

CHAPTER II

STINGY IN SOCIAL LIFE

A. Definition of Stingy

To elaborate the definition of stingy totally in detail is not easy to retell and describe it in very clear description. Therefore, here the researcher is only focusing on several perspectives of stingy definition, which are considered as the representative and the important one related to the motion of research. Firstly is stingy definition based on economy perspective. Secondly is based on psychology perspective and the last is based on sociology perspective.

In etymology, stingy is synonymous with miser, niggard and penny pinch. While in terminology, according to economy perspective, stingy mostly means very rigid, detail and love wealth. In contradiction with our common society's view, in economy stingy has positive meaning, because it demands people inside to be militant. They have to be more detail and technical. People in economy who did not do that can be called failed, because they have to give priority to activity which gives additional score and leave the activities which not give any addition.

While according to psychology, stingy is a human under consciousness attitude which not want to react helping another. They do not want to forget their own need and give priority to other people, because they always feel worried though they are very rich. This attitude enters into religious moral of human and directs them to think tightly. It will cause emotion and rashness in mind. In addition, according to sociology's point of view, stingy is a fear of losing something someone has for what he has. It could be a fear to loss routinized work and wealth. This fear will encourage people to do something they need to survive their right such as demonstration,

because human has preference to keep their right, wealth and something else which make them comfort.

B. Social Ethic's View

A society can never carry out its concerted action without the existence of a relations network which would constitute the basis for the synthesization of its various psycho-temporal elements. Further, every social relationship is in essence a cultural value embodied in both the ethical norms and the aesthetic order peculiar to that society.¹

According to Emile Durkheim as quoted by Ken Plummer that society is not only an association of a group of individual, but more than that. Society is one system which formed by association among individual inside and represents a certain reality which has own characteristic. A formed group of society will think, feel, and act with different ways compared with isolated society. While according to Stephen Sondheim, society is not individual anymore.²

To realize it should be resulted from the interaction of social; they are realm of persons, realm of ideas and realm of objects. These realms do not act separately from one another. They are rather incorporated in a concerted action whose pattern is determined by ideological archetypes which originate from the realm of ideas so as to be applied by means of the realm of objects to achieve objectives specified by the realm of persons.³

¹Malik Bennabi, *On The Origins Of Human Society*, The Open Press, Kuala Lumpur, 1928, p. 55.

²Ken Plummer, *Sosiologi, The Basics*, PT. Raja Grafindo Persada, Jakarta, cet II, 2013, p. 23.

³Accordingly, any action is necessarily the outcome of dynamic interplay between persons, ideas and objects. This obviously implies that no action can be achieved without the existence of a set of relations which are necessary to link together the components of each of the three realms to one another so as to mould them into an integrated whole for the sake of a concerted action. See, *On The Origins Of Human Society*, p. 27.

Human society is not a mere aggregate of individuals but they are rather such the subscription of these individuals to one and having the same direction in order to achieve a specific purposive function.

In social exchange theory, it is said that the reason we develop a relation is to get benefit as good as possible. This theory is based on economic model loss and profit which say that profit is got from reward minus cost. Reward is anything pleasure and to get it is needed cost. In social relation, reward could be love or attention from someone, so we should want to help him. In this example, love and attention from someone we love are pleasure thing which could be categorized as rewards, while helping him is called as unpleased thing (cost).⁴

Further, the way to make good society is by improving the faith of individuals and the religiosity. Because, consequently, religion, as a regulative psychological force, plays a fundamental role not only as a set of guiding principles and values but also because its prohibiting nature may have pathological manifestations when it amounts to mere repression.⁵

In the process of social change to create a good society is that human being should transform from the state of being an individual to that of a person. It occurs by changing their primary qualities to social trends which would link them to society.⁶

The inner side of our self will ask our self-actualization in social activity, and act to form a connection bridge which needed by between man with special character and social creation with more characters.

⁴Dian Wisnuwardhani, *Hubungan Interpersonal*, Salemba Humanika, Jakarta, 2012, p. 16.

⁵Therefore, religion has almost a total influence on the personality, whether with regard to the determination of its basic components or with regard to generating, in some exceptional cases. See, *On The Origins...*, p. 83.

⁶In the concerted activity done by a society consists of the necessary bonds between the ideas and objects. Gathering of individuals in a certain situation is a sensible manifestations of that relation in one field. See, *On The Origins...*, p. 33.

