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THE MEANING OF IRONY ACCORDING TO RORTY'S HUMAN PHILOSOPHY PERSPECTIVE

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ABSTRACT:

The consideration of existence and the concept of nihilism bring about the writer's understanding to scrutinize the theory proposed by philosopher Richard Rorty. Nihilism and humanitarian crises of cruelty are cases that could not be left alone; hence it underlies Rorty's philosophic thought. One of his basic ideas is that how humans have a particular attitude closing to reality which idea can be found in terms of irony. This term provides human grounding as it is expected to cope with humanitarian issues in the present day. In this regard, irony functions as a framer in an understanding extended by Rorty within human selfhood.

This is literature research based on two materials namely primer literature and secondary literature. Primer literature refers to the books written by Rorty, while secondary literature includes materials obtained from books, journals, articles, research discussing Rorty and human philosophy, especially existentialism and other literature related to the topic of the research. The research steps were data inventory, classification, description, and analysis. Methodical elements applied in this research were the interpretation, heuristic, comparison, and reflection.

The results of the research give an understanding of the use of Rorty's word irony since humans tend to overlook their position as human beings. A person is considered to be ironic as if that person sees things critically, yet the person is capable to take steps in any condition. The meaning of irony has been understandable that of humans at present-day act for others (in a social context). The virtue of ironists is conscious thought that may exist regarding the presence of others inside themselves, language is simply intermediately as it functions as a tool for dialectical need. Humans construct history considering three things classified into moral, language, and social-built basic investigations. These three features are categorized as language performance, social practice, and self-confidence. Lastly, these perspectives extend the relationship between thought, experience, and philosophy.

INTRODUCTION

It is no wonder that humans as multidimensional, paradoxal, and dynamical creature have multifarious outlooks over others. Current development has a great deal in this case. Humans of ancient Greek period definitely differ from those living during medieval centuries, so does the present day. Humans are historical creatures in which they cannot be detached of the cultural context; western and

eastern man. The multifarious outlooks grounded on humans' nature opulence cannot be revealed as simply as one formulation of the problem. Multidimensional creature is manifestation according to humans' special characteristic among the rest living creatures. Humans themselves have both physical and spiritual characteristic as a living creature. They think and are reflected. Humans are a unity; it's most likely to find various dimensions by way of different ontology levels. Humans' truth that of pluridimensional constitutes what is called ethical appeal (Snijders, 2014).

The formulation that center of human resides out of human themselves is paradoxical. This commonly turns up on humans' reflection above themselves. The definition of paradox is different from contradiction. Paradox contains two contradictions by which the truth of paradox can be found within the unit of both contradictory truths. By contrast, when one is considered to be true, the other one must be false, it is known as contradiction. Paradox concerns with humans' special characteristic status in the world. Humans belong to nature as well as it is transcendental toward it. Humans are free and bound, autonomous and dependence, limited and unlimited, individual and personal, worldly and divine, physical and spiritual, transitory and eternal. Humans are those identified as paradoxical and dynamical living creature, they live and move upon their life in the world. Humans move forward by means of they construct their own worlds. Throughout purifying the relationship among fellow beings, humans can find their true selves, as well as find the uniqueness personally by tightening up the relation with God. It is found distinctive differentiation between the dynamics of human and of typically within the realm. The proper analogy is as if a flower walks the way of its beauty due to teleological nature within the context of necessity. The term of determinism is being shared in the world of nature. Humans' dynamics rely upon the humans themselves. Humans are free and responsive, and that metaphysical fomentation is present, it is a basic orientation in favor of true self. In this matter, the sort of teleological nature is not followed by its necessity. Briefly, it can be accentuated that humans are free and yet it is ethically attached to the basic orientation. From the beginning, within this dynamics, the presence of the Almighty Creator has been recognized, He persuades and yet He is not forceful (Snijders, 2014).

This definition denotes that humans are given such deliberacy to do anything they want in the world. The kind of act is to show off either their existence in the world (existence) or a devotion to God (religious). However, problematical cases coming up cannot be denied over their relationship to other fellow beings. A serious issue as dispute cannot be simply eluded since the main causal factor exists within harmonized society; this further is known as 'dissimilarity'. A man is able to disembody the others based on rational reasons, hurting them as manifestation of freedom and so many cruelty issues go along with them. One's life is worthless when homicide is being an alternative way out to cope with problematical cases, and then the question is how do humans understand themselves as human beings to God would be if they take each other's life.

