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## A Cognitive-Pragmatic Study of the Philosophy of God Existence by the Atheistic Existential Philosopher Martin Heidegger

### A B S T R A C T

Existentialism is a philosophical school that has man as its central theme. Influential circumstances that happened at that time brought about some changes in people's minds, thoughts and beliefs. People became hopeless, felt lost and lost confidence in everything, even their faith in God, and out of these changes came the idea of existentialism. This article presents a cognitive-pragmatic analysis of the philosophy of God's existence as expounded by the famous atheist existential philosopher Martin Heidegger. Heidegger's unique perspective offers a thought-provoking exploration of the interplay between cognition, pragmatics and human existence in relation to the concept of God. The study aims to explore Heidegger's arguments and highlight the cognitive processes involved as well as the pragmatic implications of his atheistic philosophical framework. Drawing on cognitive and pragmatic theories, the study examines the cognitive processes underlying the conceptualization of God. It explores how language, context and social conventions shape our understanding of the divine, and examines Heidegger's unique perspective on the pragmatic aspects of religious discourse. Using Lakoff and Johnson's (1980) Conceptual Metaphor Theory and Searle's (1975) classification of speech acts as a model of analysis for cognitive and pragmatic analysis respectively, the researchers selected three excerpts to demonstrate the facts of the concept of God and the philosophy of divine and human existence. The study concludes that Heidegger's excerpts are filled with expressions that can be analysed cognitively and pragmatically to convey his ideas about the reality of God.

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دراسة معرفية – تداولية لفلسفة وجود الله للفيلسوف الوجودي الملحد مارتن هايدجر<sup>1</sup>

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## المستخلص

الوجودية هي مدرسة فلسفية تعتبر الإنسان محورها الأساسي. الظروف المؤثرة التي وقعت في ذلك الوقت أدت إلى بعض التغييرات في أذهان الناس وأفكارهم ومعتقداتهم. أصبح الناس يشعرون باليأس والضياع وفقدوا الثقة في كل شيء، حتى إيمانهم بالله، ومن هذه التغييرات نشأت فكرة الوجودية. يقدم هذا المقال تحليلاً معرفياً وتداولياً لفلسفة وجود الله كما يتطرق إليها الفيلسوف الوجودي الملحد المشهور مارتن هايدجر. تقدم وجهة نظر هايدجر الفريدة استكشافاً يثير التفكير في التفاعل بين المعرفة و التداولية والوجود البشري فيما يتعلق بمفهوم الله. تهدف الدراسة إلى استكشاف حجج هايدجر وتسلط الضوء على العمليات المعرفية المشاركة وتداعيات البعد التداولي لإطاره الفلسفي اللاهوتي. باستخدام نظريات معرفية تداولية، تفحص الدراسة العمليات المعرفية التي تكمن وراء تصور الله. تستكشف كيفية تأثير اللغة والسياق والعادات الاجتماعية في فهمنا للإله، وتفحص وجهة نظر هايدجر الفريدة بشأن الجوانب التداولية للخطاب الديني. باستخدام نظرية الاستعارة المفاهيمية لأكوف وجونسون (1980) وتصنيف افعال الكلام لسيرل (1975) كنموذج للتحليل المعرفي والتداولي على التوالي، اختار الباحثون ثلاثة مقتطفات لإظهار حقائق مفهوم الله وفلسفة الوجود الإلهي والبشري. تلخص الدراسة إلى أن المقتطفات التي كتبها هايدجر مليئة بالتعبير التي يمكن تحليلها معرفياً وتداولياً لنقل أفكاره حول حقيقة الله.

**الكلمات المفتاحية:** الفلسفة الوجودية ، مارتن هايدجر ، فلسفة وجود الله ، دراسة دلالية .

## 1. Introduction

Existentialism is a philosophy of existence, authenticity, universal freedom, and being that takes a humanistic approach to each person's situation. It is a quest for originality. It serves as a counselor during life crises that force a person to "make a choice" about their course of action. Understanding how people can lead the richest and most satisfying lives in the modern world is one of the existentialists' main goals (Guignon, 2005).

