Analysis of Religious Motivation on Changes in Human Behavior in Living Life in Society

Hilmi [1], Rahmat[2], Weti Susanti[3], Zainal[4], Afrila Zahara[5]

[1]STIT YPI Al-Yaqin Muaro Sijunjung, Indonesia
[2]Sekolah Tinggi Agama Islam Pengembangan Ilmu Al-Quran Sumatera Barat, Indonesia
[3]STAI Yayasan Tarbiyah Islamiyah (YASTIS) Lubuk Bagalung Padang, Indonesia
[4]Universitas Islam Negeri Imam Bonjol Padang, Indonesia
[5]STIT Diniyyah Puteri Rahmah El-Yunusiyyah Kota Padang Panjang, Indonesia
✉annahilmi92@gmail.com *

Abstract

Religion is a system of norms that regulates humans and others, a value system that contains certain norms. The influence of religion in an individual's life provides inner stability, a sense of happiness, a sense of protection, a sense of satisfaction, in this case religion in an individual's life is not only motivation but also hope. This research aims to motivate religious behavior and its relationship with the development of religious behavior in Islam. This research uses a qualitative approach with content analysis design, based on the results of observations and interviews. The results of this research are that researchers conclude that religion has an influence as motivation in encouraging individuals to carry out an activity, because actions carried out with a background of religious beliefs are considered to have purity and obedience. This connection will influence a person to do something. Meanwhile, religion is an ethical value because in carrying out an action a person will be bound by the provisions regarding what is permissible and what is not permissible according to the teachings he adheres to. Religion has an important role in life because it not only regulates human life in the afterlife but also regulates how humans should live in the world, religion also teaches moral values, there are several functions of religion, namely: educational function, transformative function, function of fostering a sense of solidarity, and creative function.

INTRODUCTION

According to the Islamic view, it has been clearly stated that the motivation for human life is only the realization or actualization of the mandate of Allah SWT alone. Trust is the core of human nature given from the beginning of creation, without trust humans are not unique from other creatures (Afandi, 2018; Arisman, 2020; Khaliq, 2013). Motivation encourages someone to be creative, do good or make sacrifices (Mulyadi, 2017; Taufik, 2019). Meanwhile, ethical values encourage a person to act honestly, keep promises, maintain trust, and so on (Romlah & Rusdi, 2023). Meanwhile, hope encourages a person to be sincere, accept difficult trials or pray. Such an attitude will be felt more deeply if it originates from religious beliefs (Mashudi, 2014; Taufik, 2019).

In the Alquran, several statements are found, both explicitly and implicitly, showing several forms of encouragement that influence humans. The drives in question can take the form of instinctive and instinctive drives, as well as drives for things that give pleasure. This is explained in QS. Ali-Imran verse 14 and QS. Al-Qiyamah verse 20. This verse shows that humans basically have a strong love for the world and lust (something that is pleasure in the body) which is manifested in a liking for women, children and wealth. In Surah Al-Qiyamah verse 20, it is explained that there is a prohibition against denying worldly life, because humans are actually given the desire within themselves to love that world, but the pleasure of life is not permitted solely for pleasure, which is actually more biological than psychological. In fact, human motivation must be directed towards a qiblah, namely the direction of the future called Al-akhirah, a condition whose actual situation is more psychological in nature (Murisal, 2018).

In religion, belief in Allah can be fulfilled and satisfied. From this it can be seen that humans really need religion. This consequence rejects the psychological view of Behaviorism and Psychoanalysis which considers religion as a person suffering from mental illness. Because the human soul is devoid of the spirit dimension which is the divine dimension of humans which leads to the need for God and religion (Samad, 2015).

From here, they actually need religion as a regulator of the life they live. Humans need religion, because religion is a system that regulates the order of faith (belief) and worship of Almighty God as well as the rules relating to human interactions and humans and their environment (Kamarudin & Jayadi, 2021; Yunus, 2017). Since the beginning of birth, humans have carried a different nature (potential). One of the potentials that humans carry is religious potential. All the behavior that is done, good and bad, depends on the human being who carries it out, because basically everything that humans do will return to religion (Novitasari & Nur, 2017).