The consideration of existential issue and the concept of nihilism bring out the writer's understanding to scrutinize Rorty's theory. The basic of nihilism and humanitarian crisis of cruelty cannot be neglected; this is the basic idea of Rorty's philosophical thought to bring back what is called American pragmatism. A book entitled *Contingency, Irony and Solidarity*, has carried back the entire vociferous ethical consideration on a belief that "cruelty is the worst deed." Rorty

refuses any attempts grounding his belief upon ethical principles by which tend to be more universal. Additionally, humans are not supposed to be fiendish but rather solidary. It is out of question when such understanding is built upon metaphysics base or general principles. Thus, it is required to bring back Rorty's thought as a reflection at the present day.

Rorty's idea is poured forth within his book entitled *Contingency, Irony, and Solidarity*. One of his rationale focuses on how humans behave to get close in reality. This idea relies upon the term of irony which provides human grounding in relation to his expectation in order to cope with humanitarian issues nowadays. According to him, irony is defined as forming agent of an understanding within human selfhood. To understand the vast expanse world, humans build social relationship as fellow being. One's special characteristic is shown in face of reality. The word *irony* is frequently employed to negate certain thing beyond one's life, an affirmation which then is negatified. This word indicates an allusion or is used to show a pity and heartbreaking event. Irony describes implicit explanation (something goes 'out') both in oral and written language. It appears when a man reveals what is being negative in the matter of criticism; it is also used for accomplishing one's aspiration in art setting. However, in this occasion, the word *irony* tends to see volunteers of humanity since humans devote themselves to give, consent, favor and help the others.

Thus, Rorty's presence as neo-pragmatism philosopher is of the writer's approach to append the theory while it also enriches human philosophy. Therefore, this scientific research is started from Rorty's thought observed from human philosophy (Khan en Qureshi 2020). This format reveals the meaning of Rorty's irony as material object and human philosophy as point of view. By the concept applied, this scientific method provides brand new concept regarding more contemporary humans and its relevance for volunteers of humanity.

As far as the investigation and search by the researcher, no studies have exclusively examined the raw basis of the Meanings Richard Rorty Irony word, especially in terms of human philosophy. Research about the meaning of irony of Richard Rorty has never been done. Thus this brought forward this research which aim to unfold the word irony through human philosophy. This research is expected to yield results or output that provides benefits such as; for sciences, to contribute thoughts on the concept of man in the perspective of Richard Rorty. This conception is expected to enrich the discourse on human philosophical theories. To the knowledge of philosophy, the idea of human philosophy of Richard Rorty is a form of thinking that is original, excavated from a philosophical treasures so that it becomes a valuable knowledge. Lastly for society, the conception of the better human personality. Being a conceptual contribution to open the mind of the individual character in participation on state affairs.

LITERATURE REVIEW

This research discusses Richard Rorty's thought and human philosophy as the perspective of the research. A book scientifically explained Rorty is written by Adi Armin, a French Literature lecturer at Hasanudin University that is entitled Richard Rorty and published by Teraju Seri Tokoh Filsafat in 2003. Then, a book proposed is entitled *Memperdebatkan status filsafat kontemporer: Habermas, Rorty dan Kolakowsky* (Debating the State of Philosophy: Habermas, Rorty and Kolakowsky), published by Qalam Yogyakarta publisher in 2002. This book is

written by Jozef Niznik and John T. Sanders that has been translated into Bahasa Indonesia. It is compiled based on debate setting international event held in Warsawa. The last is Brandon's Rorty and His Critics, an essays compilation arranged by Editor Robert B. Brandon published by Blackwell Publishing.

