THE INFLUENCE OF PHILOSOPHY ON THE DEVELOPMENT OF LANGUAGE SCIENCE

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Abstract

This study examines the influence of research is realized by applying a philosophy in the development of language science. The qualitative approach in this critical literature review of various relevant writings. From there, the researchers sees that philosophy through language is an object of reflection on the unique experience of human life. Science has been studied and developed along with philosophy itself and has been concerned with human life for centuries. Problems regarding the development of philosophy certainly have a significant influence on various other fields of science, including language. This subjectivity that will continue to attract the attention of philosophers of language researchers to discuss the aspects involved. The conclusion obtained from this research is that language is a medium in conveying philosophical statements to seek the truth of everything. In addition, philosophy serves to provide direction so that the linguistic theory developed by experts has relevance to the reality of human life.

A. INTRODUCTION

The term philosophy comes from the Greek, namely: philosophia, which consists of two words: philos (love) and shofos (wisdom, and truth). Etymologically philosophy is love, truth and wisdom. In terminology, philosophy is a scientific discipline that seeks to create the essence, truth and value of a reality. Philosophy aims to collect as much human knowledge as possible and organize all of it in a systematic form. Therefore, philosophy brings understanding and leads people to more appropriate actions. Language is a complex entity that carries various cognitive dimensions in it. This dimension is an infinite space that contains all human understanding. Language is used by humans as a medium to express messages contained in the cognitive dimension. A German philosopher named Ernst Cassier said that the location of human uniqueness is the ability to speak. Even according to

Gadamer, humans will not be able to do anything without language (Burge, 2000). Language is a long discussion that seems endless. The relationship between philosophy and language has been a discussion that dates back to Greek times. Through an analysis or study of language, philosophers at that time could identify that language could solve problems in philosophy.

Every living thing in this world has a communication tool that can be used to communicate and interact with each other. Language is a tool of human communication because this language is something that exists, so language becomes one of the objects of philosophical study, even a tool for philosophy. Philosophers agree that the relationship between language and philosophy is very close, even inseparable. Especially regarding the main task of philosophy, namely analyzing the concepts expressed through language. So the analysis is certainly related to the meaning of the language used in expressing these concepts. The very close relationship between language and philosophy has actually been going on for a long time, even since pre-Socratic times, when Heracleitos discussed the nature of everything, including the universe. Even Aristotle called them the ancient physiologists. All of Heracleitos' interests were centered on the phenomenal world. He argues that there is a higher world, namely the ideal and eternal world. Even so, he was not satisfied with the mere fact of change, but continued to seek the principle of change. According to Herakleitos, this principle of change cannot be found in material objects. For Herakleitos, the clue to a correct interpretation of the cosmic order is not the material world, but the human world. In this human world the ability to speak occupies a central place. In this sense, the medium of language becomes central. Heracleitos has the view that the word is not merely an anthropological phenomenon. Words are not only limited to the narrow scope of the human world, because they contain universal truths. Even Herakleitos once said not to listen to it, but to the word and admit that all things are one. Thus, early Greek thought shifted from natural philosophy to the philosophy of language. In the time of Socrates, language even became the center of attention of philosophy when rhetoric became the main medium in philosophical dialogue. Socrates in his scientific dialogue with the sophists uses language analysis and the method he develops is known as the critical dialectical method. According to Socrates, the objectivity of philosophical truth needs to be expressed in a dialectical analysis of language based on logical foundations. Great attention to language was also developed by Plato and Aristotle, even the topic of their main concern was about the nature of language itself (Waljinah & Prayitno, 2018).

Problems such as goodness, justice, truth, and the nature that exist can begin to be answered using language analysis methods. It then persisted and was developed by historians of philosophy which became known as analytic philosophy which developed rapidly in Europe in the twentieth century. Philosophy of language can be grouped into two

senses. First, the philosopher's attention to language in analyzing, solving, and answering philosophical values. Then the philosopher's attention to language as a material object became the development of the flow of linguistics. Based on the first, language has an important position in understanding, solving, and explaining the concepts of philosophical problems. Second, language is positioned as a material object so that the philosophy of language tries to explain the nature of language itself (Kaelan, 2004). Based on this explanation, it can be said that language has a significant role in philosophy. Based on a philosophical foundation, theories about language began to be considered as the main theories in the reference of researchers, observers, and language users in the 1950s and as the main theories that are used as the main reference source for linguists, language observers, and even the public until today. However, according to a professor of philosophy named Tyler Burge, discussions about philosophy in linguistics have not received attention or appreciation from the intellectuals and the public at large. Therefore, this research will reveal how the influence of philosophy in the development of linguistics (Burge, 2000).

