

## **The Relevance of Gilbert Ryle's Concept of Ordinary Language Philosophy to Critical Thinking**

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### **Abstract:**

According to Gilbert Ryle, ordinary language philosophy emphasizes the logical role of words or sentences reflected in daily speech. Ryle's demand for logicity demonstrates an intellectual process (described in the book *The Concept of Mind*) that unquestionably needs critical thinking activities when ordinary language is used. On this foundation, this research aims to see how Gilbert Ryle's concept of ordinary language philosophy relates to critical thinking. This study employs qualitative data and hermeneutic approaches. The two notions (Gilbert Ryle's philosophy of ordinary language and critical thinking) are related and interpreted in this study using the hermeneutic approach. Finding actuality (goals), theoretical/knowledge construction, reflective practice, operationalization of symbols in words and phrases, and democratization are all aims that this study found relevant between Ryle's intellectuals and critical thinking. It can also be regarded as a need for more distinction in critical thinking regarding classifications like aims, statements, points of view, information, conclusions, concepts, implications, and assumptions.

**Keywords:** Ordinary Language, Critical Thinking, Philosophy, Gilbert Ryle

### **Introduction**

Language has long been the dominant and exclusive subject in philosophy.<sup>1</sup> Language refers to the human horizon and the surrounding objects. Language also began by interpreting human experience and its direct use in everyday life (ordinary language). Philosophers use ordinary language as a means of metaphysics to construct or interpret reality logically - with the context of its use in various fields.<sup>2</sup> In this case, the ordinary school of language philosophy emerged, which critically appeared to rectify ideas from the Saussure structural linguistic school.<sup>3</sup> The philosophy of ordinary language has an analytic view of language from everyday language that seeks to show or display the truth of existing reality (meaning, implication, structure, and role).<sup>4</sup> The school of logical positivism understands language analysis as a form of reviewing the meaning of a statement with a verification method. In contrast, Wittgenstein better understood language analysis as a review of meaning through its clarification in everyday language use (language

<sup>1</sup> K. Bertens, *Panorama Filsafat Modern* (Jakarta Selatan: Tejaru (PT Mizan Publika), 2005).

<sup>2</sup> Wahyu Wibowo, *Berani Menulis Artikel: Babak Baru Kiat Menulis Artikel Untuk Media Massa Cetak* (Jakarta: Gramedia Pustaka Utama, 2006).

<sup>3</sup> Wahyu Wibowo, *Komunikasi Kontekstual: Konstruksi Terapi-Praksis Aliran Filsafat Bahasa Biasa* (Jakarta: Bumi Aksara, 2021).

<sup>4</sup> Masykur Wahid, *Filsafat Umum: Dari Filsafat Yunani Kuno Ke Filsafat Modern* (Serang: A-Empat, 2021).

games) – the formulation is “don't ask the meaning, ask for the use.”<sup>5</sup> From this analysis of ordinary language, it can later be understood that the root of problems in philosophy can also be solved.

Gilbert Ryle became one of the philosophers who contributed to the school of ordinary language philosophy – focusing more on the problem of meaning and, specifically, how words can be said to make sense.<sup>6</sup> Traditionally, words can derive their meaning by referring to 'something'<sup>7</sup> – and the meaning of a word is spelled out as something separate from the word itself. In contrast, Ryle emphasizes the complexity of language from various fields that words and expressions can represent the world.<sup>8</sup> It is one of the important elements as a function that operates in mind (psychology); it occurs in the description of reason to release a word or object of meaning that can be described by reference to something particular. The involvement of the philosophy of language in the mind is debatable, especially if it involves the nature of belief.

The philosophy of ordinary language is clarified based on the use of language in everyday life, which is likely to intermingle the meaning of statements that usually contain antimony or gaps.<sup>9</sup> This forms the existence of logic or grouping that is conceptualized in the tangles of groups or categories (category mistakes) in the human mind, and Ryle has featured it in his book “The Concept of Mind”. Ryle distinguishes category kinks in a) dispositional statements – which can be shown in habit or reflex, b) occasional or episodic statements – indicated in a specific subject.<sup>10</sup> For example, the words 'listener' and 'hear'. The word 'listener' refers to dispositional statements that indicate the presence of habitual and reflex traits. Meanwhile, the term 'hear' includes vocational or episodic statements that are more indicative of an event. On this basis, language analysis requires conceptual investigation, which means inter-conceptual.<sup>11</sup>

In the ordinary school of philosophy of language, philosophers have introduced or emphasized the role of words or sentences used in language that can be represented logically. For philosophers, ordinary language becomes an intellectual game.<sup>12</sup> Gilbert Ryle's disposition drew attention to ordinary schools of language philosophy on the quality of a person's intelligence and character in language – the use of words and sentences can represent human behavior specifically.<sup>13</sup> Gilbert Ryle's disposition

<sup>5</sup> Richard H. Popkin and Avrum Stroll, *Philosophy: Made Simple* (London, England: Heinemann, 1981).

