

emotion and religious behaviour relation according to psychologist

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ABSTRACT--Emotions play an important role in assessing one's behaviour and actions, including religious acts. In the field of religious psychology, the term 'religious behaviour' is applied to describe the specific human behaviour associated with religion. Religious behaviour is an outward reaction by people based on their belief in the divine power of God or the concepts embraced by the religion. Put simply, religious behaviour reflects the statement of one's religious life and religious awareness. Religious behaviour encompasses all aspects of the human life and not limited to the divine aspects linked with ritual practice, but includes all aspects related to human relationships. Religious behaviour must be based on religion, and in line with the teachings of the religion that are not in conflict with it. Hence, the question that arises is, 'how human emotions are related to religious behaviour in everyday life?' As such, this study examined how emotions are related to religious behaviour. This study adopted the qualitative approach by performing document content analysis that incorporated data reduction, data presentation, and conclusion. This study had synthesised Freud's classic work and the contemporary works from Feierman to achieve the objectives. As a result, emotion displayed a relationship with religious behaviour expressed by humans. Emotions and feelings of love, jealousy, fear, curiosity, and awe stem from expression of religious behaviour. Freud and Feierman asserted that these emotions and feelings are the cause of human tendency to fulfil their needs in a way that reveals a figure that God considers and should be worshipped.

Keywords--Emotion, Feeling, God, Psychology, Religious Behaviour

I. INTRODUCTION

One's judgment is not only based on intellectual intelligence, but more importantly, emotional intelligence. The five main domains of emotional intelligence are as follows: understanding one's own emotions, ability to control emotions, motivate, recognise others' emotions, and control relationships with othersⁱ. Emotional intelligence refers to the skill and ability to control one's self and others in terms of emotions, to distinguish between these two aspects, as well as to guide thoughts and actionsⁱⁱ. This is sufficient to explain the importance of emotion in human behaviour for daily living. Religious behaviour refers to behaviour that meets its religious demands stemming from the belief in the divine power of God. Religious behaviour is the implementation of all behaviour that contains elements of belief in the supreme power, which can be observed and identified differently from other behaviour. Religious behaviour is specific religion-related behaviour based on certain religious beliefs. It is an expression or expression of obedience to something that is believed to be Godⁱⁱⁱ.

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Psychologists have explained that behaviour is inherent or can change and is shaped by hard work, primarily because behaviour is relative and not frozen. According to Bandura^{iv}, human behaviour is influenced by the environment through reinforcement and imitation learning. Human behaviour reflects the interaction between thought, environment, and behaviour. Similarly, Skinner^v asserted that behaviour is shaped through a systematic process of domination. Behaviour can be shaped by systematic enforcement and rationale. Additionally, rewarding is a very effective form of behaviour^{vi}. Based on Freud's theory, internal power plays a role in shaping the human behaviour. The theory upholds that the human mind is divided into three powers acting within the unconscious zone. The psychoanalytic theory of Id, Ego, and Superego is directly associated with shaping the human behaviour.

The formation of human behaviour is influenced by both internal and external factors. Religious behaviour is part of human behaviour that is shaped by several factors, both internal and external. This has been discussed by many religious psychologists, especially regarding the formation of religious behaviour from both internal and external factors.

II. RESEARCH OBJECTIVES

This study was conducted to study psychologists' views on the formation of human religious behaviours. This study examined how emotions are related to religious behaviour. The study was also conducted to analyze how human emotions relate to the disclosure of religious behaviour.

III. METHODOLOGY

This study used the method of analysing documents, as prescribed by Sigmund Freud (1856-1939) on psychology and religion. Upon adopting the qualitative and theoretical research design, this study heavily relied on the reading materials retrieved from the library. His essential works entitled Totem and Taboo (1913), The Future of an Illusion (1927), and The Biology of Religious Behaviour (1930) were the major references to this study, apart from other secondary reading materials, such as journals and articles. Data were analysed manually and use of software for analysis was omitted. Data were collected through comprehensive reading of his work for the purpose of identifying the concept of religious behaviour. The data of this study were retrieved from Freud's thoughts and views on religion and religious behaviour obtained mainly from the following two works:

2.1 *Totem and Taboo*

This work contains his main approach to religion and a work that he describes as one of the most important writings. Here, Freud discusses a system called the 'Oedipus complex'. The system refers to the developmental stages of a boy's feelings, thoughts, and subconscious, which are closely related to his desires. According to him, in the early stages of development around the age of five, the boys seek love and affection from their mother and even unconsciously wish the death of their father. The syndrome is related to the son's sexual instinct (libido) and his mother's affection. Freud developed this concept based on the story of a boy's desire to own something that his father had. This story is found in Greek literature that tells the desire of King Oedipus, the king of Oedipus^{vii}.