Both theistic and atheistic types of existentialism take the philosophy of God's existence as an essential subject, but from different perspectives. Theistic existentialists contend that God is the source of all existence, the reason for our being, and the object of our deepest care. Soren Kierkegaard, Gabriel Marcel, Karl Jaspers, Paul Tillich, and Martin Buber were religious existentialists. Because of their basic assumptions and worldview, atheistic existentialists reject any notion of the supernatural or God. Existentialists who deny the presence of God include Martin Heidegger, Simone de Beauvoir, Albert Camus, and Jean-Paul Sartre (Iram, 2013).

<sup>1</sup> هذا البحث مستل من رسالة ماجستير كُتبت من قبل المؤلف الأول وأشرف عليها المؤلف الثاني.

Heidegger (1962) holds a distinct view of the presence of God and approaches reality from a different angle. Simply claiming that God does or does not exist will not make any difference in saving them. Heidegger made the following claim: "If God's eternity can be "constructed" philosophically, then it may be understood only as a mere primordial temporality that is infinite." The researchers could stand and investigate the reality of this subject based on this profoundly meaningful quote and other significant Heidegger philosophical declarations about God's existence (P. 499).

This article presents a cognitive-linguistic study of the philosophy of God's existence as explored by the prominent atheistic existential philosopher Martin Heidegger. Heidegger's unique perspective on the question of God's existence offers a compelling examination of the interplay between language, cognition, and human existence. The researchers aim to analyse Heidegger's arguments and uncover the underlying cognitive and linguistic mechanisms at work in his philosophical framework. For the linguistic aspect, the present study aims to analyze the collected data pragmatically. Specifically, the researchers use Searle's (1975) classification of Speech Acts as a pragmatic model. Johnson and Lakoff's (1980) Conceptual Metaphor is also going to be chosen for cognitive analysis.

This article presents a cognitive-linguistic study of the philosophy of God's existence as explored by the prominent atheistic existential philosopher Martin Heidegger. Heidegger's unique perspective on the question of God's existence offers a compelling examination of the interplay between language, cognition, and human existence. This study aims to analyze Heidegger's arguments and uncover the underlying cognitive and linguistic mechanisms at work in his philosophical framework.

The article begins by providing an overview of Heidegger's existential philosophy, highlighting his rejection of traditional metaphysics and his emphasis on human existence and the experience of being. It then delves into Heidegger's atheistic stance regarding God, elucidating his understanding of God as a product of human cognition and language rather than a transcendent being.

The data for the current study has been collected from books and lectures by the philosopher Martin Heidegger. This study discovers various speech-act expressions and conceptual metaphors that have been used by the philosopher to help him transfer his ideas and thoughts.

## **2. Literature Review**

Beginning in the early twentieth century, existentialism began to gather popularity and support from several very creative and influential writers and philosophers. Now, there are a lot of academics and writers who are trying to study and understand existentialism in all of its forms. As a result, the ideas and problems of existentialism have been examined and covered. But the real question is whether existentialism is still relevant in today's world. In the current society, man's life is in danger and he has gone backwards, so it is important to protect his existence, help him get out of his sadness, and lead him to progress.

Heidegger, as a young man, called his philosophy "A-theism." Most people agree that this is his assertion of detachment from his theological roots. This widely held belief led Sartre to categorize Heidegger as an atheistic existentialist. But Heidegger's atheism is very

different from Sartre's, and it is important to understand this difference if anyone wants to understand what Heidegger is saying (Fumihiko, 2007).

## 2.2 The Concept of Dasein

Dasein serves as the foundation for Heidegger's philosophy. According to him, "being lies in the fact that something is and in its being as it is in reality; in presence-at-hand; in substance; in validity; in Dasein; in the 'there is.'" Dasein, or "being there," is the term used to define the anthropological inquiry that is both personal and global in scope. The question of being is more important than the questioner's own concept of being. Everything needs to be seen in the context of Dasein's attempt to think philosophically about itself (Dreyfus, 1991).

Dreyfus (1991) also stated that Heidegger contends only human beings, or what he refers to as "Dasein," possess such insight. This is the reality that sets us apart from other living things, because the fact that human beings are mortal informs every aspect of our lives. Heidegger thinks that because death is the end or limit for mankind, it renders all possible futures comprehensible. Death in this context shouldn't be viewed as "something," but rather, humans view their relationship with death as something we experience daily. Heidegger (1962) asserted this view of death: "As soon as man comes to life, he is at once old enough to die" (P. 245).

