

RELATIONSHIP BETWEEN LANGUAGE AND THINKING ACTIVITIES AS WELL AS RELATIONSHIP BETWEEN LANGUAGE AND CULTURE

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A. INTRODUCTION

Language is a form that can not be separated from human life, so it can be said that language is the property of humans, language always appears in all aspects of human activity (Abdul Chaer, 2009). Therefore, understanding language will enable researchers to understand forms of human understanding. Language is a medium of human thinking abstractly that enables factual objects to be transformed into abstract symbols. With this transformation, humans can think about an object, even though the object is not sensed when the thought process is carried out by him (Suriasumantri, 1998). Ernest Cassier refers to humans as animal symbolicum, creatures that use symbols. This generic expression is broader than just homo sapiens. For Cassier, the uniqueness of humans actually lies not only in their ability to think but lies in their ability to speak. A well-known philosopher, Gadamer, stated that human status cannot do anything without using language. In one famous statement, clearly a language philosopher, Ludwid Van Wittgenstein, said that the limit of the human world is their language (Sumaryono, 1993). An interesting description of the relationship between language and thought is stated by Whorf and Saphir. Whorf and Sapir see that the human mind is determined by the classification system of the specific language used by humans (Schlenker, 2004). According to this hypothesis, the mental world of Indonesians is different from the mental world of English people because they use different languages.

The relationship between language and the mind is a very challenging theme in the world of psychology studies. The study of history can be traced from cognitive psychologists, philosophers and linguists. Scientists present something that is very challenging to be explored further. Some aspects of the discussion that affects the mind needs to be further identified, such as the identification of language aspects that affect the field of spatial reasoning (spatial reasoning) and language aspects that affect the reasoning against another mind (reasoning about otherminds).

Language

It has been confirmed by linguists that language as a communication tool genetically exists only in humans. Its implementation is that humans are able to form symbols or give names to mark every reality, whereas animals are not able to do it all. Language lives in the community and is used by its citizens to communicate. The survival of a language is greatly influenced by the dynamics that occur in and experienced by its speakers. In other words, the culture around the language will determine the face of the language.

The term language in Indonesian is the same as language in English, taal in Dutch, sprache in German, lughatun in Arabic and language in Sanskrit. These terms, each of which has its own aspect, according to the wearer, to mention a cultural element that has a very difficult aspect so that it is an aspect that is not easily defined.

Culture according to Clifford Geertz as mentioned by Fedyani Syaifuddin in his book *Contemporary Anthropology* is a symbol system consisting of symbols and meanings that are shared, which can be identified, and are public. In line with the above opinion, Claud Levi-Strauss views culture as a structural system of symbols and meanings that are shared, which can be identified, and are public.

As for Gooddenough, as mentioned by Mudjia Rahardjo in his book *Language Niche* says that the culture of a society is anything that must be known and trusted by someone so that he can act in accordance with the norms and values prevailing in society, that knowledge is something that must be sought and behavior must be learned from others not because of heredity. Therefore culture is the "way" that a person must have to carry out daily activities in his life. In this concept, culture can be interpreted as a material phenomenon, so that the meaning of culture is more observed as a whole system of ideas, actions and results of human work in the context of social life. Therefore human behavior as a member of society will be bound by culture that is seen in various institutions that function as a control mechanism for human behavior.

According to the Canadian Commission for UNESCO as quoted by Nur Syam said culture is a dynamic value system of learning elements that contain assumptions, agreements, beliefs and rules that allow group members to connect with others and establish communication and build their creative potential.

The definitions above and the opinions of other experts can be grouped into 6 groups according to Abdul Chaer (2009), namely:

- a. Descriptive definition is the definition that explains the elements of culture.
- b. Historical definition is the definition that emphasizes that culture is inherited from society.
- c. Normative definition is a definition that emphasizes the nature of culture as a rule of life and behavior.
- d. Psychological definition is a definition that emphasizes the use of culture in adjusting to the environment, problem solving and life learning.
- e. Structural definitions that emphasize the nature of culture as a patterned system.
- f. Genetic definitions that emphasize the occurrence of culture as a result of human work.

