

RELEVANCE OF LANGUAGE, THOUGHT AND CULTURE: SYSTEMATIC LITERATURE REVIEW

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Abstract

Understanding the complex relationship between language thought and culture involves how language is used to express thoughts and influence a person's way of thinking and how culture affects the language and thoughts of an individual or group. The method used is Systematical Literature as a comprehensive and rigorous approach to reviewing the literature on the relationship of language, thought and culture according to the hypothesis of Edward Sapir, Benjamin Lee Whorf, Lev Vygotsky, Clifford Geertz, and Noam Chomsky. The PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) process, with the rules of identification, screening, and eligibility included, assists researchers in presenting various systematic reviews and meta-analyses per the subject matter. Linguistic relativity suggests that humans have different communication competence because they have different ways of thinking. This different meaning is due to a person's language expressing the meaning or meaning of the world around them differently based on their cultural identity. The hypotheses of Edward Sapir, Benjamin Lee Whorf, Lev Vygotsky, Clifford Geertz, and Noam Chomsky are theoretically derived from the basic principles of linguistic relativity. Their hypothesis could be that the structure of a person's commonly used language can influence how people think and behave. Differences in cultural identity and human thought stem from differences in a person's language and cognitive acquisition.

Keywords: Language, Thought, and Culture

INTRODUCTION

Language

Language is one of the social institutions whose use involves various rules that are quite complicated. These rules are obtained and learned over a long time through a fairly intensive interaction process before the community members master what is meant by communicative competence.

Communicative competence is an ability that is not only concerned with mastery of the structure or components of phonology, grammar, and lexicon but also includes the knowledge to use it in various speech situations. A person's communicative competence will be shown by his ability to greet, ask and answer questions, invite or reject invitations, choose topics of conversation, joke, etc., all done by language and, more importantly.

Thought

The thought is a mental tool for thinking or mental activity that takes place within the human brain. The thought process is the brain's response to what has happened today, now, and in the future. The human mind is very complex and can influence one's actions and behavior to think about everything, and the results are expressed in speech or actions to pay attention to others and to realize that we use language. The thought is also one of the greatest manifestations of energy, equating it to an idea for a business strategy we want to execute or make travel plans for a vacation abroad we want.

Culture

Culture encompasses the realm of human rationality and is shaped by individuals' inventive and intellectual contributions within a linguistic community. It originates from individuals and society, reflecting society's collective attitudes and perspectives.

"Culture" derives from the Latin word "colere," meaning process or work, and is intricately connected to society. Scholars like Malville J. Bronislaw and Malinowski Herkovits argue that culture determines everything within a society. It signifies the culmination of human thought, influencing knowledge levels and systems of ideas, thus possessing an abstract nature. Culture manifests in various forms, including behavioural patterns and tangible objects, such as language, which serves as a means for human interaction and communication.

METHOD

This study aims to examine the relevance of language, thought and culture by using a systematic literature review (SLR) as a comprehensive and rigorous approach to review the literature on the relationship of language, thought and culture according to the hypothesis of Edward Sapir, Benjamin Lee Whorf, Lev Vygotsky, Clifford Geertz, and Noam Chomsky.

The PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) methodology provides guidelines for researchers to effectively present systematic reviews and meta-analyses on a wide range of subjects. It encompasses four key stages: identification, screening, eligibility, and inclusion. Researchers adhere to these rules when conducting their reviews, and the time frame considered for the research spans from 2004 to 2020. The PRISMA process does not restrict the type of research sources, allowing the inclusion of articles and books.

At the identification stage, researchers search the database online using keywords (language, thought and culture) found in various journals. It is then associated with more specific and classified patterns. After the identification process is complete, the next screening stage is to filter data in accordance with the subject matter. In the eligibility stage, researchers determine the data that is in accordance with the discussion based on the theory determined. Finally, the stage included data is grouped into 10 journal articles and books obtained for this study.

Here are the selected articles.

