

**SOCIAL BEHAVIOR PARADIGM AND SOCIAL EXCHANGE
BEHAVIORISTIC APPROACH**
(Study of Theory of Burrhus Frederic Skinner and George Caspar
Homans)

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Abstract:

The sociology paradigm gave birth to a variety of paradigms including; the paradigm of social facts, the paradigm of social definition and the paradigm of social behavior. In contrast to the two previous paradigms, the paradigm of social behavior focuses its discussion on the relationship of individuals and their environment in social interactions and their repetition. The paradigm of social behavior was born as a critique of the paradigm of social facts and social definitions as a perspective that is mystical, cannot be explained rationally and is considered unscientific.

The paradigm of social behavior develops in "social behaviorism" with two main supporting theories namely Behavioral Sociology and Theory Exchange theories. The behaviorism approach was developed by B.F Skinner who tried to translate the psychological principles of behaviorism flow into sociology. The Exchange approach, developed by George C Homans, is a correction of structural functionalism that focuses on the determinism of social structure and underestimates the position of individuals as actors. The main characteristic of this theory lies in its analysis of social relations according to cost and reward. This type of research is qualitative in the form of library research. By using various methods such as analytic language, comparative, inductive, it is expected to be able to construct a concept of social behavior paradigm comprehensively.

Keywords: *Social behavior paradigm, Behavioristic, Social exchange.*

INTRODUCTION

As a concept, the sociology paradigm presents two different ideas about the position of knowledge and social order. The first idea was born from Karl Marx and Engells who stated that mind and consciousness are a social product (All Human Knowledges Is Determined by The Productive Activities of Society). Social termination is the basis of the sociology of knowledge. The second idea, knowledge forms social order. This stream explains that knowledge is not just the result of social order, knowledge is the key to creating and communicating in the social order.¹

¹ E. Doyle Mc Carty, *Knowledge as Culture; The New Sociology of Knowledge*, London; Routledge, 1996, 12.

The theory of social construction of reality (The Social Construction of Reality) is the concept of how people build knowledge and communicate with others so that social order occurs. The term paradigm was introduced by Thomas Khun (1962) in his work *The Structure of Scientific Revolution* and popularized by Robert Friedrichs (1970) in *Sociology of Sociology*.²

In epistemological perspective, paradigm (paradigm) can be interpreted as something that shows the pattern of a model or example,³ which can be compared with the guiding principle, the basic point of view which means a group of thought or perspective of science, in other words, called context.⁴

Kuhn defines the paradigm as a way of knowing the social reality that is constructed by certain modes of thought or modes of inquiry, which then produce specific modes of knowing. This definition is emphasized by Friedrichs as a fundamental view of a scientific discipline about what is the main problem that should be studied.⁵

George Ritzer (1988) tried to synthesize the concept of a specific paradigm born of several scientists. Ritzer defines the paradigm as a fundamental view of science on the subject that should be studied by the branch of science (discipline). The paradigm is a formula for interpreting information to answer certain problems. The paradigm determines what must be proposed, includes, defines, and connects many examples, theories and methods as well as the instruments that are in it. Paradigms are the broadest unit of consensus in science and distinguish one scientific community from another.⁶

Thus the paradigm can be formulated as a set of conceptual frameworks to formulate what is supposed to be in reality based on scientific disciplines that are very possible to give birth to a variety of paradigms.

In his work *Sociology; A Multiple Paradigm Science* (1975), Ritzer considers that sociology has a variety of paradigms (multiple paradigms),⁷ which causes a

² Goerge Ritzer, *Sosiologi Ilmu Pengetahuan Berparadigma Ganda*, Jakarta: Rajawali Press, 2016, 3.

³ Lorens Bagus, *Kamus Filsafat*, Jakarta: Gramedia, 2005, 779.

⁴ Zumri Bestado Syamsuar, *Paradigma Manusia Surya*, Kalimantan: Yayasan Insan Cinta, 2003, 28.

⁵ George Ritzer and Douglas J Goodman, *Teori Sosiologi Modern*, Yogyakarta: Kreasi Wacana, 2010, 695.

⁶ Goerge Ritzer, *Sosiologi Ilmu Pengetahuan Berparadigma Ganda*, 6.

⁷ *Ibid.*, 9.

different perspective on social reality. Sociological theories are dynamic. The ever-changing social reality demands theories to adapt it. These theories are also a way of looking at social reality. A reality that cannot be explained by one theory, so it is very possible to be explained by another theory. All of them complement each other in the discipline of sociology. Ritzer mapped three major types of paradigms in the discipline of sociology, namely the social facts paradigm, the social definition paradigm, and the social behavior paradigm. The three paradigms assert that sociology is not a single-minded science of a subject matter.

