



HUMAN CONCEPT AND MOTIVATION IN BEHAVIOR PSYCHOLOGICAL AND ISLAMIC PERSPECTIVE

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Abstract:

Humans consist of physical and psychological structures that have a variety of effective functions in behavior. Motivation is an important thing for moving the human body's organs in the activity. Human activity generally can be driven by everything in him self so that it's can make the personality of human behavior as well as external influences from the environment, whether in positive or negative behavior. In this discussion, the motivation for making behavior in the realm of psychology and Islamic education is creating the formation of good human character (*akhlak al-karimah*) on religious and social aspects. Humans can be said to have good behavior if the motivation they generate is also good and otherwise. So, one important thing in the formation of behavior is continuously motivation within humans, so that they become perfect humans in the future and get a position as respectable humans while applying the main of human responsibilities.

Keywords: *Human Concepts, Behavioral Motivation, Psychology and Islam*

INTRODUCTION

Humans are one of the creatures created by Allah SWT, the noblest and most perfect of all other creatures, both in terms of physical and spiritual aspects. In fact, humans are also complete and unique creatures who have various differences from other creatures, especially differences in efforts to fulfill their life needs individually or in society.

Humans as objects of knowledge and discussion about them from the emergence of philosophy and science until now and in the future, have never run out of material and problems. This study will always be interesting for people who want to study it. This happens because of the complexity of humans themselves as objects of scientific pursuit. (Ahmadi, 2005)

In this case, it is widely accepted as the main basis for studying human behavior and psychology, even by some Muslim psychologists. The influence of Freud's school was quite large, not only covering medicine and psychology but also other sciences such as philosophy, religion, art, literature, anthropology and politics (Malik, 2005). In fact, Freud's theories regarding human concepts were strongly influenced by the doctrine of atheism that he adhered to, in which he openly rejected religion and considered it merely an illusion (Purwanto, 2007). It is known that the Western world generally adheres to materialism, pragmatism, humanism, and others that are based on atheism. (Hamidi, 2005)

This condition is of course very worrying. Because, if it is taught to ordinary Muslims about this issue, it will have a bad impact because the doctrines in it are very contradictory to Islamic creed. The Western paradigm which is atheistic is certainly very different from the Islamic paradigm and worldview which has faith and belief in God. Never mind the contradictory worldview, even fellow atheists, British and French psychologists are now starting to complain about the strong influence of American culture in contemporary psychology, because the reference books are mostly written by

American psychologists, where the basis of the research is experiments on animals such as mice, monkeys, rabbits and birds. Of course, the resulting conclusions do not necessarily apply to humans or cultural contexts in other places.

The above shows that psychology for one country is not necessarily suitable if applied in other countries with different customs, traditions, religion and culture. Of course it is not rational to apply the study of animal psychology to human psychology. Never mind animals and humans, psychology based on atheism is not necessarily suitable for application among Western countries, let alone eastern nations which are steeped in cultural and religious traditions.

Therefore, Muslims are required to be truly selective and prioritize a critical attitude towards modern psychological doctrines that are currently developing, so that they do not fall into what Rasulullah SAW said in a hadith: "...even if they fall into Even in lizard holes, Muslims will follow it without thinking," that is, taking modern western psychology for granted and applying it to the Islamic world.

The most important thing in the problem as explained above is the efforts of Muslim scientists to Islamize the contemporary western psychological paradigm while at the same time providing alternative solutions to Muslims by setting aside psychological doctrines that are in line with the spirit of Islam in order to return them to their proper position as human beings who believe in Allah. SWT. However, scientific discoveries made by modern psychologists through rational, empirical and objective studies are not immediately rejected, but something that we must reject is the principle doctrine that is its basis, namely secular atheism.

As for the understanding related to the complexity and uniqueness of humans as stated above, in order to make the subject of discussion clearer and more specific, the author will limit the discussion in this paper to human concepts, human psychological structure and the main motivations for human behavior as viewed from the perspective of psychology and Islam.

