Concepts of humans based on Behaviorism, Psychoanalysis, Humanism and Islam

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Abstract

This paper aimed to reveal both the similarities and differences of the four grand theories. Using a literature study approach, this paper synthesized the four schools of thought with newly developed points of view. The results showed that the differences of the four theories were mainly on the basic psychological aspects of humans which are neutral (behaviorism), bad (psychoanalysis), kind (humanism), and pure (Islam). In conclusion, it has been implied that the development of humans is not only from the physical and cognitive aspects but also spiritual aspects which are actually their basic potentials.

Keywords: Behaviorism, Psychoanalysis, Humanism, Islam, Humans.

Conceptos de los humanos basados en el conductismo, el psicoanálisis, el humanismo y el islam

Resumen

Este artículo tuvo como objetivo revelar tanto las similitudes como las diferencias de las cuatro grandes teorías. Utilizando un

enfoque de estudio de literatura, este documento sintetizó las cuatro escuelas de pensamiento con puntos de vista recientemente desarrollados. Los resultados mostraron que las diferencias de las cuatro teorías estaban principalmente en los aspectos psicológicos básicos de los humanos que son neutrales (conductismo), malos (psicoanálisis), amables (humanismo) y puros (Islam). En conclusión, se ha implicado que el desarrollo de los humanos no es solo de los aspectos físicos y cognitivos, sino también de los aspectos espirituales que en realidad son sus potenciales básicos.

Palabras clave: Conductismo, Psicoanálisis, Humanismo, Islam, Humanos.

1. INTRODUCTION

Studies on humans on modern and postmodern eras include basic concepts and structure of human psychology, motivation, meta-motivation, and philosophical resources. The psychoanalysis approach stated that humans have Id, Ego, and Super-Ego, and are mastered by Id which has a strong tendency to fulfill their desire so that it tends to be bad. In the meantime, behaviorism stated that humans are controlled by their environment and souls which are mechanic with the structures of cognition, affection, and psychomotor which trigger them to be adaptable upon their environment which makes it neutral (O'DONOHUE & SMITH, 1992). Humanism points out that humans are rational, social, and self-actualizing their physical, psychological, and spiritual structures which makes this approach kind (KLINE & COLE, 2017).

Islam responds to this by stating that humans are multi-dimensional creatures who are rational, social, and self-actualizing

themselves as a caliph. This approach points out that humans have their structure of purity, lust, intelligence, and have the desire to actualize themselves to worship their God. Furthermore, Islam has been criticizing the previous three grand theories related to the studies on humans (BAHARUDIN, 2007). In the theories of psychoanalysis and behaviorism, for instance, humans are emphasized by their abilities to think and express emotions so that they often highlight that the main difference between humans and animals is their ability to think. Islam views that humans differ based on their basic potentials and their possibilities to develop so that humans are multi-dimensional. This has been reflected in some verses of the Quran such as We have certainly created man in the best of stature, and I did not create the jinn and mankind except to worship Me. So let man observe from what he was created (ANCOK & SUROSO, 1995).

So direct your face toward the religion, inclining to truth. The fitrah of Allah upon which He has created people. No change should there be in the creation of Allah. That is the correct religion, but most people do not know. O People, if you should be in doubt about the Resurrection, then [consider that] indeed, we created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed - that We may show you. And We settle in the wombs whom We will for a specified term, then We bring you out as a child, and then that you may reach your maturity. And among you is he who is taken in death, and among you is he who is returned to the most decrepit age so that he knows, after knowledge,

nothing. And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows of every beautiful kind.

Researchers on behaviorism, psychoanalysis, and humanism tend to discuss the concepts of humans partially. Some of the examples lie on their dialogs on the conflicts and resolutions between behaviorism and faith (MATTHIS, 2002), the relationship between neuroscience and psychology, differences of integration principles and transformation in instruction according to behaviorism, cognitivism, and humanism (GUEY, CHENG, & SHIBATA, 2010), the relationship between integrational linguistics and the behavioral sciences (MENDOZA, 2011); psychoanalysis and social cognitive neuroscience as a new framework for dialogue, differences in the use of the descriptive method and comprehensive analysis on reality, conflicts and resolutions in the historical perspectives on the relationship between neurosciences and psychoanalysis (MATTHIS, 2002), moral discussion on the position of embrios between humanistic and secular groups, the emergence of a new humanism, the need of explaining the terms of spirituality and humanism, two systems on the meanings of humanism and normativism, and differences between humanism and post-humanism.