The desire for libido that has existed in man since childhood has been a force or a force in one's subconscious mind, whereby he is constantly striving to fulfil that libido's quest for satisfaction and pleasure. The impulse of the

libido is also driven by the energy possessed by the id, which is the source of all energy in the other subconscious mind, the ego and the superego. Freud argues that human behaviour is often driven by the urge to libido. Hence, humans are constantly striving to meet that demand^{viii}. Id is an instinct related to pleasure that ignores the reality, as well as the moral and logical considerations. Id can also be referred to as a symptom of consciousness and primitive (ancient) energy, which is irregular, irrational, and filled with feelings of wanting to realise self-gratification and not think long. Id will never mature or grow even if one who owns it has matured. Therefore, id is known as a system that acts illogically and immorally.

Freud explains that the need for religion is closely related to the Oedipus complex. In this context, the emergence of religion is associated with the relationship of a boy's feelings to his father. The existence of id generates jealousy as the boy desires to have his father's wife - his own mother. This causes the boy to kill his father because in that way he could possess his mother. After the death of the father, the boy will become happy to possess his mother, but over time, feels a high level of guilt for killing his own father. That regret will make the boy wanting to revive his father with something else. The boy, then, seeks his father's successor by choosing a totem as his 'successor'^{ix}.

Totemism is a term that refers to the religion of the primitive society. The totem is a purified sacred animal. Therefore, there are certain restrictions, such as not being killed and eaten or known as taboo. In certain circumstances, totem animals can be killed. Freud calls it a 'totem dish' and it is a ritual activity that is followed by certain rules and is only performed within certain duration. They will kill the totem beast and will devour the animal. Animals that are slaughtered will mourn and weep or put simply, will mourn for the beast and even mourning for the beast is a must. The totem system is an agreement between the child and the father that fulfils the child's wishes, protection, and love. Totem is a successor to the murdered father and concurrently, Totem generates mourning. Thus, totemism is a religion born of a son's guilt towards his father who seeks to alleviate that guilt by making peace with his dead father by obeying him. Freud explains the religious behaviour stemming from the Oedipus complex as a system that stems from the influence of the human subconscious. He goes on to conclude that religious behaviour is actually the result of the guilt one experiences, in which he strives to manage that guilt.

2.2 *The Future of an Illusion*

In this paper, Freud explains his ideas on religious values. He expresses his view that religion is one of the universal symptoms of obsessive neurosis experienced by humans, which denies one's intelligence for the purpose of perpetuating illusion. Religion is an illusion to fulfil one's wish and desire in the form of neurosis. For him, religion is a mental illness that he recognises as universal obsessional neurosis just as the private obsessive neurosis that occurs during his childhood - the Oedipus complex^x.

Religion is the illusion of human beings who want to meet the needs and expectations of those in the world. Religions reflect 'imaginary' and medicine for humans to escape pressure, conflict, anxiety, and guilt to relieve the 'pain'. Religion carries absurd restrictions (obsessions) or precisely the madness of neurosis for a person. The madness consists of a system that fulfils the illusion, together with the opposition to the reality at hand. Religion is a way to break free from disappointment and to escape reality. This is because; religion is an illusion for those who believe in the existence of power (God), which is also an illusion arising from their need to achieve the peace they desire. This scenario is an illusion in the imagination that turns into a desire for happiness, while

simultaneously denying the reality one is facing (Daniel et al., 1982). In order to get rid of that 'pain', people seek religion and that pain can be eliminated by engaging in religious behaviour.

The practice of compulsory rituals in certain religions has caused people to become bound as well as limited as they are required to obey the commandments of the religion. For him, only crazy people can be bound by religious rules. Religious behaviour is not based on rational and sensible reasons, but is executed out of fear and love for the "good" father or God. This is a symptom of neurosis and it is immature for a human being to fall into illusion. He further explains that religious behaviour is behaviour that is forced to meet the religious demands of someone whose behaviour does not occur naturally. If they do not do so, they will be overwhelmed with anxiety and fear. Therefore, he argues that religion is something that fulfils human desire and is a negative thing. For him, religious people are individuals with neurological disorders or mental illnesses. This is due to the strong trust in God in place of the father. It is also a string of feelings and beliefs that the father can give the child peace and protection, so that the child feels that the father is a paradise for him.

3.1 The Biology of Religious Behaviour

The initial factor is thinking, whereby one's thinking of religious beliefs, such as trust in God, is the tendency of humans to address or meet their needs in depth. The need is to understand and control for a situation that is unpredictable, coping with fear, death, and also for the purpose of social life. Religious beliefs can be related to the management of people's worries and uncertainties in their daily activities in social relations, such as guidance for moral coding in social life, as well as management of fear and death. These needs have led to religious thinking, thus becoming the cause of one's religious behaviour. The second factor refers to the feeling that one believes that religious behaviour is guided by negative emotions or feelings. For example, fear is a negative feeling that is necessary and important to a human being. This is because; fear can potentially prevent humans from the harm caused by certain behaviour. Religious behaviour is influenced by policy fears linked with subordination and fear of predators, while religious behaviour is more specific to the fear of supremacy^{xi}.