METHODS

The type of research used in this research is a qualitative study method or content analysis, namely the process of systematically searching and compiling data obtained from a collection of libraries (books, magazines, articles, biographies, journals, documentaries) and other relevant data sources, both primary and secondary (Lubis & Mavianti, 2022; Nasution & Suyadi, 2020; Ridha, 2020; Setiawan & Masitah, 2017). Based on data collection techniques and analysis of relevant data obtained from the situations experienced. The main object of this research is religious motivation and behavior in Islam (Engkizar et al., 2018; Febriani et al., 2022; Kasmar et al., 2019). Furthermore, the subject of this research is religious motivation (Haq, 2019; Sabrina et al., 2023). By using interview and observation techniques, data was obtained and presented in detail in the research results.

RESULT AND DISCUSSION

Linguistically the word motivation comes from English Motivation which is the verb motivate which means "*to provide with motives, as the character is a story or pray*" *means* as a character in a story or game. In the Indonesian Dictionary the term motivation means the causes that motivate a person's actions. The drive can arise from goals and needs (Andriyani, 2013; Luciana, 2019; P. P. Sari et al., 2020). Based on its emergence, motivation is divided into two, namely motivation that arises from within oneself is called intrinsic motivation, which is inner, and there is also that which originates from outside a person which is called extrinsic motivation (Hidayah & Hermansyah, 2018).

Intrinsic motivation arises as a result of three main things, namely needs, knowledge and aspirations (Masni, 2017). Meanwhile, extrinsic motivation arises because of three main things, namely reward, punishment, rivalry or competition. This all provides encouragement in a person's soul to carry out an action, in line with this motivation is useful and useful for humans as driving behavior, directing behavior, maintaining and supporting behavior, selecting human actions.

That motivation is the key in interpreting and giving birth to human actions, this determining role in the Islamic concept is called niyyah and worship. Niyyah is the main driver for humans to do or do good deeds, while worship is the goal for humans to do good deeds. So human actions are within the circle of niyyah and worship. So it can be concluded that encouragement can be psychological in nature, which arises within oneself, where encouragement is caused by a person's needs, knowledge and ideals (Ali, 2014; Furqan, 2015).

According to Yahya Jaya, what needs to be remembered in education is "*There are three things to remember about education*": One, *the first is motivation,* two the *second is motivation*, three the *second is motivation*, for the *third is motivation.*

From the description above, it can be concluded that in education the most influential thing is motivation. Motivation is the beginning for someone to start an activity, including educational activities. Religious behavior comes from two words, namely behavior and religion. Linguistic behavior (according to KBBI) is an individual's response or reaction that is manifested from movements (attitudes) not only body or speech (Astuti, 2015; Romadhon & Try Subakti, 2022). Meanwhile, according to Hasan Langgulung, in several thoughts about Islamic education, behavior is defined as motor movements which are manifested in all forms of activity that are observed. So behavior is a human action which is a reflection of personality (Waldi et al., 2018).

Diversity comes from the word religion which is defined as a set of God's rules that encourage the soul of a person who has reason to follow these rules according to his own will and choice, in order to achieve happiness in life in this world and the hereafter (Hasan et al., 2022; Sugeharti, 2015). Meanwhile, religion itself is a human response to God's revelation which is manifested in the form of actions, appreciation and thoughts (Sabila, 2019). Thus it can be concluded that religious behavior is an activity or aspect of behavior that is based on religious values.

Religious behavior is what *man does, how he acts and what experience he takes*. Religious behavior means what a person will do, how they will act and what experience they will gain from the actions they carry out. If these three aspects are not answered, then it cannot be said to be behavior (Ahimsa-Putra, 2012). Religious behavior is a response to absolute reality in accordance with the concept of Joachim Wach or imam Abu al-Hasan al-Asy'ary. To realize unity in religious behavior, a long process is needed that involves the human dimension, both in the psychological, individual and group life aspects. This element is concluded from the nature of religious teachings which reach the entirety of human life, because humans have individual or group psychological dimensions (Siahaan, 2016).