<sup>6</sup> M. S. Kaelan, *Filsafat Bahasa: Masalah Dan Perkembangannya* (Yogyakarta: Paradigma, 2002).

<sup>7</sup> Ludwig Wittgenstein, *Tractatus: Logico-Philosophicus*, English Ed (London and New York: Routledge Classics, 2001).

<sup>8</sup> R. Floyd, “Wittgenstein, Ryle, and the Language of Commonsense Psychology,” in *The Non-Reificatory Approach to Belief* (Palgrave Macmillan, 2017), 27–55, <https://doi.org/10.1007/978-3-319-59873-4>.

<sup>9</sup> Gilbert Ryle, *The Concept of Mind* (USA and Canada: Routledge, 2009), <https://doi.org/10.4324/9781912282012>; Muhammad Khoyin, *Filsafat Bahasa Philosophy of Language* (Bandung: Pustaka Setia, 2013).

<sup>10</sup> Ryle, *The Concept of Mind*.

<sup>11</sup> Gilbert Ryle, *Collected Papers Volume 1: Critical Essays* (USA and Canada: Routledge, 2009), <https://doi.org/10.4324/9780203875322>.

<sup>12</sup> Jason Xenakis, “Ordinary-Language Philosophy: Language, Logic and Philosophy,” *Synthese* 11, no. 3 (1959): 294–306, <https://www.jstor.org/stable/20114304>.

<sup>13</sup> Oliver R. Scholz, “From Ordinary Language to the Metaphysics of Dispositions - Gilbert Ryle on Disposition Talk and Dispositions,” in *Debating Dispositions: Issues in Metaphysics, Epistemology*

to the philosophy of ordinary language by examining language conceptually and logically allowed the formation of critical thinking processes. Moreover, Ryle bases his views on mental reality while acknowledging insights based on cognitive science.<sup>14</sup> It definitely can happen because the application of critical thinking is carried out to classify the objectives in question in certain situations or contexts; then reviewed logically, relevantly, and sensibly by not distorting reality.<sup>15</sup> This is because critical thinking has been widely applied in science, philosophy, mathematics, art, history, education, and even in professional and personal life.

Several studies of ordinary language philosophy have been reviewed, such as those based on speech acts,<sup>16</sup> character education,<sup>17</sup> exploration of statements,<sup>18</sup> political field exploration,<sup>19</sup> and language analysis.<sup>20</sup> The philosophy of ordinary language can not only be studied based on language expressions starting from words, phrases, or sentences,<sup>21</sup> but also can be studied more deeply regarding the role and function of language expressions which appear as constructing points of judgment, reference, and statement of facts as is the case in this research. It has also verified that language is an instrument for achieving various objectives contained in words. At the same time, philosophy becomes a tool or attempts to solve problems related to principles and verification of metaphysics, mind, mental, and rules that refer to language itself.<sup>22</sup>

The fact that words and expressions can represent all sorts of different things comes from the human mind.<sup>23</sup> Thus, it can also be concluded that the main task of philosophy in everyday language is to accept propositions from what is spoken in normal language.<sup>24</sup> In accepting this proposition, a critical thinking process is conceptualized in language. This argument is the focus of this discussion which will

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and Philosophy of Mind (Berlin: De Gruyter, 2009), 127–41, <https://doi.org/10.1515/9783110211825.127>.

<sup>14</sup> Ryle, *The Concept of Mind*.

<sup>15</sup> Richard Paul and Linda Elder, *The Miniature Guide to Critical Thinking: Concept and Tools*, Eight Edit (United Kingdom: Rowman & Littlefield, 2020).

<sup>16</sup> Wahyu Wibowo, "Pemantapan Prinsip Filsafat Bahasa Biasa Sebagai Upaya Pemutakhiran Metode Analisis Pesan Komunikasi," *Kajian Linguistik Dan Sastra* 23, no. 1 (2011): 8–18, <https://journals.ums.ac.id/index.php/KLS/article/view/4317>.

