

William James Pragmatism And Modern Human Religiosity

Ridha Ahida

Institut Agama Islam Negeri (IAIN) Bukittinggi, Bukittinggi, Indonesia., E-mail: ridhaahida@iainbukittinggi.ac.id

Abstract

This research discussed William James Pragmatism and human religiosity. The object of this research was pragmatism as the theory of truth and theory of meaning and pragmatism is meant as something praxis, not something theoretical. Pragmatism is considered as radical empiricism and the acknowledgment of pluralities, kinds of religion, religion and it's the practical benefit. This research used a philosophical approach to discover William James pragmatism and modern human religiosity. This research employed philosophical theory about pragmatism and psychology theory on religion-related to modern human religiosity. The finding of this research indicated that religion is needed by a human to regulate their lives to survive the life here in this world and the lives hereafter. Humans should feel the benefit of religion in their lives. The modern world which seems to be mechanistic and scientific tends to be unprevailing with religion which is metaphysics and spiritual. The problem of plurality doesn't exclusively belong to the theologians, it also becomes a debatable topic for other groups like a philosopher, and in this research, it is a concern of pragmatics. To the pragmatics, religion is closely related to humans' lives along with Gods and the whole universe. Although humans literally reject truth in religion, it is difficult for them to spiritually deny that they need religion in their lives. William James is one of the philosophers who had a deep interest in religion and scrutinized religion through his pragmatism concept. He didn't only question the truth in religion, more importantly, he also discussed the effect of a religion on humans' live, which is one of the important factors that clarify the truth in religion.

Keywords: benefit, happiness, religiosity and theory of truth.

INTRODUCTION

According to William James, people refuse religion because it is not empirically proven. Religion cannot prove its truth through the results following someone's experience. If someone has followed a religion, but in reality he is still covered with anxiety and unhappiness, then his belief must be stopped. But if someone feels happy and protected in his life after believing a certain religion, it is better be continued and should not be prohibited. This attitude is suggested by William James because he wants to see people happy with the religion he believed. William James wants to see people happy, and if their belief to God makes them happy, then according to him we have to let that person goes on with the belief he has chosen.

William James discusses religion in terms of philosophical psychology. A study about religion for him will only result in confusion, unless we explain the description and the result of our discussion toward religion, through someone's religious experience. From the reality seen in human life, it shows that experience and religion's belief is useful for human even if not all suitable for all human. Although differences in the concept of a religion exist, religion

must be believed to be able to give a kind of soul reassurance to the followers, even if it is in different percentage.

The truth of a religion in William James' point of view is subjective and relative, it depends on the feeling of each individual toward the religion they believe. Every human has different needs and importance concerning religion. Thus, many religions appear. William James accepts and understands the various religions that human possess because according to him, it is impossible for human who has different characteristics and importance to have a single similar perception toward religion. He thought, should we accept the reality where some humans mix religion with other parts of human life that are actually similar? In other words, should all human life show religions varieties that are exactly the same? Or it can also be said, should we regret the existence of various religions in the human life? For these issues, William James refuses it because he did not see any possibilities for human as individual with different positions and powers to have similar function and obligation.

In his point of view, human has the right to believe the norms or virtues contain in a religion. Human may refuse a belief to God and religion, if he does not get any practical advantage from that belief. But he has to believe the existence of God that God has given satisfaction and happiness in his heart. So, there is no force for human to believe and follow a religion. William James said strictly that everyone has the right to trust several doctrines that satisfy the need of his feeling. If the belief is advantageous, human should accept the existence of God, at least to accept God as a hypothesis. However, if the belief is disadvantageous, human should refuse it.

Although human has the right to believe in a religion, it does not mean that he has the right not to have a religion and not to trust the existence of God. The belief on God has to be continued until human finds the truth of the belief. For William James it does not really matter whether God really exists. The existence of God can be felt by human through the guarantee of life in terms of happiness that clearly influences the daily life. If human feels happy and protected in his life, far from anxiety, he will start to believe that God exists and care for him, although he does not get to see or meet Him. Therefore, the belief on God must exist, at least as a hypothesis not a doctrine. It is human experience that will justify the hypothesis.

William James thought about religion issues refers to the result and influence of a religion to human. He uses psychology and philosophy to observe and discuss the spiritual symptoms caused by the virtues of religion to human. William James said that psychology could only touch the surface of human spiritual symptoms. We will see the importance of religion to human through positive results following the human life.