Writers	Tittle	Years	Journal
Alan Davies, Penatua Catherine	Buku Pegangan Linguistik Terapan	2004	Blackwell Penerbitan Ltd
Budi Santoso	Bahasa Dan Identitas Budaya	2006	Sabda, Volume. / Nomor 1, September 2006: M – 49
Mohamed Pitchay Gani Bin Mohamed Abdul Aziz	Kepenghubungan Bahasa, Budaya Dan Pemikiran	2010	Persatuan Budaya Melayu Institut Pendidikan Nasional Kampus Townsville Ini
Zaitul Azma Zainon Hamzah, Ahmad Fuad Mat Hassan	Bahasa Dan Pikiran Dalam Amsal Melayu	2011	Gema Online™ Jurnal Studi Bahasa Volume 11(3)
Saya Wy Dirgayasa	Bahasa Mmpengaruhi Pikiran Atau Pikiran Mempengaruhi Bahasa	2011	Jurnal Bahasa, Sastra Dan Budaya. Vol 1 No.1
Jane Jakson	Buku Pegangan Routledge Bahasa Dan Komunikasi Antarbudaya	2012	The Routledge
Nandang Sarip Hidayat	Hubungan Berbahasa, Berpikir, Dan Berbudaya	2014	Jurnal Sosial Budaya, V O L.11, No.2
Rina Devianty	Bahasa Sebagai Cermin Kebudayaan Rina	2017	Jurnal Tarbiyah, Vol. 24, No. 2, Juli-Desember 2017
Muhamad Sarifuddin	Bahasa, Pikiran, Dan Kebudayaan	2020	Jurnal Ilmu Sosial Dan Pendidikan, Vol. 4. No. 4
Ida Ayu Made Wedasuwari	Kajian Literatur: Bahasa, Budaya, Dan Pikiran Dalam Linguistik Antropologi	2020	Wacana - Volume Xx Edisi 1

DISCUSSION

Language is a sign system used as symbols to represent human thoughts, concepts, and experiences because language concerns cognitive abilities, reason, and how humans conceptualize the world. At the same time, symbols are tools for building knowledge and the earliest and most basic means of expression in humans (Cooper, 1978: 7-8). All human language rests on symbolism (Benveniste, 1971:73); humans have found new ways to adapt to their environment.

Man does not only live in a broader reality because man lives in a new dimension. This is because humans can create symbols, for example, the word House (different symbols but the same meaning). For example, in England, it is called by the word House; in Arabic by the word *Bayt*, in the Netherlands by the word *House*, in Japan by the word *Uci* in Java by the word *Omah*; in Makassar by the word *Bola*, in Gorontalo by the word *Bele*, and many more in the regions as they are called. So that language can be said to be communicative, arbitrary or where it likes, structured, multi-layered, productive, evolved and so on. In Cassirer (1944:15), a developmental psychologist, said that the initial function of the human being was not communication but symbolization. Piaget argued that the function of human intelligence is to construct 'reality', and that the stages of a child's mental development reflect the stages of human cognitive evolution (Mithen, 1996:35). Piaget's research shows that at a young age, children have created symbols to name objects and things around them. At the age of three, children can distinguish between symbolic and real.

The relationship between language and thought has long been a subject of inquiry within psycholinguistics. It has captivated many who ponder whether language is an indispensable component of the thought process. The question arises: Can we engage in cognitive processes without language? This intricate matter also extends to exploring how language influences our perception of the universe and shapes our understanding of society and the world around us.

While language is a potent tool for communication and expression, its role in cognition is a topic of ongoing debate. Some argue that language is a prerequisite for complex thought, as it provides the framework for organizing and articulating ideas. Language enables us to formulate abstract concepts, engage in reasoning, and solve problems. Through language, we can express and share our thoughts with others, enhancing collaboration and the collective advancement of knowledge.

As we know that language is the complete system of human symbols, so that language can be used as a symbol of a culture of an ethnic group (Ethno Culture) based on the existence of various language dialects, then each dialect in a community is a characteristic that can distinguish a culture from other cultures. The dialect differences are due to differences in geographical areas and layers of social environment between local communities. The existence of language and dialect differences between these communities is a unifying factor in the form of a national language. In this case, Indonesian is a unifying language of the nation, including in the Malay language family, acting as a unifier or binding sense of Indonesian identity. Thus, language can influence almost every aspect of human life and culture. Language is divided into one branch of physical and applied anthropology in anthropological studies. In its development, language focuses more on its study by linguistic anthropologists who have tried to find similarities and differences as well as the origin of a language seen from a wider regional scope. The study of language in the branch of linguistic anthropology is used for the direction of the development of a language and the relevance between languages of a race of nations that have almost similar patterns and varieties of languages according to their regions.

The role of linguistic anthropology as a science has been to study the various languages humans speak. The object of study is the relevance of language, thought and culture included in the Malay language

family as a unifier or binder of the sense of identity of the Indonesian nation. Thus, language influences almost every aspect of human life and culture. Language is divided into one branch of physical and applied anthropology in anthropological studies. In its development, language is more focused on its study by linguistic anthropologists who try to find similarities and differences as well as the origin of a language seen in a wider regional scope. The study of language in the branch of linguistic anthropology is used to list vocabulary and describe the characteristics and grammar of the local language of the local people of the region itself. This article explores the interconnectedness of language, thought, and culture. Language, a fundamental component of culture, permeates various aspects of human existence, and its development is closely intertwined with the evolution of human culture. Language is integral to all human activities, leaving no facet of life untouched by its influence. To comprehend the culture of a society, researchers must possess a comprehensive understanding of the language employed by that society. Mastery of the language allows individuals to actively engage with and comprehend the nuances of a particular culture. Nababan in Abdul Chaer and Leoni Agustina, (2000: 163) groups the definition of culture into four groups: 1. The culture as a regulator and community binder; 2. The culture as things that human beings acquire through learning or education; 3. The culture as an element of human habits and behaviour; 4. Culture as a communication system society uses to obtain human cooperation, unity and survival.

