

From the philosophy of language to the philosophy of meaning: An exploration of the meaning and interpretation of language

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Abstract: This research addresses the complexity of the relationship between the philosophy of language, language meaning, and interpretation in a linguistic context. Philosophy of language is important in shaping contemporary linguistics through intellectual exploration. This article explores developments of thought in the philosophy of language that have enriched our understanding of language meaning. This research relates to dynamic changes in society, technology, and culture. The article is also expected to advance linguistic and philosophical theories about language and meaning in modern culture. A systematic literature review method was used to collect, evaluate, and synthesize relevant literature. The results of this study illustrate the evolution of the understanding of language and meaning from classical philosophy of language to modern philosophy of meaning. The research provides an in-depth understanding of this intellectual journey, which impacts the fields of linguistics, philosophical thinking, and cross-cultural communication.

Keywords: *interpretation, language, meaning, philosophy*



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INTRODUCTION

Language is central to engineering our world in an era of globalization and ever-evolving cultural dynamics (Amato et al., 2018; Karhunen et al., 2018; Mahmoodi & Yousefi, 2022; Nair-Venugopal, 2015; Nasrullah et al., 2019, 2021; Permadi et al., 2022; Zein et al., 2024). Language is not just a means of communication but also a gateway to understanding complex realities and a means of thinking, meaning, and representing ourselves (Borghi et al., 2019; Dimov, 2020; Woodward, 2018). The philosophy of language, with its various debates, arguments, and concepts, has been a valuable guide in exploring meaning and meaning-making in the context of language (Alexander et al., 2018; Grimaldi, 2020; Harris & Unnsteinsson, 2018; Wagemans, 2021). This research aims to trace the intellectual journey that takes us from the classical philosophy of language to a deeper understanding of the meaning and significance of language. The main focus of this research is to weave a common thread between philosophical thinking on language and the understanding of meaning in a historical sequence of linguistic thought.

Philosophy of language, as a medium of intellectual reflection, has contributed significantly to the development of modern linguistics (Harris & Unnsteinsson, 2018). The works of philosophers of language, such as Wittgenstein, Saussure, and Grice, have become a strong foundation for understanding language as a system with rules and structures. However, in its development, the emphasis is no longer only on language as a formal entity

but also on how meaning is created, exchanged, and understood in various social and cultural contexts.

In this context, this article explores how the philosophy of language has metamorphosed into a more holistic approach to understanding language's meaning. It also looks at how the thoughts of various philosophers of language have provided a foundation for a philosophy of language meaning that delves deep into the upstream of the meaning process and recognizes the important role of the social and cultural context in the formation of meaning.

This research is essential because of its relevance in changing social, technological, and cultural dynamics. Through a deeper understanding of the meaning and significance of language, we can understand how language reflects reality and shapes it. As such, this paper explores thoughts that provide a philosophical foundation for understanding the meaning of language in an increasingly complex modern society. Through a critical and comprehensive analysis of the journey from the classical philosophy of language to the contemporary philosophy of meaning, this paper provides a deep and substantial look at how language and meaning interact in a changing world. In addition, this article is expected to contribute to developing linguistic theory and philosophical thought relevant to language and meaning in today's society.

METHOD

This research was conducted using the systematic literature review method, a systematic approach to collecting, evaluating, and synthesizing literature relevant to the research topic. In the initial stage, inclusion and exclusion criteria were identified to guide the literature search. The literature included had to be related to developing the philosophy of language, changing understandings of language meaning, and concepts and theories related to language meaning. In addition, a specific time limit for the literature collected was considered. The literature search was conducted systematically through various relevant academic databases, using keywords such as "philosophy of language," "philosophy of meaning," and "language meaning."