The first paradigm is the social facts developed by Emil Durkheim through his work *Suicide* (1951), empirical research on the symptoms of suicide as a social phenomenon and *The Rules of Sociological Method* (1964), core concepts about empirical research methods in sociology.⁸

Durkheim defines social facts as a way of acting that is fixed or not fixed, has external obstacles, or is a way of acting in general in a society that is free of its manifestations. Social facts according to Durkheim consist of two forms; material such as architecture and legal norms, and non-material (something that is considered real) such as selfishness, altruism, and opinion.⁹

The epistemology of social facts is characterized by four features; (1) something tangible outside the individual; (2) providing coercion or constraints to individuals; (3) general nature; (4) free of manifestations or beyond individual manifestations. The emphasis on social facts has its reality. Social facts must be examined in the real world as people search for something else. The outline of this paradigm is divided into two, namely social structure and social institutions.¹⁰

Social structures can be exemplified such as class, caste, and social strata. Social institutions, for example, family, government, religion. It is the nature and interrelationship of social facts that are the main issues in the paradigm of social facts. There are four variants of the theory categorized in this paradigm by Ritzer,

⁸ Goerge Ritzer *Sosiologi Ilmu Pengetahuan Berparadigma Ganda*, 1.

⁹ *Ibid.*, 14.

¹⁰ *Ibid.*, 18.

namely structural-functional theory, conflict theory, system theory, and micro sociology theory.¹¹

Adherents to the social facts paradigm tend to use questionnaire and interview methods in their empirical research. Because some social facts are things that are considered real, so other methods are considered inappropriate for learning social facts.

The second paradigm is the social definition, which was developed by Max Webber to analyze social actions. Webber does not strictly distinguish between social structure and social institutions as Durkheim distinguishes the two. In Webber's view, the main problem of this paradigm is how to understand social action between social relations, where meaningful actions are interpreted to arrive at causal explanations. Causality is the possibility of an event being followed or accompanied by another event.¹²

Webber's thinking about causality is closely related to efforts to understand the conflict between nomothetic knowledge and idiographic knowledge. Nomothetic point of the argument that a definite relationship between social phenomena, while an idiographic perspective tends to only see random relationships between these entities.¹³ To study social action, Webber uses his analytic method through interpretation and understanding (interpretative understanding) or in terminology called *verstehen*.¹⁴

Three main theories can be categorized in the social definition paradigm, namely the action theory developed by Webber, the phenomenological theory developed by Alfred Schutz, and the theory symbolic interactionism (symbolic interactionism) developed by John Dewey and Charles Horton Cooley which was later popularized by GH Maeda is called *verstehen*.¹⁵

These three theories have the same paradigm that humans are creative actors of social reality, and social reality is not a static tool that is forced entirely by

¹¹ *Ibid.*, 21.

¹² George Ritzer and Douglas J Goodman, *Teori Sosiologi; Dari Teori Sosiologi Klasik Sampai Perkembangan Mutakhir Teori Sosial Postmodern*, Bantul: Kreasi Wacana, 2014, 128.

¹³ *Ibid.*, 129.

¹⁴ George Ritzer and Douglas J Goodman, *Teori Sosiologi; Dari Teori Sosiologi Klasik Sampai Perkembangan Mutakhir Teori Sosial Postmodern*, 126.

¹⁵ Goerge Ritzer, *Sosiologi Ilmu Pengetahuan Berparadigma Ganda*, 50.

social facts that are not entirely determined by the norms and values that exist. In general, the method used in this paradigm is the method of observation. The method of observation is considered capable of understanding the intrasubjective and intersubjective social realities of social action and social interaction.

The third paradigm is social behavior. This paradigm emerged as a critique of the paradigm of social facts and social definitions as a mystical perspective, containing a puzzling problem, cannot be explained rationally and is considered unscientific. The paradigm of social behavior emerges with the behaviorism approach developed by B.F Skinner. Through this work, Skinner tries to translate the psychological principles of the flow of behaviorism into sociology.¹⁶

Also, the paradigm of social behavior develops with an exchange approach. The theory developed by Goerge C Homans was built to react to the paradigm of social facts, especially the critical response to social structures which is the focus of the study of structural functionalism. In his view, Homans explained that the heart of sociology lies in the study of individual interactions and behavior.¹⁷

The exchange theory of Homans, as quoted by Ritzer, is described in terms of propositions. Homans recognizes that scientific sociology requires conceptual categories and schemes, besides that, sociology also requires a set of general propositions about the relationships between these categories, because without such propositions explanations would be impossible.¹⁸

EPISTEMOLOGY OF SOCIAL BEHAVIOR PARADIGM

The sociology paradigm focuses on the behavior of individuals related to their environment directly that results in or changes in subsequent behavior. One of the main problems of social science (sociology) is behavior or behavior and its repetition (contingencies of reinforcement). Social behavior is an individual's physical and psychological activity towards others or vice versa in the context of fulfilling themselves or others by social demands.¹⁹

¹⁶ *Ibid.*, 69.

