Historical Relationships with Social Physicology

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ABSTRACT

Historical, in addition to having auxiliary science in his knowledge, history also establish relationships with other sciences, especially fellow social sciences. In this connection what happens is a relationship of mutual need, herein lies the difference with the concept of science Auxiliary history, where a more dominant history in need of help to uncover a problem, more precisely we can call it with a combination of two social sciences. The development of post-World War II History shows a strong tendency to use the social sciences approach in historical studies. One of the basic ideas is that: the descriptive-narrative history is no longer satisfactory to explain complex problems or symptoms in the event of History. Psychology is very related to mental and psychological human. Humans who become the object of historical study is not just explained about the actions taken and what is caused by the action? why someone does that action? These questions pertain to the psychological condition in question. Conditions that can be caused by stimuli from the outside or the environment, can also from within himself. The use of social phsychology in history, gave birth to the focus of the study of the history of mentality

Keywords: historical; social physicology

INTRODUCTION

People will not learn history if there is no point. Throughout the history and centuries of human life will not be separated from what the name of history. Like or dislike, happy or unhappy we have all gone through a long historical process, both individually and in groups. It is affirmed by Kuntowijoyo that history is intrinsically and extrinsically useful. Intrinsic, history is useful as knowledge. In the case of history it is of no extrinsic value, which means no contribution outside of itself, sufficient with its intrinsic values. However, whether it is realized or not, history is everywhere. Why do we learn history? Because with history we can conceive life in the course of time.
History and the social sciences have a reciprocal relationship. History benefits from the social sciences, and vice versa.

**History As A Science.** History is empirical. As the science of history including the empirical sciences (Greek empeiria) means history is highly dependent on human experience. The experience was recorded in the document. Those documents are what historians have in finding facts. Those facts are interpreted. From the interpretation of the facts of the fahat then came the writing of history. Thus, although there is a fundamental difference with natural and biological science, history is the same as the natural sciences, equally fundamental to experience, observation, and absorption. However, in the natural sciences experiments can be repeated. Meanwhile, history can’t repeat the experiment. The Indonesian Revolution can’t be repeated; once happened, has disappeared in the past. History just leaves the document. Another difference is that the fact that history is a human fact, while in the natural sciences is a fact of nature. These differences, of course, have consequences for history. History is often called unscientific simply because it is not the natural sciences. It turns out that both work the same way. The difference between history and the natural sciences lies not in the way of work, but in objects. The natural sciences that observe objects are of course different from the observing history of man. The difference between the natural and historical sciences is like the difference between matter and man. The objects are dead while the human is alive. The dead do not think, while the human is thinking and conscious. It is understandable that the natural sciences produce the generally accepted and natural laws of history, generating generations that are not like the natural sciences.

**History has an object.** Latin means objectus that is held, goals, goals,). History is often accused of being unclear. History is usually included in the science of humanity because the object is human. However, equally speaking of humans, historical studies are different from anthropology. More than anything, the object of history is time. So history has its own object that no other science has in particular. If physics talks about physical time, history speaks of human time. Time in a historical view is never separated from humans. Therefore, the question of origin is always the main subject. The entry of Islam in Indonesia whether in the 8th or 13th century should not be a problem for historians as long as the explanation is acceptable. So jga about the birth of Pancasila was dropped when Sukarno made a speech or the announcement of the 1945 Constitution is not a matter of historians to establish. Historian's affairs are merely his explanation, and the business of warning is entirely political.
**History has a theory.** (the Greek theoria means meditation). Just like any other science, history has a theory of knowledge (along with a history of critical philosophy). Theory generally contains a collection of rules of principle of a science. In philosophy is called epistemology, from the Greek episteme meaning knowledge and logos which means discourse. Making nature as its object, while the social sciences make the community as the object of research, then history also has its own object, that is man in time. Despite the knowledge of time, history also distinguishes itself with myth. The myth does not explain when things are happening, but for history the explanation of time is important. History asks how one might know time, knowledge is absolute or relative, ways of measuring the truth of that knowledge, and models of historical explanation. History has a long tradition, much longer than the social sciences. In each tradition there is a theory of history. In pragmatic oriented American universities, philosophical theories are not taught. Preferably in a Dutch country with a more contemplative continental tradition, a philosophical history theory is taught. Historical theory is taught according to the needs of civilization.