Furthermore, the literature obtained through the initial search was carefully analyzed according to predefined criteria. The quality and relevance of each source were evaluated by considering the research methods used, the conceptual framework applied, and the main results achieved. This step aided the process of identifying the most relevant and high-quality literature for the study. Once the literature selection was complete, a qualitative analysis of the selected sources was conducted. This literature analysis made it possible to look at developments and changes in the understanding of language meaning from the perspective of the philosophy of language. The role of social and cultural context in the meaning of language was also considered.

The findings from the evaluated literature are finally synthesized in the form of a narrative outlining the journey of thought from the classical philosophy of language to the contemporary philosophy of meaning. Research conclusions are drawn based on the findings of the systematic literature review and, in turn, explore the research results' implications for the development of linguistic theory and philosophical thinking relating to language and meaning in contemporary society. The systematic literature review method provides a good framework for exploring the evolution of the concept of meaning and language meaning in the context of the philosophy of language relevant to this research.

RESULTS AND DISCUSSION

Results

What and How is Philosophy?

In the context of science, philosophy is one of the fields of knowledge with an extensive and complex scope (Auxier, 2018; Newman, 2018; Schneider & Mandik, 2018). As explained earlier, it is wise to start by understanding the origins of the words involved when we examine a topic. The etymological approach attempts to understand something through the word origins of the studied topic. "Philosophy" in Latin, "Philosophia" in German, Dutch, and French, and "falsafah" in Arabic are each derived from the Greek word "philosophia," which is derived from the Greek words "philein," meaning "to love," "Philos," meaning "friend," "sophos" & There are two slightly different etymological perspectives on how philosophy is defined. Firstly when we associate the word "philosophy" with "philein" and "sophos," it means "loving and favoring wisdom." Furthermore, when we associate it with "Philos" and "Sophia," it means "friend of wisdom" (Lubis, 2015; Muzairi, 2009; Ritaudin, 2015).

Pythagoras (572-497 BC) was the first to use the term "philosophy," derived from the word "philosophia". Pythagoras used this term in response to the intellectuals who often claimed to be the "masters of knowledge" of his day (Robert, 2021). Pythagoras clearly stated that knowledge is something vast and constantly evolving. Moreover, Pythagoras advised everyone not to go overboard by calling themselves "experts" in science (Miraxrarovna, 2021; Zhmud, 2019). Pythagoras wisely answered the question of many people that he was a sage by saying that he was a "philosophos," which means "lover of wisdom" (Curd, 2021). Actually, in this situation, the word "philosophy" can mean many things, such as wisdom, truth, deep knowledge, intellectual goodness, maturity in judgment, and ingenuity in making practical decisions (Ritaudin, 2015).

In other situations, a famous philosopher, Socrates (470-399 BC), frequently used the term "philosophy". Philosophers recognized Socrates as an intelligent, clever, and wise man. He often asked diverse questions in various situations. He would often ask these questions to anyone he met.

They have been recognized as tools that eventually made his interviewees wiser, sharper, and more intelligent. However, it is common for his questions to leave some people feeling challenged and marginalized. In the political context, Socrates' questions were often perceived as potentially dangerous and subversive. In history, Socrates was eventually tried and sentenced to death due to his questions. The death sentence given to him was not by shooting or hanging but by using poison (Ritaudin, 2015).

The more we deepen our understanding of the definition of philosophy from an etymological point of view, the more complex it seems. Eventually, we may ask, "What exactly is philosophy?" By contemplating the definition of philosophy, we perform an act of philosophy. This question has arisen since the beginning of philosophy itself and has been answered through various means, methods, and perspectives. To develop our understanding of the essence of philosophy in its etymological aspect, it is wise and useful to refer to the views and thoughts of philosophers. The assumption is that philosophers have been involved in philosophy for a long time, so they have a deeper understanding of the nature of philosophy itself.