RESEARCH METHODS

The method used in this research is a type of library research, a qualitative descriptive approach that collects academic data and articles or collects library data for research purposes. Alternatively, data collection methods may include the use of keywords to search for materials related to the Essential Method to help educators and students improve their learning and teaching skills. The material found has been read, summarized, and edited.

RESULTS AND DISCUSSION

Human Concept

In relation to the human concept, it can be viewed from many aspects, but the most important thing in this discussion is the human concept from a psychological and Islamic perspective. For more detail and clarity, as follows:

Human Concepts from a Psychological Perspective. Among psychological scientists, questions often arise about the true nature of humans and every time they arise, they always don't get a satisfactory answer. In the realm of science, expert opinion in interpreting humans is of the opinion that humans and animals are both the same. Man is a machine that is fed and produces thoughts. Humans are just weak weeds in the universe, but they are weeds who think. (Purwa, 2012) In the world of psychology the general view of humans is as follows:

Physiological scientists see humans more from the collection of functions of their body parts and see their behavior as a collection of physical and chemical activities. Clinical psychologists see humans more from a collection of instincts that destroy and see their behavior as a collection of desires that satisfy these instincts, whether carried out in the right way or Deviant, behavioral psychologists see humans as a tool of life. The behavior he captures is the result of satisfying sexual urges alone. Statistical psychologists see humans more as a collection of numbers and statistics. The behavior he displays is a collection of false and misleading numbers. (Baharudin, 2004).

Starting from the definition of psychology as a science that studies human

behavior, psychologists view that physical condition, mental quality, and environmental situation are the main determinants of human behavior and life style. Apart from that, psychology, whatever its flow, shows that the underlying human philosophy is characterized by Anthropocentrism which places humans as the center of all experience and the main determinant of all events involving humans and humanity. This view elevates humans to a very high level, where humans seem to be unique *prima-causa*, possessors of great intelligence and wisdom. Until the end of the 20th century there were four major schools of psychology:

Psychoanalysis (Psychoanalysis), as the determinant and founder of psychoanalysis is Sigmund Freud (1856-1939), according to him the human personality consists of three systems, namely Id (biological drives), Ego (awareness of the reality of life), and super ego (consciousness). normative) which interact with each other, each having unique functions and mechanisms. Apart from that, humans have three strata of consciousness: the conscious, the preconscious, and the unconscious, which dynamically interact with each other. (Hanna, 1995)

Behavioral Psychology (Behavior Psychology), according to B.F. Skinner views that humans are basically born without talent but merely respond to a stimulus. Behavior views that all humans are the same, that is, whatever a person becomes, the only thing that determines is their environment.

Humanistic Psychology (Humanistic Psychology), Humanistic Psychology was pioneered by Abraham Maslow. The view that humans are basically good, and human potential is unlimited. This view is very optimistic regarding efforts to develop human resources. So that humans are seen as the sole determinant who is able to play God (the role of God). (Djamaludin, 1994)

Transpersonal Psychology (Transpersonal Psychology), Transpersonal Psychology is a continuation of Humanistic Psychology. This flow was compiled by S.I. Shapiro and Denise H. Lajoie. Elements that Transpersonal Psychology studies:

noble potentials (the highest potentials), namely self-transcendence, spirituality, noble and plenary potential, mystical experience, spiritual experience and so on.

The phenomenon of human states of consciousness is a person's experience beyond the limits of ordinary consciousness. For example, entering the realms of spirituality, mystical unity, spiritual communication, meditation experiences and so on.

Each school views humans from different points of view and with certain methodologies succeeds in determining various dimensions and principles about human life, then builds theories and philosophies about humans.

Islamic Perspective Human Concept

Concepts about life that explain various problems poured out from a source that never dries up, all contain truth. The Qur'an is like a jewel that emits light, like the full moon that illuminates the darkness. From the Qur'an we can learn and understand various concepts related to life, both physical and non-physical. One of the many problems discussed in the Qur'an which is often the subject of study and is often assessed speculatively, is based on a very subjective view and not on a truly trustworthy guide, namely the concept of humans.