The writer also proposes books focused on irony investigation; first it is entitled *Irony and Ethics in Narrative (From Schlegel to Lacan)* by Gary J. Handwerk, published by Yale University Press in New Haven and London in 1984. An anthology entitled *An Ethics for Today: Finding Common Ground between Philosophy and Religion*, published in New York, America by Columbia University Press in 1893. A journal entitled *Richard Rorty: Manusia Ironis Liberal (Mengatasi Ketegangan "Privat-Publik" tanpa pendasaran Metafisik)* by H. Dwi Kristianto in 2003 published by *Driyakarya Philosophical Journal* (*Driyakarya Philosophical School of Jakarta*) is also used as literature review. In addition, other journals in association with Rorty are also proposed such as: *Ethis Of Ambiguity and Irony : Jacques Deridda and Richard Rorty*, *Postmodernist Liberalism: a Critique of Richard Rorty's political philosophy*, *A question for Richard Rorty*, *Richard Rorty's Deep Humanism*, and the last is *Rorty, Religion and Humanism*.

METHODOLOGY/MATERIALS

This research used qualitative literature method in which the data were taken from literature study towards the material of the research namely primer and secondary materials. Primer materials referred to those authentic works (interpretandum) such as *Contingency, Irony and Solidarity* written by Richard Rorty and *Jatidiri Manusia: Berdasar Filsafat Organisme Whitehead (Human self-identification)* by Hardono Hadi. While secondary materials were those indirect supporting materials to get to the point of good understanding regarding the object of the research. This is factual historical research about characters in human philosophy setting according to figures' point of view. This qualitative research was conducted by descriptive philosophical method and philosophical analysis as the steps in the following: data inventarisation, which was Rorty's works collected such as book, journals, and interview results; classification, that selected data based on arranged chapter within the works in order to get understanding of humans concept systematically; description, which explained human conception within the works obtained from process result of understanding; and data analysis which analyzed the obtained data.

RESULTS AND FINDINGS

Richard Rorty was born on October 4, 1931 in New York City, America. He died at the age of 76 on June 8, 2007. Rorty grew up in leftist family at that time referring to communism. This was influenced by his own grandfather as since the beginning he followed Trotsky's percept against Stalinist. His family which adhered to Jewish was just the same as the others. Trotsky's tenet constructed a belief for his family although his parents never constrained him to comply what they believed in. His father, James was New York intellectual who specifically did not explore philosophy in depth. He also became a member of American labor party which was considered to be communistic. Following 1950's, Sidney Hook along with him came to a decision to leave the party and turned out as anti-communism (1945-1956) and this case was like that of an unpopular manner. Since that day forth, he became an anti-communist and it gave good influence to his intellectual (Zulfis, 2002).

Rorty was a lecture at Princeton University in 1961-1982 teaching Greek philosophy and analytic philosophy that drew an attention and it expanded a great deal in constructing his way of thinking. According to him, mastering analytic philosophy that many people might like brought him to occupy a position as a lecture at Princeton University. The reason he studied analytic philosophy was not solely he wanted to get a job position but rather he had to explore the types of analytic philosophy in order to conduct such transformative thoughts possibilities in twentieth century (Salatalohy, 2009:36). Since 1982, Rorty taught philosophy at University of Virginia and became a professor of humanity. In 1998 he had moved to Stanford University under the title of Comparative Lecture and Philosophy Professor. He was also actively writing varied journals. Throughout his career, he received so many awards: Gruggenheim Fellowship (1973-1974), Mc. Arthur Fellowship (1981-1986), he also gave a prestigious lecture at College University (1986), the Clarck Lectures at Trinity College, Cambridge (1987) and The Massey Lectures in Harvard (1997).

In accordance with his educational background, Rorty's personality was determined as smart and radical one. He had very good intellectual capability as well as educational background in philosophy. In brief it can be said, he was prominent philosopher and historian. He was a master on his field that consistently concerned what he actually interested utmost; hence he produced a lot of great works. His capability had led him as influential figure in America, particularly in development history of philosophy. He gave something brand new for pragmatism school. The presence of neo-pragmatism had brought back the spirit of pragmatism in which it formed the main characteristic of American ideology. Rorty's intellectual courses are controversial as well as factual in philosophy setting, thus he is most likely to be aligned with contemporary philosopher such as Deridida, Foucault, Levinas, Althusser, Marleu Ponty, Baudrillard, Duras, Lyotard, etc.