Plato (427-347 BC) considered philosophy a discipline investigating the nature of essence. Meanwhile, Aristotle (384-322 BC) defines philosophy as the study of truth, including logic, physics, metaphysics, and practical knowledge (Roswanto, 2015). R. F. Beerling, on the other hand, describes philosophy as a series of free thoughts derived from reason about life experiences (Beerling, 1994). In Beerling's view, philosophy seems more practical and relevant to everyday life. Beerling's attempt to bring philosophy closer to everyday life is considered a positive step towards making philosophy more familiar and accessible so that people do not feel alien to philosophical thinking. In-depth, Immanuel Kant (1724-1804) attempted to view philosophy as a discipline that contains a comprehensive understanding, which includes 1) the field of knowledge that we can obtain (metaphysics), 2) ethical principles that govern our actions (ethics), 3) questions about religion and our hopes (religion), and 4) the nature of human existence (anthropology) (Dahlan, 2009).

Apart from being a field of knowledge, philosophy can also be seen as a way of life towards reality and the universe. For example, we may experience stressful situations, challenges, and suffering in certain situations due to various problems we face. Under these circumstances, the question arises, "How should we respond to such situations?" This question cannot be answered easily, requiring deep reflection and thought in the context of philosophy. Responding to this question requires calmness, self-introspection, and emotional control to avoid getting caught up in emotional reactions. A wise attitude in dealing with problems is considered critical of various aspects, open to diverse perspectives, and ready to look at problems from various points of view.

More profoundly, philosophy can be seen as a method and approach. In this context, philosophy is considered a broad and profound method of

thinking. It also seeks to investigate the full range of human experience comprehensively. Furthermore, philosophy is seen as a unique and inclusive method of thinking, significantly different from other methods. It combines conclusions from various fields of knowledge and human experience into a coherent and robust worldview. In practice, philosophers do not observe and assess the phenomena of life in a particular way (according to a particular discipline). Still, they seek to analyze them from a general, fundamental, and comprehensive perspective. The results of their thinking have fundamental characteristics and can be applied in various existing disciplines.

The Philosophy of Language

The previous section explained that philosophy is a systematic, comprehensive, and fundamental thinking process about a certain reality. This reality is something that exists, can be felt, can be sensed, and can be understood. In philosophical activity, this reality is represented through language. Therefore, philosophizing is essentially a language process. Thought and language are inseparable in the context of philosophical activity. Language, in reality, does not only consist of a sequence of sounds that have meaning and can be observed empirically but also contains abstract meaning. Within the framework of philosophical activity, language is considered an essential tool for formulating various thoughts about things that are facts and represented through sound symbols.

Without language, humans would not be able to do philosophical activities. Nonetheless, humans can still use language without engaging in philosophizing. Thoughts about reality resulting from philosophical activity are expressed through language (Wagemans, 2021). In other words, ideas cannot be separated from language. In this context, before a concept is considered true or false, the choice of language used to convey the concept will be carefully considered. Therefore, the meaning of language is a subject that needs to be considered deeply in philosophy. In linguistics, understanding the meaning of language should be the main concern in research in philosophy (Syuhada, 2009).

The philosophy of language can be analyzed from two main perspectives: the view of language as a material object and the view of language as a formal object (Syuhada, 2009). In the first view, the philosopher focuses on language as a tool to explain various philosophical phenomena. In this context, the material object of the philosophy of language is the concept of language itself. In contrast, the formal object is the philosophical point of view used to analyze various aspects and phenomena of language. Language is the basis for philosophical activities because, through language, humans can understand and define various realities that become the object of study. This approach is often called analytic philosophy or analytic philosophy of language. On the other hand, in the second view, the philosopher focuses on language as the material object of research in philosophy. This

approach is more commonly used in various branches of philosophy, such as the philosophy of law, education, philosophy of art, philosophy of man, philosophy of society, philosophy of religion, and so on.

These two perspectives of the philosophy of language continue to make great progress and are increasingly popular in science. The theory of philosophy of language develops along with different opinions. For example, Muntasyir (1988) suggests defining the philosophy of language as a comprehensive field of research that focuses on the language used in philosophy. In this perspective, language is regarded as a material object that can be analyzed to produce various meanings of philosophical statements. This distinguishes philosophical statements that have meaning from those that do not.