Abdul Chaer (2003: 51) presents several theories that shed light on the significance of language in thinking. One such theory is attributed to Wilhelm van Humboldt, a German scholar from the 15th century. Humboldt's theory underscores the interdependence of human thought and language. According to Humboldt, a society's language determines its perspective on life and culture, with the community being bound by the confines established by its language. If an individual within the community desires to alter their worldview, they must first acquire another language. This enables them to adopt different ways of thinking and gain an understanding of diverse cultures.

In Humboldt's framework, language itself comprises two components. The first component is sound, while the second is unformed thought. The sounds of language are molded by the "Sea Form," while the thought component is shaped by the "*Ideenform*" or "*Innereform*." Humboldt perceives language as a fusion of sound (Sea Form) and thought (*Ideenform*), wherein the two elements intertwine to form a cohesive whole.

The theories explored in this context provide insights into the intricate relationship between language and thought. Wilhelm Van Humboldt emphasized the connection between language and human thinking, positing that language structure influences individuals' outlook on life and culture. Edward Sapir and Benjamin Lee Whorf similarly highlighted the profound impact of language on society, suggesting that each language constructs its own unique reality for its speakers. Clifford Geertz emphasized the role of symbols in culture, as they provide a framework for interpreting experiences. L.S. Vygotsky proposed that language and thought initially develop separately but eventually converge, with language and thinking becoming intertwined. These theories collectively demonstrate the significance of language in shaping cognition, culture, and social interaction.

Noam Chomsky's Conscience hypothesis suggests that studying language provides valuable insights into understanding human mental processes. Language serves as a tool for expressing ideas and according to Chomsky, investigating language can lead to a better understanding of various aspects of human cognition. These theories contribute to understanding the intricate relationship between language and thought. Language not only structures thinking and influences social life but also acts as a medium for cultural interpretation and shapes individuals' perceptions of reality. The interplay between language and thought is a

complex and fascinating subject, shedding light on the fundamental aspects of human cognition and communication.

According to Chomsky, the world's languages are the same because of a universal system, and only at the deep level is called deep structure. It is called (surface structure) different languages at the external level. At the deep level, the language contains grammatical formulas that govern the processes that allow the language's creative aspects to work.

CONCLUSION

Culture emerges as a product of various regional language-speaking communities' creative and thoughtful contributions. Language, serving as a symbolic system of human vocalization, plays a vital role as a cognitive tool for shaping our thoughts and comprehending the ideas of others. Thought serves as the cognitive space where information is processed and ideas are formulated, ultimately contributing to the development of culture.

By its nature, culture is not fixed or unchanging; instead, it is dynamic and adaptable, evolving alongside societal and environmental dynamics. Language and thought are integral components in the construction of culture. While language and culture are interconnected, they cannot be dissociated, as language mirrors cultural values and the individual's cognitive identity. Therefore, creating a positive and thriving culture within a society hinges upon the ability of its members to engage in effective thinking while utilizing their spoken language.

In essence, language and thought are inseparable entities that give rise to the multifaceted tapestry of culture. The intertwined relationship between language, thought, and culture underscores the importance of fostering critical thinking and effective communication within a community, as they are crucial factors in cultivating a vibrant and meaningful cultural fabric.

Language thought, and culture has closely related relevance and influence each other. Because language is a communication tool used to express thoughts, ideas, as well as concepts in a particular culture, language is a very important part of culture because it is through language, values and traditions. Such can be delivered and preserved. Conversely, language can also influence culture by changing or enriching new vocabulary and concepts that appear in everyday life. For example, English has many words derived from Latin and Ancient Greek, affecting how the British think and understand the world around them.

While human thought is influenced by the language used to communicate with others and the culture in which they live. And culture itself can include values, norms, as well as traditions passed down from generation to generation. When we learn a new language, we also learn to understand how to think and see the world from a different perspective. It can enrich our thoughts and help us understand different cultures and societies. Therefore, understanding the relationship between language, thought, and culture is essential in understanding and appreciating the diversity of our world.

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