Thus, culture is everything that is learned and experienced together socially, by members of a society. So that a culture is not only an accumulation of habits and behavior but an organized system of behavior. And culture covers all aspects and aspects of human life, both in the form of material or non-material products.

In the context of a pluralistic Indonesian society, which consists of various cultures, making inter-cultural differences, it is beneficial in maintaining the basis of self-identity and social integration of the community. The pluralism of society in the social order of religion, and ethnicity has existed since the days of our ancestors, the diversity of cultures that can coexist peacefully is an invaluable wealth in the treasury of national culture.

Linkages between language and thinking

a. Wilhelm von Humboldt's Theory

Wilman helm Von Humboldt, 19th century German scholar, stressed the dependence of human thinkers on language. That is, the outlook on life and culture of the community is determined by the language of the community itself. Members of the community can no longer deviate from the lines that have been determined by the language. If one of the members of this community wants to change his outlook on life, then he must first learn another language. Then he will embrace the way of thinking (and also culture) of other language communities.

Knowing the language itself Von Humbolt argues that the substance of the language consists of two parts. The first part is the sounds, and the other part is thoughts that have not yet formed.

Sounds are formed by *lautform*, and thoughts are formed by *ideeform* or *innereform*. So, according to Von Humboldt, language is a synthesis of sound (*laudform*) and mind (*ideeform*). From this information, it can be concluded that the sound of language is an external form, whereas thought is an internal form. The external forms of language are what we hear, while the in-language forms are in the brain. These two forms are "shackling" humans, and determining how they think. In other words, Von Humboldt argues that the structure of a language expresses life in the (brain, thinker) speakers of that language.

b. Sapir-Whorf Theory

Edward Sapir (1884-1939) American linguist has a similar opinion with von Humboldt. Sapir said that human beings live in this world under "compassion" in their language which has become an introductory tool in their social life. According to Sapir, it has become a fact that the life of a society is partly "founded" on the characteristics and characteristics of that language. For this reason, no two languages are the same so that they can be considered to represent the same society.

Benjamin Lee Whorf (1897-1941), a sapling student, rejected the classical view of the relationship between language and thinking which said that language and thinking were two things that stood alone. Similar to Von Humboldt and sapir, Whorf also states that language determines a person's mind to the point that it can sometimes endanger himself. For example, whorf, a former firefighter, said 'empty can' used oil could explode. The word empty is used with the understanding that there is no oil in it. After researching hopi language, one of the Indian languages in California, United States, in depth, whorf proposed a hypothesis commonly called the Whorf hypothesis (or also the Sapir-Whorf hypothesis) regarding language relativity. According to the hypothesis, different languages' dissect 'this' nature in different ways, so as to create a relative system of concepts which depends on the various languages.

Based on the Sapir-Whorf hypothesis it can be said that the lives and outlook on life of the nations of Southeast Asia (Indonesia, Malaysia, the Philippines, etc.) are the same because their languages have the same structure. While the life and outlook on life of other nations such as China, Japan, America, Europe, Africa, etc. are different because their language structures are different. To clarify this, Whorf compared Hopi culture in organizations based on events, while European culture was organized based on space and time.

c. Jean Piaget's Theory

In contrast to the opinion of Sapir and Whorf, Piaget, a French scholar, argues that it is the mind that forms language. Without the mind of language there will be no tone. It is the mind that determines the syntactic aspects and lexicon of language: not vice versa. Piaget who developed the theory of cognitive growth (Piaget, 1965) states that if a child can classify a group of these objects by using words that are similar to these objects, then the development of cognition can be explained to have occurred before he can speak.

d. L.S. Vygotsky Treory

Vygotsky, a Russian scholar, argued that there was a stage of language development before the thought, and a stage of thought development before language. Then, these two lines of development converge, so there is a simultaneous thought of language and language of thought. In other words, mind and language in the initial stages develop separately, and do not influence each other. So, at first it developed without language, and language first developed without thought. Then in the next stage, the two meet and work together, and influence each other. That's how children think using language and speaking using mind. According to Vygotsky in studying the movement of the mind we must study two parts of inner speech which have meaning which is a semantic aspect of speech, and external speech which is a phonetic aspect or aspect of sound-speech. The union of these two parts or aspects is very complicated and complex. Thoughts and words, according to Vygotsky (1962: 116) are not cut from one pattern. The structure of speech not only reflects, but also changes it after the mind turns into speech.

