Swiss Structural School Theory

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Abstract—**Ferdinand de Saussure is a reformer in the study of language. The study of language that is dwelling on historically comparative is changed to descriptive. He was an influential linguist but not long-lived. The lecture material was compiled into a book by its students, entitled "*course de linguistique generale*" published in 1916. Synchronic is the study of linguistic phenomena in a certain time, either now or in the past. Whereas diachronic linguistic phenomena in different dimensions. *Langue* focuses on the concept of language that is abstract and collective. *Parole* as a linguistic concept is in concrete and individual. Signifiant is a linguistic sign system that has a correlation of different understandings outside of language. Understanding [knowledge, image], beyond language is a signifie. Syntagmatic relationship is the relationship of one linguistic element with other elements in an utterance while a paradigmatic relationship is the relationship of a linguistic element in one unity with another linguistic stretch.**

Keywords— synchronic; diachronic; langue; parole; signifiant; signifie; syntagmatic; paradigmatic

I.   INTRODUCTION

It seems that we can understand that after a tradition has gone on for a century it is difficult to change it. Similarly, in the study of language, especially if scholars think that historical comparative research, as demanded by language scholars in the XIX century, is a special science for language studies. Although there was a statement in 1872 through Johannes Schmidi and his friends who doubted the validity of the historical comparative study, only in the second decade of the twentieth century did the work emerge that explicitly said the error of language studies in the nineteenth century. The work was Ferdinand de Seussure's lecture notes which taught at Swiss University, which were collected and edited by former students and published posthumously in 1916, namely in the form of the *Course de linguistique generale* (Lectures on general linguistics).

Ferdinand de Sauusure, whose learning time seemed to be brilliant with his description of the Indo-European vowel system in a paper *Memoire sur le systerne, primitive des vovelles dans les langues Indo-Europeennes* (1879), broke the tradition that had been going on for a century, and presents an alternative study of language which later became known as structuralism. Lecture books on general linguistics contain de Saussure's thoughts about language as a certain object that can be distinguished and other objects. Maybe his mind on his schedule of language as an object that can be distinguished from other objects contains the influence of the mind of the French sociologist, Emile Durkheim (1858-1917), but his ideas about language are generally the fruit of his own thoughts. It is understandable that doubts about de Saussure's greatness, if seen in the present context where de Saussure's thoughts have become "who". However, if we place those ideas in the context of the beginning of the twentieth century, especially if linguists mostly live in the "historical comparative world", moreover if de Saussure himself is a great teacher in the historical comparative comparative study, the idea his ideas about the study of language that were released from history were truly a revolution in linguistics, and which gave birth to schools and studies that were not only adopted in France and in Switzerland but also throughout Europe, may we as hotly declare that de Saussure's thoughts are indeed "mrojol selaning garu" something out of the ordinary.

Here it would be out of place to present Ferdinand de Saussure's entire mind contained in his Cours. It is enough if we study de Saussure's basic ideas about language and how the structure of language is relied upon. Ferdinand de Saussure studied in Leipzig as a student of George Curtius, and his fellow students were Karl Brugmann and August Leskion, commonly called the Junggrammatiker. When de Saussure presented the famous Indo-European vocal system, he was only 22 years old, and soon because of the results of his investigation he also received recognition as one of the leading in the historical comparative study.

De Saussure completed his studies in 1880 with summa cum laude with his dissertation on generative case use in Sanskrit. In that same year he moved to Paris to teach at the University of Paris the Sangsekerta, Gothia and Ancient High German languages as Chair of the Linguistic Society there, he gave a lecture on comparative grammar replacing Michel Breal. Regarding how, what and how to teach it is very interesting for students. But in 1891 he returned to Switzerland and taught at the University of Geneva, first about comparative grammar, but then about general linguistics. When he died in 1913 the book Cours de linguistique generale was not yet published. The book was actually the result of the collection of lecture notes available to his students, which were then compared and edited by two former students, Charles Billy and Albert Sechehaye, with the help of Albert Reidlinger. The book was posthumously published in 1916, and in general it can be said, that in disagreement with the Junggrammatic ideas, which limited the study of language to the investigation of its historical aspects, he stated three general ideas: (1) that (the only)

scientific language studies are synchronic, (2) that the facts of the language exist, and (3) that it wants to determine methods for identifying and discussing facts of the language.