## 2.3 God Existence Philosophy

So, does God exist? Heidegger does not simply respond "yes" or "no". In addition, how is God realized or experienced if one applies Heideggerian temporality to the metaphysical question of God? Heidegger's temporalism and the presence of God do not contradict each other. Heidegger proposes two types of "being" to resolve this dilemma (Williams, n.d.).

Heidegger labels the former "existenziell" In a genuine phenomenological, philosophical, and metaphysical sense; this type of existence is consistent with Dasein. "This existence has the potential to be or not to be." An important concept for addressing God in Heideggerian terms is that self-existential inquiry is not only the central undertaking of all human philosophy but also the sole true means by which Dasein may comprehend any phenomenon (Heidegger, 1962).

Heidegger (1962) stated that the term "Existenzial" refers to a later conception of a conventional view of eternity and God. This life is just hypothetical and imaginary. Because it lacks a foundation and an in-the-world essence to take into account, Dasein is unable to comprehend this type of existence on its own. Heidegger believed that just asserting whether or not God exists was insufficient. At this point, it's critical to keep in mind that Dasein serves as the foundation for practically all of Heidegger's philosophy. In light of what has been established so far, it is necessary to think of all phenomena (in the existential sense) in terms of time. Heidegger wrote (1962) that, when it comes to God, "if God's eternity can be "constructed" philosophically, then it can only be understood as a simple, infinitely old time" (P. xiii). God's existence, according to Dasein, must be translated from the existenzial, or simply hypothetical, to the existenziell, or philosophically substantive (Williams, n.d.).

## 2.4 Pragmatic Aspects of Existentialism

While existentialism is primarily concerned with questions of meaning, freedom, and authenticity, pragmatism provides a lens through which these existential concepts are understood and applied in practical terms.

In actuality, one may argue that pragmatics is not only a branch of linguistics but also a social science that aims to reconcile language usage and form (Alhousseini, 2017). Most pragmatic studies, in general, concentrate on how individuals or groups of people use and comprehend language effectively in a certain environment. However, in order to use and comprehend an utterance, one must be able to link and discriminate between what is said and what is intended, in addition to grasping the meanings of lexical and grammatical relations (Alhussaini, 2015). Pragmatics can be defined as the study of meaning in interaction. As a result, it considers the participants (both speakers and hearers) as well as the particular environment in which the meaning is to be communicated in a communication process (Al-Hilu, 2017). According to Nakhilawi (2016), "it is a linguistic analysis that refers to what the users of a language mean by their verbal speech rather than what the words, phrases, and sentences mean by themselves" (P. 11).

According to Soccio (2007), pragmatism is a modern philosophical system or technique that is very engaging and revealing when examining questions of human existential concerns as products of ideas. The pragmatic approach, often known as "pragmatism," emerged as a philosophy as a result of the uprising against the dominant conventional philosophy of the period. According to the claim, pragmatism largely started as a movement to challenge the dominant traditional philosophical position, which views thinkers like Peirce, James, and Dewey as part of a non-productive metaphysical tradition and a sterile philosophical tradition that predominated in American schools.

Yule (1996) pointed out that "speech acts are activities performed through the use of utterances. In English, these actions are commonly referred to by more specific terms such as "apology," "complaint," "compliment," "invitation," "promise," or "request." SAs are, in general, acts of communication. A specific attitude must be presented to communicate, and the sort of SA used depends on the attitude being expressed. A request communicates a wish, a statement expresses a belief, and an apology expresses regrets, for instance. A SA succeeds as a communication act if the listeners recognize the attitude being represented and follow the speaker's intention. According to Austin's theory (1962), what has been said has three kinds of meaning:

1. Locutionary meaning refers to the precise meaning or sense of what is said. For example, the statement "It's hot in here" communicates the literal observation that the temperature in the room is high.
2. Illocutionary meaning pertains to the intended purpose or function of the statement within a social context. In the case of the statement "It's hot in here," it can have various illocutionary meanings, such as:
  - Indirectly requesting someone to open the window, implying that the speaker desires relief from the heat.

- Indirectly refusing to close the window because it is cold, suggesting that the speaker prefers the window to remain open.
  - Complaining and expressing frustration, implying that someone should know better than to keep the windows closed, and emphasizing this point strongly.
3. Perlocutionary meaning refers to the effect or response that the statement elicits from the listener. In the case of "It's hot in here," the perlocutionary effect could be someone actually opening the windows in response to the statement, seeking to alleviate the perceived discomfort caused by the heat.