Rorty's Theory of Irony

Irony is a term proposed by Rorty to clearly explain human concept. Selfhood within human is depicted in the notion of contingency. This conscious thought changes the one's paradigm to irony. In a book entitled *Contingency, Irony and Solidarity*, it is stated that irony is the opposite of common sense. A term of self-unconsciousness to describe terminology of final vocabulary on the whole, and so what is employed around is just habituality. Common sense intended is obtaining a statement formulated to suffice the final vocabulary so that it describes and justifies beliefs, actions and lives by using of final vocabulary as alternative. For those things basically called common sense, humans tend to have self-confidence over themselves since it allows a certain kind of thought's development. Once again, final vocabulary plays essential part in analysing irony. The opposite of irony is common sense (Rorty, 1989: 74)". Irony is the main idea when the word he is represented within the book, a radical and sceptic about reality. The use of final vocabulary gives highlight of an ironist to response certain language and its relation toward fellow beings. An ironist comes up as Rorty's expression to clarify how final vocabularies are used. "The ironist, by contrast, is a nominalist and a historicist (Rorty, *Contingency, Irony and Solidarity*, 1989)

An ironist is nominalist and historicist. Nominalist can be defined as someone who thinks of having nothing about intrinsic nature and a real essence. Therefore,

Socrates essence in term of justice, scientific or rational is simply language game as an allurements to think about the reasons used as a basis to look for knowledge or rationality and justice. For those ironists, this is just simply a final vocabulary and thought on edge in every possibility within the wrong language game. The worries concern with socialization process that may change her into human being to play the wrong language. However, the mistake cannot provide the wrongness criterion; hence a nominalist may find out the philosophical meaning in any conditions by employing the terms of final vocabulary or irony. A nominalist does not accept real nature, but an ironist does apply another term. Final vocabulary is a tool used as long as it can be used. If it is no longer used in environment setting, an ironist makes replacement with brand new vocabulary, whether it is created by her or by means of others.

An ironist can be said totally a sceptic since she rejects an essence. The one who thinks that reality is out there and believes on self-truth. This is in contrast to metaphysician who inquires for the truth out there, an essence. By putting doubt over reality, it does not mean rejection of all the things relying on it. This behavior remains a fanatic and tendency of primordialism that may be considered so excessive on certain thing. Ironist realizes that final vocabulary is not actually the final. Final vocabulary as long as it can be used and it is relevant, still it will be constant. This stands upon a school in philosophical field namely Pragmatism which concern on logic thought in all points considering as most important act. The school bearing in America had helped Rorty in understanding his own contingency to cope with a language. In his book entitled *Consequence Pragmatism*, he distinctively clarifies his critics towards essentialism, by which, of course it is a basic thought as an ironist. Thus it can be said:

“My first characterization of pragmatism is that it is simply anti-essentialism applied to notions like “truth”, “knowledge”, “language”, “morality”, and similar objects of philosophy theorizing. Let me illustrate this by James’s definition of “the true” as “what is good in the way of belief.” This has struck his critics as not to the point, as unphilosophical. As like the suggestion that essence of aspirin is that it is good for headaches. James’s point, however, was that there is nothing deeper to be said: truth is not the sort of thing which has an essence. More specifically, his point was that it is no use being told that truth is “correspondence to reality”. Given a language and a view of what the world is like, one can, to be sure, pair off bits of the language with bits of what takes the world to be in such a way that the essence one believes true have internal structures isomorphic to relation between things in the world. When we rap out routine underliberated reports like “this is water”, “that’s red”, “that’s immoral”, our short categorical sentences can easily be thought of as pictures, or as symbols which fit together to make a map. Such reports do indeed pair little bits of language with little bits of the world. Once one gets to negative universal hypothetical and the like, such pairing will become messy and ad hoc, but perhaps it can be done. James’s point was that carrying out this exercise will not enlighten us about why truths are good to believe, or offer any clues as to why or whether our present view of the world is, roughly, the one we should hold. Yet nobody would have asked for a “theory” of truth if they had not wanted answers to these latter question. Those who want truth to have an essence want knowledge, or rationality, or inquiry, or the relation between thought and its object, to have an essence. Further, they want to be able to use their knowledge of such essence to criticize views they take to be false and to point the direction of progress toward the discovery of more truths. James thinks these hopes are vain. There are no essence anywhere in the area. There is

no wholesale, epistemological way to direct or criticize, or underwrite, the course of inquiry (Rorty, *Consequences of pragmatism*, 1982).

