a legitimizing basis. Caputo &2018) asserted that postmodernist philosophers have attempted to clarify postmodern possibilities for the creation of meaning through the development of hermeneutics which emphasizes the possibility of interpretive experience to generate new meanings and shifts from concerns about truth and existence.

Deconstruction is essentially a radical hermeneutic method often applied in contemporary socio-cultural studies (Caputo, 1997). The term deconstruction is adopted from the French term 'de`construire' which means disassembling the machine, but disassembling it to be reassembled. According to Barker (2004), deconstruction is a method carried out by separating and dismantling to find and expose various assumptions, rhetorical strategies, and empty spaces in a text. In the context of analysis, deconstruction is a strategy used to criticize the categories and basic assumptions that support thought in a discourse. Deconstruction is done by dismantling and overturning the text radically to rebuild the meaning of the text to obtain a new text that is fundamentally different from the old text.

Deconstruction was essentially coined by Derrida (1976) to challenge two things. First, structuralism views language as having a stable and definite meaning by prioritizing language as a rule (langue) but ignoring the diversity of languages and other forms of language (parole). Second, the view of modernism claims various paradigms such as western culture's version of peace and justice as universal ideas. According to Derrida (1976), every structure whether in social studies, science, or literature requires rethinking from a new position to leave the old paradigm in interpretation. Deconstruction aims to weaken the reader's independent thinking so that he can observe the text as he wishes, incorporate his own experiences and modify his understanding.

For Derrida (1976), the deconstruction method is the antithesis of the method used by structuralists who focus on identifying weak arguments and logical inconsistencies. What Derrida is looking for is an element that allows the text to become a philosophical or philosophically decisive element. What Derrida concerned with is not the logic and

rationality of the argument nor are the elements of the text which neatly arranged consciously. What Derrida is tracking is the unconscious order and hidden assumptions behind the text. Thus, the reality that looks objective, homogeneous, and singular in the text is deconstructed so that the reality is seen to be plural, heterogeneous, and fragmentary.

Language analytics (also called the analytic philosophy of language because it views linguistic analysis as the only valid analysis) is directed at answering the question "Can language describe truth objectively?" Analytic philosophy consists of three streams: logical atomism, logical positivism, and ordinary language philosophy. The term atom in logical atomism, according to Russell (2010), does not refer to a physical atom obtained through physical analysis, but a proposition as the smallest part of a reality obtained through logical analysis or language analysis. The atoms are referred to as "particular" which could consist of predicate elements, sound variations, relational units, and others. Logical atomism views that language can be broken down into elementary propositions or atomic propositions, and each proposition refers to the smallest part of reality. In this regard, adherents of logical atomism believe that language and reality have an absolute relationship. The analytical methodology of logical atomism allows one to try to define or reconstruct more complex ideas or vocabulary in simpler terms. According to Russell (2010), such an analysis could eventually produce a language containing only words representing simple things or properties, the relationships between those properties, and logical constants. Although the number of such vocabulary is limited, they are sufficient enough to capture all the truth.

Logical positivism, also known as logical empiricism, logical neo-positivism, or neo-positivism, is influenced by logical atomism's philosophical views of logic and analytical techniques but rejects metaphysics. The technique of logical positivism analysis aims at achieving two goals: (1) eliminating metaphysics that is seen as meaningless or does not state anything; and (2) explaining scientific propositions, not to analyze statements of scientific fact, because the philosophical analysis can only explain what it means when we say that something is real. It cannot determine whether something is real. Therefore, the task of philosophy is to pay attention to the analysis and explanation of scientific statements and propositions (Kaelan, 2002). Logical positivism views that only propositions that can be verified as true or false statements are meaningful. Because the basic concepts are strongly colored by logic, mathematics, and natural science which are positive and empirical, logical positivism analysis is heavily influenced by positive science and empirical methods.

Ordinary language philosophy is based on the opinion of Wittgenstein (2001) stating that the meaning of a word is not the object associated with it but the result of its use in language games, namely the flow of life (Wittgenstein, 2001). Wittgenstein stated that language cannot describe truth objectively because all languages are socially constructed. Therefore, philosophical activities no longer have to use language with a strictly logical, formal, and mathematical structure. Philosophy needs to use the language used in everyday life (ordinary language).

Because language is socially constructed, truth is also socially constructed. To explain this concept, Wittgenstein (2001) suggests Language Games as an illustration. According to Wittgenstein, language games are concrete social activities that involve the use of certain forms of language. Just as in the game of chess, although both players must comply with conventions or limitations in making chess moves when defending and attacking, many variations of moves can be used, In the same vein, the variations in

language games are also innumerable. However, the ways of using language in countless human interactions still conform to certain rules. Through this description, Wittgenstein accentuated that conversation in a language is part of an activity or form of life. Therefore, the meaning of a word is not the object associated with it but the result of its use in language games, namely the flow of life (Wittgenstein, 2001). Through this concept, Wittgenstein (2001) asserts that meaning flows from the public to the individual. This opinion overturns the Western philosophical tradition represented by Descartes' dictum, "Cogito, Ergo Sum" (I think, therefore I exist), which tends to regard the contents of one's mind as the basis for the construction of all other knowledge. According to Wittgenstein (2001), we can talk about the contents of our minds only after we have learned a language, and we can learn a language only by participating in the interactions of a community. Therefore, the starting point for philosophical reflection is not our consciousness but our participation in the social activities of society.