<sup>17</sup> Muhammad Hilal, "Filsafat Bahasa Biasa Gilbert Ryle Dan Relevansinya Dengan Konsep Pendidikan Karakter Di Indonesia," *Jurnal Filsafat* 29, no. 2 (2019): 206–27, <https://doi.org/10.22146/jf.44313>.

<sup>18</sup> Syairil Fadil, "Statemen Sari Roti Pasca 212 Dalam Perspektif Filsafat Bahasa Biasa John Langshaw Austin," *Nalar: Jurnal Peradaban Dan Pemikiran Islam* 2, no. 2 (2018): 67–74, <https://doi.org/https://doi.org/10.23971/njppi.v2i2.911>.

<sup>19</sup> Yusa' Farchan and Agisthia Lestaro, "Suhubung Makna Baliho Elite Partai Politik; Perspektif Filsafat Bahasa Biasa," *Jurnal Adhikari* 2, no. 2 (2022): 302–59, <https://doi.org/https://doi.org/10.53968/ja.v2i2.65>.

<sup>20</sup> Muhammad Hilal, "Problem-Problem Kunci Dalam Filsafat Bahasa Biasa," *Jurnal Pusaka* 8, no. 1 (2020): 25–41, <https://doi.org/https://doi.org/10.6084/ps.v8i1.377>; Muhammad Iffan Gufron, "Pemikiran Ludwig Wittgenstein Dalam Kerangka Analitika Bahasa Filsafat Barat Kontemporee," *Misykah: Jurnal Pemikiran Dan Studi Islam* 1, no. 1 (2016): 118–44, <https://journal.bungabangsacirebon.ac.id/index.php/misykah/article/view/11>.

<sup>21</sup> (Wisdom et al., 1946)

<sup>22</sup> Henry Robert Weinstock, "On Philosophical Problems Subject to Ordinary Language Analysis," *Journal of Thought* 6, no. 1 (1971): 38–48, <https://www.jstor.org/stable/42588231>.

<sup>23</sup> Floyd, "Wittgenstein, Ryle, and the Language of Commonsense Psychology."

<sup>24</sup> William Lyons, *Gilbert Ryle: An Introduction to His Philosophy*, First Edit (Harvester/Humanities, 1980).

be reviewed more deeply through its relevance to Gilbert Ryle's concept of ordinary language philosophy in critical thinking.

### **Research Methods**

This study uses qualitative data intending to explore concepts in ordinary language philosophy according to Gilbert Ryle and critical thinking. On this basis, the researchers used the hermeneutic method. Researchers use the hermeneutic approach to find out the sequence of philosophical concepts of ordinary language, according to Gilbert Ryle, which is focused on intellectual discussion; the same thing happened to the idea of critical thinking.<sup>25</sup> The researcher then develops it by relating and interpreting the two concepts based on context. Data analysis was conducted qualitatively with an interactive model: data collection, presentation, reduction, and conclusion.<sup>26</sup>

### **Results and Discussion**

#### **Gilbert Ryle's Concept of Ordinary Language Philosophy and the Concept of Critical Thinking**

His book *The Concept of Mind* expresses Ryle's views on ordinary language philosophy. According to him, the understanding of the word 'ordinary' in ordinary language which has different expressions on a) the use of ordinary language with expressions that appear the same but different as in the word 'ordinary' means conversation or conversational, natural, and general; b) the use of 'ordinary' in statements (expressions) that are formally interpreted concerning their use.<sup>27</sup> In philosophy itself, the word 'ordinary' needs to be examined in the discourse and mind of every human being. Thus, the implications of the word 'ordinary' can be conceptualized technically in various scientific fields such as theology, philosophy, law, economics, psychology, and so on – which still need further testing.

Ryle's previous analysis of language shows and considers the different mentalities of words rather than simply describing events or events. The occurrence of mentality means talking about the mind – intended as a place to accommodate the ability and tendency to do everything.<sup>28</sup> Thus, Ryle has concluded implicitly that the workings of body and mind are inseparable; When what the body wants and runs, it includes what the mind perceives. Thus, actions, perceptions, and emotions result from the causal interaction between mental and physical.<sup>29</sup>

The thought process can sometimes be expressed as an activity with certain symbols such as excellence or excellence in using words and sentences; or even in thinking that there is a construction of statements. It is not right for Ryle, who argues that, in thinking, one does not put one's ideas into words but gets views from the terms of others. On the other hand, the role and intellectual content in mind is not

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<sup>25</sup> Nicholas H. Smith, "Hermeneutics and Critical Theory," in *Routledge Companion to Philosophical Hermeneutics*, ed. J. Malpas and H. Gander (London, UK, 2015), 600–611.