The concept of human is a central concept for every social and humanitarian scientific discipline which makes humans its formal and material objects. So that the human concept that we build is not merely a speculative concept, we must ask the Being who created and understands humans, namely Allah SWT through the Qur'an. Through the Qur'an, Allah SWT gives secrets about humans, including a) using words consisting of the letters alif, nun, and sin such as *insan*, *ins*, *nas* or *unas*. The word human is taken from the word *usn* which means tame, harmonious and visible. The word *insan* is used in the Qur'an to refer to humans in all their totality, soul and body. Humans are different from one person to another due to differences in physical, mental and intelligence, b) Using the word *basyar*. The word *basyar* is taken from a word which originally meant showing something well and beautifully. From the same root word was born the word *basyarah* which means skin. Humans are called *basyar* because they have clear skin, and

it is different from the skin of other animals. The process of human becoming a basyar goes through stages, until it reaches the stage of maturity. As explained in the Al-Qu'an surah al-Rum verse 20, "and among the signs of power (Allah) created you from earth, then suddenly you (became) human beings who reproduced", c) using the words bani adam and dzurriyah adam. The use of this word shows that humans who were born after existence are basically descendants of Adam as the first human and are part of the natural family.

Humans according to the Qur'an are interpreted using several terms, namely Bani (Banu) adam or Dzurriyat Adam (descendants, children of Adam's grandchildren), al-insan, al-ins, al-nas, or unas or al-basyar. In line with their function as caliphs on this earth, humans are equipped with various instruments as basic capital in carrying out the duties of the caliphate. On this side, humans are different from animals so that in the Islamic perspective humans are not objects like animals.

Islam views humans as God's creatures who have certain uniqueness and privileges. As one of His creatures, the characteristics of human existence must be sought in relation to the creator and other creatures of God. There are at least four human relationships, namely: 1) Human relationships with themselves (hablun minannas) which are characterized by awareness of doing good deeds and evil or vice versa, indulge in low desires. 2) Relationships between people (hablun minannas) with efforts to build relationships or break them. 3) The relationship between humans and the natural environment (hablun minal 'alam) with efforts to preserve and utilize nature as best as possible or otherwise cause damage. 4) Humans' relationship with the Creator (hablun minallah) with the obligation to worship Him or they will become disobedient and shirk.

Hanna Djumhana Bastaman (1993) gives an example that Islamic insights regarding humans include; Humans have a very high degree as caliphs of Allah SWT. Humans do not suffer from original sin or hereditary sin. Humans are a unity of four dimensions: physical-biological, mental-psychic, socio-cultural, and spiritual. The spiritual dimension allows humans to have relationships and know God. through the methods he teaches, humans have freedom of will, humans have reason as a special ability and with their intelligence develop science and civilization, humans are not left to live without guidance and direction.

Human Psychic Structure

Human psychic structure in the Islamic view, the basic character of human creation is not only in the instinctive aspect. Apart from that, he has several positive potentials given by Allah to humans in order to perfect their shortcomings, such as reason with the power of feeling and thinking, godly nature, a sense of ethics, shame, inspiration, hunch, then given guidance from the Qur'an and the instructions of the Prophet SAW as perfection. Apart from that, humans are creatures who have iradah (noble desires), free to determine their behavior based on their thoughts and feelings. With these equipment given by Allah, he can become a perfect creature, not only controlled by his biological aspects. With all this potential and advantages, humans are also creatures who have the responsibility to preserve nature, improve human welfare and are responsible to God for all their behavior and the obligation to seek His pleasure.