According to Searle (1975), communication skills may be divided into five main categories. They include: representatives, directives, expressive, commissive, and declarative.

**1- Declarations:** Declarations, according to Searle, are acts in which "the successful performance of one of its members brings about the correspondence between the propositional content and reality; successful performance guarantees that propositional content corresponds to the world". In order that declarations be successfully performed, extra-linguistic institutions are involved, and there are rules that are "constitutive" of the SA, unlike in supernatural declarations such as when God says "Let there be light" and declarations concerning language itself, such as I define, I name, I call, etc. (Acheoah, 2017).

**2- Representatives:** A representative is a SA that commits the speaker to the fact of the expressed suggestion. It has truth value, shows words-to-world fit, and expresses the speaker's belief in something. As Leech (1983) stated, representative can be noted by some SA verbs such as assert, deny, correct, state, tell, guess, predict, report, remind, describe, inform, assure, agree, claim, believe, conclude, etc. (Rahmawati, 2017). Their fit is word-to-world, and their psychological state is belief in a proposition; examples include suggesting, insisting, complaining, and deducing (Goorabi, 2019).

**3- Expressive:** An SA that expresses a certain psychological state of the speaker or expresses the speaker's attitudes and emotions towards the proposition. Expressive SA can be preceded by some SA verbs such as like, apologize, thank, dislike, praise, and fear (Leech, 1983).

**4- Directive:** This is the type of SA that speakers employ to persuade listeners to perform something. They convey the speaker's intentions. When giving a directive, the speaker seeks to get the listener to follow a specific commitment to action in the future (verbally or non-verbally). Commands, instructions, invitations, advice, pleadings, requests, and recommendations, for instance, can all be positive or negative (Searle, 1975).

**5- Commissive:** defines it more tightly than Austin on the basis of his own system of features. Commissive fits word-for-word, and their psychological state is an intention that the speaker take "some future action". It commits the speaker to doing something in the future. Commissive can be noted by some SA verbs such as offer, commit, promise, reject, refuse, and swear (Rahmawati, 2017).

## **2.5 Cognitive Aspects of Existentialism**

The modern approach to linguistics that evolved in the 1970s is referred to as cognitive linguistics, a relatively new field that has become more active since the 1980s. It is "a method of studying languages based on the presumption that our general cognitive abilities are deeply rooted in our linguistic abilities." (Algezzy & Hussien, 2022).

### **2.5.1 Conceptual Metaphor Theory**

According to Conceptual Metaphor Theory (hereafter CMT), nonliteral language is a crucial component of human comprehension and expression. The essential tenet of CMT is that metaphor, rather than being a decoration or just an entertaining tool of human expression and communication, represents the cognitive organization of an abstract and conceptual domain (such as love, life, or war). Conventional sayings like "time is money" and "life is a journey," among many others, serve as examples of how a source conceptual domain like time and a target conceptual domain like money connect. These mappings demonstrate how CMs are firmly entrenched in language and enable the coherent organization of human experience. The central claim of CMT's novel concept is that humans physically actively inform this mental structure, taking language research beyond the usual bounds of conventional linguistics. This article introduces the background and principles of CMT and examines its detractors (Lakoff, 2006). As a result, Johnson and Lakoff (1980) classify metaphors into three main categories: structural metaphors, orientational metaphors, and ontological metaphors.

#### **1- Structural Metaphor**

According to Lakoff and Johnson (1980), a structural metaphor is distinguished by many metaphorical elements that are metaphorically organized concerning one another. For instance, the aspect "Time is Money" asserts that the literal sense of money is equivalent to the abstract idea of time. In addition, the concept of a highlighting-hiding experience is the key characteristic of this kind. According to Lakoff and Johnson (1980), social and ethnic factors play a significant role in whether these beliefs are accepted.

#### **2- Orientational Metaphor**

As for Lakoff and Johnson (1980), a spatial or physical context is used to express an orientational metaphor. The idea of spatial orientation, namely down and up, is used to define "sadness" and "happiness" under the situation "Sad is down and happy is up." Therefore, the metaphor's orientation is not arbitrary; rather, it is dependent on our cultural and physical knowledge, as in the phrases "I'm feeling up," "I'm in good spirits," "I'm feeling down," and "his spirit fell."