EASE OF USE

Pragmatism: The Theory of Truth and the Theory of Meaning

Truth is the suitability of idea and reality. Problems will arise from here, what is it the criteria being meant. According to pragmatism, a true idea is the idea that can be validated and verified from experience, the truth is measured according to its practical effect. A true idea is an instrument to act. The practical value of a true idea's object is its usage for human. The right thing is the thing that is most useful and successful in its practice. A right idea can be fulfilled in practice and can be verified. It is correct to be applied in any ideas that start with verification process while it is also useful to be applied in a function that has been fulfilled in an experience. According to pragmatism principles,

a right idea is the idea that is useful in human life experience and the idea that is useful in the concrete human life experience is the right idea.

Pragmatism makes the truth dynamic and functional. A right idea is the idea that functions in such a way that it is possible for us to get to the truth that is to the fact, reality or what contains in the idea. A truth is a synthetic between the essence of an action and reality. Not only right and useful, an idea will also have to bring satisfaction. A right idea will cause the emergence of an action that makes the idea function into the practice, which brings a useful consequence measured based on the satisfaction experienced. The truth is something that is practical in an experience and acts as an instrument or target in reaching the purposes and in an ability to predict and arrange the future. The truth will somehow change, tentative and asymptotic.

Truth is what gives you a satisfaction; first, it can be verified in an experience. Second, consequent to the previous beliefs. Third, it is subjectively better than the other beliefs. Thus, the truth according to pragmatism is the execution of related ideas in the reality of human life. Even so, satisfaction is not enough to estimate whether the idea is right or wrong, it needs a reality of where the satisfaction is headed. Finally, a useful idea is the idea that is really applied and functioned in the reality

The ideas that really function will guide us to a conception about certain object or reality stated in that idea. Therefore, the truth is only a collective names for verification processes. Truth comes out of facts and later on uses the fact and adds it for the upcoming truths. Fact is not considered right but exists. Idea will become right and make it right by the fact or occurrence. Thus, without the fact or reality as the object of an idea to become right, then there will be no truth at all. Actually, it does not matter whether the idea is right or wrong, but as far as the ideas can solve the problems appeared in the reality of human life, or as far as the idea is useful for human.

William James refuses the concept of truth that is rationalistic because it only gives abstract definitions and does not convey a relevant meaning to the reality of human life. It is more precise to say that the right idea is the idea useful for human in solving the problems in his life. The entire arrangements or the framework of truth will collapse if it is not based on the actually verified truth. The truth is what we "know as" a name to all kinds of values in human life's experience.

The truth is a provisional hypothesis of which success can only be evaluated by referring it to the special purposes. Even if there is a new theory that is seen more appropriate, but the old theory is still acceptable. James said that the truth is not only one, but many. The truth can only be judged in the framework of concrete practical consequence. There is no reference outside the human experience needed in testing the truth of ideas other than the reality of experience. The truth of an idea is not static but dynamic. In a sense that idea does not exist, but it is made to exist. The true idea is not only suitable with reality, but also must be able to take us to what is expressed by the idea, take us to the success in life.

If we think about something, we will find the meaning of that thing and tries to express the meaning to the surface. The essence of pragmatism lies in the concept of meaning, that is whether the meaning of this idiom is true or not. Since the purpose of thought is to handle the impression that comes in and the respond that comes out, then the function of "the one who thinks" is to give an exact demand for an action. The only meaning of thought is producing a belief and faith that is the real essence to act. Then the whole function and the purpose of thought is to produce a step in forming the habit to act. We can determine the meaning of a concept by finding the right action suitable to be applied. Thus, pragmatism is a methodological principle to determine the meaning of concepts.

Pragmatism is a method to clear the meaning of ideas based on practical consequence of every idea. If there is no practical consequence, the idea does not have any meaning at all. The meaning of ideas lies in the practical consequence that is the application of human view. An idea is not determined by reducing it to the mere impression taken from it. an idea must be placed in the consequence of the idea. the meaning of a concept is determined by considering what risk that can be understood contained in a practical object.

The truth and the meaning of ideas have to be related to the consequences (the advantage and the use). Ideas are the guidance for positive action and for the creative constructive toward the experience in facing with and matching it with new experiences. The meaning of idea (theory, concept, or faith) refers to the practical use that can be given by the idea and the consequence that comes from the idea. the meaning of proposition always comes from a certain risk in a certain experience in the future, whether it is passive or active. That criteria is applied to the truth or meaning that can be eliminate several hypothesis.