It is known that the fundamental idea of psychoanalysis in discussing the human soul is the problem of libido or libinal energy. Freud considered that with libido humans try to maintain their existence because they intend to fulfill their instincts. Sexuality for Freud is a life force that provides motivation for humans to eat, drink, rest, be creative, including religion (Magfur, 1995). According to him, this libido energy is obtained from animals. Because according to Psychoanalysis, humans are not different creatures from animals. It even comes from animals and has a closer relationship with a number of animals. The concept of humans in Freud's Psychoanalysis is heavily influenced by Darwin's Theory of Evolution. (Sujanto, 1993)

Karl Mennheim explained that the nature of human origin obtained from the stars is twofold: first, libido or eros, namely the life instinct towards preservation and reproduction which includes individual maintenance, eating, drinking, and especially the

sex drive or sexual libido. Second, the death instinct or thanatos, namely the energy that tries to encourage humans to defend themselves. These two instincts are the motivation for human life. The tendency towards life and lust for the opposite sex, increasing offspring and wealth (money, vehicles, livestock, property), does exist in humans. However, for Muslims, this tendency is not something that is acquired from animals, but rather it has been created to carry these tendencies. Therefore, these tendencies are basically not something wrong, because they are the original conditions of human creation. In fact, lust is what makes a human being called a human, because if it were not for lust, he might have become an angel. With the urge of lust, they reproduce on earth, have families, work to earn a living, and this is something noble in Islam. In fact, it is with lust that humans become noble and praiseworthy, namely when they are able to control it and put it in its place. What is disgraceful is when humans follow their desires without rules and without manners like animals, even though they have been given complete souls in the form of reason and heart which are not given to animals.

In the view of the humanist school of thought, humans are a complete unity of body, soul and spirituality. The composition of the human psychic structure consists of somatic (physical), psychic (psychic) and neotic (spiritual) dimensions or also called the spiritual dimension. Hanna Djumhana provides an analysis that the meaning of spirituality in humanistic psychology explains that its meaning does not look at religious connotations at all, but this dimension is believed to be the core of humanity and is the source of the meaning of life and the potential of various extraordinary human abilities and noble traits which have so far been neglected. in psychological studies.

In this case, the human psychic structure that supports human potentials itself contains several elements, including fitrah, nafs, qalb, ruh and aql which are usually referred to as immaterial elements.

Fitrah, From a linguistic perspective, the word fitrah is taken from the word fathr which means cleavage, and from this meaning other meanings arise, namely creation or event, then it is also understood that fathr is part of the khalq (creation) of Allah SWT. Referring to this statement, it can be understood that human nature is something that has occurred from the beginning or is innate from birth, namely the potential for straight religion (QS. Ar-ruum: 30). From here the question arises whether human nature is only limited to religious nature? Obviously not. Therefore, Muhammad bin Askur stated as quoted by Quraish Shihab, fitrah is the form and system that Allah creates in every creature. Fitrah relating to humans is what Allah created in humans relating to their body and mind (as well as their spirit).

Nafs, The word nafs has many meanings, some are interpreted as the totality of humanity. There are also those who interpret it as behavior that exists within humans (QS. Al-Ra'd: 11), the word nafs is also used to refer to God (QS. Al-An'am: 12).

In general, it can be said that nafs in the context of talking about humans, refers to the inner side of humans that has the potential for good and bad. Allah SWT emphasizes that the nafs can have positive and negative potential. In essence, humans' positive potential is stronger than their negative potential, it's just that the attraction of bad is stronger than the attraction of good. The Qur'an also hints at the diversity of nafs and its ranks, explicitly consisting of nafs al-lawwamah, ammarah and mutmainnah.

Qalb, The word qalb is taken from a word which means turning, because it often goes back and forth, sometimes happy, sometimes difficult, sometimes agreeing and sometimes refusing. Qalb has the potential to be inconsistent. The Qur'an also describes this, some are good, some are the opposite. The heart is a container of teaching, love, fear and faith. From this it can be understood that the heart indeed accommodates things that its owner is aware of. The nafs is the inner side of humans, while the heart also can only be filled or taken from its contents (QS. Al-Hijr: 47).

The qalb is also described in the Qur'an as having a sealed heart (QS. Al-imran: 7), so it is natural to state that there are keys to cover the heart (QS. 47: 7). The container of the heart can be enlarged and reduced or narrowed (QS. 49: 3). In the Qur'an it is also stated that the word qalb can be interpreted as a container or tool, also described by the word fuad (QS. Al-Nahl: 78).