According to William James, religious attitudes and behavior arise from two things, namely first, mental illness. The religious attitudes of mentally ill people are found in those who have experienced a disturbed religious life background or internal suffering, such as inner conflict, disaster and so on. This background then became the cause of the sudden change in attitude towards religious beliefs.

William Starbuch, as stated by William James, believes that the suffering experienced is caused by two factors, namely internal factors, which are the causes of this unusual religious behavior, namely temperament, mental disorders, conflict and doubt, distance from God. Meanwhile, the characteristics of people who experience mental disorders like this generally tend to display a pessimistic attitude, understand

orthodox ideologies, and believe in non-gradual religious processes. The two external factors that also influence this factor are disaster and crime (Komarudin, 2012).

Second, people who are mentally healthy. The characteristics and characteristics of a healthy person are as follows: optimistic and happy, a healthy person understands and appreciates all forms of religious teachings with optimistic feelings. Extrovert and shallow. The optimistic and open attitude possessed by these mentally healthy people makes them easily forget the bad effects and heartache as a religious approach to their actions. They always look outside and bring their mood away from the environment of overly strict religious teachings. Liking the teachings of liberal monotheism means that they believe in religious teachings through a proper process and not through the educational process.

Religious Motivation for a Muslim

Religion plays a role as motivation in encouraging individuals to carry out an activity, because actions carried out with a background of religious beliefs are considered to have purity and obedience. This connection will influence a person to do something. Meanwhile, religion is an ethical value because in carrying out an action a person will be bound by the provisions regarding what is permissible and what is not permissible according to the teachings he adheres to. On the other hand, religion also provides hope for the perpetrators. A person who carries out religious orders is generally because of a hope for forgiveness or affection from a hope for forgiveness or affection from something unseen (Sari, 2019).

Motivation encourages someone to be creative, do good or make sacrifices. Meanwhile, ethical values encourage a person to act honestly, keep promises, maintain trust, and so on. Meanwhile, hope encourages a person to be sincere, accept difficult trials and pray. Such an attitude will be felt more deeply if it originates from religious beliefs (Mashudi, 2014).

In the quran, several statements are found, both explicitly and implicitly, showing several forms of encouragement that influence humans (Hamdanah, 2017). The drives in question can take the form of instinctive and instinctive drives, as well as drives for things that give pleasure. This is explained in QS. Ali-Imran verse 14 and QS. Al-Qiyamah verse 20. This verse shows that humans basically have a strong love for the world and lust (something that is pleasure in the body) which is manifested in a liking for women, children and wealth. In Surah Al-Qiyamah verse 20, it is explained that there is a prohibition against denying worldly life, because humans are actually given the desire within themselves to love that world, but the pleasure of life is not permitted solely for pleasure, which is actually more biological than psychological. In fact, human motivation must be directed towards a qiblah, namely the direction of the future called Al-akhirah, a condition whose actual situation is more psychological in nature.

In Surah Ar-Rum verse 30, human nature or basic potential is also explained (Saryono, 2016). Basic potential which has the meaning of innate nature, which means that since creation, humans have had innate characteristics which have become the driving force for carrying out various forms of action, without being accompanied by the role of reason, so that sometimes humans without realizing it act and act towards the fulfillment of their nature. As in the case of animistic and dynamistic "religions", their followers behave and act strangely and irrationally (providing offerings) when fulfilling their natural need for religion.

Thus it can be said that humans were created by God with basic potential or religious nature. All humans definitely need religion, even if atheists don't actually believe in the existence of God. But in fact, philosophically, they are still looking for a guide to life which is manifested in the rules of a collective agreement or some kind of law that they made. The rules they make are sometimes more fanatical than the rules of a religious follower who recognizes the rules made by God. In carrying out

these rules, it is as if atheists recognize the rules themselves as their God. This shows that humans cannot separate themselves from God even though humans are not aware of that relationship. This is what is meant by religious motivation (Haryanto, 2014).