**The history has generalizations.** (Latin generalist means general). Similar to other sciences, history also draws general conclusions. It's just to keep in mind that other sciences are nomothetic, history is essentially idiographical. If sociology speaks of a street or anthropological society discussing American pluralism, they are required to draw general conclusions that are applicable everywhere and can be regarded as general truths. Generalization of history is often a correction or other scientific conclusions. That the Indonesian revolution was not an extremist job, like Dutch propaganda, was answered by showing that the revolution was a youth revolution. Similarly, the generalization of Marxists who see all revolutions as class struggle is not evident in the Indonesian revolution driven by the ole hide of nationalism. In the former countries socialist people are driven by consciousness. Ethnicity is also a force. Perhaps the Marxists will assume that all that is not moved by the class struggle has a false consciousness.

**History has a method.** (Greek methodos means way). For research, history has its own method of using observations. If a statement is not supported by historical evidence, then the statement is rejected. For example, the orthodox Marxist assertion that superstructure or the upper building of a social system. That statement can’t survive the historical method. Religious awareness is a cross-class form of awareness, as shown in studies. The building assumption-that the top-building was too many exceptions to become law. Hokum-social law is too mechanical, but historical methods are open and subject to fact. Historical methods require people to be
cautious. With the historical method one can not draw too bold conclusions. For example, with his detailed research, history can not conclude that the Red and White has been flying in Indonesia 6,000 years. Also that Indonesia has been colonized by the Netherlands for 350 years turned out to be inconsistent with historical reality.

DISCUSSION

Historical Relationships with Other Social Sciences

The use of social sciences in history includes: 1) Concept. The Latin conceptus means idea or idea. Consciously or not, many historians use the concept of social sciences. Anhar Gonggong in accompanying Kahar Muzakkar used the concept of local politics to explain conflict between groups in southern Sulawesi. To explain Kahar Muzakkar personally he uses the concept of sirik from ethno psychology which means self-esteem or dignity. Thus, Kahar had to go abroad because it was squeaky and returned to southern Sulawesi also because it was sissy. Suhartono, in, Apanage and Bekel: Social Change in Rural Surakarta, 1830-1920, uses the rural elite concept to explain bekel and the concept of counter elite and rular bandits to explain the robbers. 2) Theory. The Greek language of theoria means, among other things, "the rule underlying a phenomenon, which has already been verified"; this is different from the hypothesis (Webster's New Twentieth Century Dictionary Dictionary). T. Ibrahim Alfian in the book War in the way of Allah explains the Aceh War with Collective Behavior's theory of Neil J. Smelser. In theory it is explained that collective behavior can arise, through two conditions, namely structural strain (Structural Strain) and generalized belief (Generalized Belief). There is a tension between the people of Aceh and the colonial government, between Muslims with kape, which produces the ideology of sabil. 3) Problems. In the history of many social science problems that can be lifted into topics of historical research. Problems such as social mobility, crime, migration, peasant movements, palace culture, the rise of the middle class, and so on. To give an example of one of many possibilities, take the book Sartono Kartodirdjo, The Development of Priyayi Civilization. It was written on the basis of elite problems in the colonial administration, its emergence, its symbols, and its changes. 4) Approach. In fact, all historical writings involving the study of a historical phenomenon with long-term (diachronic) terms and involving economic, social, or political aspects of research (synchronic aspects) must also apply to the social sciences approach. The implicit usage is written by Soegijanto Padmo, The Cultivation of Vorstenlanden Tobacco in Surakarta Residency and Its Impact on the Peasant Economy and Society: 1860-1960. Writing
about tobacco farming and its influence on economics and society is using the approach of social sciences so that the writings can be input in social history. Somewhat explicit is Kuntowijoyo's dissertation, "Social Change in an Agrarian Society: Madura, 1850-1940". As the title suggests, it is discussed that Madura is transformed from patrimonialism to colonialism. The dissertation, among other things, asks why the class changes did not occur. What Vilfredo Pareto calls the Circulation of the Elites is not in Madura. Apparently the answer is that the Netherlands guarantees that the nobles will be hired as civilian or military employees. Below will be given an example, how social sciences are useful for history. For each science will be given three fictitious cases, just as a picture of how the social sciences enrich history (Kuntowijoyo, 114-16). A multidimensional approach based on the use of social science concepts and theories is most appropriate for understanding complex symptoms or problems. With the help of social theories, showing the relationship between the various factors (inflation, national income, unemployment, etc.), then statements about the past can be detailed both quantitatively and qualitatively.