#### **3- Ontological Metaphor**

According to Lakoff and Johnson (1980), the ontological metaphor offers an exceptional foundation for interpreting concepts in the features of physical things. As a result, there are several kinds of ontological metaphors serving a variety of functions, such as the notion that "abstracts are things." For instance, she "fell in love," which indicates that she will soon "come out" of the anxiety.

Mahmud (2021) stated that there are five basic categories of ontological metaphor, including: First, personification imbues inhuman areas with human characteristics.

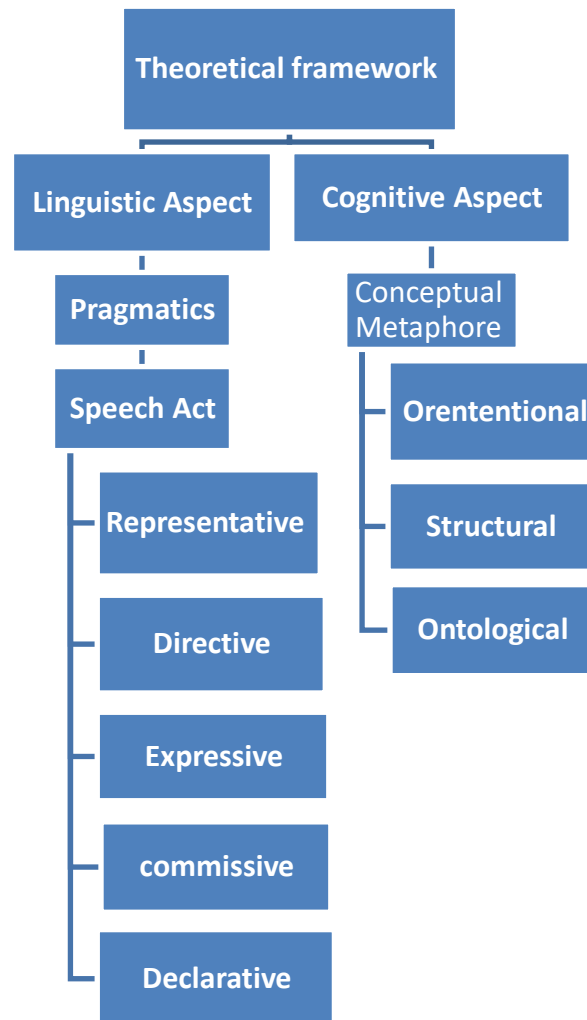
Personification enables nonhuman domains to adopt human traits like spoken language or emotions in order to provide imaginative pictures that fully convey concepts. Second, metonymy, which exchanges one term or phrase for another that is conceptually similar; third, hyperbole, is a form of speech that emphasizes ideas by exaggerating words or phrases. Making ideas solid through assertions or claims that are not accepted literally seems overrated. A simile is a figure of speech that compares two different ideas by highlighting similarities as the primary meanings of "like" or "as" in the comparison. An idiom is a collection of words or phrases that are not meant to be taken literally. Idioms cannot be taken literally, so understanding their specific meanings requires knowledge and experience.

### 3. Methodology

The nature of the study depends on the methods used by the researcher. There are three types of research methods: quantitative research methods, qualitative research methods, and mixed research methods. Researchers can use only quantitative, only qualitative, or mixed methods, depending on the nature of the study. Olejnik (2021) stated that qualitative research is the act of gathering and analyzing non-numeric data, such as interview transcripts, videos, audios, or photos. This data helps to comprehend ideas, discover the core of certain phenomena, or explore viewpoints or experiences related to a particular issue.