e. Theory of Noam Chomsky

Regarding the relationship of language and thought Noam Chomsky put forward a classic theory called the Hypothesis of conscience (Chomsky, 1957, 1965, 1968). Actually this theory does not directly discuss the relationship of language with thought, but we can draw conclusions about it because Chomsky himself asserted that language studies open a good perspective in the study of mental processes (thinking) of humans. The hypothesis of conscience says that the structure of inner language is conscience. That is, the formulas were carried from birth. By the time a child starts learning mother tongue, he has been equipped from birth with a set of concepts with a universal internal language structure.

Before this there was a view from Von Humboldt that seemed inconsistent. On one hand Von Humboldt stated the diversity of languages in the world reflected the diversity of worldviews

(weltanschauung); but on the other hand he argues that underlying each human language is a universal system that describes the uniqueness of the human intellect. Therefore, Von Humboldt also agrees with the rationalist view that language is not learned by children and is not invoked by mothers, but grows by themselves from within the children in a way that has been determined in advance (by nature) if suitable environmental conditions are present. Von Humboldt's inconsistent views can be clarified by Chomsky's theory. According to Chomsky who is in line with the rationalist view, the languages in the world are the same (because they are based on a universal system) only at the inner level which is called the deep structure, at the outer level or the outer structure (surface structure) the languages are different. The conscience hypothesis holds that structures in language are the same. The structure in each language is autonomous; and because of that, nothing to do with the system of cognition (thinking) in general, including intelligence.

f. Theory of Eric Lenneberg

With regard to the problem of language relations and thinking, Eric put forward a theory proposing a theory called the Special Language Ability Theory (Lenneberg, 1964). According to Lenneberg, there is a lot of evidence that shows that humans accept the original biological inheritance in the form of the ability to communicate using language that is specific to humans and which has nothing to do with intelligence and thought. Evidence that humans have been biologically prepared for language according to Leeneberg is as follows:

- 1) The ability of language is very closely related to the anatomical and phonological parts of humans, such as certain parts of the brain that underlie language.
- 2) The same language development schedule applies to all normal children.
- 3) All children can be said to follow the same strategy and time for language acquisition, which is to first master the principles of division and patterns of perception.
- 4) Language development cannot be inhibited even in children who have certain disabilities such as blindness, deafness, or having deaf parents from birth. However, the children's language continues to develop with only a slight delay.
- 5) Language cannot be taught to other creatures. Until now there has never been another creature that is able to master the language, even though it has been taught in extraordinary ways.
- 6) Every language, without exception, is based on universal semantic, syntactic, and phonological principles.

So, there is a kind of branching in Leenneberg's theory. He seems to intend to distinguish language development in terms of ontogenetic (language acquisition by individuals) and in terms of phylogenetic (the birth of the language of a society). In this case the acquisition of language ontogenetically has nothing to do with cognition; whereas phylogenetically the birth of a society's language is partly determined by the ability of conscience, and partly by the cognitive abilities of conscience, not the wider language.

Lenneberg in the Special Language Ability Theory has concluded that there is a lot of evidence that human efforts to speak are based on biology that is specific to humans and has its origin in its own genetic origin. However, in his later book (1967), he began to tend to assume that language is produced by cognitive effort, not broader linguistics, so that it resembles Piaget's view.

g. Bruner's Theory

With regard to the problem of the relationship of language and thought, Bruner introduced a theory he called Theory of Instrumentalism. According to this theory language is a tool in humans to develop and perfect these thinkers. In other words, language can help human thinking in order to think more systematically.

In the field of education, the implications of Bruner's theory are enormous. Indeed, in this connection he wanted to develop this theory. In addition to the two skills that involve language, namely linguistic skills and communication skills, Bruner's theory also introduces the analytical skills possessed by every human language. This analytical skills will be able to develop better with education through formal language because this analytical skill is only possible to be developed after someone has good communication skills.

The Linkage Between Language and Culture.

There are various theories regarding the relationship between language and culture. Some say that language is part of culture, but some say that language and culture are two different things, but have a very close relationship, so it can not be separated. Some say that language is very much influenced by culture, so everything in culture will be reflected in language. Conversely, there are also those who say

that language greatly influences culture, and the way of thinking of people or their speaking communities.