Discussions on the philosophy of language continue to evolve, as presented by Verhaar. According to Verhaar, philosophy of language can be categorized into two main streams, namely (1) philosophy of language, which focuses on the system of rules used in approaching language as an object of study, and (2) philosophy based on language, which involves philosophical practices carried out by philosophers by exploring various sources as a starting point that contains the necessary materials. In this context, Verhaar tends to orientate the philosophy of language in the second sense, where he associates it with the school of language analytics.

Discussion

The Relationship of Language and Philosophy

In a historical context, language has been an interesting research subject for philosophers, especially during the period of Ancient Greek philosophy. During this time, many philosophers chose language as their focus of study and developed their ideas and concepts about language. One example of a prominent philosopher who paid particular attention to language study is Herakleitos. Herakleitos developed ideas and thoughts around the 'word' (logos) (Singh, 1963). For Herakleitos, the word (logos) was an anthropological phenomenon and contained universal truths. In a broader scope of language study, Plato also tried to raise the aspect of language as a subject of research in philosophy. Plato argues that language expresses thoughts influenced by two elements he calls onoma and rhemata (Roswantoro, 2015; Song, 2015). Onomata (plural of onoma) is interpreted as the subject in its relationship with the logical subject.

On the other hand, rhemata (plural of rhema) are interpreted as verbs in grammar and act as predicates concerning logical meaning. The discussion that emerged from the thoughts of these two philosophers is concrete evidence that language has become a subject of interest in the study of philosophy. It is also a starting point for developing the philosophy of language as a domain actively developed during the Ancient Greek period.

Philosophy is divided into three main branches: metaphysics, epistemology, and logic. Metaphysics can be explained as the realm that transcends physical reality, encompassing everything beyond the limits of empirical observation and experience. The term “metaphysics” was first introduced by Aristotle, with “Aristotelian metaphysics” referring to the study (Roswanto, 2015). On the other hand, epistemology refers to a collection of theories related to knowledge, including aspects related to the tools used to acquire knowledge, the limitations in knowledge, and the standards used to judge whether a piece of knowledge is true or false (Gie, 1999; Tafsir, 2009). Meanwhile, logic is a branch of philosophy that emphasizes philosophical practices, such as introspection about the way of thinking, which aims to conduct valid reasoning, identify rational arguments and those that are not, and use methods to detect errors in the reasoning process.

From the definition of the branches of philosophy that have been described, it can be noted that there is a strong connection between philosophy and language, especially in terms of meaning. In the domain of metaphysical studies, language plays a very significant role. Various ideas and realities that become objects of analysis in metaphysics must be conveyed through language as a means of communication. For example, as stated by White in Kaelan (2009), Plato once asked a series of questions in philosophy regarding the nature of space, time, goodness, justice, holiness, and the like. These philosophical questions are analytical endeavors that use language as a tool to make these questions clearer and more explicit.

As explained by Popkin and Stroll (as cited in Kaelan, 2009), Russel (as cited in Sunardi, 2011) firmly states that language and elements of reality have a close relationship, often referred to as isomorphism. This statement is then reinforced by Wittgenstein, who argues that propositions represent reality. A proposition is a model picture of an imaginable reality (Ritaudin, 2015).

Within the scope of epistemological studies, Kaelan highlights that the use of language is essential in investigating two main aspects of epistemology. The two main aspects are human knowledge, both a priori and posterior knowledge, and the problem of truth in human knowledge. Therefore, language again plays a central role in epistemological research explaining these two main aspects.

Epistemology, as a branch of philosophy, focuses on truth-related issues. In epistemological studies, three types of truth are identified, as explained by Suriasumantri (Fasya, 2020).