Studies on humans in the perspectives of behaviorism, psychoanalysis, and humanism are barely in contact with those or religions. Islam pays serious attention to the studies of the three theories. Therefore, this study focused on critically comparing the concepts of behaviorism, psychoanalysis, humanism, and Islam on

humans, particularly on their psychological basis and structure, motivation, meta-motivation, and philosophical resources.

2. METHODOLOGY

This systematic literature study comparatively discussed four schools of thought on the concepts of humans. The four schools of thought consisted of behavioristic, psychoanalytical, humanistic, and Islamic theories. Whereas, the concepts of humans in this study were those adopted from ... comprising humans' basic concepts of psychology, humans' basic structure of psychology, human motivation and meta-motivation, and humans' philosophical resources. Information on this study mainly contained secondary data. In terms of the four theories used as an analytical framework in this study, we obtained each of the works of each theory. First, a book entitled About Behaviors by BF Skinner published in 2011 representing the theory of behaviorism. The theory viewed humans as a kind creature.

Second, a book entitled The Origin of Psychoanalysis by Sigmund Freud published in 1954 was acquired representing the theory of psychoanalysis. Generally, this theory looked at the human as a devilish creature. Third, a book entitled A Theory of Human Motivation by Abraham Maslow published in 1943 was retrieved representing the theory of humanism. This theory talked about humans' actualization in general. Last but not least, some verses of the Quran (BASTAMAN, 1995).

These verses of the Quran saw humans as at least four terminologies with four different meanings and functions as follows: a. Al-Bashir, humans as physiological creatures, b. Al-Nas, humans as psychological creatures, c. Al-ins, humans as social creatures, and d. Bani adam, humans as spiritual creatures. The three books of behaviorism, psychoanalysis, and humanism had been acquired from https://scholar.google.co.id/ by inserting each theory and each expert. The process of searching the main secondary data – the books and the Qur'an verses – had been conducted from 2013 to 2019. All the concepts of humans were then categorized based on the four schools of thought to see the similarities and differences of one another. Furthermore, the categorization was synthesized with the existing theories and relevant references from international journal articles.

3. RESULTS AND DISCUSSION

How is the concept of humans based on the theories of behaviorism, psychoanalysis, humanism, and Islam? The concept of psychoanalysis was firstly introduced by Sigmund Freud. The notion of this concept was that humans were a series of organic diseases and nerve system deriving from the pioneer of nerve system healing, Jean-Martin Charcot, with a terminology he used as hysteria. Since that moment, Freud had performed it to predict the cure for such nerve systems as the practice was classified as a physiological phenomenon. However, since 1892, Freud had started to go further with the healing process. He asked a voluntary patient to speak up their mind

spontaneously. He was assured that aspects of genders and psychology were important so that for him it was important for doctors to involve emotional aspects in the curing process. Based on this, Freud pointed out that humans were creatures controlled by their unconsciousness system (CATANIA & LATIES, 2006).

According to Freud, ego functions to realize the needs of the id, a part of personality where one wants their needs fulfilled, by choosing the available ways acceptable with the existing norms. This leads to the ego reality principle where ego is mostly placed at the subconscious mind. However, some of it is actually at the unconscious mind to be recalled sometime. Ego usually turns into a superego when ego gives forces of id to neglect the ethical norms. Unlike id whose orientation is primarily on desire and ego which functions as the basic reality principle, the superego demands perfection of behavior upon compliance on the existing norms as the parameter. Thus, it can be said that the superego implements the principle of ideality.

Behaviorism is a theoretical orientation based on a scientific psychological premise concerning observable behavior. The theory was firstly introduced in 1913 by John B. Watson through a published article focusing on the mental process shifting to the study of overt behavior. He stated that psychology is unable to investigate the mental process scientifically since the process is personal.

The behavioristic theory also revealed that humans are the second schools of thought as formulated by John B. Watson (1878-

1958) in the century. At that time, Watson was a professor at John Hopkins University. He had attempted to make studies on humans as objective and scientific as possible because, like Freud, Watson tried to specify human behaviors as chemical studies of chemistry and physics. Nowadays, the term behaviorism is commonly used to interrelated theories of psychology, sociology, and other relevant studies. He referred not only to John B. Watson but also to others such as Edward Thondike, Clark Hull, John Dollard, Neal Millaer, and B.F. Skinner. Some of the roots of this notion are Isaac Newton, which had developed scientific methods in physics, and Charles Darwin who came up with the evolution theory that humans are the evolutional results of animals.