Nababan groups cultural definitions into four groups, namely (1) a definition that sees culture as a regulator and a binding of the community; (2) definition which sees culture as something that is obtained by humans through learning or education (nurture); (3) a definition that sees culture as human behavior and behavior, and (4) a definition that sees culture as a communication system used by society to obtain cooperation, unity, and survival of human society.

That is why Nababan (1984: 49) clearly states that culture is a system of rules of communication and interaction that allows a society to occur, be maintained, and be preserved. The definition made by Nababan is certainly not wrong, because the communication system or rules are indeed part of culture; but culture is not just a communication system, but it also involves other problems, including at least three of the definitions stated above. In other words, culture is all matters relating to human life including the rules or laws that apply in society, the results made by humans, habits and traditions that are usually done, and also includes the tools of interaction or communication used, namely language and other non-verbal communication tools.

Koentjaraningrat (1992) said that culture is only owned by humans, and grows together with developments that are "attached" to humans. If culture is a system that regulates human interaction in society, then language is a system that functions as a means of ongoing interaction. In other words, close relations apply as: culture is a system that regulates human interaction, whereas linguistics is a system that functions as a means of maintaining that facility.

B. DISCUSSION

The Linkage Between Language and Thinking

Activities some experts' description of the relationship between language and mind include:

a. Wilhelm Von Humboldt

Wilhelm Von Humboldt 19th century German scholar, stressed the dependence of human thinkers on language. That is, the outlook on life and culture of the community is determined by the language of the community itself. Members of the community can no longer deviate from the lines that have been determined by the language. If one of the members of this community wants to change his

outlook on life, then he must first learn another language. Then he will embrace the way of thinking (and also culture) of other language communities.

Knowing the language itself Humbolt argues that the substance of the language consists of two parts. The first part is the sounds, and the other part is thoughts that have not yet formed. Sounds are formed by *lautform*, and thoughts are formed by *ideeform* or *innereform*. So, according to Humboldt, language is a synthesis of sound (*laudform*) and mind (*ideeform*). From this information, it can be concluded that the sound of language is an external form, whereas thought is an internal form. The external forms of language are what we hear, while the in-language forms are in the brain. These two forms are "shackling" humans, and determining how they think. In other words, Humboldt argues that the structure of a language expresses life in the (brain, thinker) speakers of that language.

b. Sapir-Whorf

Edward Sapir (1884-1939) American linguist has a similar opinion with Humboldt. Sapir said that human beings live in this world under "compassion" in their language which has become an introductory tool in their social life. According to Sapir, it has become a fact that the life of a society is partly "founded" on the characteristics and characteristics of that language. For this reason, no two languages are the same so that they can be considered to represent the same society.

Benjamin Lee Whorf (1897-1941), a Sapir's student, rejected the classical view of the relationship between language and thinking which said that language and thinking were two things that stood alone. Similar to Von Humboldt and sapir, Whorf also states that language determines a person's mind to the point that it can sometimes endanger himself. For example, whorf, a former firefighter, said 'empty can' used oil could explode. The word empty is used with the understanding that there is no oil in it. After researching hopi language, one of the Indian languages in California, United States, in depth, whorf proposed a hypothesis commonly called the Whorf hypothesis (or also the Sapir-Whorf hypothesis) regarding language relativity. According to the hypothesis, different languages' dissect 'this' nature in different ways, so as to create a relative system of concepts which depends on the various languages.

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c. Jean Piaget

Contrast to the opinion of Sapir and Whorf, Piaget, a French scholar, argues that it is the mind that forms language. Without the mind of language there will be no tone. It is the mind that determines the syntactic aspects and lexicon of language: not vice versa. Piaget who developed the theory of cognitive growth. Piaget states that if a child can classify a group of these objects by using words that are similar to these objects, then the development of cognition can be explained to have occurred before he can speak.