Ruh, a word related to humans in various contexts, some are only given by Allah SWT to humans of his choice which is called the first revelation brought by the angel Gabriel, there are also those which are given to believers as support and strengthening of the heart or inner strength, there are also which is bestowed upon all mankind. Thus, it is difficult to establish its exact meaning. The Prophet Muhammad SAW said, the spirit is an organized group, those who know each other will join and those who do not know each other will clash with each other. These words of the Prophet indicate the diversity of the heart and that humans have different tendencies, and each tendency of the soul will merge with that of others.

In translating this spirit, Cryril Glasse in the conciseness of the encyclopaedia of Islam (1989) explains that the equivalent of the English word spirit is the spirit that philosophers call intellectus or nous or in the terms of Muslim philosophers Akal Faal or Fail. At this level, the spirit becomes a non-individual characteristic of the soul that can be possessed by all creatures. The opposite of spirit is soul or psyche or nafs. Mathematically, spirit is a set and soul is a subset. The spirit is a form (Being) referred to as al-aql al-awwal, the first intellect, which makes humans higher than angels, so that Allah orders angels to prostrate themselves to humans. In the individual, the spirit is the hidden al-haqiqah (reality). Because it is hidden, it is difficult to understand the essence of the soul except for a little. The spirit is the substance that causes the soul to live in the body.

Aql, the word aql (reason) is not found in the Qur'an, only present and past tense verbs exist. In terms of language, this word means a binding rope, a barrier. The Qur'an uses it for something that reveals or prevents someone from falling into error or sin. The word aql contains the meaning of encouragement to understand and describe something, moral encouragement and the power to draw lessons and conclusions and wisdom.

Motivation for Human Behavior from an Islamic Perspective

The discussion about the main motivation for human behavior in question is a theoretical review of the dynamics of encouragement or motivation in humans in actively interacting in their environment, so that they can try and try all the potential abilities they have to seek new experiences, because with the many experiences they have, humans His soul will grow and develop quickly and behave healthily.

According to drive or motivation theory, all human behavior is stimulated from within. As said by C. ChiffordT. Morgan said that motivation is an impulse of desire, as well as a driving resource for doing something that comes from within oneself in order to fulfill one's life needs. If the needs (needs), whether biological or socio-cultural, have not been met, then tension, irritation (hurt) or frustration will arise, resulting in a state of imbalance in oneself (disequilibrium).

From this theory it can be understood that the main motivation for humans to behave well or badly depends more on internal encouragement or from within the human being, because in reality humans can change, develop and progress depending on how much effort they put into achieving the change in question.

What motivates someone to do an activity? This question is quite basic for studying theories about motivation. From this question, the answer emerged with biogenic theories and sociogenic theories. Biogenic theories which concern biological processes, such as instincts and biological needs. Meanwhile, sociogenic theories emphasize the influence of culture in people's lives.

From these two theoretical views, in its development it will involve issues of instinct, physiology, psychology and cultural patterns. This shows that a person carries out activities because they are driven by factors, biological needs, instincts, and perhaps other psychological elements as well as the influence of human cultural development. In this problem, Skinner tends to formulate it in the form of a stimulus and response mechanism. This stimulus and response relationship mechanism will give rise to activity. (Sardiman, 2012)

CONCLUSION

In relation to the human concept, it can be viewed from many aspects, but the

most important thing in this discussion is the human concept from a psychological and Islamic perspective. There are two important things, namely, the concept of humans according to psychology and the concept of humans according to Islam.

Human psychic structure in the Islamic view, the basic character of human creation is not only in the instinctive aspect. Apart from that, he has several positive potentials given by Allah to humans in order to perfect their shortcomings, such as reason with the power of feeling and thinking, godly nature, a sense of ethics, shame, inspiration, hunch, then given guidance from the Qur'an and the instructions of the Prophet SAW as perfection. Apart from that, humans are creatures who have iradah (noble will), free to determine their behavior based on their thoughts and feelings. With this completeness given by Allah, he can become a perfect creature, not only controlled by his biological aspects. With all this potential and advantages, humans are also creatures who have the responsibility to preserve nature, improve human welfare and are responsible to God for all their behavior and the obligation to seek His approval.

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