The sensitivity to our own self will help us to have progress as social creation which always act rationally and well.⁷

The social role will suggest us the solidarity and the tie to other people. There is a strong historical relation here which in philosophy called social contract theory; an agreement which made by each member of group of people to get a tied relation.⁸

Thomas Hobbes considers the type of human and society which can be recognized as the base of assumption which not stated by naturalistic sociology. To Hobbes human behavior is determined by desire and greed which realize human self into hard conflict situation. But, that human has reason. Reason enables the truth of unfortunate human to be solved and let the hard conflict to be changed into cooperation without any violence. It is done through formation of political state which protects the people from the truth of their own desire and greed. Thereby, to Hobbes actually human is crazy to war and give priority to their self, but need safety.

In the theory of Hobbes we find a basic assumption that in truth human is selfish. They are determined creation but they are able to act rationally.

In every place we can see the human's different which is going to change a conflict and strengthens the different in vertical dividing structure and horizontal. Every community is differentiated by non-equivalent scheme. In mostly communities, there is always a little part of individual which has high position in government, and mass is placed on lowest position.

Then society makes social dividend and causes the structured social discrepancy. All of those will be always seen, rich and poor, boss and

⁷See, *Sosiologi, The Basics*, p. 28.

⁸See, *Sosiologi, The Basics*, p. 39.

slave, black and white. In society, the difference is used as moral sign to determine someone is better than the other. A moral value often attributes to this marking as limitations which agreed normally and pathologically.⁹

In addition, economic and social reforms must be based on a culture of respect for life, of non-violence, of dialogue and inclusiveness and of genuine solidarity. This will require putting people into the center of the agenda and making the elimination of poverty, rather than economic growth, the focus for economic planning. It will also require a re-ordering of the present power structures, at the level of the family, trade union and business, right up to governments and organizations such as the World Trade Organization or the World Bank.¹⁰

Therefore, every society, whether severe or tolerant in the degree to which it insists upon conformity to its norms, defines some forms of human behavior as intolerable and introduces, at formal or informal levels, taboos and sanctions governing such behavior. The tabooed behavior usually includes some kinds of behavior that are biologically, “natural”. Regardless of social definition¹¹ such tabooed behavior may include incest, adultery, voyeurism, and exposure. But the taboos need not apply exclusively to excesses of greed, fraud, miserliness, may also be included. Religious deviancy – heresy, schismatic belief or heterodoxy – can be defined as taboo. In some situations, at some times, or among some people the same behavior or beliefs may be considered permissible or even valued: the fact that they are devalued

⁹See, *Sosiologi, The Basics*, p. 204.

¹⁰Wendy Tyndale, *Islamic Millennium Journal*, IMFO, Jakarta, vol II, 2002, p. 47.

¹¹By biologically “natural” we mean behavior that in itself is not biologically damaging and that requires no social definition or label to sustain it.

in particular times, places, or situations makes them socially but not biologically unnatural.¹²

Again, it must be stressed that maintenance of such social relation is possible only when sensitivity, fact, and self-control are present, and all of these place a strain on the individual who must hold back the full flow of his thought or preoccupation. An additional cost may be the sense of isolation that such fact entails, for it is precisely the most important topics governing the relationship between the parties that must be avoided.¹³

C. Psychology's View

According to Freud that the attitude of human is basically determined by the tendency to improve the happiness and it is not only influenced by the conscious choice, but also by unconscious encouragement.¹⁴

The religious attitude is influenced by several factors such as social effects, experiences, needs, and thinking process. Firstly, social factors include all social effects in case of improving the religious attitude such as the educations from parents, social traditions, and the pressure of social condition. Most people who ever discussed the social factors in case of religious development prefer to consider the

¹²Joseph Behrman and Robert Lilienfeld, *Between Public and Private The Lost Boundaries of The Self*, The Free Press, New York, 1979, p. 58.

¹³Where the necessity of avoidance of taboo topics places a great strain on the individual a produces a further sense of estrangement from those who are particularly important to one, then the necessity of developing an alternative peer group or friend to whom went of intimacy is a consequence of excessive privacy in another sphere of one's social relations. This is part of the dynamics which result in the creation of peer groups and is certainly a constituent of deep personal friendship. Intimacy is thus a psychological complement to internally forced privacy. See, *Between Public and Private...*, p. 72.