Coherence correctness is when a statement is considered true if it is consistent and logical with other statements that have been proven true. For example, the statement “Cows are mammals” is considered true because it is consistent with the fact that mammals are a group of animals that feed.

Correspondence correctness refers to when a statement is considered true if there is an accurate relationship between its content and the fact or object to which it refers. For example, the statement “Bandung City is in West Java” is considered true because there is a clear correspondence between what is stated in the statement and the geographical reality that Bandung City is indeed in West Java province.

Pragmatic correctness indicates that a statement is considered true if it provides practical benefits relevant to human life according to its context. In other words, a statement is considered true if it can provide practical benefits and relevance to human life in a particular situation.

The close relationship between language and philosophy is evident in the context of logic as one of the branches of philosophy. This relationship can be observed regarding the aspect of thinking, which is the core of philosophical activities. In thinking activities, language plays a significant and inseparable role for humans. Language becomes the main means in the thinking process, and the ideas and results of human thought can be expressed through language. Language plays a central role in enabling humans to understand the outside world from an objective and imaginative point of view. Without language, humans would struggle to communicate their understanding and experience of the surrounding environment. Thinking, one of the essential elements of philosophical activity, refers to a process of rationality based on certain rules, which is used to assess the truth or error of a conclusion.

The Philosophy of Meaning

Meaning and philosophy have a close relationship that has been the focus of attention in the historical development of philosophy. Conceptually and in historical context, the analysis of meaning in the domain of philosophy has undergone changes that characterize two different key approaches, namely the meaning reference approach (Frege, 1951) and the meaning approach rooted in social practices (Gufon, 2016).

In general, meaning reference theory seeks to explore the nature of meaning by examining the features of words, both in the context of objects and in the mental experiences of individuals when they understand words with particular meanings. This approach presents the complex problem of connecting two different types of entities, namely subjective mental experience and objective material objects, to produce true meaning. In developing this discussion, Wittgenstein and Anscombe (1953) tried to move the conversation’s focus from comparing these two different entities to a more practical direction, namely, how meaning is used in social contexts. They underlined the importance of context, which includes the social, physical, and temporal aspects of symbols that contain meaning, as an element that has significance equal to the content of the meaning itself.

In their perspective, understanding meaning is strongly influenced by our understanding of the context.

On the other hand, social practice theory argues that social and physical contexts largely determine the relationship between objects and effective mental experience. The understanding of meaning is more rooted in these contexts. Although these two theories have fundamental differences in views regarding meaning, the presence of social and physical contexts in understanding meaning has managed to reduce the potential conflict between these approaches that initially argued for different aspects of meaning.

The importance of understanding the development of meaning theory in the context of language and philosophy can be seen through the discussion introduced by Wittgenstein. Wittgenstein not only limited meaning as an entity that applies in logical language alone but also pursued an understanding of meaning in a practical context, namely how meaning is used in everyday life.

In the history of human development, the effort to give meaning to and interpret all aspects of life is a consistent endeavor. This effort is usually done through language as the main communication tool. Language is not only a medium of meaning but also plays an important role in the practice of philosophy. Although, over time, understanding meaning and meaning in language has become more of a focus of study in semantics. In this context, it is important that philosophers were the first to introduce discussions about meaning, language, and philosophy. However, as things progressed, the study of meaning became more focused on the discipline of semantics.

In the world of philosophy, the progress of philosophical knowledge is often accompanied by a debate of thoughts and differences of views that produce conflicts of ideas between philosophers. This conflict can occur between philosophers and one another or even within the realm of the internal thought of a philosopher himself. This is evident in the history of the development of philosophy. We see similar dynamics in trying to understand meaning and meaning in language. The history of the development of the philosophy of meaning records the presence of prominent figures such as Bertrand Russell, Ludwig Wittgenstein, G. Frege, and others, who deeply studied the theory of meaning and the meaning of language. These philosophers often focus on the essence of meaning in logical language and consider the more practical aspects of language meaning in their discussions.