<sup>26</sup> Matthew B. Miles, A. Michel Huberman, and Johnny Saladana, *Qualitative Data Analysis A Methods Sourcebook Edition 3* (United States of America: Sage, 2014).

<sup>27</sup> Gilbert Ryle, *Collected Papers Volume 2: Collected Essays 1929-1968* (London and New York: Routledge, 2009).

<sup>28</sup> Ryle, *The Concept of Mind*.

<sup>29</sup> Gabrielle Benette Jackson, "Gilbert Ryle's Adverbialism," *British Journal for the History of Philosophy* 28, no. 2 (2020): 318–35, <https://doi.org/10.1080/09608788.2019.1638757>.



what is judged, pondered, and reasoned alone, But also when one takes care to act disciplined, respectful, and firm in one's words. The level and role of the intellectual itself can be developed and implicated in education in schools, Where education has its role in special capabilities that are instilled and developed by didactic discourse as a means for knowledge transmission. Thus, the dialogue that will be spoken seems more assertive, convincing, persuading, entertaining, or so on – and does not seem like anecdotal, threatening, or provoking talk.<sup>30</sup>

Everyone thinks, but most people's thoughts are left unbiased, partial, uninformed, partial, distorted, and prejudiced – affecting the quality of their thoughts. Nevertheless, the mind does have qualities that each individual can systematically develop. So, in this case, there are stages of critical thinking development, such as:<sup>31</sup> a) accomplished thinkers have intellectual skills and virtues in life; b) advanced thinkers, committed to practicing and internalizing intellectuals; c) practicing thinkers, regularly practicing to progress; d) beginning thinkers, trying to improve but without regular practice; e) challenged thinkers, ready to be confronted with a problem that is significantly in mind; f) Unreflective thinkers, significantly unaware of the problems that exist and come to mind.

Critical thinking is one of the disciplined arts to determine the use of the mind in any situation that aims to utilize information or knowledge when making a choice.<sup>32</sup> Some state that critical thinking can also be called reflective thinking – because there is an element of active, persistent, and careful consideration of a belief and conjecture in the knowledge useful for explaining and supporting a conclusion that tends to be advanced.<sup>33</sup> The defines that in critical thinking, there is an active process of considering things, asking questions, and finding relevant information independently – until forming beliefs and conjectures.

The term critical in the concept of critical thinking has long been a jargon in academics related to learning.<sup>34</sup> Critical thinking in academia is important for representing critical thinkers as rational educators.<sup>35</sup> The contribution of critical thinking in academics has a substantial form that is divided into two types, namely: a) separate knowledge, which has temporary qualities (has no character), and b) connected knowledge, indicating an empathetic understanding that enters the mind from what has been understood or understood.<sup>36</sup> After all, critical thinking captures the various cognitive systems that move naturally and reflectively, thus, being able to decide in a disciplined manner to calculate the validity of a statement, news, story, argument, research, case, or event.<sup>37</sup>

<sup>30</sup> Ryle, *The Concept of Mind*.

<sup>31</sup> Paul and Elder, *The Miniature Guide to Critical Thinking: Concept and Tools*.

<sup>32</sup> Richard Paul and Linda Elder, *Critical Thinking: Tools for Taking Charge of Your Professional and Personal Life*, Second Edi (United States of America: Pearson Education, 2014).

<sup>33</sup> John Dewey, *How We Think* (Dover Publications, 1909).

<sup>34</sup> Dwight Atkinson, "A Critical Thinking Approach to Critical Thinking in TESOL," *TESOL Quarterly* 31, no. 1 (1997): 71–94, <https://doi.org/https://doi.org/10.2307/3587975>.

<sup>35</sup> Harvey Siegel, *Educating Reason: Rationality, Critical Thinking, Education* (New York: Routledge, 1988).

<sup>36</sup> B. Clinchy, "On Critical Thinking and Connected Knowing," in *Re-Thinking Reason: New Perspectives in Critical Thinking*, ed. Kerry S. Walters (New York: State University of New York Press, 1994), 33–42.