Post Structuralism

Postmodernism is closely related to post-structuralism, although the two are not the same concept. Post-structuralism is not a philosophical school but an approach to critical textual analysis of structuralism which was very popular in France from the 1950s to1960s. Post-structuralism emerged in France in the 1960s amidst political turmoil, rebellion, and disillusionment with traditional values, and was accompanied by a resurgence of interest in Feminism, Western Marxism, Phenomenology, and Nihilism (New World Encyclopedia, n.d.). To respond to these socio-political disturbances and differences in philosophical views, post-structuralism emerged as a critical textual analysis approach to the dominant Western philosophy and culture, carried out by uncovering the assumptions that underlie many Western norms. Later, post-structuralism developed as a critical response to the growth and identification of the logic of structural relations that underlies social institutions—including education, politics, economics, medicine, literature, and science. Crick (2016) stated that post-structuralism emerges and develops only as a response to pre-existing structuralism.

In the poststructuralist approach to textual analysis, the reader replaces the author as the main subject of study and, without being closely connected to the author, the poststructuralist examines other sources (e.g., readers, cultural norms, other literature, etc.) to derive meaning. Barthes (1977), a proponent of post-structuralism, argued that any literary text has multiple meanings and that the author is not the primary source of the work's semantic content. Therefore, the results of the study tend not to be authoritative and do not promise consistency. The results of the interpretation of discourses will usually include socio-cultural aspects, for both readers and writers.

Post-structuralism bases its studies on the following basic assumptions. First, the concept of "self" as a single and coherent entity is a fictitious construct. Individuals are more likely to be shaped by conflicting tensions and knowledge claims (e.g., gender, class, profession, etc.). Therefore, the interpretation of a text's meaning depends on the reader's self-concept. Second, the meaning intended by the author is secondary to the meaning understood by the reader, and literary texts (or other texts) have no purpose, meaning, or singular existence. Third, to create a multi-faceted interpretation of a text, multiple perspectives need to be used, even if the resulting interpretations conflict with one another.

The search for linguistic studies in the history of philosophy as described above shows that humans have never stopped trying to better understand language because the

need for language keeps on changing along with the development of human life and culture. The more developed the culture, science, and technology of a society, the higher and more complex the language needed.

Humans at the time of Ancient Greece relied on myths to understand linguistic problems because myths were the only life guide that offered answers to all things that were not understood. Based on myths, humans believe that originally humans communicated only in one language created and passed down by gods. At that time, the word was believed to have magical and supernatural powers. After humans could think scientifically, the use of myths was avoided. Around the 6th century BC, Ancient Greek philosophers began to study language by using reason (logic). These studies were not aimed at studying languages specifically, but at facilitating them to learn and find explanations about nature. In their study of nature, they could not separate themselves from language, because the results of their thoughts were expressed through units and expressions of language. Thus, problems related to language were also one of the topics of their study, and the results developed various new paradigms about the nature of language, such as whether language is physical or nomos, and whether it is analogous or anomalous. Their study also provided microlinguistic concepts in the form of grammar and various discourses which have become part of today's linguistic studies. Medieval philosophers continued to study the ontological and epistemological use of language. Language studies in this era focused on the use of direct, simple, and practical expressions as a language analytic method, etymological elements, and the development of Speculative Grammar.

In contrast to philosophy in previous eras, modern philosophy, which began in the renaissance era, focuses on analytic philosophy that emphasizes the importance of philosophy and all humanities disciplines focusing on the relationship between language and users and the world. As a result, language appears to be a major philosophical issue that pushes philosophy to shift from ontology and epistemology to the philosophy of language (linguistic turn), which leads to the presence of structuralism. In the era of postmodernism that emerged in the mid-20th century, language is studied based on the awareness that all existence is known through language, as a result of the fact that all aspects of people's lives are governed by language and how language is used. In contrast to philosophy in the previous era, which examined the internal structure of language and considered language as the dominant factor in life, postmodernists view language as a tool for thinking and a subject of life. Therefore, language studies in this era are marked by the philosophy of language analysis and various interpretation methods or approaches, such as hermeneutics, deconstruction, multiculturalism, and post-structuralism.

Changes in the language studies carried out during the 26 centuries in this article are because language is a living organism that continues to adapt and change to accommodate the changing needs of human life, experience, and culture. Driem (2004) asserted that language is a symbiotic organism between humans as hosts and language that is processed in the human brain. In the last 2,500,000 years, humans have acquired a genetic predisposition to serve as hosts for this symbiont. However, although language is a living organism, it does not mean that language is a biological organ, instinct, or organism. The distinction between language symbionts and biological organisms must be understood in terms of the neuroanatomy of language and the nature of linguistic meaning. And as a living organism, language consists of a self-replicating core. This self-replicating core unit is the neuron. Because language continues to develop along with the

needs and developments of human life, experience, and culture, the study of language in philosophy, especially in the philosophy of language will keep continuing.

CONCLUSION

The study of language in the history of linguistics shows that the study of language has been going on for more than 26 centuries, and that study until the 20th century was carried out by philosophers, not linguists. It was only at the beginning of the 20th century that various philosophers began to study language and linguistics as a branch of philosophy. This study, which has been lasting for about 26 centuries, reveals that explaining the nature, form, function, properties, structure, abstract meaning, and fundamental function of language in life is a difficult job. The dedication and hard work of philosophers have uncovered various veils of mystery that wrap up language so that we realize that language is not only a medium of communication but also a tool for thinking and a subject of life. In addition, because language is a living organism that is in symbiosis with humans, studies will continue without stopping. As long as humans live and carry out mental activities, language will continue to change, and each change requires new study.

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