This statement describes a sceptic does not mean that she has no firm belief, but this is critical action in all points, it's not taking for granted. A radical ironist admits the vocabulary she has employed can be easily criticized by other individuals. To be a sceptic is one method to present an ironist in dialectical need. The word dialectical refers to the use of vocabulary rather than proposition. The vocabularies are used to redescribe of a conclusion. Consequently, brand new vocabularies come along as a response of ironist creativity. The awareness of contingency on final vocabulary is precisely impacted for those ironists to carry on criticism. Frequently asked questions regarding the concept of ironist is that if an ironist radically hesitates the final vocabulary, would she be totally sceptical and cannot bind upon certain believe? Does not an ironist have to be the one without any believe? Rorty rejects this sort of conclusion. Realizing such views may change from time to time, it does not mean to disregard them. Humans who are ironic over convictions still can be seen from their firm beliefs, or even having willingness to death while final vocabularies have not changed (Suseno, 1996).

Rorty constructs logic by showing language that is outside of humans. It does not denote the language itself as reality. Language, according to him, is such a tool without any of truth. A tool used to express what humans are thinking about as it is humans making up language prepositions which are taken from pre-exist vocabularies. There is an attempt to find out the truth outside humans as objective truth. Metaphysical vocabularies have a go of universal vocabularies. This is different way of Rorty's clarification as ironist who sees the truth as not final vocabularies, that the truth extends an essence of righteousness manifestation. Thus, an ironist may be called as relativistic.

The metaphysician responds to that sort of talk by calling it "relativistic" and insisting that what matters is not what language is being used but what is true. Metaphysicians think that human beings by nature desire to know. They think this because the vocabulary they have inherited, their common sense, provides them with a picture of knowledge as a relation between human beings and "reality", and the idea that we have a need and a duty to enter into this relation. It also tells us that "reality", "if properly asked, will help us determine what our final vocabulary should be. So metaphysicians believe that there are, out there in the world, real essence which it is our duty to discover and which disposed to assist in their own discovery. They do not believe that anything can be made to look good or bad being red scribed – or, if they do, they deplore this fact and cling to the idea that reality will help us resist such seductions (Rorty, *Contingency, Irony and Solidarity*, 1989).

Truth cannot be out there, it shows that there are no sentences of truth on an agreement out there in which the truth lays on prepositions formulated by human beings. A series of sentences that consists a variety of words is element of language where the language itself is produced as humans' creativity.

Truth cannot be out there-cannot exist independent of the human mind- because sentences cannot to so exist, or be out there. The world is out there, but descriptions of the world are not. Only description of the world can be true or

false. The world on its own- unaided by the describing activities of human beings-cannot (Rorty, Contingency, Irony and Solidarity, 1989).

Truth does not reside out there because sentences containing of truth cannot exist by themselves. Truth cannot be free but it deals with human beings. It is completely true that the world is out there, but description of the world is not. Rorty has a notion; the description of the world can be either right or wrong while the world on his own cannot be determined the same way.

Ironists on Human Philosophy Perspective

While discussing human beings, it is just the same as unwrapping humans' experiences. Understanding certain history would be beneficial to get to know human beings. Humans are historical agent. An ironist, according to Rorty, somehow describes human existence, in which, ironist's existence is something concrete formed of body and soul. As real human, ironist has soul to complete the world. Humans are there which existence is as learning medium of human experiences in history making. Ordinary experience is just simply the common one, emphasizing that humans are living creature that breathe, amend, and adapt and these naturally go on. To start the life, humans are born to the world and so it is the basic point to the beginning of human existence. Having instincts to walk around, move, consume food, drink, and find proper house are human characteristics in nature. These behaviors are daily activities without any significant meaning. Without any kind of process, ordinary human beings are still able to carry out their daily activities at all times. This immediate experience is somewhat interpreted slightly different for those the ironists.