<sup>37</sup> Barry Beyer and Robert Ennis, "Critical Thinking Skills in Education and Life," *The American Scientific Affiliation*, 2009, <http://www.asa3.org/asa/education/think/critical.htm>.

Regarding critical thinking, each individual can have the relevant skills to choose and use them in the right situations. For example, a person may demonstrate their skills by increasing their credibility appropriately when faced with an exam question, but they may not apply this in their daily life;<sup>38</sup> Similarly, when speaking, someone needs to express it with words and expressions that contain meaning and can be understood by others.<sup>39</sup> It cannot only happen with pattern processing based on each individual's imagination, thinking, and creativity.

Critical thinking will help one to see with a new lens that sets ourselves up to act in the best interest, contradictory, or even harmful by integrating the three dimensions of thinking, namely:<sup>40</sup> a) romantic, able to yearn for a better world or thing; b) realistic, seeing things with one's parable; c) and pragmatic, adopting effective measures by moving to achieve goals and ideals. Critical thinking requires achievement standards such as relevance, accuracy, factual, proportionality, fairness, and clarity. On this basis, everyone who thinks will try to improve the quality of mind skillfully to take over the structure and impose their intellectual self.<sup>41</sup>

### **The Relevance of Gilbert Ryle's Concept of Ordinary Language Philosophy to Critical Thinking**

Gilbert Ryle has view tends to be called the philosophy of mind that has been poured into his book entitled *The Concept of Mind*. Ryle's opinions in the book are widely accepted in the philosophy of mind, which articulates assumptions and is based on cognitive science – considered to tend to mental reality in behaviorism. However, Ryle understands that an object or rule must be reviewed logically to explain its intent – especially in the use of language. Ryle's conception of philosophy is often called an intellectual legend. It is because his book discusses how the mind and intellect can arise and operate in each individual.

According to Ryle, the intellectual review is relevant to critical thinking that generally appears in every one. Although, its existence can only be perceived abstractly. The significance between the two will have an impression on the use of language when speaking, arguing, opining, demonstrating, and so on – which can be represented in figure 1:

<sup>38</sup> Alec Fisher, *Critical Thinking: An Introduction* (UK: Cambridge University Press, 2011).

<sup>39</sup> Tim Moore, "Studies in Higher Education Critical Thinking: Seven Definitions in Search of a Concept," *Studies in Higher Education* 38, no. 4 (2013): 506–22, <https://doi.org/http://dx.doi.org/10.1080/03075079.2011.586995>.

<sup>40</sup> Paul and Elder, *Critical Thinking: Tools for Taking Charge of Your Professional and Personal Life*.

<sup>41</sup> Donald Hatcher, "Richard Paul and the Philosophical Foundations of Critical Thinking," *INQUIRY: Critical Thinking Across the Disciplines* 31, no. 1 (2016): 86–97, <https://doi.org/https://doi.org/10.5840/inquiryct20163117>; Richard Paul, A. Fisher, and Nosich, *Workshop on Critical Thinking Strategies* (California: Sonoma State University, 1993).