Another opinion states that one of the main characteristics of fitrah is that humans accept Allah as God. From its origins, humans have had religious tendencies, because religion is part of their nature. The reasons that make someone not believe in God are not the nature of their origin, but have something to do with the natural surroundings. Humans need religion because it empowers themselves when facing difficulties or problems as a form of avoiding dangers that will befall them (Nugroho et al., 2022).

Development of Human Religious Experience in Islam

Religious experience is an element of feeling in religious awareness, namely feelings that lead to beliefs produced by actions (amaliah), therefore religious psychology does not interfere with all forms of problems involving the main beliefs of a religion, including whether or not religious beliefs are right or wrong or make sense (Rahmi, 2017; Zulkarnain, 2019).

There are experiences that we experience ourselves or experienced by others that we agree to call religious experiences and those experiences are difficult to express in words. Religious people say "I can tell you about it, but you will not be able to feel it like I feel it". The way to explain religious experience is by method *of denotation,* meaning by giving an example. For most people, religious experiences are certain and calm, that they have a connection with a substance and this connection gives meaning to life (Yasin, 2016).

In religious experience, humans experience a feeling called mysterium tremendum, namely that religious experience is frightening and experience a feeling called mysterium fascinosum, namely a feeling of fascination, stunned and captivated. Humans can experience these two feelings at their highest peak, namely a state of ecstasy in a religious mystical experience. Several opinions from psychologists and pedagogics regarding the development of feelings during religious experience. First, the child's true belief in God only grows freely after the bond of feelings between father and child is released. Religious feelings in children during puberty (Nirwana, 2020; Nurhayati, 2016). Second, children aged 6 years have no sin yet, aged 6 to 7 years have a sense of religion that is focused on figures, aged 7 to 11 years have the power to understand religious life. In this period, we only understand the meaning of religion when we are connected (connected) through feelings (emotions), through stories. The three children aged 12 to 14 years have already formed a religious life within themselves (Fitriani, 2017).

The Relationship between Religious Motivation and Human Religious Behavior and Experience

In humans there is a number of potentials to provide direction in human life. These potentials are instinctive, sensory, reasoning, and religious. So in this approach, religion has become a natural trait that is innate from birth. The influence of the environment on a person is to provide guidance to the potential he has. Thus, the environment greatly influences this potential. In this case, the influence of religion in the life of religion in an individual's life is to provide inner stability, a sense of happiness, a sense of protection, success and satisfaction. This positive feeling will further become a driving force for action. Religion in an individual's life, apart from being a motivation and ethical value, is also a hope (Akhirin, 2015; Sa'diyah, 2016).

Religion has an influence as motivation in encouraging individuals to carry out an activity, because actions carried out with a background of religious beliefs are considered to have purity and obedience. This connection will influence a person to do something. while religion is an ethical value because in carrying out an action a

person will be bound by the provisions of what is permissible and what is not permissible according to the teachings he adheres to. On the other hand, religion also provides hope for the perpetrators. A person who carries out religious orders is generally because of a hope for forgiveness or affection from a hope for forgiveness or affection from something unseen (Arbi, 2023). A human's behavior is driven by inner motivation to carry out an activity. Religious activities originate from a person's religious experiences. So he can understand how important religion is in his life.

CONCLUSION

Religion according to Islamic psychology means that every human being born into the world has the potential or nature to embrace the religion they believe in. This is because humans have a nature called Ruh. It is the spirit that drives humans to seek a religion that is considered true. Religious motivation for a Muslim is an encouragement for humans to carry out whatever is a consequence of each religion they adhere to. Religious behavior is an activity or aspect of behavior that is based on religious values. Religious experience is an element of feeling in religious consciousness, namely feelings that lead to beliefs produced by actions (amaliah). Therefore, religious psychology does not interfere with all forms of problems involving the main beliefs of a religion, including whether or not religious beliefs are right or wrong or make sense.

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