The theory of humanism was developed by American psychology, Abraham H. Maslow, who was born on 1 April 1908 in Brooklyn, New York, America. He stated that humans are categorized into three important aspects. First, humans have their nature consisting of their needs, capacities, and tendencies which are genetic and unique to one another. Second, humans have their nature grown and develop from the inside and get shaped from the outside as a form of self-actualization. Third, humans' psychopathology is usually triggered by their omission or distortion of nature. These ideas led to such questions as what good is, what bad or abnormal is, what psychopathology is, and what psychoanalysis is. Those questions were then answered as follows. Good is defined as everything leading to the development of human self-actualization of good deeds, bad or abnormal is defined as everything in contrary with the accepted human nature,

psychopathology is understood as a state distracting human self-actualization, and psychotherapy is defined as every treatment helping the development of human nature.

Maslow also proposed an idea of the inner nature of humans. It is believed that the instincts of humans' inner nature are neither too strong nor too weak. It can also be right or wrong. However, the basic states of humans' inner nature are weak, soft, and easily impacted by habits, cultural pressure, and other pressing matters. Nevertheless, it never disappears, even when humans are sick. Maslow agreed that it always has a strong will to move forward to a better quality of life in terms of health, self-growth, and self-actualization.

According to the perspective of Islam, humans consist of two elements; physiology and psychology. This unique feature of humans makes humans interesting to study. There have been studies on humans based on Islam viewed from different perspectives. However, as an Abrahamic religion, Islam refers to everything to its holy book namely the Quran. According to the Quran, humans are born as a divine creature, gifted with intelligence; And to Allah prostrates whoever is within the heavens and the earth, willingly or by compulsion, and their shadows [as well] in the mornings and the afternoons; with a lot of different potentials: And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of his bounty. Indeed, Allah is ever, of all things, Knowing; born as social creatures O mankind, indeed We have

created you from male and female and made you peoples and tribes that you may know one another.

According to Islam's point of view, the degree of humans is the highest in comparison with the other creatures; therefore, they do not inherit the sins performed by their ancestors. Islam also perceives that humans are divided into four dimensions comprising physiological aspects, psychological aspects, socio-cultural aspects, and spiritual aspects. Their spiritual aspect usually tends to build a relationship between humans and God through religious teaching, enables them to have freedom of will, and enables them to think logically to develop science, technology, and civilization. All of these are through the guidance of God as the ultimate resource of the humans' spiritual aspect.

How is humans' psychological structure based on the theories of Behaviorism, Psychoanalysis, Humanism, and Islam? Psychoanalysis stated that humans are divided into three states of consciousness including consciousness, preconsciousness, and unconsciousness. Of all three states, unconsciousness has the largest part so that it controls the whole systems of human behaviors. One of which is Id which contains basic instrints, primary desire, and childhood traumatic experiences. This is in line with Freud' opinions on humans stating that humans are like an iceberg floating in the ocean. This opinion is in contradiction with that of Skinner which divides human behaviors into respondent and operant. Respondent behaviors are those stimulated by a certain factor while operant

behaviors are more spontaneous. Consequently, respondent behaviors can actually be trained while operant ones cannot since they both have different types of reinforcement (BAHARUDIN, 2007).

Behavioristic experts view humans as biological creatures influenced by their environment. Therefore, the adaptation process has always been the central point of discussion in this theory. Several theories as classical conditioning, law effect, operant conditioning, and modeling have been established as the results of the discussion. Those experiences are then formed in a system namely stimulus-response bonds so that humans do not have their behavioral freedom. Concerning this, Maslow has one of the toughest criticism since he agreed that humans' basic instincts are kind or at least neutral. They will tend to be destructive if their nature is compromised. This is closely related to the concept of humans in Islam since the first thing to do in this approach is introducing them to who they are, where they come from, and how they should interact with each other in accordance with the sharia of Islam. This is strongly reflected by the history of Adam and Eve reflected by the Quran. The Islamic perception has been the mediator for the existing theory of human origin.

The word human has been mentioned four times in the Quran in different words. The words al-insan, al-ins, or al-nas, have been interpreted as harmonious creatures. The words are often used when compared with the word al-jin and are often used when humans are reflected as a whole, both physically and psychologically QS. In the

meantime, the word al-Bashir has been used when talking about something good or beautiful. This indicates that humans are social creatures with maturity and responsibility. The word al-Nas is used to show that humans are born as social creatures and the word bani Adam is used to showing that humans are all the sons of Adam and the first human ever created (AMBER, 2004). The differences in human psychological structure based on behaviorism, psychoanalysis, humanism, and Islam are described in Table 1.