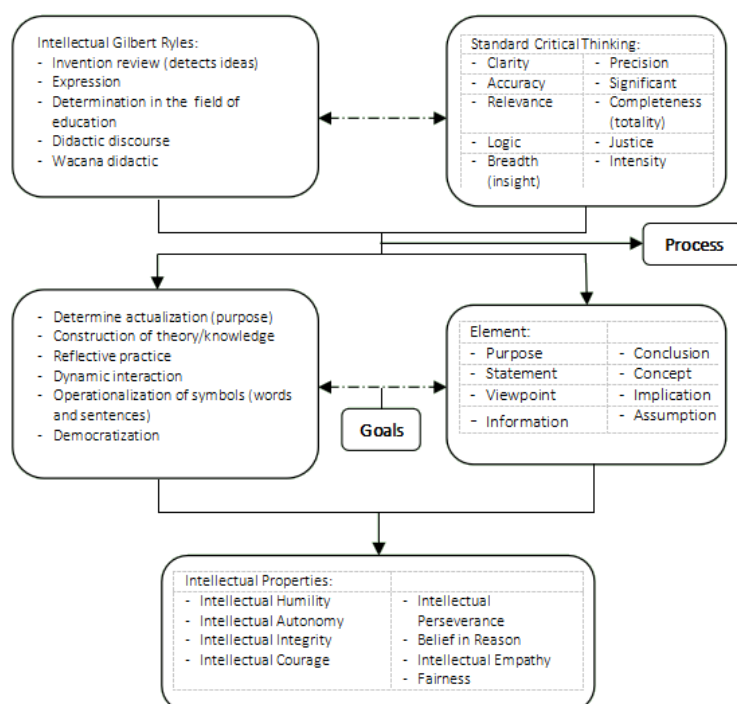


Figure 1: Relevance of Gilbert Ryle's Concept to Critical Thinking

The figure above illustrates the relevance between Gilbert Ryle's concept of ordinary language philosophy focused on the intellectual and the idea of critical thinking. The integration of the two concepts has two basics: first, a discussion of how the theory of Gilbert Ryle forms, and second, related to the notion of critical thinking. In Gilbert Ryle's concept that has been written in his book, it can be concluded and classified into four images, namely:<sup>42</sup> a) invention review (detecting ideas), which means that when someone is interacting with himself or others, he usually thinks of something both plans and assumptions that happened at that time – identifying through the memory of things that have happened before; b) interest in expression, having more attention to another person's statement will especially be a puzzle that needs to be solved and studied, even sometimes someone usually gets an idea from every word spoken; c) application in the field of education, the intensity of the intellectual can be developed and instilled consistently when structured in the academic field, especially because it has been arranged in the form of examinations; d) didactic discourse, as a vehicle for transmitting knowledge.

According to Ryle, intellectual shows that every individual thinks or thinks about something to decide something. When a person thinks, then at that time, he is considering many other things. In the process of consideration, contemplation is carried out – it will indirectly give rise to opinions that have been found.<sup>43</sup> It can indeed include thinking activities. However, thinking activities here differ from critical thinking, usually called thinking intellectually.

Critical thinking becomes a way of thinking about any subject in a context or problem – where thinkers will skillfully improve the quality of their thinking as a

<sup>42</sup> Ryle, The Concept of Mind.

<sup>43</sup> Ryle, Collected Papers Volume 2: Collected Essays 1929-1968.

work with structure inherent in their minds and impose their intellectual standards.<sup>44</sup> Thus, critical thinking can be done when someone has implemented standards. The essential thinking standards that must be carried out are divided into several parts, namely, clarity, accuracy, relevance, logic, breadth (insight), precision, significance, completeness (totality), fairness, and intensity.<sup>45</sup> This standard is certainly a reference that needs to be passed from each individual to carry out critical thinking. When a person does not or has not been able to do the standard of critical thinking, then at that time, he cannot be said to have carried out critical thinking. Similarly, what happened with Ryle's intellectual theory, where reviewing inventions and interest expressions can only be done perfunctorily with a clear reference, such as applying critical thinking standards. Although, in their application, both also need to be supported by didactic discourse. It is because critical thinking is an active activity that requires interpretation, evaluation, observation, communication, information, and argumentation.<sup>46</sup> Thus, critical thinking is a skillful activity interpreted scientifically, And it cannot be said to be essential when only based on the assumption of what is meant.

The critical thinking process involving Ryle's intellectual theory that implements the essential standard of thinking certain has an impression. This impression is the main goal in carrying out essential activities of thinking. Ryle argues that when a person performs thinking activities, then he will find and feel several things, such as:<sup>47</sup> a) find actuality (purpose), used to increase knowledge; b) construction of theory/knowledge, trying to obtain theory/knowledge with various plans; c) reflective practice, the existence of change or justification; d) dynamic, actively correlated interactions; e) operationalization of symbols in words and sentences, indicated by judgment, contemplation, and reasoning when speaking; f) democratization, habituation using the mind and intellect as a fairly idiomatic test. It can be achieved if, in the process of intellectual effort, Ryle is integrated with critical thinking standards. Although, critical thinking theory itself has classified elements that are used as targets, namely, the existence of goals, statements, points of view, information, conclusions, concepts, implications, and assumptions.<sup>48</sup> Both impressions of Ryle's theory and critical thinking elements have continuity as goals and objectives when implementing critical thinking in everyday life, especially in language.

