

RELIGIOUS ORIENTATION, ATTITUDES, AND BEHAVIOR

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ABSTRACT

"Religious Orientation, Attitudes, and Behavior" became the title of this study. The religious beliefs that a person has will affect his orientation, attitude, and behavior. The concept of caliphate, as well as other religious beliefs, has an impact on a person's orientation, attitude, and behavior. While one's attitude may be inclusive or restrictive, it will affect one's religious behavior towards worship, how to dress, and interact with others. A person's religious orientation is divided into two categories: intrinsic (observance of religion) and extrinsic (using religion). Therefore, the purpose of this study is to find out a person's religious orientation, attitude, or behavior. As for data collection, this work uses a form of literature study. The results of this study explain that religious orientation greatly influences the attitudes and behavior of a person. Meanwhile, attitudes can be formed from the experience of a good person from family, colleagues and other people around him. In the end, the behavior of a person is shown from religious customs derived from the Qur'an and Hadith.

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1. INTRODUCTION

The religious approach relates to the ability of man to place himself in reality or an environment based on the principles he believes in. This concept is important for understanding how individuals, even converts, behave religiously. Since converting to Islam is a difficult decision with significant consequences, the perpetrator's decision to convert to Islam has a variety of psychological and psychological consequences. Various Effects and Consequences It is closely related to how a convert develops his religious perspective.

The capacity of individuals to place themselves in reality or environment based on the many gods they believe in is referred to as a religious orientation. This idea is very important for understanding the religious behavior of individuals, especially those who convert to Islam. The choice to convert to Islam has a variety of psychological and social consequences for the perpetrators, as converting to Islam is a major decision with significant repercussions. These different effects and consequences are closely related to how a convert's religious attitudes develop. On the other hand, converts often struggle to muster the courage to take a firm stance and make firm decisions about various life choices.

Religious conversion, according to Starbuck (James, 2001), is an attempt by an individual to free himself from emotions of guilt, sin, godliness as a human being, and also an attempt to achieve a positive ideal self. That's how people usually distinguish a person's belief patterns. Converted individuals have experienced the same thing. Where a convert with such religious inclinations can change both his previous religion and his new beliefs about his religion. The religious orientation embedded in the personality as a pattern of belief, is an expression used in social psychology. According to Allport (1966), the difference in intrinsic and extrinsic orientations to believe is something that is born of one's self and exists as a belief because it is valuable to oneself. In addition, the search is included in Batson's third orientation (Neyrick et al, 2010). The courage to ask existential questions about life, to regard skepticism as necessary and constructive, and to consider religious solutions as tentative and situational, are all signs of search orientation. When it comes to the circumstances of converts or individuals who have now converted, it is certain that there is a search orientation related to the previous religion.

Starting from a skeptical attitude towards previous religious teachings and ideas, it encourages people to seek courage from outside their religious beliefs or teachings. When a person enters the system and value system of a new doctrine that they believe in, they have a variety of options related to the orientation previously associated with them. Will people persist in their search for religious orientation or change? The problem is that religion is practiced by its adherents according to their respective interpretations, therefore all religious believers can claim to have an essential (intrinsic) orientation.

Extrinsic religious tendencies use religion as a tool for obtaining a sense of security, a sense of security, and a social contract, while intrinsic religious tendencies make religion the foundation of its existence. So, when it comes to his new religion, will these religious tendencies remain the same or change? What patterns do people create to maintain their orientation tendencies? Or, more specifically, what mechanisms through which people acquire a new orientation? Concerns Concerns This research forms the basis of this study.

2. METHODS

The method in this article uses library research, which is a method by collecting data by understanding and studying theories from various literature related to the research. There are four stages of literature study in research, namely preparing the necessary equipment, preparing a work bibliography, organizing time and reading or recording research materials (According to Zed, 2004).

The data collection uses a way to find sources and construct from various sources, for example such as books, journals and research that has been done. The library material obtained from these various references is critically analyzed and must be in-depth in order to support its propositions and ideas.

3. RESULTS AND DISSOLUTION

Orientation

Definition of Orientation

Orientation, according to Peter and Yenny Salim, is "the logic to choose the right and correct attitudes, hints, and so on". The term "orientation" has two definitions in Indonesian dictionary: "review" to determine the right and appropriate attitude (direction, position, etc.), and "a view that would be a thought, concern, or tendency." Orientation, according to Kartono and Gulo in Susilo, is the ability of the individual to place himself in reality or the environment by following various beliefs. The terms religiosity and religiosity (religious) come from the Latin words religio and religiosity (religious) (al-Din, Arabic). Although it has its own etymological meaning, the religious term comes from the form of the word religare which means to mix in terms of vocabulary and technically the meaning of the previous term is the same. Religious orientation, according to Batson and Ventis, is a psychological phrase that describes how people live their religious beliefs and ideals (religious orientation is used by psychologists to refer to the way in which a person practices or lives his beliefs and religion) values).