Regardless on daily behaviors, ironists define the meaning of immediate experience as simply ordinariness, continually taking place without any innovation or creativity. It is spontaneous act and out of plan as people uttering words while they speak. Sound produced during the talk is something being thought in form of language. This behavior generally impacts on human action in general. These actions are natural, without any mean behind all that. There is no distinction in general way when humans depict their behaviors one another. An immediate experience is categorized as something easily to be known and repeated in society, likewise animals and plants, constant and monotonous and so they are unchanged at all. Spontaneously speaking is a matter of irony by which spontaneity does not require any reasons behind. It comes up and out following one's nose. It is habituality other than eat, drink, and move in natural activity setting. Instinctive act in disregard of rationale, inhuman action can be identified as irony, something accentuates on conscious and sensitivity.

Pre-philosophical Experience on Irony

Pre- philosophical experience denotes on human experiences at the beginning while mentioning things, words, and speaking. It makes acquaintance with human world that already exists in term of culture and language. Humans are greeted and accepted its culture at the same time so that they are fully responsible for it. This kind of experience is impressable for human beings. It is further leading to social activity or interaction to the other human fellows or the feelings themselves which most likely starts to grow up. In brief, those feelings enclosed in language such a kind of human existence as subject. Communication is important process to maintain one's relationship among fellow beings. Language provides the context of subject to subject or subject to object. The connection established presents human culture attributing to environmental setting where

humans grow in or are adapted. Pre- philosophical experiences are those all presenting the selfhood into the world, having particular feelings, and being subjects.

This is the most anticipated experiences which ironists are expecting for. Subjective experience extends in any kind of forms and situations, continuously changes and so quite the thing. Being ironist means they have their own places to speak their freedom of expression and creativity. This is where humans are engaged into language, but language is merely a tool, according to ironists. Regarding language, the world is indeed outside of humans, and the language itself belongs to the part of the world. Language has nothing to do with the truth of reality out there, simply a tool for communicating and interacting among human beings and this, according to Rorty, is repeated words that have found and accepted previously.

Language allows representation of human thoughts in such a way outside themselves. Therefore, so many possibilities to introduce brand- new vocabularies may be found within human thoughts. Ironists particularly possess the capability in establishing brand-new vocabularies. In Contingency, Irony, and Solidarity, metaphysical language is always searching for the unshakable main purpose while ironists rely on logic, as Rorty said. The searching of ideal language differs from the logical language which by contrast sticks out to the logic of language. The main purpose of language is to find original truth, while the logic of language tends to find out the meaning beyond. Whether logic of language is meaningful or meaningless, it is essential as it plays role as language introductory propositions. In regard to ironists, they use language as dialectical method. Despite of rejecting final conclusion, ironists understand any sort of vocabularies as propositions of repeated words, hence ironists are considered into relativistic, and it is closely related to semantics and pragmatics. That language understanding is pioneer of what is further named metaphor in language.

Human Philosophical Experience on Irony

Basic experience is undivided experience and dominated by sense. It includes three age dimensions, past, present and future. Dimensions help humans to contemplate the world. What makes animals and humans different is that humans are given 'sense'. Humans can be said historical since 'sense' makes manifest within. Reflection is an act giving certain value of history to identification of human themselves. This identity is a kind of human personalities. Self-identification constructs humans' past personalities as an outcome of the entire elements that becomes a part of it. It also gives varied directions to the goals started from self- personality making process. Humans are responsive to their future, for what they have done gives certain values affecting their forthcoming. Humans cannot eliminate their passed times, acts as if they never did some wrongdoings. To sum up, past, present and future times are human dimensions to ruminate over themselves as fundamental or basic experience.

As for explanation mentioned previously, it is about how ironists attempt to deal with three dimensions in past, present, and future time. In line with Rorty's Contingency, Irony, and Solidarity, the notion 'being explained' is the opposite word of 'make sense'. Ironists precisely cannot focus of attention over their own world reflection. They put the acts based on something illogical. The acts are without any rumination, practical and beneficial for human beings. The acts are learnt from past time experiences which can be carried on present day and are

novelties in the forthcoming. Ironists do not imply the meaning of life at length by reflecting past romanticism, but rather sees an individual who present themselves in present day as conformity between ideas and reality. This pragmatic act shows fundamental experience committed by ironists as a form of existential reflection. Human existences in the world provide significant things to themselves to find the meaning of life. Human beings are basically capable to live the life just the way they are, giving some useful acts and establishing their own history, hence this practice is considered to be something worthwhile.