Critical thinking does involve basic intellectual skills. It will develop intellectual traits such as intellectual humility, autonomy, integrity, courage, perseverance, belief in reason, empathy, and reasonableness.<sup>49</sup> Developing basic intellectual skills must be done further to overcome errors in our thinking or others. When a thinker cannot respect the views or opinions of others, then that person's thinking can be said to be weak, although he already did a good job of thinking. It shows that the person needs to gain skills and values in critical thinking, especially significantly, he needs to

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<sup>44</sup> Richard Paul, Alec Fisher, and G. Nosich, *Workshop on Critical Thinking Strategies* (California: Sonoma State University, 2006).

<sup>45</sup> Paul and Elder, *The Miniature Guide to Critical Thinking: Concept and Tools*.

<sup>46</sup> Fisher, *Critical Thinking: An Introduction*.

<sup>47</sup> Ryle, *The Concept of Mind*.

<sup>48</sup> Paul and Elder, *The Miniature Guide to Critical Thinking: Concept and Tools*.

<sup>49</sup> Paul and Elder.



consider viewpoints that tend to be disparity.<sup>50</sup> This kind of action can also be called sophistry – an act with the art of winning an argument.

In the academic world, critical thinking is rooted in two disciplines, namely philosophy and psychology. In philosophy, a person seeks to define his thoughts critically based on their qualities and characteristics, although they are still hypothetical.<sup>51</sup> While his psychology is based on his skills and actions, thus, in this case, it can be explicitly shown that the mind becomes a basic part of philosophy. The involvement of Ryle's intellectual theory as philosophical science and critical thinking has a strong enough synchronization to find truth or logical discovery. All expressions and questions that are conceptually logical require identification in the concepts of consciousness, ideas, perceptions, judgments, conclusions, imagination, will, and desire.<sup>52</sup> It is what is called the process of thinking to achieve critical thinking – where there is a procedure for achieving it, as the following can be represented in figure 2:

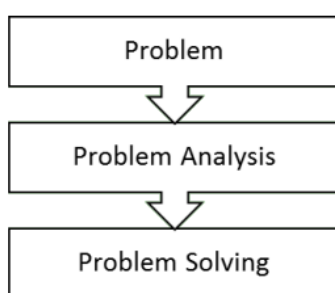


Figure 2. Critical Thinking Procedure

Critical thinking begins with looking at problems that require reflection awareness to review further the issues that arise – starting from uncertainty, doubt, and doubt. The emergence of this problem involves testing, interrogation, and deeper review, usually called problem analysis. It is, of course, based on rational, logical, systematic, and reflective foundations. On that basis, problems can be decided rationally and logically – avoiding ideas that are singular and concerned with empathetic understanding. This procedure makes the view that critical thinking has different qualities from ordinary thinking. Especially when critical thinking emphasizes caring for differences in opinions or ideas from others; thus, it is not surprising that Edward Glaser stated that critical thinking includes all structural abilities, such as:<sup>53</sup> a) analyze the problem; b) find workable ways of solving problems; c) collect and compile relevant information; d) detect emerging assumptions; e) understand both language clarity and discrimination accurately; f) interpret the data; g) weigh and evaluating the evidence of the question; h) recognize the existence of interactions or relationships between logical and propositions; i) draw general conclusions; j) examine generalizations and emerging conclusions; k) reconstruct belief patterns based on experience; l) provide an accurate assessment.

<sup>50</sup> Paul and Elder, *Critical Thinking: Tools for Taking Charge of Your Professional and Personal Life*.

<sup>51</sup> Philip C. Abrami et al., "Instructional Interventions Affecting Critical Thinking Skills and Dispositions: A Stage 1 Meta-Analysis," *Review of Educational Research* 78, no. 4 (2008): 1102–34, <https://doi.org/10.3102/0034654308326084>.

<sup>52</sup> Ryle, *Collected Papers Volume 1: Critical Essays*.

<sup>53</sup> Edward M. Glaser, *An Experiment in The Development of Critical Thinking* (New York: Teachers College, Columbia University, 1941).

In language, the concept of critical thinking has also long been applied as an attribute to unify ideas from factual definitions that differ from the symbolic definitions given by dictionaries. As a result, critical thinking can provide explanations and meanings that can be fairly represented from what is considered important – of course, accompanied by identifying and evaluating the proportions that occur.<sup>54</sup> When someone has been trained to use critical thinking, then in speech and language, there are also differences, especially in solving problems. Problem-solving must, of course, be based on logical concepts that have processes such as:<sup>55</sup> a) acknowledgment of the situation; b) the discovery of hypotheses as potential solutions; c) rigorous reasoning; d) application of the results to the factual situation; e) accept scientific or reasonable explanations.