Theories in social science usually relate to the general structure in the socio-historical reality. Therefore, the theories can be used to analyze changes that have a wide range. If social theories are relied upon and trusted, then by means of those theories of historical assessment are also as reliable as the social sciences that prove the validity of the study. In this way, the historical study produced is no longer dominant with subjectivity, often addressed to it. Historical studies are not limited to the study of informative things about "what", "who", "when", "where" and "how", but also want to trace various societal structures (sociology), behavior patterns (anthropology). Studies using this approach will give rise to an increasingly anthropological history and sociological history (Sociological History). Although the use of the social sciences is very important, but there are also people who are just the opposite or counter-way of thinking like that. Their objections are also based on some thoughts. First, the source material of history is often incomplete, thus giving less weight to applying the theories of the social sciences. Secondly, it is often the socio-historical approach to blame for cutting off historical wealth, for it is only interested in certain aspects of the past that can be studied with the help of the social sciences. As a result, the past can not be fully exposed. Third, the traditional assessment is better able to present a view of the past than a socio-economic approach that only discloses statistical figures. In this context the hermeneutical approach is more successful in painting the faces of the past. Fourth, the approach to the past using social science theories can
only be used as far as reliable. The validity of social theories is often sanctioned. Because he often stems from the views of life, current political or modern ideologies.

Regardless of the pros and cons of historical studies using social science theories, it should be contemplated that the development of science today is almost difficult to distinguish between one discipline and another. Interdisciplinary approach is now very dominant coloring discourse of science development. History as one of the fields of science should not withdraw from the phenomenon, but must be able to play in the middle, so it is not considered a collection of past knowledge alone, without being able to contribute to the development of human life, as the vision of a science. Referring to the thought, then put forward the social science relation in conjunction with the study of history, especially with the science of social physcology.

**Social Physcology As A Science**

Social psychology is a science that studies about the relationship between humans and groups in the environment that is influenced by human behavior. In social life, sometimes there are times when we have a bad relationship with other human beings, things that trigger quarrels, disputes, or inter-group disputes that can happen between family, friends, neighbors, and others. Later, it encourages the development of the science of social psychology to study the relationships between humans and the behaviors that influence those relationships. Relationships between people are influenced by behavior, attitude, and also the decision-making taste of social psychology and can lead to a response that is destructive or constructive. Social Psychology is one branch of psychology that examines the behavior of individuals in social situations, by conducting studies and analysis of how humans affect and are influenced by their social environment. Based on that knowledge, Social Psychology makes intervention to shape human behavior to be more adaptive and appropriate in situations where human beings are located. Then, the conditions in social interaction are influenced not only by psychological processes but also environmental conditions. Environmental factors apply like norms, values, social rules, culture, weather, and more. The environment affects the self-esteem, work ethic, pride, life spirits, or awareness of people in everyday life. The role of family, peers, and people in the environment also encourage the spirit, achievement, someone in achieving success.

In its development, Social Psychology became a new independent science since 1908. In that year there were two well-known textbooks namely "Introduction to Social Psychology" written by William McDougall - a psychologist - and "Social Psychology: An Outline and
Source Book, written by EA Ross - a sociologist. Another publication that is considered phenomenal in the birth of social psychology is the writings of Floyd Allport in 1924. In his writings Allport looks oriented modern, at least in the present day. His argument proved that social behavior stems from a variety of factors, from the presence of others to the use of experimental methods for social psychology research. He also raised the issue that was in the future still discussed and discussed such as conformity and emotions of a person who is visible from facial expressions. Another character who influenced the development of psychology is Kurt Lewin. Lewin with Theory field Theori (field theory) develops how behavior is formed. He gives the theoretical formula \( B = f(P, E) \). Behavioral behavior (B: Behavioral) is the result of the function (f) individual (P) and environment (E: Environment).