There are different types of qualitative research methods, including content analysis (CA), case studies, in-depth interviews, focus groups, and ethnographic research. CA is used as a type of qualitative research because it serves the aims of the study. However, according to Hsieh and Shannon (2005), qualitative content analysis (QCA) is one of the many research techniques used to examine text data. The features of language as a medium of communication are the subject of research employing qualitative QCA, with an emphasis on the text's content or context (Budd, Thorp, & Donohew, 1967; Lindkvist, 1981; McTavish & Pirro, 1990; Tesch, 1990). The current study uses a qualitative research method because the major theme of existentialist philosophy is human beings and their behavior. This study deals with a cognitive-linguistic analysis of the essential views of the influential philosopher Martin Heidegger. It focuses on discussing the ideas and thoughts of God's existence philosophy. For pragmatic aspects, the present study depends on Searle's (1975) classifications of speech acts. As for the cognitive aspect, this study focuses on Lakoff and Johnson's (1980) conceptual metaphor. The researchers choose three philosophical extracts and analyze them based on the adapted model in the following framework:

*Figure (3.1) The Proposed Theoretical Framework Adapted from [Searle's (1975) Classifications of Speech Acts and Lakoff' and Johnson's (1980) Conceptual Metaphor]*



#### 4. Data Analysis

In this section, the researchers will analyze three extracts taken from different books by Martin Heidegger. The first and second extracts have been taken from the philosophical book entitled "Letter on Humanism" (1947). The last extract is taken from "The History of the Concept of Time" (1985).

##### 4.1 Analysis of Extract 1

**"With the determination of the essence of man in terms of his kind of life, nothing as of yet has been decided thereby about the "existence of God" or his "non-existence," and just as little <has been decided> about the possibility or impossibility of the gods. For that reason, it is not merely premature but indeed wrong in advance, if one maintains that the explanation of the essence of man in terms of the relation of this essence to the truth of be[-ing] is atheism" (Heidegger, 1947, P.44 ).**

##### 4.1.1 Pragmatic Aspects

As for the speech act used in this text, this philosophical extract was said by the atheistic existential philosopher Martin Heidegger. These words are extracted from his 1947 book "Letter on Humanism." Linguistically, and to be more specific, the speech act is going

to be concerned with a model for pragmatic aspects. As for the above extract, it is a representative speech act because, in this type of speech act, the speaker represents the world as they think it to be by using statements of fact, claims, conclusions, and descriptions. As a result, the philosopher claims that it has yet to be determined whether God exists or not. Martin Heidegger represents his philosophy without making any declaration about God's existence, nor does he give any evidence about the reality of his philosophy. To summarize Heidegger's philosophy, God might have a real existence or not.

#### 4.1.2 Cognitive Aspect

As mentioned above, the philosophy of Martin Heidegger is indirect and full of ambiguity. According to the extract, the philosopher mentions "the determination of the essence of man." The word "man" here does not refer to the singular masculine or to a specific person. This word in this text refers to all human beings, no matter if they are men, women, young, or adults. In these few words, the philosopher attempts to define the nature of human reality as a whole. Heidegger's philosophy of God's existence makes no direct claims about whether or not God exists.

The philosopher attempts to explain the relationship between the essence of the human being and the concept of God's existence. Martin Heidegger uses a structural metaphor to show his point of view about the idea of God's existence and the concept of being "atheistic." According to the mentioned text, Heidegger sees it as too early to label the man who searches and looks for the reality of God's existence as an atheistic man because it has not been decided whether God exists or not.

Oriental metaphors are another aspect appearing in the above text that involves mapping spatial relationships onto abstract concepts. In this extract, the metaphor of "the existence of God as a location" is an example of an orientational metaphor. The speaker is using phrases such as "existence of God" and "non-existence of God" to talk about whether God exists or not, as if existence is a location that God either occupies or does not occupy.

### 4.2 Analysis of Text 2

**"But whence and how is the essence of man determined? In the "community" the "nature" of man, that is, all of his "natural needs" (food, clothing, reproduction, economic subsistence) are equally guaranteed. Christians see the humanness of man, the humanity of homo, in his delimitation from deity. He is a Christian man as "God's child," who in Christ hears and accepts the claim of the Father on him. Man is not of this world, inasmuch as "world," thought theoretically <and> platonically, is only a passing passage on to the beyond" (Heidegger, 1947, P. 7).**

#### 4.2.1 Pragmatic Aspects

The preceding text is an excerpt from Martin Heidegger's 1947 book, "A Letter to Humanism." From the text, the reader can recognize that there are two points of view on the essence of human beings: communal man and Christian man. Existential philosophers define man as any natural and public individual. They can go about their normal lives by meeting their basic needs, such as food, clothing, and sleep. They mean that human beings are independent of God and responsible for themselves. On the other side, Christianity has a different point of view and sees man as God's child. Christian men regard human beings as

children, and their father is Christ, who hears and produces them. That means man will always belong to God, and he is also determined by God.