B. METHOD

The type of this research is library research with a focus on philosophy, language, and the philosophy of language. The data sources are philosophy books, research articles related to the problems of philosophy of language, journals and philosophical language. The data source is the main material in answering the problem formulation regarding the influence of philosophy in the development of language science. Through these several sources, the data related to this research is collected and then processed and analyzed so that conclusions can be drawn using several analytical tools, namely the cross-check method. So the systematics of writing in this study starts from the introduction, then discusses (1) philosophy, (2) language science, (3) the relationship between philosophy and language science, and (4) the influence of philosophy in the development of language science.

C. RESULT AND DISCUSSION

1. Philosophy

Philosophy is a system of thought or way of thinking that is open, to be questioned and questioned again. This means there is an attitude that is lived in a search to a persistent and deep question. According to Sidi Gazalba, as quoted by Abudin Nata, philosophy is thinking deeply, radically, systematically, and universally in order to find the truth, essence or essence of everything that exists. Meanwhile, Hasbullah Bakry in Darwis A. Soelaiman states that philosophy is a science that investigates everything in depth about divinity, the universe, and humans so that it can produce knowledge about how it is essentially as far as the human mind can reach and how

human behavior should be after achieving that knowledge (Ahmad, 2005). This philosophical understanding gives substance to the process of continuous search for truth and in understanding existing ideas. Through the questions that arise, a person becomes thinking so that he tries to find the answer..

2. Language Science

Language is the ability of humans to communicate with other humans using signs, such as words and gestures. According to Santoso, language is a series of sounds produced by conscious human speech. Meanwhile, according to Wibowo, language is a system of sound symbols that are meaningful and articulate (generated by speech instruments) that are arbitrary and conventional. Language is used as a communication tool by a group of people to give birth to feelings and thoughts. Another opinion about the definition of language was expressed by Syamsuddin, he gave two meanings of language. First, language is a tool used to form thoughts and feelings, desires and actions, as well as a tool used to influence and be influenced. Second, language is a clear sign of both good and bad personality (Santoso, 1990) (Wibowo, 2021) (Syamsuddin, 2014).

Language is an activity carried out by humans to communicate with each other so that they can provide an explanation or understanding to the interlocutor about what he wants to convey. This language activity is very inherent in the human person so it is impossible to imagine what will

happen if humans do not use language in communicating. So this earth only lives in silence without being turned on by various human languages. In essence, language is a symbol system which is a sequence of sounds empirically or according to experience. Language not only has empirical properties but also has meanings that are non-empirical or not in accordance with experience. Thus language is a symbol system that has meaning, as a means of human communication used in expressing ideas and is a means of embodiment of the human mind in everyday life in understanding and seeking the essence of truth in life. Punched from its function, language is a means of communication. Simply put, language is a systematic tool for conveying ideas or feelings by using signs, sounds, friction, or signs that are agreed upon and contain comprehensible meanings (Bloch et al., 1942). In another discussion there are those who say that language is an arbitrary sound symbol system used by members of social groups to cooperate, communicate, and identify themselves (Linsky, 1952). Another opinion says that language as a symbol of an arbitrary sound that functions as a communication tool leads humans to the relationship process and creates a relationship. A group of humans will not be able to survive in a certain period of time without language. This has made humans always closely related to language, even humans have always depended on the existence of language. Based on this description, the researcher concludes that language is a word in the form of a sentence that is sounded by humans

containing a certain meaning to be understood by the interlocutor and can be responded to well by the recipient of the language..

3. The Relationship between Philosophy and Language Science

According to Muntasyir, the philosophy of language is an in-depth investigation of the language used in philosophy, so that philosophical statements that contain meaning can be distinguished from those that are meaningless. This definition shows that language becomes a material that is studied to produce meaning from philosophical statements. However, he then presents other views on the philosophy of language that should be noted. Verhaar said that the philosophy of language is divided into two points of view, namely the philosophy of language, which means there is a system to approach language as an object of study and philosophy based on language, namely a philosopher wants to philosophize and look for a source that can be used as a starting point that provides the necessary materials (Rizal, 1988).