The book turned out to change the course of language studies from historical comparisons to structural linguistics, even though it did not display the author's impression, because it was only a compilation of lecture notes collected by his students. Therefore the influence of the book is derived from stand-alone passages, which are often detached from the entire book, which appear to the reader to contain profoundly changing views. The general impression is that the book has a number of elements that even today are still important to be known, studied, and discussed the benefits or not, in the form of dichotomies, such as (1) synchronic vs. diachronic, (2) language vs. speech, (3) signifiant vs signifie, (4) paradigmatic vs. syntagmatic, (5) form vs. substance, and (6) language as a sign of semiotics. These six things will be described one by one below, again, which is not the entire contents of the book *Cours de linguistique generale*.

II. DISCUSSION

A. Synchronic & Diachronic

Language as a social reality can be learned without relating it to history. The study was carried out at a certain time whether it is now or at a past time. Such studies are called synchronic. This can be done, because a language is a social reality. Language is a sign system and can be shaped and meaning at one time. Of course one time is relative, which is a stable period of time for the language. A stable period of time for the language can range for a long time in established languages such as English or German, but the stability period may range from 5 to 10 years. Briefly, the period of stability does not provide an opportunity for a language to make changes.

Anything called "general grammar" is synchronic, because it is only through the language that the different relationships that constitute the domain are determined. In this paper will be discussed as necessary the principles needed to approach problems that are more specific about the linguistic statu or explain a language unit. If language and speech, paradigm and syntagmatic, or *signifiant* and *signifie* insparable, this is not the case with synchronic and diachronic. In fact de Saussure reverses both of these things, meaning that once diachronic doubts can be studied without being preceded by synchronic studies. In Lecture de Saussure it is not clear whether one can learn structural changes in language systems; it seems as if the elements of a system can change independently and therefore cause new systems to emerge, even though the changes themselves are not systematic. One of the post-Saussure linguistic tasks seems to be the necessity to seek the entry of language change into structural considerations of linguistic phenomena. Diachronic structural linguistic science is recommended and practiced successfully, especially by linguists who are members of the Prague School tradition. Likely the possibility of diachronic structural linguistics is accepted, synchronic studies themselves appear in different dimensions: especially parts of the system that are less balanced and less able to be controlled by structural treatment, appear now as "vulnerable points" where change is or will be As traditional linguistics has repeatedly stated, real language changes continuously, even though the contents of the user may not be aware of it and regard changes as they experience as the choice of language among synchronic usage. that the language seems unchanged.

It is not a synchronic view of abstract language, when compared with the reality of language change that is considered more concrete, on the contrary, the idea that language is always changing is in fact a science fiction at a higher level of abstraction than the idea of language as a synchronic system. In order for the two systems to be comparable it is stated that the earlier has changed to the later, we must first consider synchronic systems themselves. This does not mean that the consideration of time is not appropriate in language studies: the characteristic of interesting sentences is that the sentences have a beginning and an end, that there is a sequence (temporal in speech, and special (space) in writing). Does that only include utterances or what. And the place where it is, it is language, is something that is usually talked about. However, the temporal sequence in which the beginning and end of a sentence is compiled, from the point of view of the study of language, is different from the temporal sequence followed by changes in language. We don't need to worry whether we will start a sentence in a language and end it in another language because our language keeps changing even if we don't realize it. Not only does language require more time to change than we say a sentence: the language we use is basically a synchronic system, even though it involves the use of strands of elements which in oral speech might manifest throughout the sequence of time.

Saussure uses a comparison between language and chess in terms of various views. As for the synchrony we read in Cours (English translation: "In the chess game each position has free cash properties from previous positions ..." to describe this position talc is useful at all we remember what is new happens, but leaving aside that it is not very clear how chess is compared to language, there is a sort of "diachronic" information tucked into chess rules: one may need to know whether the king or castle has moved if people want to skirt, people may need to know whether a pawn just moves if it wants to go through it, and to determine whether the game ends in a series, one may need to know whether the position has been the third time, or at the end of a game one might need to know how many steps have been taken from a certain next position. things like that are not in the language, even if in any case the conversation may need to be known what has been said.

One must be careful not to equate 'diachronic' with 'historical', even though there is a fact that traditionally historical linguistics 'means diachronic linguistics'. Actually from the point of view of historical studies the name of historical linguistics' is

a wrong naming. Historical linguistic studies are carried out using methods that are completely different from ordinary historical study methods; and we cannot prevent a synchronic study done by methods, methods commonly used in historical research.