The beginning of development in the philosophy of meaning is closely related to the analytic school of philosophy first proposed by Bertrand Russell (Bustamam & Ahmad, 2016). Within the framework of this analytic school of philosophy, Russell introduced his famous theory, namely the theory of logical atomism. This theory of logical atomism later significantly impacted the understanding of meaning in the philosophy discipline, as

Ludwig Wittgenstein explained in his work entitled “Tractatus Logico Philosophicus.” Bertrand Russell put forward his theory of logical atomism, which focuses on three main points in his philosophical goals. These points are as follows.

Philosophy and its related fields aim to break down all human knowledge into the clearest and simplest language possible. It aims to form a view that will form a comprehensive synthesis.

In practice, philosophy needs to bridge the gap between language and mathematics. Bertrand Russell argued that all mathematical concepts can be expressed through some logical principles. Furthermore, he encouraged integration between the exact and social sciences in education. According to him, the logic of language is not only relevant in the domain of language itself but also plays a key role in the study of mathematics.

As a whole, philosophy should be based on the analysis of language. Bertrand Russell’s main focus in his philosophy is to achieve accurate understanding. For Russell, an accurate understanding of reality can be found through careful analysis. Therefore, his entire philosophical framework revolves around the use of logical language. According to him, logical language can guide the process of analyzing language, precisely understand the essence of things, and accurately describe the relationship between the structure of language and reality.

Russell’s theory of logical atomism emphasizes the meaning and interpretation of language, which he calls the language of logic. This logical language is a different form of everyday language. Furthermore, Wittgenstein reinforced Russell’s theory of logical language by criticizing everyday language. Wittgenstein argues that previous philosophers have confused everyday language in the practice of philosophy. This confusion arises because words used in everyday language have double meanings, which apply to two different symbols. Wittgenstein considered that using these words had caused fundamental confusion in philosophy. On the other hand, the chaos in the use of language in the practice of philosophy is also caused by philosophers who use language without paying attention to the structure of logical language. These philosophers do not care about the mechanism of thinking rules that have been regulated in logic.

Many assumptions and questions in philosophical matters appear to be true, but in reality, they are nonsense. As such, they are unanswerable, and we will only produce nonsense if we try to answer them. Many of the questions and proposals put forward by philosophers arise because we have not fully understood the logic of the language we use properly.

Previous philosophers’ confusion and chaos in the use of language in philosophy motivated Wittgenstein to develop his theory of the meaning and signification of language, known as “meaning is image,” in the philosophy of meaning. In this theory, Wittgenstein tries to explain his view on the meaning of language. For Wittgenstein, language, as a system

of symbols, is closely related to the facts in the external world expressed through the language. This fact is considered a “sachverhalt” (a German term), a relationship in an object. For an object to be an integral part of the formation of “sachverhalt,” it must be able to be described using language.

A thought can be defined as a collection of sentences or propositions that have meaning. Sentences or propositions can convey thoughts in a way that can be understood through the human senses. Wittgenstein also stated that only descriptive statements have meaning, meaning being a description or representation of something. A language will have meaning if it is used as a tool to describe an actual situation. Therefore, the meaning of language only exists when language is used to describe actual situations and circumstances, and all languages can be described through the language of logic.

In the evolution of the development of the science of philosophy, including in the philosophy of meaning, there are often conflicts of thought and ideas that produce differences in views among philosophers. In developing the philosophy of meaning, the idea whose center is logical language begins to get criticized from different views. More interestingly, Wittgenstein’s opinion, which initially relied on the theory of logical atomism proposed by Russell, was eventually criticized even by Wittgenstein himself. He then argued that the meaning and signification of language are substantially dependent on the use of a particular language. This view highlights that the meaning of language depends on how the language is applied in practice, or other words, meaning is the result of its use (Schwyzer, 1962). This view assumes that language has a variety of functions and that words are tools or instruments that can be used in various contexts. Therefore, Wittgenstein shifted attention from the initial focus on the language of logic to the use of language in everyday life (colloquial language).