Table 1: Comparison of Humans based on Behaviorism, Psychoanalysis, Humanism, and Islam

School of Thought	Psychoanalysis	Behaviorism	Humanism	Islam
Philosophy of Science	Idealism irrationalism	Empirism	Rationalism	Revelation, ratio, and intelligence in understanding reality
Perspectives on Humans	Mastered by instincts/ Id	Influenced by the environment	A uniquely social, rational, and self-actualizing creature	A rational, social, self-actualizing, and multi-dimensional creature acting as a caliph
Basic Psychological Concepts	Bad	Neutral	Kind	Kind
Basic Psychological Structure	Id, Ego, Super Ego	Cognition, affection, and psychomotor	Physical, psychological, and spiritual aspects	Spirit, natural tendency, desire, intelligence, and heart

Maslow, as one of the experts in humanism, believed that human motivation is organized into a hierarchy (KENRICK, 2017), which is

defined as a systematic need that has to be fulfilled. The need is instinctive yet the motivation to fulfill it can be trained. In this system, the lowest needs appear at the highest hierarchy. For instance, humans as babies need to be taken care of. As they grow to be teenagers, they need to be acknowledged and as they grow older, they need self-actualization. Humans will tend to be anxious and even frustrated when their high needs are not fulfilled, even if their other needs are.

Regarding this matter, Islam has a different perspective with psychoanalysis and behaviorism and a quite similar one with humanism. Both Islam and humanism share the same opinions that humans are not merely constructed from physical aspects. There is a concept of psychological aspect namely spirit. However, humanism does not see this spirit in terms of theology. In fact, in Islam, this term is used to reflect humans as a special creature with spirituality so that they have transcendental values. The differences in the concept of humans based on the four theories in terms of motivation and meta-motivation are described in Table 2.

Table 2: Comparison of the concept of humans based on Psychoanalysis, Behaviorism, Humanism, and Islam in terms of motivation and meta-motivation

School of Thought	Psychoanalysis	Behaviorism	Humanism	Islam
Motivation and Metamtivation	To satisfy the instinctive desire and maintain balance	To adapt to the environment and experience joy	To fulfill hierarchical needs and perform self-actualization	To fulfill multi-dimensional needs based on divine nature and worship God

How is the concept of humans based on Behaviorism, Psychoanalysis, Humanism, and Islam in terms of Philosophical Resources? An epistemological comparison is a foundation of human definition. It has been epistemologically defined that psychoanalysis states that humans' behaviors are influenced by their past, unconsciousness, and biological needs which always demand immediate fulfillment and sometimes lead to cruelty. In the meantime, behaviorism thinks that humans' behaviors are constructed by empirical studies, not intuitive forces.

In short, behaviorism agrees that humans' behaviors are dependent upon reinforcement. Humanism, in the meantime, comes up with the idea that humans are especially unique creatures since they have ideas, creativity, self-awareness, responsibility, and love. These are classified into two abilities of humans namely self-detachment and self-transcendence. However, some humanists believe that these will eventually lead to spirituality, responsibility, and freedom (BAHARUDIN, 2007). In the meantime, Islam views that humans have spiritual needs to worship their God. Humans' epistemological concepts based on the four theories are described in Tables 3 and 4.

Table 3: An epistemological comparison of the concept of humans based on Behaviorism, Psychoanalysis, Humanism, and Islam

Psychoanalysis, Behaviorism, and Humanism	Islam
1.Science is constructed through intelligence, facts, and resources. 2.Science is currently limited to the understanding of physics. 3.Science is developed based on clear logic. Thus, it shows the right and wrong. 4. Science should be rational, meaning that it should have empirical support. 5. According to Weber, science and ethics are in contradiction.	1. Science should be constructed through faith that Allah has created it through His words as time goes by. This is the ultimate truth. 2. Science does not merely depend on intelligence, but also rules of God interpreted in the religion.

Table 4: An epistemological comparison of the method based on
Behaviorism, Psychoanalysis, Humanism, and Islam

Psychoanalysis, Behaviorism, and Humanism	Islam
Science should be acquired through logical, empirical, and measurable methods.	Science can be acquired both by deductible, logical, or inductical, empirical, methods. However, both methods should refer to the Quran and Hadith. The deductive method places the Quran as the premises for the empirical sciences. The inductive method is verified through revelation. When there is no single verse in the Quran that matches the phenomenon, it is a hypothesis for further research.

4. CONCLUSION

The comparative study has proven that studies on humans have developed started with the emergence of behaviorism emphasizing that humans are mainly biological aspects who are dependent upon their environment. This is then criticized by the psychoanalysis approach stating that humans are dominated by primitive forces. Both opinions are then evaluated by the humanism approach saying that the quality of humans is actually developed according to their needs. However, Islam seems to complete the previous three theories since Islam does not only view humans are biological creatures with abilities to think and show emotions, but also agree that humans have a pure basis and potentials to be a caliph with spiritual needs.

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