The question is also different about how synchronic linguistic status is in the case of "historians". In this case it may be remembered that modern theories about scientific description need not have the implication that explaining something is explaining how something becomes what is now. The de Saussure dichotomy can also be studied from two angles: first with respect to its value for linguistic theory, and the second with regard to de Saussure's own origin and intellectual development. Most linguists work according to the first view. The second problem may be just a small matter, but it is certainly very difficult to solve it in the current state of information about de Saussure.

III.   LANGUE AND PAROLE

Saussure uses the French *langue* and *parole* terms to differentiate language 'as a social and language system as an individual speech, and *langue* which is abstract, while *parole* is concrete. Both are connected: *parole* is an individual aspect of language, as manifested in the psycho-physiological and social reality of specific language actions. *Langue* is a social part of language, outside of individual users, who cannot create or change it. Even though for us, *langue* turns out to be at a more abstract level than *parole*. Saussure follows his stance by emphasizing that *langue* is a concrete object, signs, which as a system form *langue*. It is not abstraction, but real things that reside in the brain and can be represented as such because accuracy is very limited. In Cours it is actually difficult to assess with certainty the differences between *langue* and *parole*; an attempt was made to show that the dichotomy had begun since the conversation between E. Durkheim and G. Tarde: *langue* could be paired with Durkheim's 'social facts' (as a psycho-social phenomenon, which is found in the collective consciousness of the group social, outside of individuals, which are constrained by constraints), while *parole* matches individual elements, as presented by Tarde. From this it was concluded that de Saussure's distinction was based on philosophical concepts, substantially outside linguistics.

Without feeling the need to underline the above, it can be shown that distinction has a general methodological value (rather than linguistic specificity). As long as it represents the abstraction process that is necessary for each scientific procedure. Among the post Saussure linguistic tendencies, the Copenhagen circle urges its opinion on the abstract nature of *langue*, and the Prague Circle uses the dichotomy to say the difference between the phoneme and the sound of the Language, by placing the first at the *langue* level and the second at the *parole* level. The two circles try to eliminate Saussure's psychological nature by limiting psychology in the *parole* of psychological traits, on the other hand, it will not be rejected by transformationalists who interpret the *langue* versus *parole* dichotomy parallel to ability with implementation. It is even more inconclusive to appear in our interpretation that it has also been suggested that the dichotomy is parallel to the statistical notions of population and sample.

IV.   SIGNIFIANT AND SIGNIFIE

Langue was assumed by Saussure as a sign system. The sign for Saussure is not something that stands for something else, but a relationship between two things "the sign of language unites a concept with an acoustic image that is a signifie and a signifiant. The sign has two main characteristics:" the sign is arbitrary and signifiant linear. What is considered arbitrarily here is that there is no essential relationship between signifiant and signifie. take the sequence of sounds (k.u.d.a.) as signifiant with the signifie or the concept of `four-legged, hoofed, satay, and tailed beasts, which are tamed by humans to drive or race. Between the sequence of sounds and the concept there is no essential relationship but arbitrary. And because of this the same concept can be expressed in other sequences, such as (*jaran*, horse, pfert) and so on. Certainly each sequence of sounds is in different languages.

If in his book Cours, Saussure attaches importance to the relationship (between the order of sounds and the concept) as a sign of language, actually it is more important that the sign of language has two sides, namely signifiant and signifie. Now, the two sides are usually given the name form and content (= meaning). (Then the form and meaning differentiation is broken down again by the glosematics into four, when they combine the *langue-parole* dichotomy with the signifiant-signifie dichotomy. The second can be interpreted as a dichotomy typical of language, namely between expression and content; and both in expression and in the content of the person haws to differentiate, as in scientific analysis, form and substance). If we talk about arbitrary signs, we must separate external-linguistic relations and in linguistics is the relationship between the unit and the object in question, whereas in linguistics is the relationship between two sides expression and content. In terms of what is either the first or the second, or both, can be said to be arbitrary, it has been explained simply above and elsewhere..