Social psychology is also a subject in sociology because in sociology there are two main perspectives, namely macro structural perspective which emphasizes the study of social structure, and micro perspective that emphasizes individualistic study and social psychology in explaining the variation of human behavior. In America the discipline is much guided by the department of sociology - the American Sociological Association there is a section called "Social Psychological Section", while in Indonesia, formally the discipline of social psychology under the guidance of the faculty of psychology, but in practice not a few sociologists who also mastering this discipline so that in his various writings, the social psychology perspective was colored. The 1970s and 1980s were the peak times of social psychology lease. Various research topics are also widespread. For example, we encounter attributions, attitudes, gender differences, environmental psychology, political psychology and much more. In the future, research will lead to the cognition and application of social psychology by using cultural perfective. Cognitive factors of attribution, attitudes, stereotypes, prejudices and cognitive dissonance (Baron and Byrne, 1994; Glassman and Hadd, 2004) are the basis of human social behavior. Interest in developing this factor in social psychology flourished in the 1970s. Cultural and social perspectives as the main level of analysis. It is seen in the development of social identity, social representation and so on. The birth of psychology in Indonesia became the beginning of the existence of social psychology in Indonesia. Beginning with the emergence of social psychology at the faculty of psychology at the University of Indonesia in 1967. His birth in Indonesia coincided with the period of development of social psychology in the world. Furthermore, in the same year, the University of Indonesia's psychology faculty developed a section of social psychology which then resulted in the early researchers of social psychology in Indonesia.
Social psychology is a new development of science and is a branch of psychology in general. It describes human activities in relation to social situations. From various opinions of the figures about the understanding of social psychology can be concluded that social psychology is a scientific study of the experience and behavior of individuals in relation to social situations. While the background of the emergence of social psychology, many leaders argue, for example, Gabriel Tarde said, the principles of social psychology theory stems from the process of imitation as the basis of social interaction between humans. Different again with Gustave Le Bon, that in humans there are two kinds of soul that is individual soul and soul of mass which each different nature. The soul of the mass is primitive (ferocious, irrational, and full of sentiments) rather than the properties of the individual soul. With Le Bon, Sigmund Freud argues that the soul of the masses is actually contained and covered by the soul of the individual, it's just often not realized by the man himself because it is in a state of pent. And many more figures who argue in the book that has an influence on the development of social psychology.

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As a science whose object is human, there is a relationship between social psychology with other sciences whose objects are also human such as: Legal, Economics, and History. The location of social psychology in systematic psychology is included in psychology that is empirical and belongs to a special psychology that is a psychology that investigates and who studies aspects of the specificity of things that are commonly studied in the field of special psychology. While the position of social psychology in the field of psychology is included in theoretical psychology, while social psychology pertained in theoretical psychology. Concerning social psychology there is a conflict of opinion among some social psychologists who in the outline can be grouped into two streams namely, the flow of subjectivism that states that individuals who form society in all its behavior. And the second is, objectivism which is the opposite of the flow of subjectivism, that society is the one who determines the individual.

**How Historical Relationship with Social Psychology?**

**Socialization Process**

In the history of the story the actor always gets a strong spotlight, both as a participant in a group. The actors in the group exhibit collective behavior, a phenomenon that becomes the object of special study of social psychology. In various events the history of collective behavior is particularly striking, such as when there is rah-rah, mob mobs, social movements or protest movements, or revolutionary movements, all of which are based on explanations based on motivation, attitude and collective action. Especially in the tumultuous upheaval, the masses act in crowds, full of emotionality, so strained, overwhelmed by radical spirit and inclined to violence. Roles, attitudes and radical actions make the situation a burst. What is needed as a cause of the explosion is a provocative event. A tension is commonly caused by the extent of social unrest as the unrest occurs when the people lose direction because of the old life of crisis. Crisis is caused by changes in values and identity of natives or groups. The identity crisis can be restored to the crisis of values as there is uncertainty in values and norms of life. The mood of normal orientation and cultural value orientation raises alieni or anomi. A new value orientation is needed, which is capable of restoring feelings including being a member (sense of belonging).

Ideology, belief system, theology, ecology, all of which can function to restore the meaning of life, it has great potential to be used to polize the people. In addition, the 'scapegoat' can also give concrete targets, such as "village devils", "infidels", "Nica Dogs", and so on. In the process of mobalization the feelings of the leader can not be abandoned. The role of leader can be interchangeable as a motivator, initiator, catalyst propagandist agitator, arganisator, and so forth.
Leaders who can mobilize the people who have made cooking conditions. In the leader modernization movement can also act as change catalyst. In the historical phenomenon of social movement psychological social approach is very relevant because in essence history is a concrete manifestation of the collective behavior of the people, it can be analyzed elements or factors between: 1). Leadership, 2). Mobilization, 3). Ideology, 4). Organization, and 5). Social Condition.

In this category of history history can be included, among others:
1. Rebellion of peasants;
2. Religious movement, secretary, messianic, mystic;
3. Nationalistic Movement;
4. Labor movement;
5. Race Movement.