The weakness of Rorty's thought is that ironists exist neither to cope with some kind of issues rather than doubting of any kind. It can be seen clearly when a conflict or peculiar issues emerges in humans' life. Ironists are not able to comport themselves, in fact the problem will then be more crucial as they serve as peace-maker. Therefore, ironists cannot be there, be presented in the midst of crucial issues for instances conflict, controversy, war, tragedy, turmoil, piteous scene or dilemma. Ironists are just the same as those who are behind the scene. They come up when the events have taken place. Ironists' presence is as anticipatory agents upon the alert in face of such dispute. They provide solutions and comments; however they do not play a part directly in that matter. For instance a man is watching a show right from his seat, the act is being observed and it exists. Then, a volunteer that comes after the tragedy has happened, he prepares for action practically. The superiority of Rorty's thought regarding irony is that humans realize of themselves as completely human beings. Human sides seem very strong and real, neither utopian nor humane. In line with Raharjo, the term utopia is derived from Greek, arranged of *ou* that means no, or simply in escapism and *thopos* that means place, so utopia means "imaginary land", a place in pipe dream, for example, dreaming for ideal state, a state or commonwealth that is apart from the fact of human perfection (Rahardjo, 1992). Rorty brings the idea that humans are as source of all things and so the relationship among fellow beings is getting intimate, they make a peace and harmonization in neighborhood without giving any offense, human beings that never forget about culture, local language, and custom as well as more responsive to surroundings. Additionally, humans are they who think independently, critical, creative and also be content in the future time.

CONCLUSION

It can be concluded, the meaning of Rorty's thought based on ontology of human beings that humans have close relationship toward one another. Pragmatic relationship is independent, and having the same purpose as fellow beings in the world. Humans are the subject as well as the object. As the manifestation of existence, humans are intensively engaged toward the others. Ironists consider themselves to be irony as human beings. They realize the others' presence in the world; hence they give obvious acts to the others and their surroundings. Rorty's thought may seem subjective and does not confer a series of problem solving. Rorty's thought tends to set out of certain attitude into oneself that the matter of fact seems so ironic. Ironists differ from the common human beings who possessively have strong and strict faiths. To be ironists denotes that they actually have certain belief as an individual, and so they recognize of others' belief. Ironists accentuate individual acts rather than absolute thought, so that its preference simply refers to meaningless experience.

In epistemology, Rorty's word *irony* is defined as a term used to give explanation about human beings. Inexpediency between thought and reality, ironists

determine language used as simply a tool instead of medium, they truly understand what contingency in reality is. Ironists believe reality is out there, it is not lying on the language. They are free criticizing and be prepared to be criticized among probabilities. As reality is out there, ironists play a part to see it in such radical means. As it is seen from history, Rorty's thought tends to be relativistic for he denies the entity of reality; it seems to be dynamic and goes on its slot in order to find the truth. Hesitancy may cause the ironist of being sensitive and unsure of certain things including themselves. This is happened for ironists know the truth is changeable in any conditions. The conditions mentioned allow such pre-philosophical experience in constructing brand- new experience.

The ironic value of human beings builds a pragmatic existential relationship. The positive point of ironist is to open up any opportunities to think as radical and old in mind when an act is going to be committed. The negative point is that ironists make up practice relationship without any particular bonds. The relationship has of course specific purpose and future within the realm of possibility as it offers mutual advantages.

For those ironists, to think about the present day as valuable experience is necessary. The essence of Rorty's thought seems to be original and unique. Dialectical is the main base to build up harmonization in widely society. Ironists are not taking for granted, they take, but in return they give acts that are useful for others. They are humans that simultaneously create logical ideas, appreciate without any means to giving offense toward fellow beings. This is a kind of fundamental experience since it constructs some acts closely related to the past time and future by reflecting beforehand what it is in present day.

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