The relationship between language and philosophy has long been a public discussion and has received important attention for philosophers to study it. An important concern of this discussion is when philosophers realize that all kinds of problems in philosophy can be explained through an analysis of language. The main task of philosophy itself is to analyze various concepts that will later be expressed through language which of course has a very close relationship (Morris, 2006). The existence of language as something unique in human communication activities is not only a mere symbol but also as a medium for developing the human mind, especially in terms of expressing the reality of various things. Thus, language has shown its vital function in human activity, namely the mode of philosophy. In ancient Greece, philosophy was the basis for developing the nature of everything, including language. This is understandable because at that time modern science had not yet developed. Therefore language is a material object of solving the speculative problems of philosophers. Among the philosophers who paid attention to language at that time were Plato, Aristotle, the sophists and the Stoics.

Language is essentially a symbol system which is not only a sequence of empirical sounds, but has a non-empirical meaning. Thus language is a symbol system that has meaning, a means of communication, the pouring of human emotions, as well as a means of embodiment of the human mind in everyday life, especially in seeking the essence of truth in life (Flew, 1955). Philosophy as a human activity centered on the mind to determine wisdom in their life, especially in seeking and discovering the nature of reality and has a close relationship with language. This can be understood because the world of facts and reality is the object of philosophical activity represented by language. As stated by Bertrand Russell that language has conformity

with the structure of reality and facts. Even emphasized by Wittgenstein that language is a picture of reality. Therefore, to be able to express the structure of reality, a language symbol system is needed which has logical conditions so that the units in the language expression are manifested in propositions (Wittgenstein, 1953). In addition, the existence of synonyms, hyponyms and polysemy is also a factor of similarity and ambiguity of meaning. A further consequence of the ambiguity and ambiguity of meaning is the occurrence of inexplicitness, so that language is often unable to express accurately, precisely and thoroughly realizing the ideas it represents. In addition, the use of a form often changes its meaning according to the grammatical, social, and situational context in its use, so that it is context-dependent. From the existence of a number of shortcomings, it is not surprising that exposure through language often contains misleadingness in relation to the truth in communication (Rizal, 1988). Various weaknesses and shortcomings of language in the process of expressing philosophical concepts need to be given a special explanation so that the expressions or words used in explaining reality do not occur misleadingness. However, the existence of language as something that is unique to humans is not only a mere symbol, but is a medium for developing the human mind, especially in expressing the reality of everything. It is in this sense that language shows its crucial function in human activity, namely philosophizing. Language as a medium for developing philosophical

reflection has been going on for a long time even since ancient Greece.

Philosophy in general has three branches, namely metaphysics, epistemology, and logic. Metaphysics can simply be interpreted as something that is beyond what can be seen and felt empirically. Metaphysics emerged from the writings of Aristotle which until now continues to be considered as Aristotle's Metaphysics (Stroll & Popkin, 2012). Subsequently, epistemology, according to the same source, is a theory about science, namely a theory that covers the tools used to obtain knowledge, the limits of the distance between science, and the criteria used to judge the right or wrong of science. Lastly is logic, which is a branch of philosophy that reflects the nature of ways of thinking so as to be able to provide appropriate reasoning in distinguishing good and bad arguments, and methods for detecting errors in reasoning. Based on these definitions, it can be seen the relationship between philosophy and language. In relation to metaphysics, language has a very crucial role as a medium in various concepts and facts that can become metaphysical arguments. White gives an example, namely Plato's fundamental questions about space, time, goodness, justice, sanctity, contradiction, and so on (Demos, 1964). These questions are an analytical attempt through language to make the questions explicit. More comprehensively, Russell concludes that there is an equivalence (isomorphy) between elements of language and elements of reality (Kaelan, 1998). This

conclusion was later confirmed by Wittgenstein with his statement that a proposition is a picture of reality. A model of the reality we imagine (Mustansyir, 1998).