Pragmatism: Practical not Theoretical

William James was born on January 11th, 1842 in New York City as the first child of Maria Roverstson Walsh James and Henry James Sr. William James is a pragmatist philosopher from the United State. He was a physiologist, a psychologist and a philosopher (Titus, 1984). The true James lies in terms of psychology because he thinks that psychology is the science of symptoms, that stands in the same line as natural science. However, psychology has its own laws and methods. James' books are *The Literacy Remains of the Late Henry James* (1859), *The Principles of Psychology* (1890), *The Will to Believe and other Essays in Popular Philosophy* (1898), *The Varieties of Religious Experience: A Study of Human Nature* (1902), *Pragmatism* (1907), *The Meaning of Truth: A sequel to Pragmatism* (1909), *A Pluralistic Universe* (1909), and many other articles. All his life, James has been through a lot of spiritual imbalance and inharmonic. It is due to what he has gone through was not suitable with the thing he wanted. Depression always headed James simultaneously. Finally all his miseries are over, when he died on August 26th, 1910 in Chocorua, United State. William James' books published after he died are *Some Problems of Philosophy: A beginning of Introduction to Philosophy* (1911), several articles published in a collection entitled *Essays in Radical Empiricism* (1912), *Memories and Studies* (1912), *Collected Essays and Reviews* (1920). Several scientists publish William James' work in a book called *The Work of William James: The Will to Believe, Essays in Philosophy, A Pluralistic Universe, Some Problems of Philosophy, The Principles of Psychology, A Pluralistic Universe, Some Problems of Philosophy, The Principles of Psychology, and Essays in Religion and Morality*.

For the first time James is interested in pragmatism method as the media to solve philosophical approaches due to his introduction with Charles Sanders Pierce' pragmatism. Pragmatism questions about what makes an idea right. For James, pragmatism is a method to solve metaphysical question whether there is only one world or many. Determination or indetermination. Material or spiritual. Facing this, pragmatism then tries to interpret every idea by looking for the practical consequences of the ideas. If practical differences are not found among the ideas, then there is no difference among them actually.

In many cases, "differences" in experience that makes it possible for us to differentiate an opinion or a philosophical concept of an opinion or other concept is clear and easy to show. To fully understand an object, we need to consider about the risk that might contain in that practical object, the kind of feeling we expect

form it, and the reaction that we should prepare for it. Our conception about the risks is our conception about the object.

By looking at the conception of an object based on its risks in a concrete experience, pragmatism then is considered to represent the empirical group, only that it is more radical and empiric (more than just empiricism). Pragmatism shifts from abstraction to inadequacy, verbal solution, inappropriate a priori reasons, closed systems, things that are absolutely running to the more concrete one, fact and action. Pragmatism does not take any side because pragmatism does not have any final result as a final answer to any problems. It is just a method and an orientation that is an attitude that shifts from the first things, categorical principles that are considered important to the final things, consequents and fact.

Pragmatism determines the values of knowledge based on its practical usage. Practical usage does not admit the objective truth based on its practical aspects, but it is based on what fulfills the individual's subjective importance. Pragmatism is a plan for a work and a follow up action and practically is a clue about how reality can change. It makes theory only becomes a tool not an answer to a concept where we stop. Pragmatism is open for everyone to look for an answer and to take a decision in facing every problem. Every solution or way out produced is not valued right or wrong based on a certain theory, but on its usage and satisfaction of the solution or the decision taken. A certain theory may be used but not as the basic consideration, only as a media or a tool. Pragmatism always sees practical usage from a theory from human life and it is measured based on the satisfaction felt.

Pragmatism : Radical Empiricism and Pluralism

William James' view is not only a form of a common empiricism because for him, pragmatism is a dynamic and functional conception that is not given by the older and narrower kind of empiricism. If pragmatism is empiric, it has to refer radically to a dynamic form of empiricism. This kind of empiricism form is called a radical empiricism by William James. Radical empiricism, like any other empiricism emphasizes that philosophy and science must return to experience, philosophy and science must be based on experience. In addition, according to empiricism, radical experience itself must be understood widely, including relations and functions, not only facts that mostly stand alone. We have to find rules and essence of the experience itself. The main principle of empiricism that demands a regularity and interconnection like

separation with the main principle must be found in an experience.