Language games usually train the application of critical thinking in a language – combining the development of words or sentences in a particular language. The game usually starts with the question of who, when, what, where, and how – by giving cases. From this appears cognitive and intellectual involvement in forming strategies to solve problems in the game. Each individual has the authority to process their thoughts in a fairly diverse pattern. This thought pattern is the foundation of each individual's imagination, thinking, and creativity. When a person understands the procedure for reflection, he will easily solve any problem. However, the thinking process of each individual will be different and form a level. This level is covered in any case, language, strategy, and function in solving a problem. As in the language aspect, those who have used critical thinking skills will have a level of language that is more scientific, clear, and able to adjust the language when talking to anyone. It is because the language level used by someone who can think critically will also be different from people who have never used critical thinking skills.

The use of ordinary language considers the use of ordinary linguistics. The word 'ordinary' refers to exploring a use without explanation. When we speak in ordinary or colloquial language, the terms used do not characterize in any way, such as praising, recommending, or giving testimony. Philosophically, using such words is considered colorless and can be easily discarded or ignored.<sup>56</sup> In this case, some ideas must be examined by contrasting phrases likely to seem similar. Differences and contradictions usually occur in diction that is still unknown such as technical terms or symbolism. According to philosophers, ordinary language becomes a supply of expressions that must be examined for exploitation, starting from relatively esoteric words. The examination intends to find logical statements that have the right meaning. On this basis, the investigation includes in:<sup>57</sup> a) what signifies linguistic expression; b) what we can reasonably deem; c) what type or nature it contains; d) what form of action can be seen (state or condition) of the object. Thus, it requires awareness in thinking to be a source that is not only interpreted from expression significantly but can also be judged through the logic of what is captured as the final appearance of knowledge.

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<sup>54</sup> Fabio da Costa Carbogim, Larissa Bertacchini de Oliveira, and Vilanice Alves de Araujo Puschel, "Critical Thinking: Concept Analysis from The Perspective of Rodger's Evolutionary Method of Concept Analysis," *RLAE: Revista Latino-Americana de Enfermagem* 24 (2016), <https://doi.org/10.1590/1518-8345.1191.2785>.

<sup>55</sup> John Dewey, *Logic: The Theory of Inquiry* (New York: H.Holt and Company, 1938).

<sup>56</sup> Ryle, *Collected Papers Volume 2: Collected Essays 1929-1968*.

<sup>57</sup> Ryle, *Collected Papers Volume 1: Critical Essays*.

## Conclusion

Gilbert Ryle's views on the philosophy of ordinary language tend to be called the philosophy of mind – which has been included in his book “The Concept of Mind”. On this basis, researchers integrate intellectual concepts with critical thinking concepts. The relevance of the two concepts classifies that Ryle has an intelligent view; four concepts have been concluded by researchers as invention review (detecting ideas), interest in expression, application in the field of education, and didactic discourse. These four concepts, Ryle, cannot be said with critical thinking activities if their implementation is imbalanced with the existence of essential things, namely, clarity, accuracy, relevance, logic, breadth (insight), precision, significance, completeness (totality), fairness, and intensity. When both have been implicated tangibly, it will find and feel the object as an impression made with awareness. The goals proposed by Ryle when one conducts intellect when thinking are finding actuality (purpose), construction of theory/knowledge, reflective practice, operationalization of symbols in words and sentences, and democratization. It is also interpreted as not much different from the concept of critical thinking, which is classified as the existence of goals, statements, points of view, information, conclusions, ideas, implications, and assumptions.

In the use of ordinary language, this concept of critical thinking can be used to consider the use of ordinary Linguistics so that it is more colorful and difficult to discard or ignore. Where there is an examination by contrasting phrases that are likely to appear similar – there are usually contradictions and differences in diction or terms that are still symbolic. Thus, an investigation is needed in the form of a) what signifies linguistic expression; b) what we can reasonably deem; c) what type or nature it contains; d) what form of action can be seen (state or condition) of the object.

This study is definitely imperfect and has limitations, especially on its implications in only general languages, not focusing on the impact of a particular language such as mother tongue or second language. Moreover, this research is implied for a specific language. In that case, it will provide direction to explore language more deeply, which is certainly reviewed from the study of the philosophy of language. This can be a suggestion for other researchers to develop the study in the future.

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