In relation to epistemology, Kaelan argues that there are two main problems that are very much determined by the formulation of language in expressing human knowledge, namely the source of human knowledge which includes a priori and aposteriori knowledge, and the problem of the truth of human knowledge. A priori relates to knowledge about something that is true without needing to be based on empirical experience. In other words, the knowledge gained is based on conjecture. Epistemology is also related to the theory of truth, where in this epistemology there are three types of theories of truth. The first theory is the coherence theory of truth, namely that a statement is considered true if it is coherent or consistent with actual statements. Second, the correspondence theory of truth, namely that a statement is considered true if the material knowledge contained in the statement relates to the object or fact referred to by the statement. Third, the pragmatic theory of truth, namely a statement is considered true if the statement has practical uses for human life (Kalean, 1998). This means that a statement will be considered true if it provides practical benefits to humans. Thus, the statement is considered true based on the context in which it is used. Next is the relationship between logic and language. The main thing is regarding the relationship between the two as

the fact that in the process of thinking, humans cannot escape from language to understand the external world, both objectively and imaginatively. The process of thinking in this context of course reasoning by relying on laws, by which it can then be stated whether a conclusion is true or false.

4. The Influence of Philosophy in the Development of Language Science

Based on previous explanations, philosophy has provided an opportunity for language to emerge as one of its branches. Philosophy tends to seek the truth about something, so to get to the truth an object must be looked at in depth, namely examining in more detail what is actually contained in it. Identical to that, philosophical statements will be understood based on the form of language used to achieve content or meaning. Therefore, meaning is realized by the form of language. Based on this conclusion, philosophy has given birth to a discussion of language forms and meanings. The form of language is generally represented by grammar while meaning is discussed in depth in the study of semantics (Linsky, 1952). Regarding grammar, in Greek times some philosophers at that time gave very clear pictures. For example, Plato introduced onoma and rhemata, where onoma functions as subject and rhemata functions as predicate. This provided a further basis for the development of grammatical theory in general,

although in the following centuries there were quite basic differences, which could have been due to differences in interpretation and development of human thought.

The process of searching for meaning is certainly not only related to structure or grammar, but is also influenced by the philosophical context related to pragmatic truth. Meaning in general is the main focus of the study of Semantics, in which various elements of philosophy are found. The concepts of synonyms, antonyms, meronyms, hyponyms, and others are introduced in such a way as to produce the right meaning of a statement. In Semantics there is actually a study which is currently called Pragmatics, which is basically a study of how language is used. Certain statements have various meanings according to the existing context, where in pragmatic theory of truth, a statement will be considered true if it can provide practical benefits for humans. J.L. Austin can be called as someone who has provided great services for the development of the world of Pragmatics. The discussion of speech acts (Locutionary Acts, Illocutionary Acts, and Perlocutionary Acts) is described in depth so that they can be distinguished from one another. Then, other linguists, developed further pragmatic theories by distinguishing speech acts into five main groups, namely representative (in the form of statements), directives (in the form of questions, requests and orders), and commissives (in the form of statements of promises, determination, guarantee, oath, and agreement), expressive (statement of

feelings about something, such as apologies, gratitude, and congratulations), and declarative (in the form of announcements, notifications, proclamations, and naming) (Searle, 1971). In the world of language teaching, philosophy also provides a very broad path, starting from theories about language based on the views of behaviorism, cognitivism, and others (Alwasilah, 2010). These theories are certainly based on philosophical statements from philosophers in previous ages. For example, there are two main techniques for conveying ideas in teaching writing, namely inductive and deductive. Inductive follows the philosophy of empiricism which starts from specific facts and draws general conclusions. Meanwhile, deductive reasoning is guided by the flow of rationalism by starting from something general to get something special. Both of these methods are very helpful in the process of learning to write. Thus, it can be seen that philosophy really influences the development of language both theoretically and practically. Although there are differences among philosophers, this does not mean that they should blame each other. Truth is always in the process of searching and will be very relative.

The influence of philosophy on the development of language has actually been going on for a long time, even since pre-Socratic times, when Heracleitos discussed the nature of everything, including the universe. Even Aristotle called them the ancient physiologists. All of Heracleitos' interests were centered on the phenomenal world. He argues

that there is a higher world, namely the ideal and eternal world (Borgmann, 1974). Even so, he was not satisfied with the mere fact of change, but continued to seek the principle of change. According to Herakleitos, this principle of change cannot be found in material objects. For Herakleitos, the clue to a correct interpretation of the cosmic order is not the material world, but the human world. In this human world the ability to speak occupies a central place. In this sense, the medium of language becomes central. Heracleitos has the view that the word is not merely an anthropological phenomenon. Words are not only limited to the narrow scope of the human world, because they contain universal truths. Even Herakleitos once said not to listen to it, but to the word and admit that all things are one. Thus, early Greek thought shifted from natural philosophy to the philosophy of language.