Religious orientation, according to some of the definitions above, is a person's perspective of his religion and in what way he practices his religion or beliefs in everyday life. Religious orientation is a human construct that includes a person's personality, religious experience, and religious beliefs. However, the idea of Religious Orientation does not really address how significant or relevant a religion is, but rather how it affects one's life. Thus, religious orientation is one way of looking at a person's religious behavior or what motivates him to practice religion.

Allport and Ross (1967) pioneered the study of religious orientation based on observations of the behavior of people who profess to be religious (religious attitudes). Orientation, according to Allport, has to do with a person's faith and what faith means in his life. The purpose or complexion of a person's religion can be referred to as orientation in general. Religious orientation is an expression used by social psychologists to describe differences in religious styles in people's lives. Allen's writing is related to the term orientation, coined by Allport.

In religion, there are two types of orientation: intrinsic and extrinsic. Extrinsic individuals make use of religion, but intrinsic people make religion a way of seeing life, and that instruction as a daily habit. A person who professes to be religious but actually uses religion to advance their own interests, or is a hypocrite, can become a political or economic influencer for a variety of reasons. A person who obeys religion and practices religion in his life is essential.

A religion that promotes and justifies personal goals is known as an extrinsically religious person. Religion is used only as a tool, not as the main motivation. Under these conditions, religion makes slaves to relevance, expectations, as well as social, political, economic, and cultural demands unrelated to one's religious principles and beliefs. Adherents of extrinsic religions do not defend religion; rather, they use it to promote and explain their lifestyle and behavior. On the contrary, people who are innately religious, live their lives with religious motives and meanings, allowing them to practice their beliefs.

Batson in Susilo adds another type of religious orientation in Sus which is orientation to quest or religious as a search (to mean) rather than the end goal (to end), which refers to an innate orientation. Religion is also not a tool, according to Batson (for aiming). on the basis of extrinsic orientation Individuals who pursue religion openly engage in self-criticism and even skepticism, and they may be asked about the

many reasons that support religious beliefs. Individuals with this mindset will ask existential questions without simplifying them. As a result, such people have the choice of converting or becoming agnostic.

Based on Baker and Gorsuch's research, those with an extrinsic religious direction are more concerned than those with an intrinsic religious direction. Furthermore, people who only had an extrinsic religious orientation were shown to have an increased depression score than those with an intrinsic religious orientation.

Aspects of religious orientation

The following are aspects of religious orientation developed by Allport and Ross, according to Hunt and King:

1. Personal and Institutional. Personally, in a sense believing in the ideals of religious teachings and seeking a greater degree of passion. Meanwhile, institutional, especially religious passion in the institutional order.
2. Unselfish vs selfish. Unselfish Selflessness requires effort to transcend one's own desires. Selvish selfishness, on the other hand, is defined as self-satisfaction or the use of self-defense for personal gain.
3. Disintegration vs. relevance to all requirements Relevance refers to meeting their basic needs in a religiously motivated and meaningful way. Whereas disintegration means the separation of religion from one's overall outlook on life.
4. The completeness of the passion of faith is to believe in earnest and embrace religious beliefs completely without demand, contrary to religious beliefs and recommendations imbued in a superficial way.
5. Instrumental vs. principal. The term "principal" refers to religious beliefs as the ultimate goal, value and most important motivation. While religious beliefs are useful in achieving goals, they can also be used to meet non-religious demands.
6. Communal vs. association. Religious participation in the search for a deeper religious meaning is what is meant by asociational. While communal is a connection for the purpose of socialization and status, the community in question is a partnership for the sake of sociality and status.
7. Maintaining regular faith growth vs. irregularly maintaining faith development or peripheral care

Attitude

Religious attitudes are the result of a person's complex integration of religious knowledge, religious sentiments, and religious actions. This suggests that religious beliefs about or closely related to psychological problems in people are tied to certain things.

The religious mindset is an atmosphere that occurs within the individual and motivates the individual to act religiously. Religious education is very important in the development of one's religious mindset. Religious attitudes, according to Zakiah Dardjat (1988), are more obtained than natural. Attitudes are formed by direct environmental experience, which may come from family, close friends, congregations, and so on.

An understandable orientation in interfaith interactions certainly gives rise to 2 tendencies of one's religious attitudes: to be a peaceful and pleasant individual or to be an individual who is always prejudiced and hostile. In religion, individuals who tolerate openness, difference, and are much more moderate are considered to have an inclusive approach, whereas individuals who have an exclusive attitude are more introverted, assertive, and extreme. This attitude should affect the behavior of individuals when dealing with those with different views and religions.

Behaviour

According to the Big Indonesian Dictionary, behavior is a person's personal assumption or perception of an impulse. In most cases, meaningful behavior is characterized as: tend to respond positively or negatively to the object of a set of circumstances or a set of states There are two types of behavior: aggressive and non-aggressive. There are two types of behavior: open and covert. Behavior Open behavior is behavior that can be observed immediately. Behavior It arises as a result of the interaction of a person with his environment. Thinking, visualizing and other closed behaviors are examples of closed activities. plan and feel. While religion can be expressed in a variety of ways, among others: According to Muhaimin, Islam defines religion as "manifesting the recommendations of the Islamic religion as a whole," because "each Muslim, both in thinking and behaving, is commanded to Islam."