William James describes his radical empiricism in one of his books entitled *Essay in Radical Empiricism*. James assumes that everything in the world comes from one "first material" that he called "pure experience", not a single entity like according to other philosophers. Pure experience is a neutral field of consciousness, not subjective or even objective. No matter how high and deep a philosophical problem faced and talked about, it is always connected to the upcoming experience and passes over simultaneously.

Consciousness is a certain relation of a certain experience with the other part of experience. Consciousness is a name given for a particular function in an experience that can be differentiated from the other function that is the function of knowing. The function of consciousness is knowing. Consciousness is only a form of organizing the neutral world of experience filled in constructive aspects of consciousness and its objects. The neutral world of experience is organized in such a way that its essence is caught and result in a consciousness of something.

The world is filled with neutral things and everything that exists is something that is "known as" that there is no approval on things beyond experience. Things beyond experience are not real and are unknown. Knowledge must be based on concrete reality and experience. Something that is real must be able to be experienced everywhere and everything that is experienced everywhere must be real. So, nothing is approved as reality unless it is experienced and every fact experienced must be met in reality. Experience is none other than senses experience that has its own characteristics and has certain aspects that can be found out not only by the person experiencing it, but also by other people. Experience has an aspect that can be given to other person because it has general characteristics.

The choice between monism and pluralism is another consequence of William James' pragmatism that considers something based on the true rationale criteria and it can only be achieved if it satisfies many kinds of demands, such as intellectual, ethical, and practical. Pluralism accepts perceptual experience about the world as it is experienced. Since the world is still open and not yet ended, the free morale experiences bring enlightenment into the world and therefore determine the track of the future world, human lies in a very special place. Human interferes in developing the world due to on one hand, it is not determinated and

not yet perfect, and on the other hand, it is due to the freedom possessed by human.

The enlightenment brought to the pluralism world is impossible to happen without a plan. It will arise in stages of experiences. Enlightenment is a continuation process. Pluralism is open toward enlightenment that brings developments and improvements, it is made possible because of human free wiling. In a pluralism world, experience of change will be accepted as something real because human action will then determines the future of the world and its development.

In an experience, human faces the plural world that is changing from time to time. Even in the smallest experience of human, multiplicity and not simplicity (related plurally) can be found. Those relations are integrally a part of the series of senses experiences. Based on the pluralism view, if at one time something cannot be related to the other, at some other time it will have a possibility to have a relationship with others. At one time, they will be related because the world understood dynamically, not statistically is changing and is in the process of changing.

Religion and Practical Advantage

William James is the first person to discuss about religion from the point of view of pragmatism psychology. He does not prove the truth of a religion, but he sees the practical benefits of religion in human life. He uses pragmatism and psychological approach toward religion after finding that there are some, among the religious individuals that do not feel the practical benefits of the religion they follow. Whereas, religion according to William James is useful for the happiness of human. James wants to know the practical benefits of religion in human life.

William James is one of pragmatism philosophers that specializes in the field of religion. James' view about religion is pragmatism psychology. He discusses the practical benefits of a religion in human life. William James discusses religion from the side of religious experience from the religious individuals, not the teaching of the religion itself or other aspects. According to him, religion is choice for human. He is free to choose whether to believe it or not. But both of the choices must be taken by human. "human has two options in his life; to live with religion or to live without religion". In facing these two options, William James emphasizes that choosing a religion is a better option for human. Therefore, he refuses skeptical behavior that states that human has no right to believe in God if he has no evidences for that belief. No matter

how, religion functions as the guidance and moral force for human.

William James states that we choose a religion because if we lose this option, we will lose an important thing in our life. If the religion is not right and if we, in fact, believe it, we will never feel lose with that belief. But if the religion is true and we happen not to choose it, we will feel a great lost. Other reason why James asks us to choose a religion is because religion is not only a discussion about life after this, a true belief to God that will gain rewards in the life after this world. the other more important reason is that a belief to God will bring advantageous consequences in life on earth, for as long as our life. The life that is based on religion and norms will result in the difference of : getting a better reward than the life that has no trust on God.

In his life, human will always face difficulty. He will admit his weakness if he fails to get out of the condition. There are only two possibilities that must be faced by human. First, taking the miserable condition by force that will bring him to a deeper frustration and anxiety. The second possibility is admitting the existence of power that protects him. However, these two possibilities are clearly giving advantages to human. They who believe in the power that rules them will fight together in realizing their wishes.