In the time of Socrates, language even became the center of attention of philosophy when rhetoric became the main medium in philosophical dialogue. In scientific dialogue, Socrates and the sophists use language analysis. The method he developed is known as critical dialectics. According to Socrates, the objectivity of philosophical truth needs to be expressed in a dialectical analysis of language based on logical foundations. Great attention to language was also developed by Plato and Aristotle, even the topic of their main concern was about the nature of language itself (Waljinah & Prayitno, 2018).

Modern century philosophy provides solid foundations for the emergence of analytic philosophy of language. The role of the ratio of senses and human intuition is very decisive in the introduction of human knowledge. Therefore, the flow of rationalism which prioritizes reason, empiricism which emphasizes the role of sensory experience in the introduction of human knowledge, as well as the flow of immaterialism and Immanual Kant's criticism, greatly influenced the birth of the analytic philosophy of language, especially in expressing the reality of things through language expression. Language is the most important tool for a philosopher as well as a medium for analysis and reflection. Therefore, language is very sensitive to ambiguity and other weaknesses, thus attracting the attention of philosophers to perfect it. Especially with the birth of the analytic philosophy of language, which views that philosophical problems will be fully explained when using grammatical terminology analysis, even the analytic philosophers of language realize that there are many philosophical expressions that do not explain anything at all. Based on this, many philosophers, especially the figures of analytic philosophy of language, state that the main task of philosophy is to analyze concepts.

Many philosophers present their concepts through language analysis, for example about truth, justice, wisdom, and so on. Such an activity is the beginning of a basic philosophical effort to find the ultimate truth about everything, including humans themselves.

However, the activities of such philosopher nowaday are considered insufficient, because they are not supported by adequate observations and evidence to get strong conclusions. Therefore, to answer a fundamental question about the nature of things, philosophers attempt to provide an argument that is supported by an analysis of language that meets logical conditions. There are three ways to formulate philosophical problems analytically, for example about knowledge. The first is to investigate the knowledge. Then, analyze the concept, and make explicit the truth of that knowledge.

For the first solution, it is impossible to implement because it is as if philosophy is looking for and researching an entity (existence) called knowledge that exists free from the human mind. The second is also misleading, because it seems as if the task of philosophy is to examine, research, and observe something called knowledge. Then determine the parts, their relationships to become a concept called knowledge. It is possible that only the third alternative is feasible for philosophy, namely that the main task of philosophy is the analysis of concepts. Thus, the task of philosophy as an analysis of these concepts is through language. Indeed, philosophy as an analysis of these concepts is always related to language, namely the field of meaning (semantics) (Linsky, 1952). The problems that arise are related to philosophy as an analysis of concepts, namely the shortcomings and limitations of language as faced by other disciplines. Philosophical

concepts are always verbally articulated so that language has a central role. It is in this sense that Alston argues that language is a philosophical laboratory to test and explain philosophical concepts and problems and even to determine the truth of his thoughts. The position of philosophy as an analysis of concepts and the central role of language in verbally expressing philosophical views and thoughts, then a problem arises, namely the limitations of daily language which in certain cases is unable to express philosophical concepts. Responding to the role of language in philosophical activities, there are two groups of philosophers who have different views. First, there is a group of philosophers who think that in fact ordinary language, namely the language that is used in everyday human communication, is sufficient for philosophical purposes, or in other words, everyday language is adequate as a means of expressing philosophical concepts (Sikumbang, 2013). It must be admitted, however, that in order to overcome the lack of colloquial language in philosophy, a special understanding or explanation of these deviations must be given. According to this view, the problems of philosophy arise precisely because of deviations from the use of ordinary language by philosophers in philosophizing, so that there is confusion in philosophy, and these deviations are without an explanation so that they can be understood. For example, there is a philosophical expression which states that an expression metaphysically has a deep meaning without giving sufficient reasons to have a basis of truth that can be accounted. According to this

first view, the task of the philosopher is to provide therapy for healing in the weakness of using the language of philosophy. Second, there is a group of philosophers who think that everyday language is not enough to express philosophical problems and concepts. These philosophical problems arise precisely because ordinary language is not sufficient for the purposes of philosophical analysis, because of the many shortcomings. It is in the form of ambiguity of meaning, depending on the context, containing emotion, and misleading. To overcome the weaknesses and for the sake of clarity of the truth of philosophical concepts, it is necessary to do a language renewal that is loaded with logic so that the linguistic expressions in philosophy contain truth that can be accounted (Bahsyaruddin, 2015).