Wittgenstein’s view paved the way for a new stream in discussing the philosophy of meaning, no longer bound to the school of logical atomism or analytic philosophy. The idea of “language is a picture” that Wittgenstein introduced in the *Tractatus* could not detail the structures hidden in the wider use of language. This theory only describes one type of language. Furthermore, it was found that language is not limited to a single purpose: describing factual situations. Therefore, words or language can be used in various ways. This indicates that it is not possible or useful to formulate the tools of language with one single approach. In this context, language is used for various purposes, such as conveying the truth, asking questions, giving orders, making announcements, and other phenomena that can be realized through words. To explain this concept, Wittgenstein introduced the term “language games.”

With this concept of “language games,” Wittgenstein wanted to convey that every language has words that make it up and operate within a certain framework of rules, similar to a type of game. As we know, there are

various types of games, such as games using sticks, cards, guns, balls, and so on. Similarly, language games also have various variations. They contain various language tools, such as humor, instructions, examples, information, questions, invitations, dramatizations, requests, descriptions of events, and expressions of love. Every game is, in essence, an activity, and language games are no exception. The meaning of the words used in language can change depending on the activity that is taking place. Therefore, the meaning of a sentence often depends on the context in which the language is used.

Wittgenstein's opinion emphasizes that we will experience difficulties and confusion in understanding the meaning of language if we separate language from its context. This means the linguistic situation or context is a significant factor in understanding language. In this context, before we try to interpret a word or phrase, we must understand how the word is used in a particular situation. In other words, we need to check how the word operates in a particular context before giving its meaning.

The Essence of Meaning and Language Interpretation

The previous section explained the relationship between philosophy, language, and meaning. Philosophy has a very close relationship with language and meaning. This is because the reality of this world is expressed and symbolized through language. Conversely, the human thinking process cannot occur without language as an important intermediary. In this context, language does not only function as a tool in the thinking process or as a means to communicate the results of thought alone.

In the development of philosophy, especially in the philosophy of language and meaning, Bertrand Russell has long explained the relationship between the meaning of language and philosophical practices. The theory of logical atomism introduced by Russell strongly criticizes the chaotic and confused practices of philosophy due to language that does not follow the language of logic. Accuracy in the arrangement of language symbols is the basis for understanding the structure of reality correctly and logically. Therefore, the complexity of language symbols must also match the complexity of reality itself so that these two elements can be connected correctly and precisely (Alston & Alston, 1964). Related to this issue, the language still has some weaknesses. In human daily life, especially when it comes to philosophical activities, language still has various shortcomings, such as (1) vagueness, (2) lack of precise expression, (3) the possibility of double meaning, (4) dependence on context, and (5) potential for misunderstanding (Alston & Alston, 1964).

Language has the potential for vagueness because each linguistic form only reflects reality by its context. Uncertainty often characterizes the meaning of a particular language. For example, the word "flower" can relate to "rose," "jasmine," "orchid," or even "woman," depending on the context.

Likewise, to understand the meaning of words like “fragrant,” “head,” and “can,” one must consider the context in which the language is used.

The result of this uncertainty and variety of meanings is the indeterminacy of language. In many cases, language cannot express something precisely and thoroughly. Using a form of language often depends on the grammatical and situational context in which it is used, potentially leading to context dependency. As a result of these shortcomings of language, mistakes are often made in the communication process. For example, a statement such as “Well, he’s in bad shape” can have different meanings, such as referring to poor health or low test scores, depending on the context and the speaker’s interpretation. This situation requires careful word choice, word usage, and understanding of grammatical elements and context.