¹⁴Robert H Thouless, *Pengantar Psikologi Agama*, Rajawali Pers, Jakarta, t.th, p. 15.

suggestion concept as the only source of religious attitude of all people.¹⁵

The field of psychology has something useful to say about human satisfaction. If one reviews the major psychological theories motivation, including those of Hull, Freud, and Maslow, one is struck by the uniformity with which satisfaction refers to the experience that accompanies the reduction of desire. A sense of satisfaction is at its peak as during the reduction of a desire. Getting something we want or need is what satisfaction and pleasure are all about.¹⁶

On the other hand, it must be pointed out that the societies would achieve their state of harmony and integrality only as they succeed to create a formal, non-personal relations network moving towards as much perfection and extensions as possible.¹⁷

The psychologists said that most of the roles in the figuration of several opinions (of religion) would be influenced by irrational factors like necessary, and feelings, etc. These factors are always the main factors in determining some beliefs, while several rational factors only play the second role.¹⁸

Some people speculated said that religion is the response of the needs which are not fully completed in this world. The basic needs of primitive human are the safety from all threats such as starvation, illness, and destruction by the enemies. Most of the daily life are purposed to avoid these dangers, though all are not really repealed.¹⁹

Another human's need which helps to form the religion attitude is the necessity for everyone to adapt with the fact that the life will be

¹⁵Ibid, p. 29.

¹⁶John P Houston, *The Pursuit of Happiness*, Scott, Foresman and Company, Amerika, 1981, p. 3.

¹⁷See, *Pengantar Psikologi Agama*, p. 45.

¹⁸See, *Pengantar Psikologi Agama*, p. 32.

¹⁹See, *Pengantar Psikologi Agama*, p. 105.

end sooner later. The fact of the death is definitely universal for every creation. Therefore, individually human can imagine this expectation in word formula and make it as a wished thing to take action, then make it as an acceptable thing.²⁰

Basically, people cannot live alone without the spiritual range, though in biological and physical they probably can survive their life in vegetative life level. Through the social interaction, people can realize the individually life, because they cannot realize the possibilities and the talents as individual without interrelationship in social interaction, which just get stimulations in group life with another people.²¹

Generally, according to Gabriel Tarde, the human life is determined by two kinds of main phenomenon. Firstly is the existence of inventions which formulated by a high intelligence individual. Secondly is the imitation process of those inventions by many people. The phases of the imitation could cause the new inventions which then formulated by individual. The imitation is also the main factor in individual development. It is such as the existence of habitual custom which actually based on hereditary human imitation, then causes new certain tradition.²²

Most of modern psychologists admitted that the natural reaction of human to help is the hostility which could happen at any time. Their reason is that people who get the help will feel lacked and weak in front of the helper. This feeling will always flare up in heart, and then they will try to surpass and rival it while they show the outlook of the hostility's hate in front of people who ever help. It is happened because the receiver always feels lacked and weak in front of the giver. In other way, the giver wants to be seen as a deserving people.

²⁰See, *Pengantar Psikologi Agama*, p. 114.

²¹Gerungan, *Psikologi Sosial*, Refika Aditama, Bandung, 2002, p. 25.

²²Ibid, p. 31.

It is the feeling which increases the painful so that it becomes the hostility.²³

When someone is asked about what makes their life meaningful and what contributes on their happiness, generally they will answer about a close relation. Close relation is a key of our prosperity including happiness, health of mental, health of physic and long life.²⁴

In the preamble to its 1946 constitution, the World Health Organization defined health as a “state of complete physical, mental and social well-being and not merely the absence of disease and infirmity”. Imagine a continuum with health on one end and death on the other. In this definition, the healthy end of our continuum represents an ideal rather than a precise condition. Along the continuum, people define themselves as healthy or sick on the basis of criteria established by themselves, relatives, friends, co-workers, and medical practitioners. Because health is relative, we can view it in a social context and consider how it varies in different situations or cultures.²⁵

Illness entails breaks in our social interactions both at work and at home. From a functionalist perspective, then, being sick must be controlled so that not too many people are released from their societal responsibilities at any one time. Functionalist contends that an overly broad definition of illness would disrupt the workings of a society.

Sickness requires that one take on a social role, even if temporarily. The sick role refers to societal expectations about the attitudes and behavior of a person viewed as being ill. According to sociologist Talcott Parsons, well known for his contributions to functionalist theory, has outlined the behavior required of people considered sick.