This group of philosophers included Rudolf Carnap, Bertrand Russell, Leibniz, Ryle, and other figures. According to this group of philosophers, the task of philosophy is to build and develop a language that can overcome the weaknesses found in everyday language. With such a language framework, we can understand the nature of the facts or basic facts about the metaphysical structure of the realities of the world. Thus, the main concern is the effort to build and update the language, which proves that the concern of philosophy is indeed related to the general conception of language and the meanings contained in it.

There are still many unanswered questions to date. Therefore, the function and influence of philosophy on language is very necessary. There are several examples of linguistic problems that require philosophical analysis in understanding and solving them. Such as the nature of language, what are the criteria for the truth of language, the relationship between language and humans, the relationship between language and reason, the relationship between language and the heart, intuition, and phenomena of the human mind, and so on. These problems are some of the examples of linguistic problems, the solution of which requires the efforts of deep and systematic thinking or philosophical analysis. Therefore, philosophy has a crucial influence on the development of language science.

D. CONCLUSION

The conclusion of this research is that the philosophy of language appears after other philosophies, although basically the philosophy of language has been present in the process of forming these philosophies. Philosophers from time immemorial used the medium of language to convey their philosophical statements to seek the truth about everything. With the birth of the philosophy of language as a branch of philosophy, theories about language were born so that the discourse on language theory has a very special place. Different thoughts are colors in life as well as in science so to find out which one is the most correct is a mistake. Nothing in this world is certain, everything changes and what never changes is change itself. So, it is possible at this time a statement is considered true. But at

other times when the statement is refuted, then what is recognized as true turns out to still have an element of uncertainty. Like Descartes, who tried to constantly seek, who tried to find certainty, namely certainty that could not shake his belief. Although Decartes did not block the thinking of others, the convictions he raised at the end of his quest could not provide a solution to certainty. There are several functional relationships between language and philosophy. In the sense of analysis, philosophy is one of the methods used by philosophers and philosophers in solving linguistic problems. Such as the issue of the nature of language or what language statements and expressions can be categorized as meaningful and meaningless language expressions. Then philosophy in the sense of a certain view or flow of a reality. For example analytic philosophy, philosophy of idealism, rationalism, realism, neo-positivism, structuralism, postmodernism, and so on, which color the views of linguists in developing their theories. Certain philosophical schools can influence and give certain forms and styles to linguistic theories that have been developed by linguists on the basis of these philosophical schools. Call it 'sausurian' is a school of linguistics and literature developed in the structuralism philosophy of Ferdinand de Saussure. Furthermore, philosophy also functions in providing direction so that the linguistic theory that has been developed by linguists, certain philosophies, has relevance to the reality of human life.

In fact, in philosophy, language does not directly talk about reality, because what is important is language itself as a tool to talk about the reality in question. Philosophy activity can be monitored on the language expressions or terms used. The wider the reality to be expressed by philosophy, the more intense the involvement of language in this philosophical activity. Therefore, it is not an exaggeration if the philosophers of language are more concerned with language than the reality itself. Even some philosophers emphasize that the arrangement of language is very dominant or influences philosophical reflection. Kattsoff argues that in fact a philosophical system can in a certain sense be viewed as a language, and philosophical reflection can be viewed as the composition of that language. This statement not only shows how closely related philosophy is with language, but in essence language itself can be viewed as a philosophical system. This fact has attracted the attention of philosophers of language to investigate more deeply the problem of using language in philosophy. In essence, the philosophy of language is about the language of philosophy. For those who are interested in questioning this philosophical language, Kattsoff cautions not to assume that they fully know the meaning of a term. On the contrary, one must always assume that the meaning is unknown. This is the starting point for the thinking of philosophers of language, in starting their investigation of the language used in philosophy or the language of philosophy.

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