The truth about a religion is not caused by the number of people following it and said that the religion is true. The truth is due to the fact that the advantageous and the benefits of religion are truly felt by human. Religion is considered working because it continues giving moral force to human in his life. The religion is right because it has worked. All evidences about the truth of religion refers back to the action of its individuals. Our action and behavior are the only appropriate evidence that show ourselves as the pilgrim of a religion. Religion will be considered true if the behavior of the followers reflect the norms and the teachings of the religion. So it is not because of the teaching that a religion can be considered right.

Since the truth of a religion is based on the experience of individuals, the truth of a religion will not influence the truth of other religion. The truth of a religion is a subjective matter (depends on the individuals that feel the advantage of the religion), it will cause many kinds religion's truth. William James accepts and admits the existence of many religions followed by human. He thinks that it is impossible for human to have the same importance concerning religion from human that has so many different kinds of characteristics. Because of the misery he has been through, William James feels a yearn for a religion. He really hopes that religion can

help him getting out of the misery he is in. he feels that the yearn is also felt by every human who wants to feel peace in his life.

William James is an agnostic, according to him it is impossible to know whether God really exists, because the existence of God may not be proven empirically. The important thing for him is the feeling of human about the power beyond him that will protect his life. Therefore, it is better for people to believe the existence of God not only because he has known the mystery of it, but also because of the advantageous felt by human due to his belief in the power of God.

According to William James, there are two characteristics of religion that can be found in human. Both of the characteristics or position of a religion has different function in human life. The difference meant by James is from the side of the advantages it causes to human life. The two kinds of religions are institutional religion and individual religion. Institutional religion is the religion that in its entire form, is a religious organization in the form of priest, while individual religion is the forces in human life to follow a certain religion. The relationship occurs in an individual religion is heart to heart relationship, that is very close without any middle thing between it and that is the relationship between man and its creator.

About these two kinds of religions according to James, the best is the individual religion. It is because individual religion is born from the human consciousness. The forces that are in their heart are pure, it can be directly related to the creator without the help of the religion's teachers. Thus, individual religions can be counted on more to handle the problems faced now. On the contrary, institutional religion is no longer pure, it has been mixed by the people in the institution with other aspects. Therefore, it can not be used to solve problems faced by human. The religion that works inside human is not an abstract and static principle, but it is really realized in human life functionally and continues to develop. The function of religion will be realized in human life if it is interpreted as a purpose or real aspiration that operates clearly to enrich life.

There are two kinds of religious thought developed in William James era. Both of these thoughts are in the opposite direction. The first thought states that truth can only be accepted through human's empirics. The consequence of this thought is that they do not accept the religion's truth that is not through human's empirics that it leaves no space for religion in the field of science and philosophy. The second thought states that the truth can be accepted through human's thought

and ratio. They found that there is an absolute thing in religion that is not bound to science and technology foundation. William Jams takes the middle way in facing these two different thoughts. Therefore, using pragmatism in discussing about religion, he uses thought minded empiricism through human feeling that feel the religion and uses teacher minded ratio that is not against the religion. So, although pragmatism is empiric, it still can accept a religion's truth. Some people do not accept religion because religion is not proven empirically.

Three certain characteristics of James' religion's belief are alive, force and important. Religion's belief must appear and possessed by every individual so it lives in every human's heart. A belief should be able to force human to stick to it and to guide his each action to reflect his belief. Someone's choice to a belief must be an important part of him so that it will influence every action that he takes.

Religion and Human Types

In his book entitled *The Varieties of Religious Experience*, William James states the various types of religions exists in human life, which are the type of religion of a psychic people and the type of religion of a normal people. These types of religions according to William James are based on the symptoms and the traits of human psychology in viewing religion that will be seen in his life.

A. The Type of Religion of Psychic People

William James called the type of religion of psychic people as misery. It refers to people who believe in and follow the rules of a religion due to the suffering they had. The suffering can be in the form of disaster, mental conflict or other reason that can not be proven scientifically because it deals with human's mental. As a result of the suffering they had, there will be a sudden change of attitude toward religion. This attitude changes are caused by the followings.

1. **External Factor**
The factors coming from the outside of human self that will influence his attitude toward religion, they are:
 - a. **Disaster**
People who suffer from a disaster usually change his life point of view concerning religion. Before the disaster, he might not be a very religious person or maybe does not even know about religion at all. After the disaster, he turns into a fanatic person.
 - b. **Crime Effect**

Evil person usually experience an uneasy feeling. It is like there is no peace in his life. He is always haunted by guilty feeling about the mistakes that he has done. But, no matter how bad a person is, he must have a wish for love, faith and security in life. Usually, religion will be the thing he wants to achieve the comfort in life. He will trust the religion wholeheartedly and be fanatic about it.