The concepts of psychology can sharpen the analysis so that microhistory can be generated to the individual and collective levels in small communities. The concepts of psychology can sharpen the analysis so that microhistory can be generated to the individual and collective levels in small communities. The rules of collective behavior can help to interpret the meaning of the offender's behavior. In addition to the process of socialization, imitation, adaptation, assimilation into all can be observed and described in a macro. The history of Rude, The Crowd in the French Revolution is very successful as a model of social psychology approach. Talking about social movements as a process of institutionalizing values is characterized as ideology or value orientation, it is fascist formative that demonstrates the strength and power of collective behavior to solidify the process of socialization or institutionalization. Collective action is sustained by a feeling of solidarity; on the contrary it also reinforces the solidarity of feedback. Thus, the group functions also as a catalyst in the process of formation of political systems of social organizations or cultural institutions will become clear the phases of the structure of collective behavior based on certain values. This is where the approach of psychology borders the cultural approach. Institutional structure is a crystallization of values through the process of enculturation socialization has been institutionalized or institutionalized. To explain the process of socialization we can depart from consciousness as the basis of the experience of reality. Various expressions of consciousness in humans are given forms as symbols or institutions, including language, concepts, codes, all of which are highly functional in the process of interaction communication, a process that is
absolutely necessary in collective life. Between of the (the self) and others there is always communication and through the process that socialization process occurs. Departing from a value owned by a (A) who want to be transferred to another person (B) there externisasi on party A then internalized by party B; so on the interaction between the subject (A) with another subject (B). Then the value becomes intersubjectivity. The exchange of values or shared ideas is an objective thing within the environment of such individuals.

In other words for the group the idea or value has become reality. Here the approach of social psychology meets the phenomenological approach. Both explain how the process of socialization (social psychological dimension) can transform consciousness into reality. Values and ideas are the reprensent of consciousness; then according to the realism the symbolic reality we confront is in fact merely realities.

**Self Image**

Humans who have undergone a process of socialization have, of course, built on a structure of character consisting of mental elements derived from the process of internalization as norms and social values, so that eventually settled or crystallized as a structure of personality. One such personality structure is an image characterized by certain traits or traits. Psychology typologies often feature certain properties, such as the nature of melancholy (all-sad-sadness), sanguinis (all-round), flegmatis (all-indifference), choleris (like anger). Various character also traditionally embodied in puppet as a certain personality, such as Arjuna, Krina, Bima, Baladewa, Sangkuni. With the models that image and self-image are also socialized streotipikal. in certain cultural environments there is also a stereotypical personality as a model of personality community or a particular area. the structure of personality mentioned above is a form of certain identity so rather facilitate communication between members community or intercomonitas. In the process of communication turns the image and self-image is very instrumental because the role and its related functions in it young staged. Interactions between individuals are difficult to organize without the use of such symbols or identities. On the contrary, stereotypes also have the danger, ie young create prejudice and a priori attitude. At the level of collective behavior, various characteristics not only call for a particular type of personality that is often referred to as a mentality. Mentality can be viewed as a collective psychological or social phenomenon. It can be observed by certain groups, namely in the form of attitudes, patterns of behavior, individual or collective behavior tendencies in certain komonitas. All that can be returned to cultural causal
factors, is the value orientation that underlies the various patterns of behavior. The orientation of values here has the function of composing action and interaction so that there is a pattern of behavior that is peculiarly and which has its own characteristics. Then the group subculture appears.

In traditional societies, when there has not been much transportation and communications, one commune is still isolated from the other, then the young arises certain specific collective time and which gives certain characteristics and identities. So in the komonitas there is a special metallicity there are similarities in personality, on its members. Such mentality is found in local communities, social groups, certain religious groups, certain ecumenical, religious or political entities. A resident of the group undergoes intensive socialization so that the value internilization occurs intensively as well. Thus his personality and all his manifestations are strikingly indicative of group subcultures. In the case of political, social history. Biography wants to understand and interpret the behavior of political actors in particular, and leaders in general, it can not avoid having to explain it by taking into account the mentality of the group of actors. Motivation, attitude, action, all are directed by the value orientation of the group. In the personality of the actor it is certainly there is a factor that helps determine the mental attitude. (History As a science and art, Early Understanding of History, Kasmun Saparus and Try Widiarto 2000. pp. 58-63.).

CONCLUSIONS

A new historical that was born of the development of social sciences is proof of how great the influence of social sciences on history. The influence of social science on history can be categorized into four types, namely (1) concepts, (2) theory, (3) problems, and (4) approach. The object of psychological studies is related to the mental or psychological of man. Humans who become the object of historical study is not just explained about the actions taken and what the action? Why does someone take action? These questions relate to the psychological condition in question. The condition can be caused by external stimuli or the environment, can pla from within himself. The use of social psychology in history, gave birth to the focus of the history of mentality..

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