More interesting is Saussure's second principle, the linearity of signifiant nature. In Cours this is emphasized as very important, but there is not much information about it. That is certainly unfortunate, because the condition of linearity in language is not quite clearly discussed. Two things involved in the drying of linearity must be distinguished. The first thing about the relationships of elements. Sentence, the sequence in the string. The second thing is whether the strands, or their elements, must have one dimension, or whether they can be analyzed as simultaneous components. Regarding the second thing, Roman Jacobson tapped on Saussure's idea because it did not accommodate the phoneme conception as consisting of distinguishing features that exist simultaneously. But perhaps it might be possible to distinguish the items in sequence, and ask whether signifiant is not sequential (even if there is a possibility analyzing each unit into simultaneous components) then we return to the first statement with all the problems involved (such as the composition of these units, or, in transformation theory, the preparation of abstract units contained in the inner structure).

Signs of language in the sense that we have mentioned above are not abstract, but are 'tangible objects'. These signs are the 'concrete things' learned by iinguis. The sign is still 'restricted'; the sign has a relative value, and cannot be separated from the system that summarizes it, not only, the combination of signifiant and signifie produces `form and not` substance ', and *langue* is form and not substance, but anything that distinguishes the sign from others forming the mark also in language there are only differences, positive determinants but in the overall signs we get something positive. So it seems clear that for Saussure the relationship between signs is essential for the discussion. Such relationships are of the same type, syntagmatic and associative.

V.   SYNTAGMATIC AND PARADIGMATIC

A sign that is different from others which follow or precede it in a sentence. The sign has a syntagmatic relationship with those that precede and follow it. This relationship is disburajlpraesentia, that is, among the elements (the relevant sign and the sign that preceded it) which are all contained in the message. but a sign also opposes with others not because the other signs are contained in the message, but because the other signs include that language; the sign is associated (through resemblance or difference) with other signs that the sign has a relationship (association with the others. This is the relationship in *absentia* that is between the elements concerned, contained therein, with other elements, which is not there (in the message), together with the signs, the association is a 'practical reminder series' placed 'in the brain', the term in question is like the center of the constellation, the point where other coordinated terms meet 'in amounts that may be unlimited, and in no particular order. This is clearly a psychological view. But, in a movement against psychological notions that give a structural linguistic pattern, the term "associative' is discarded, and replaced by the term" paradigmatic ", which is not bring psychological associations, this term is immediately widely accepted, and to use its substance, paradigmatic and syntagmatic relationships. n syntagmatics are often referred to as codes and mandates, namely as differences between inventory items and items that summarize the mandate. Both of them can be interpreted also according to *langue* and *parole*.

Syntagmatic relationships as in the following sentence example: "the child reads books in class. The child's phrases, reading books, and class" have a syntagmatic relationship. Likewise children and that, reading and books, and in and class. But in addition to reading, we can also write that there is a paradigmatic relationship between reading and writing. Here there is a paradigmatic relationship between reading and writing. If the child's phrases, reading books and in class are all contained in the message, writing is not the case, that is why Saussure first used syntagmatic and associative terms Reading as if having an association with writing, which was not included in the message. If the teacher can also have a paradigmatic relationship with books, as well as rooms with classrooms, and so on, we can talk about "paradigmatic science (or paradigmatic) which summarizes the relationships of all the elements in language (Indonesian, in our case). Paradigmatic and then syntagmatics is science.

Practically speaking, it seems clear that a linguist who describes a language that he does not use must begin with language actions and try to reach the basis of the system. But it is indeed possible that the system is no less real than its mandates; in fact, both systemically and psychologically the system is ahead of the messages, even though the researcher does not know the language and the investigation of the messages should be at beginning of the description.

The idea that *langue* is the real object of research is clearly in accordance with de Saussure's position, it is also accepted by recent developments in the theory of language that interpret *langue* as an ability that is the basis for the implementation of language use. What is certain now is that it feels good to separate the *langue-parole* and paradigmatic-syntagmatic dichotomies more clearly than those described by de Saussure and especially to provide a syntagmatic relationship of the natural place in *langue*. It may also be useful to emphasize the fact that *langue* and paradigmatic do not include a meta-language. *Langue* and paradigmatic, as well as *parole* and syntagmatics, including object language. To discuss it, it is necessary to use a language meta.

5. The Implementation of Syntagmatic and Paradigmatic Relations in Javanese language.

In principle Saussure distinguishes two types of relationships, namely syntax and paradigmatic (associative). The syntagic relationship is also called inpraesentia, namely the relationship between the elements contained in a speech. The elements in the speech are arranged sequentially, are linear. This syntagmatic relationship is found in phonological, morphological and syntactic levels.