2. Internal Factors

The factors coming from inside the human himself (psychological factor) that will influence his attitude toward his life, they are:

a. Temper

Temper and someone's characteristics will be very influential to his personality, characteristics and religion. A gloomy and quite person will have different behavior and point of view over religion from a cheerful person.

b. Psychological disturbance

A person with psychological disturbance will show a disorder in his behavior and his religion's experience he had everyday.

c. Conflict and Hesitation

Psychological conflict that a person has will influence his type of religion, probably based on the conclusion in him that he will choose one of the religions he believes in or leaves the religion once and for all. A religion belief taken prior to the psychological conflict will strengthen his belief in the religion he chooses. The belief will not be easy to influence since it arises prior to the psychological conflict that he had experienced before.

c. Far from God
Someone who is far from religion teaching and God will always feel weak. He feels hopeless when he has to face a disaster or temptation. He feels that his personality is set aside from God's gift, he feels that nobody protects him in life. This condition forces him to get closer to God by devoting himself completely. With that kind of devotion, he hopes that God will be willing to protect his life.

The types of religion of people with psychological disturbance due to the factors that have been mentioned before will make religious individuals tend to act like the followings:

1. Pessimist.

They tend to give up to the destiny that they experience due to doing what their religion has taught them. They are patience, and resistance to the temptation that comes in their way. It will then make them increase their obedience. Every suffering and bless that they had is believed to be a torment and gift from God. They are always aware and careful in applying their religion's teaching.

2. Introvert.

Pessimists will always make people to be objective. Everything will be related to the mistake that they had done. Thus, they try to make up to it by cleaning themselves by getting themselves closer to God. Sometimes, in order to achieve the closeness, they will go for meditation and mystical way.

3. Love the Orthodox Way

As an effect of being introvert and pessimist, their psychological life becomes passive. This condition forces them to be fond of the old and ancient religious belief.

4. Experience Religious Process Non-Graduatically

Generally, they believe their religion teaching in an unusual process, that is from not knowing to knowing, then applying it in a very normal process. The religious action that they do is gained through approaching process, a feeling of guilt, changes of faith or God's will.

B. The Type of Religion of Healthy Psychological People

The characteristics or traits of religion of healthy psychological people is different from the psychological disturbed ones. The type of religion of these people will make them tend to act like the followings.

1. optimistic and happy.

People with healthy psychology will take in all forms of religious teaching optimistically. The reward according to them is considered as the result of their hard work given by God to them. On the contrary, every suffering and disaster happened to them is considered as their mistake. They do not think that disaster and suffering is a kind of warning from God over their sins. They believe that God is merciful and not a tormentor.

2. Extrovert and Not Deep

The optimist and open characteristics possessed by a healthy psychological people ease them to forget bad images and heart pain

caused by the influence of his religious attitude. They are happy to do the religion teaching. Thus, they are less interested in learning deeper about religion. The religion they understand is only from the surface. Moreover, they consider that sin is the result of their mistake.

3. Fond of Free Doctrine Teaching

As the effect of extrovert characteristics, they tend to love free and lose belief. They interpret religion teaching widely and open. The religion teaching is applied freely. They always have positive point of view over religion. The religion they believe is gained through gradual process that is a normal process. They believe that religion starts from not knowing to knowing and finally apply the religion teaching in their life.

After knowing two types of religious exist in human life, we may conclude that the factors influencing the occurrence of religious types in human and human attitudes toward religion in each type of religion are:

- a. Religion on Psychic People has the following characteristics”
 - 1) The belief toward religion is gained through sudden changes due to an extraordinary thing happened to them
 - 2) They are very obedient and fanatic in executing the religion teaching
 - 3) Their attitude toward religion comes from their being surrender and afraid. Thus, they tend to always blame themselves over whatever happen to them
- b. Religion on Healthy Psychological People has the following characteristics:
 - 1) The belief toward religion is gained through a normal process. It starts from not knowing to knowing and finally applies the religion teaching in their life.
 - 2) They are not fond of the strict religion teaching. In other word, their attitude toward religion is not too deep.
 - 3) Over confident since their attitude is considered to be normal.