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develop and perfect these thinkers. In other words, language can help human thinking in order to think more systematically. In the field of education, the implications of Bruner's theory are enormous. Indeed, in this connection he wanted to develop this theory. In addition to the two skills that involve language, namely linguistic skills and communication skills, Bruner's theory also introduces the analytical skills possessed by every human language. This analytical skills will be able to develop better with education through formal language because this analytical skill is only possible to be developed after someone has good communication skills. In connection with that, there are several connections in this language including: So, there is a kind of branching in Lenneberg's theory. He seems to intend to distinguish language development from the ontogenetic aspect (language acquisition by individuals) and from the phylogenetic aspect (the birth of the language of a society). In this case the acquisition of language ontogenetically has nothing to do with cognition; whereas phylogenetically the birth of a society's language is partly determined by the ability of conscience, and partly by the cognitive abilities of conscience, not the wider language. Lenneberg in the Special Language Ability Theory has concluded that there is a lot of evidence that human efforts to speak are based on biology that is specific to humans and has its origin in its own genetic origin. However, in his later book (1967), he began to tend to assume that language is produced by cognitive effort, not broader linguistics, so that it resembles Piaget's view.

a. Language Affects the Mind

Understanding of words influences his view of reality. The human mind can be conditioned by the words that humans use. Prominent figures supporting this relationship are Benjamin Whorf and his teacher, Edward Sapir. Whorf takes the example of the Japanese. Japanese people have very high minds because Japanese people have a lot of vocabulary in explaining a reality. This proves that they have a detailed understanding of reality.

b. Thoughts Affect Language

Supporting this opinion is the figure of cognitive psychology that is familiar to humans, namely Jean Piaget. Through observations made by Piaget on the development of cognitive aspects of children. He saw that the development of cognitive aspects of children will affect the language they use. The higher the aspect, the higher the language used.

c. Language and Mind Affect Each Other.

The mutual relationship between words and thoughts was put forward by Benjamin Vigotsky, a Russian semantic expert whose theory was known as the reformer of Piaget's theory said that language and thought influence each other. Merge. Vigotsky's response to the two opinions above is widely accepted by cognitive psychologists.

The Relationship Between Language and Culture

There are various theories regarding the relationship between language and culture. Some say that language is part of culture, but some say that language and culture are two different things, but have a very close relationship, so it can not be separated. Some say that language is very much influenced by culture, so everything in culture will be reflected in language. Conversely, there are also those who say that language is very much influenced by culture and the way of thinking of people or their speaking communities. According to Koentjaraningrat as quoted by Abdul Chaer and Leonie in his book Sociolinguistics that language is part of culture. Thus, the relationship between language and culture is a subordinate relationship, where language is under the sphere of culture.¹⁰ But there are other opinions that say that language and culture have a coordinative relationship, namely an equal relationship, whose position is the same. Masinambouw mentioned that language and culture are two systems that are inherent in humans. If culture is a system that regulates human interaction in society, then language is a system that functions as a means for the interaction to take place. Thus, the relationship of language and culture like conjoined twins, two phenomena are very tight as two sides of a coin, one side as a linguistic system and the other as a cultural system.

CLOSING

In Eric Lenenberg's theory, it is true that God Almighty has bestowed a "special natural tool" for a child to acquire his language and not be totally dependent on his thinking. In essence, every human being has a different mindset. There are several factors that influence it, namely the level of education, and also environmental factors (eg living in cities or villages). Anthropologists claim that language is

part of culture, while linguists claim that culture is one of the dimensions of language, so it can be concluded that it is true, that language is part of culture.

From the description above it can be concluded that language and thought have interrelated (reciprocal) relations. Variables in the form of cognitive domains can be considered as a precursor to the development of language structure in the early stages of child development. However, there is a process of the stages of language production (production of language) may or may not depend on other cognitive domains. As evidence for example, some individuals who have language impairment have anterior aphasics in their brains with optimal performance. In accordance with what was described by the experts, it was concluded that language influences thought, thought influences language and language is part of culture.

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In Eric Lenenberg's theory, it is true that God Almighty has bestowed a "special natural tool" for a child to acquire his language and not be totally dependent on his thinking. In essence, every human being has a different mindset. There are several factors that influence it, namely the level of education, and also environmental factors (eg living in cities or villages). Anthropologists claim that language is part of culture, while linguists claim that culture is one of the dimensions of language, so it can be concluded that it is true, that language is part of culture.

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