Examples on phonetic level
  The words *buku, ibu*, *bibi, ambu* consist of sounds namely:

    [b] ↔ [u] ↔ [k] ↔ [u]
    [i] ↔ [b] ↔ [u]
    [b] ↔ [i] ↔ [b] ↔ [i]
    [a] ↔ [m] ↔ [b] ↔ [u]

   regularity of sounds in words is linear (sequential) so it cannot be moved or shifted, if forced, it will be a different unit of sound as well as a different word.

Examples at the level of phonology

  The words; *bakmi, budi, rukmi* consists of phonemes as follows:

/b/ ↔ /u/ ↔ /k/ ↔ /u/
/b/ ↔ /u/↔ /d/ ↔ /i/
/r/ ↔ /u/ ↔ /k/ ↔ /m/ ↔ /i/

each of these words is a phoneme unity whose sequence words cannot be changed, for example being modified will certainly lead to different meanings.

Examples at the morphological level

The order of the elements in the form of morphemes, in a word in general also cannot be changed without giving a different meaning, as in the following words:

dijupuk 'diambil', *panganane* 'the foods', *dijiwiti* 'dicubiti' can be described as follows:
dijupuk: di → *jupuk* can't be reversed into *jupuk* → di
panganane: *pangan* → *an* → *e*, can't be reversed into *e* → *an* → *pangan*
dijiwiti: di → *jiwit* can't be reversed into *i* → *jiwit* → *di*, so do studies on other words.

Examples at the syntactic level.

The order of elements in the form of words in a sentence can sometimes be changed without changing the meaning, as in the sentence:
Seman *wingi lara* 'Seman was sick yesterday': Seman → wingi→ lara, can be reversed without changing the meaning which is Seman→ *lara* → *wingi*, the order is changed to Seman→ *lara*→ *wingi*.
Dheweke lagi sinau 'dia sedang belajar': the order is *dheweke* —> *lagi* → *sinau*, can't be reversed into *sinau* → *lagi* → *dheweke*.

5.1. *Paradigmatic Relations*

Paradigmatic relationship is the relationship between the elements contained in a speech with similar elements that cannot be found in a speech, this relationship is also called *inabsetia* relationship.

Examples at the level of phonology

s
↓ ari
p
↓
m
↓
k
↓
t
↓
b

The phonemes /s/, /p/, /m/, /k/, /t/, /b/ can be exchanged without changing the meaning of those words. Likewise the following words:

t
↓ au   phonemes / t / and / m / can be exchanged
m

k   ae
↓
s   phonemes / k /, / s /, / l / can be exchanged
↓
l

Examples at the morphological level

N (ng) *e*lih
di

↓
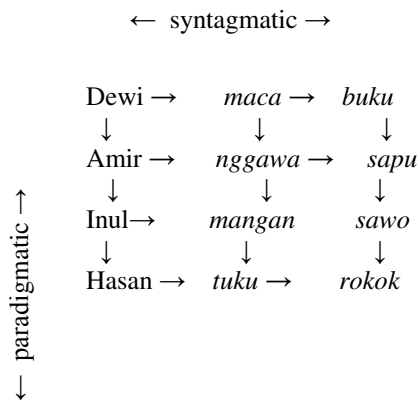ka   morphemes in the form of affixes can be exchanged without changing the meaning
↓
pa

ndudut   i ⎫
           ↓ ⎪
           ake ⎬   morphemes in the form of suffixes can be exchanged without changing meaning
           ↓ ⎪
           ana ⎭

Examples at the syntactic level

Dewi   *maca*   *buku*
↓   ↓   ↓
Amir   *nggawa*   *sapu*
↓   ↓   ↓
Inul   *mangan*   *sawo*
↓   ↓   ↓
Hasan   *tuku*   *rokok*

Words in the direction of the arrow can replace each other so that the meaning of the sentence adjusts to the words used. And these descriptions of syntagmatic and paradigmatic relationships at the syntactic level can be described below:

← syntagmatic →

Dewi →   *maca* →   *buku*
↓   ↓   ↓
Amir →   *nggawa* → *sapu*
↓   ↓   ↓
Inul→   *mangan*   *sawo*
↓   ↓   ↓
Hasan →   *tuku* →   *rokok*

paradigmatic →

.

↓

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