The discussion of language meaning and interpretation is a very complex topic. It is impossible to separate language content from its use context in its analysis. Therefore, understanding the meaning and meaning of language must be comprehensive, not just seen from one perspective. To approach a comprehensive understanding, the study of the meaning and meaning of language must consider various scientific perspectives. At the very least, issues surrounding the meaning and meaning of language can be explored through various scientific perspectives that include semantics, semiotics, discourse analysis, critical discourse analysis, pragmatics, narrative analysis, framing analysis, content analysis, hermeneutics, and tafsir.

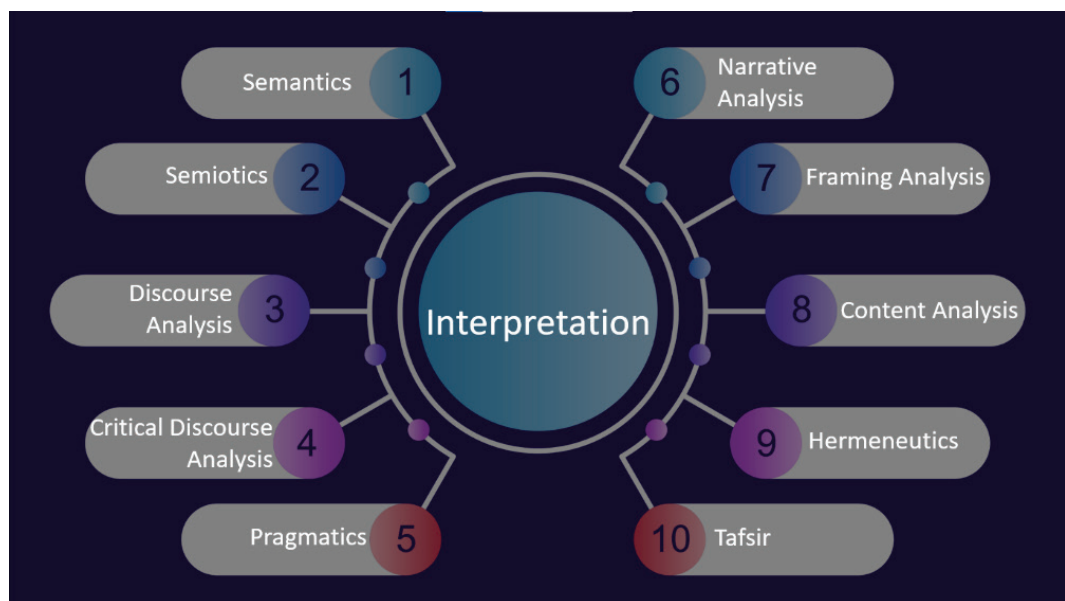


Figure 1. Disclosure of Language Meaning and Interpretation in Various Perspectives

CONCLUSION

Philosophy of language has been instrumental in shaping our understanding of language as a formal system and as a complex tool for communicating and understanding the world. The thinking of figures such as Wittgenstein, Saussure, and Grice has provided the basis for understanding the structure of language. Still, their thinking has also opened the door for deeper reflection on the meaning of language. The understanding of language meaning has undergone significant development over time. From a more static concept of meaning in classical philosophy of language, we have progressed to a more dynamic and context-related understanding in contemporary philosophy of meaning. Social, cultural, and pragmatic contexts play a key role in the meaning of language, and concepts such as illocution, speech acts, and implicit meaning have become an increasingly relevant focus in modern linguistics.

Language is not only a reflection of reality but also its shape. The meaning of language in a particular cultural and social context significantly impacts understanding the meaning and interpreting information. A deeper understanding of language meaning has important implications in various aspects of life, including cross-cultural communication, linguistic theory, and philosophical thinking about language and reality.

This research provides deeper insights into the intellectual journey from the philosophy of language to the philosophy of meaning, which has shaped our understanding of language and meaning in modern society. This understanding is relevant for linguistics and has broader implications in philosophical thinking and human communication as a whole. That is, the evolution from the philosophy of language to the philosophy of meaning is not only a historical record but also an essential guide in understanding the role of language in our increasingly complex world.

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