Fuller explains that emotion of wonder or curiosity is a human feeling that leads to religious behaviour. The sense of wonder is a spiritual experience that one goes through. Emotions of astonishment attract attention and also drive efforts to improve relationships with unexpected sources of life and truth. Emotions are surprisingly rare among other emotions in their ability to function. These emotions motivate people to strive to improve their relationship with the environment. These emotions awaken the capacity of the mind for something abstract, as well as for something that requires the highest thought. Emotional wonder seems to direct thinking activities to identify causes, consequences, and goals in ways that are not directly related to human survival.

Lluis explains that emotions of wonder constantly motivate people to improve their knowledge. Apart from creating a high level of purpose, these emotions provide moral guidance to influence openness and balance of thought. The same can be done with other spiritual emotions, regardless of positive or negative emotions, such as hope, love, and guilt. It has been evidenced that religious behaviour develops and is influenced in a relaxed way through feelings and emotions. Western scholars elaborate that beliefs and feelings are associated with one another in causing the formation of religious behaviour. People's thoughts and feelings are related to one another in influencing religious behaviour. This is because; feelings can operate at both conscious and unconscious levels, as well as precede or follow the human mind. Feelings affect both individuals and within a group. Most Western

scholars depict that feelings and thoughts need to be well integrated to best function in influencing religious behaviour.

IV. RESULTS

Based on the depiction presented above, the views expressed by Freud and Feierman portray that emotion is the driving force and impetus for human behaviour. According to Freud (1856-1939), love, fear, and hope are the emotions that drive people to religious behaviour. This is further elaborated through the Oedipus complex system. According to him, the human feelings of love and affection, which a son expresses toward his mother, make the boy try to find his mother and consider his father a hindrance. In light of the Psychoanalytic Theory, this system is a state of mind and human consciousness associated with sexual desire. He added that desire is a fundamental factor in human life and soul.

This conflict of feeling exists in the subconscious mind and occurs in the form of neurotic symptoms. Symptoms of neurosis refer to abnormal behaviours and thoughts that include severe psychological pathologies, such as anxiety or depression, depressive behaviours and thoughts, inclusive of phobias, obsessions or even physical ailments in the form of hysteria or hypochondria. The feeling of love for the father is a factor in the emergence of religion, as well as one who acts religiously to express that love. Feeling sorry, the son prompts to bring his father back to life with something else. The boy chooses the totem as the 'successor' to his father^{xii}. Questions about social activities are related to anxiety and uncertainty over life and death. This makes people seek guidance in managing the problems that occur in life. Fear causes people submit to something that is believed to have supernatural powers, hence people begin to express their religious behaviour. These curiosities or feelings of wonder have led people to think more deeply in finding answers to the questions that arise in life.

V. FINDINGS

Based on the above discussion, it is clear that emotion is linked with religious behaviour. The emotions of fear, love, curiosity, and wonder influence people to express their religious behaviour. Religious behaviour is a human act of worship or practice in the form of devotion to something that is considered the supreme power of the human being. The relationship between emotion and religious behaviour is illustrated in the following:



Figure 1: The relationship between emotion and religious behaviour (Freud 1961 & feierman 2009)

The figure above is based on the views of Freud and Feierman which clearly state that emotion is closely related to religious behaviour that people exhibit in their daily lives. Emotional conflicts in the self cause people to fight their own emotions. The emotions of fear, love, curiosity, and wonder have led humans to seek protection and happiness in life. Striving from this goal, humans have begun expressing their emotions and feelings into the real world by expressing what they have in their minds about the supreme power of God. Humans produce a figure made up of specific objects. This figure is believed to offer protection and fulfil their purposes. Therefore, in order to fulfil both of these human needs, people worship the figure in certain ways, such as offering food and performing ritual dances.

Emotions are also related to the human mind as Feierman asserted that emotion or curiosity has caused people to think deeply. Humans think to find answers and guidance to every question that arises in life. The same is true of Freud's explanation that looks into how thought has something to do with emotion. In the Psychoanalytic Theory, he explains that humans are in the subconscious mind of id, ego, and superego. The id, ego, and superego that come to the mind have a huge influence on the human mind. From here, emotions of fear, love, revenge, and so on are generated. This is vivid as Freud discusses the feelings of a boy who wants to own his mother, while simultaneously holds a grudge against his own father. This scenario is sufficient to explain the relationship between emotions and thought related to religious behaviour.

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