In the Indonesian dictionary defines behavior as temperament, behavior, and deeds. Behavior can also refer to a series of movements, such as an action or activity. Religious behavior, on the other hand, refers to all human behavior in life guided by religious ideals. Such behavior is based on one's religious consciousness and experience. Religious behavior is often influenced by the presence of a religious mindset in a person. Religious attitude refers to the internal state of a person. Therefore, religious attitudes are a complicated relationship between a person's religious knowledge, religious sentiments, and religious actions. Finally, religious action arises from that attitude, according to the concept it has.

Human behavior is not the result of a single component, but rather a combination of factors that some of which are considered to have a role. What matters is how creativity (reason), taste (emotion), and intention to interact (will). Here's the explanation:

1. Love (reason)

The intellectual functions of the human psyche are listed below. The influence of this intellectual function is demonstrated in the science of Kalam (Theology). People can examine, compare, and decide on an action in response to a particular input using creativity. Intellectual reason in this religion is a recognizable fact, especially in modern religion, where the role of the function of reason is very important. The function of creation (reason) in determining whether a religious message is based on one's intellectual judgment is important.

2. Taste (Emotion)

Reason only deserves to play a role in thinking about supernatural things, as well as giving life meaning through a complete and deep understanding of religion, thus giving rise to lessons. So, the question now is not whether a person's religious experience is influenced by emotions or not, but rather the extent to which emotions play a role in religion. Of course, emotions that play a singular function in religion will limit the usefulness of religion itself (emotion) in understanding the reality of religious teachings.

3. Karsa (will)

In the human psyche, there is an executive function. Willpower is the foundation for religious theories and teachings based on mental functioning. It is conceivable that a person's religious experience is intellectual or emotional, but if there is no role, religion is not always fulfilled according to reason or emotional desire. Karsa (will) produce accurate religious practices or doctrines, as well as logistical problems.

Thus, it can be concluded that religious behavior is the behavior or behavior of a person who is shown and deeds that have become habitual in order to carry out religious teachings based on the nash of the Qur'an and the Al-Hadith. Religious education influences this and other behaviors. Religious education develops the spiritual capacity of participants and prepares them to become human beings who have faith and piety in God Almighty and have a noble character.

In belief, behavior, not intellect, is the final proof. A religiously superior person can be recognized by his behavior, whether in accordance with the teachings of his religion or not. Because man often does not act according to his statements. People's actions are often influenced by their personality and the circumstances in which they find themselves.

But, in these circumstances, most individuals behave based on the situation; for example, a person who had an accident was found in the middle of the road; However, not everyone who passes by the place provides assistance because they face various conditions (have a level of busyness). However, in reality, they are all wonderful religious people who understand that helping the sick is a good thing to do, according to their religious beliefs. Due to the pressure of various conditions, not everyone does this.

4. CONCLUSION

In psychology, a person's religious orientation has a significant impact on his religious actions and behavior. More importantly, it has a significant impact on mental health. Religion can well help a person mature in their faith, which will improve the quality of life physically. For "activating" (animating) religion (the path to a happy existence) in his life. On the contrary, a religious extrinsic orientation will lead to a way of life full of lies to others even to God, as well as dishonesty towards oneself, which will lead to a life full of anxiety and depression, since religion (the path to a good life) is only instrumental and utilitarian, which can be laid down and abandoned at any time when the impulse of satisfaction coming from within has been fulfilled, Because religion (the path to a good life) is only instrumental.

A religious mindset or attitude is a state that occurs within a person and motivates the individual to act religiously. Attitudes are formed by direct environmental experience, which may come from family, close friends, congregations, and so on. In religion, individuals who tolerate openness, difference, and are

much more moderate are considered to have an inclusive approach, whereas individuals who have an exclusive attitude are more introverted, harsh, and extreme. This attitude will also affect a person's behavior when dealing with those with different views and religions.

Behavior Open behavior is behavior that can be observed immediately. Religious behavior, on the other hand, refers to all human behavior in life guided by religious ideals. Therefore, religious attitudes are a complicated relationship between a person's religious knowledge, religious sentiments, and religious actions. Finally, religious action arises from that attitude, according to the concept it has. Human behavior is not the result of a single component, but rather a combination of factors that some of which are considered to have a role. So the question now is not whether a person's religious experience is influenced by emotions or not, but rather the extent to which emotions play a role in religion. Willpower is the basis of religious theories and teachings based on mental functioning. It is conceivable that a person's religious experience is intellectual or emotional, but if there is no role, religion is not always fulfilled according to reason or emotional desire. Karsa produces accurate religious practices or doctrines, as well as logistical problems. Thus, it can be concluded that religious behavior is the behavior or behavior of a person that is shown and deeds that have become habitual in order to carry out religious teachings based on the nash of the Qur'an and the Al-Hadith. Religious education influences this and other behaviors.

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