These types of religion according to William James start from practical experience felt by human toward religion.

William James put his priority on his point of view about the type of religion on psychological disturbed people.

According to him, this type is a special case in human religious experience. Someone who used to not

believing any religion has now turned into a very obedient and fanatic person. The changes of human attitudes toward religion can happen vice versa. Someone who used to be obedient and fanatic in a certain religion has now turned into someone who put no trust on religion at all. This condition happens to a psychic.

William James called this changes attitude of human's attitude toward religion as a religion's conversion. The changes of attitude meant is not only from being obedient to disobedient or vice versa, but is also meant toward the changes of someone's belief that shifts from one religion to another. This changes attitude toward religion happens in teenage-hood, because it is in this age that someone is so easy to be influenced since the condition of the psychology is still vulnerable. Even so, the changes attitude can also happen to adults. Usually, the changes that happen in adult-hood are caused by an extraordinary thing happened to them. It goes deeper into their soul.

According to William James, someone's changes of attitude toward religion are caused by the following factors:

1. religion conversion happens due to a soul strength ruling the center of habit of a person that he starts to have a new perception in the form of a strong idea
2. religion conversion can occur due to a crisis or in a sudden (without a process).

Someone with a close trait, gloomy, sensitive will be easy to change his attitude toward religion. It is caused by their psychological condition that is difficult to be open and accept the outside condition that when he experienced an extraordinary thing, he can be very obedient to the religion if in that condition, he feels that religion has helped him and will change in the opposite condition if his wish is not fulfilled by religion. Although according to James, the changes of attitude toward religion is caused by the practical advantage of the religion that the human sees in his life and human is also given the right to choose whether to follow a certain religion or not, but it does not mean that he agrees to justify a man not to have a religion if there is no religion is advantageous for human. William James still holds the importance of religion in human life. It is due to the fact that no matter what happen, religion will still give a moral force on human in their life.

Conclusion

William James' view about religion has resulted in an apathical attitude toward religion. Religion is not something incredible, but it is considered necessary if it gives advantage in human life. The essence of William James' point of view about religion is that he views religion and God from the practical advantage a religion contributes to human life. According to him, the truth about religion is determined by the result of the religion in the experience of human in their life. The right religion is the religion that is useful and advantageous for human. He thinks that the truth of a religion is based on the advantage felt by human, not on the teaching. It makes the teachings that are supposed to be wrong becomes right only because it is useful for human.

The absence of the truth measurement that serves as the foundation of William James' thought has caused many kinds of different truths about a religion. As a result, the true truth will never be found. William James' will somehow changes over time and does not have a constant value. What is considered right today might not be right in the future. It is due to the adjustment of truth that is based on advantage that makes something that is useful today might not be right again someday for one and other reason. If we apply this on religion then the religion that we consider right today will no longer right in the future. Every time, people will be busy looking for the new right kind of religion that suits their needs.

The true religion is the religion that is useful and advantageous for human life. If it is not, then people should just leave it. Although William James demands people to choose a religion because he considers religion is useful for human no matter how, but his statement has also opened an opportunity to be an atheist. Someone will leave a religion if it is not useful for him. On one side, James asks people to leave a religion if it is not useful for them, but on the other side, he demands people to follow a religion. He does not give any solution in facing these two different conditions. It is because there is no clear measurement of advantages that someone should gain from a religion, and how someone can feel the advantage of the religion he follows in his life.

Based on the advantage principle William James uses toward religion, it is no longer a need for human. Religion is viewed from the side of human importance. If his importance is fulfilled by the religion, he will follow it, but if not, he will leave it.

What James wants from religion is actually not a happiness as an evident of religion's truth. What he really wants is the excitements of following a religion.

The excitement involves human satisfaction; someone will feel happy if he feels comfort and what he desires is satisfied, while happiness also involves physical condition that will never satisfy human. He will always try to fulfill it and make it better and blame his surrounding if his need is not yet fulfilled, including his religion. That what happens in religious individuals according to William James.

The truth of a religion will be subjective according to William James. The advantage of a religion depends on the feeling of each individual. There is no general standard or value used to determine whether a religion is useful or not. With the existence of many kinds of truths in a religion indicates that the truth of every religion is not yet complete. As we all know, not all religion whose truth is not completed yet. In Islam, the truth of its religion teaching is already completed and absolute. What is still open is the teaching that needs interpretation according to the development of time, yet it would still not change its truth.

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