The above extract can be analyzed as a representative speech act. A representative is a speech act that is used to state a proposition or claim as true or false. It is a way of presenting information or making a statement about something. Assertions can be explicit or implicit and can be supported by evidence or presented as a matter of opinion. For example, in the text, the assertion that "Christians see the humanness of man, the humanity of homo, in his delimitation from deity" is presented as a matter of belief or opinion. It is not necessarily supported by evidence but rather reflects a particular perspective or worldview.

#### 4.2.2 Cognitive Aspects

For cognitive aspects, the extracted text explains two different determinations of human kind. One of them refers to natural and communal man, while the other refers to Christian man. This text opens with a question sentence; this structural reference refers to the closeness between the philosopher and his readers or influencers. Also, the philosopher uses the expression "as," which refers to simile, which is one of the ontological types. This metaphorical expression states that human beings belong to God as his sons. As a result, this text employs ontological metaphors to explain God's existence. The text also contains an ontological metaphor in the phrase "Man is not of this world." The concept of "this world" is used to represent the physical, material realm of existence, while the concept of "not of" suggests a fundamental difference or separation between man and the world.

The text contains a structural metaphor in the phrase "delimitation from deity." The concept of delimitation is used to structure our understanding of the relationship between man and God, suggesting that there is a clear boundary or limit that separates the two. The text contains an orientational metaphor in the phrase "passing passage on to the beyond." The concept of "passing" is used to represent the idea of movement or transition, while the concept of "beyond" is used to represent an unknown or inaccessible realm that lies beyond our current experience.

#### 4.3 Analysis of Text 3

**"Philosophical research is and remains atheism, which is why philosophy can allow itself 'the arrogance of thinking.' Not only will it allow itself as much; this arrogance is the inner necessity of philosophy and its true strength. Precisely in this atheism, philosophy becomes what a great man once called the 'Joyful science'" (Heidegger, 1985, P. 80).**

##### 4.3.1 Pragmatic Aspects

Assertive speech acts involve the speaker making a statement that represents their belief or knowledge about a particular state of affairs. In the given text, the assertion that "philosophical research is and remains atheism" is an example of an assertive speech act because it presents a claim about the nature of philosophical research.

Expressive speech acts mean the speaker expresses attitudes, emotions, or psychological states. In the given text, the phrase "which is why philosophy can allow itself

'the arrogance of thinking' is an expressive speech act. It expresses an attitude towards philosophy, emphasizing its ability to engage in arrogant thinking.

#### **4.3.2 Cognitive Aspects**

For cognitive aspects, the text is an ontological metaphor. An ontological metaphor is a conceptual mapping that relates abstract concepts to concrete entities or substances. In the given text, an ontological metaphor can be identified in the statement "Philosophical research is atheism." Here, the abstract concept of philosophical research is metaphorically equated to the concrete entity of atheism. This metaphorical mapping suggests that atheism serves as the foundation or essence of philosophical research.

Structural metaphors involve mapping the structure of one domain onto another. The text contains an instance of a structural metaphor in the phrase "joyful science," which is attributed to a great man (Heidegger). It juxtaposes the abstract concept of science with the positive and joyful qualities typically associated with the concrete experience of joy.

### **5. Conclusion**

Existentialism is a philosophical school that takes human beings as its core theme. Existentialism appears in very hard circumstances, and this condition pushes human beings to lose belief in everything. A lot of existentialists have appeared; Martin Heidegger is one of the most influential atheistic philosophers. Heidegger is interested in all the issues that are related to human beings and their existence. He demonstrates that declaring the reality of God's existence is not simple or straightforward. In Heidegger's opinion, God's existence has no ground, is ambiguous, impersonal, and inauthentic. On the other hand, human beings have determined their authentic, clear, and personal existence. Finally, this study found that representative speech acts are used more than declarative, commissive, expressive, and directive in Heidegger's philosophy. This study concludes that the philosopher uses his ideas and opinions in order to convey his philosophy, regardless of whether these ideas are true or not. For cognitive aspects, the researchers found that the philosopher had used structural metaphors more than ontological and orientational metaphors. It seems the philosopher uses concrete and physical ideas and experiences to explain some terms that are more ambiguous and complicated.

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