²³Ibid, p. 4.

²⁴See, *Hubungan Interpersonal*, p. 1.

²⁵Richard T Schaefer, *Sociology Matters*, McGraw-Hill, Amerika, cet III, 2008, p. 258.

They are exempted from their normal, day to day responsibilities and generally do not suffer blame for their condition. Yet they are obligated to try to get well, which may include seeking competent professional care. Attempting to get well is particularly important in the world's developing countries. Modern, automated industrial societies can absorb a greater degree of illness or disability than horticultural or agrarian societies, where the availability of workers is far more critical.²⁶

Perhaps, this condition was truly happened in *jahiliyah* society; it is the society which does not honor the spirit of Islam and not apply the law in all aspects of life. This religion has solved the problem by its own way, and determined in human soul that the wealth they have is the wealth of Allah, and the blessing in the hand of the rich is the blessing of Allah. This phenomenon cannot be denied by anyone except by stupid people who know nothing about the reason of the coming of the blessing.

All of those are the blessing of Allah, and no one can determine it. It is like the sample a tree which grows by the help of nature energy such as sun, ground and field, water, and wind. People will not be able to create all of those elements. Therefore, if the rich gives a little money to another, in fact that little money is the money of Allah, and if the rich lends the money, that loan is the loan of Allah, and it will be accumulated into a greatest number by Allah. Is not the poor as the receiver being the reason for the rich to get the wealth more from Allah?.²⁷

According to Sukanto, stingy is included in *ataxia nafsio*; it is the disability to control behavior which caused by illness in central neural (no coordination between emotion and ratio). *Ataxia nafsio* is

²⁶Ibid, p. 259.

²⁷See, *Psikologi Sosial*, p. 5.

indicated by the disability of someone to control his behavior because of the weakness in coordinating brain energy and soul energy. Actually, ataxia nafsio is not called illness soul, but it is deviation and disruption of soul which could be an illness. Ataxia nafsio includes in kind of parasite nafsio. Need to know that the parasite can cause side illness easily such as stingy. Parasite nafsio makes him blind that in property's right of human consists the right of Allah which should give to certain people as the need of jihad in the way of Allah.²⁸

Stingy is a bad personality which has very big influence either to the actor or the society. For the actor he will be always avoided in daily intercourse, because other people think that they will not get benefit of togetherness from him. While for society this behavior will cause egoism and individualism which both is very dangerous for the effort to building society basis on kinship and togetherness.²⁹

Relating to the psychology concept by Jung that the psychological make-up of the individual, at least in the historical societies, is so embedded in religiosity which is an integral part of his nature. To this effect, sociology has defined the human being as a religious animal. This definition underscores an aspect of the universal psychological background, common to all the individuals of the species, according to which every individual builds up his personality.³⁰

²⁸Sukanto, *Nafsiologi, Suatu Pendekatan Alternative Atas Psikologi*, Integrita Press, Jakarta, cet I, 1985, p. 189-193.

²⁹M. Ishom El Saha & Saiful Hadi, *Sketsa Al-Qur'an; Tempat, Tokoh, Nama dan Istilah Dalam Al-Quran*, Lista Fariska Putra, cet I, 2005, p. 97.

³⁰It follows from the above that religion intervenes in this psychological make-up too, that is in the determination of the constituent elements of the individual's personality or selfhood. Therefore, it directly intervenes in the process of conditioning and adaptation which consists, as we saw earlier, of a twofold operation: filtration, on the one side, and selection/assimilation, on the other.

Moreover, in order to give a precise definition of the social role and significance of religion, it should be stated that the process of conditioning consists of discord, on the one side, and accord, on the other. It results from this process that the conditioned and adapted individual would be different and distinguished from the non-conditioned one, for he would have to be

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Evidently, the end result of the psychological process in that case is the same in that the individual gets rid of a set of anti-social trends and attitudes and acquires, instead, new trends and attitudes compatible with the needs of society.³²

moulded in accordance with the archetype of the society in whose relations network he is integrated and assimilated. See, *On The Origins...*, p. 80.

³¹See, *Sosiologi, The Basics*, p. 28.

³²It is like Jung illustrated that the shaping of personality depends on a universal psychological background common to the human species, and simultaneously draws upon the accumulated experiences which mankind has undergone since her early days. See, *On The Origins...*, p. 78.