¹⁷ George Ritzer and Douglas J Goodman, *Teori Sosiologi Modern*, 92.

¹⁸ *Ibid.*, 233.

¹⁹ Hurlock, B. Elizabeth, *Perkembangan Anak*, Jakarta; Erlangga, 1995, 262.

Social behavior grows from individuals of their time who get their inclusion needs in relationships with others in their circumstances. The social behavior paradigm is a critique of the two previous paradigms, namely the social facts paradigm and the social definition paradigm. The idea of developing a paradigm of social behavior is intended to respond to the two previous paradigms which are considered unscientific. The social behavior paradigm emphasizes an empirical objective approach. Although departing from the same center of attention as the social definition paradigm, namely "human interaction", but the social behavior paradigm uses a different perspective that is "observable and learnable social behavior". Because of this paradigm, social behavior is the main problem, because it can be observed and studied empirically. While what is behind the behavior (for example; specific intentions and behaviors, the motivation behind the behavior, freedom, responsibility) is outside the paradigm of social behavior.

As explained by Ritzer, sociology accepts the paradigm of social behavior because this paradigm focuses on the problem of behavior and the repetition of certain behaviors as the subject matter. In this paradigm, human behavior in social interactions is seen as a response or response (mechanical reactions that are automatic) from many stimuli or stimuli that arise in these interactions.²⁰

Mechanical and automatic reactions often occur in interactions between certain individuals. In some totalitarian countries, generally support this paradigm, because humans are seen as individuals whose behavior is deterministic, so it is easily manipulated either through indoctrination, brain-washing or in the form of unilateral propaganda actions. Sometimes human behavior is not much different from the behavior of animals because their minds often follow certain patterns that are more or less the same.²¹

The main problem in the paradigm of social behavior is centered on the relationship between individuals and their environment which consists of various social and non-social objects,²² which results in consequences or changes in environmental factors that cause changes in behavior. Thus, there is a functional

²⁰ George Ritzer and Douglas J Goodman, *Teori Sosiologi Modern*, 115.

²¹ J. Karel Veeger, *Pengantar Sosiologi*, Jakarta: PT Gramedia Pustaka Utama, 1993.

²² George Ritzer, *Sosiologi Ilmu Pengetahuan Berparadigma Ganda*, 71.

relationship between behavior and changes that occur in the environment. The paradigm of social behavior focuses on the process of interaction, but in his view, individuals have very little freedom, the response given is determined by the nature of the stimulus that comes from outside himself. So, human behavior is more mechanical.²³

The social behavior paradigm opposes the idea of a social definition paradigm of the existence of freedom of thought or mental process that bridges human behavior with its repetition. Adherents of the social behavior paradigm consider freedom of thought as a metaphysical concept. The paradigm of social behavior also differs from the concept of the paradigm of social facts, namely social structures, and institutions. The social behavior paradigm understands human behavior as very important. Concepts such as thought, social structure, and social institutions were given the paradigm of social behavior can divert attention away from human behavior. In contrast to the social facts paradigm which tends to use interview-questionnaires in its methodology, also the social definitions with observation, the social behavior paradigm uses different methods to the main approaches namely sociological behavioral, and theory exchange (exchange theory).²⁴

BEHAVIORAL SOCIOLOGY THE BURRHUS FREDERIC SKINNER THEORY

The paradigm of social behavior develops in "social behaviorism" with two main supporting theories namely Behavioral Sociology and Theory Exchange theories. This sociology paradigm is concerned with 'unthinkable individual behavior'. The behaviorism approach is a basic theory developed by Burrhus Frederic Skinner, who is also an exemplar of the paradigm of social behavior. Behavioral sociology was developed and developed by Burrhus Frederic Skinner to apply the principles of behavioral psychology to sociology. Theories, ideas, and practices that he has done have played an important role in the development of the sociology of behavior.

²³ George Ritzer, *Sosiologi Ilmu Pengetahuan Berparadigma Ganda* 72.

²⁴ *Ibid.*, 73.

Skinner sees both the paradigm of social facts and social definitions as mystical perspectives, in the sense of containing a puzzling problem, cannot be explained rationally. Skinner's criticism was directed at the substantial problem of the two previous paradigms, namely the existence of the object of his study. According to Skinner, the two previous paradigms build the object of study in the form of something mystical. In his work *Beyond and Dignity*, Skinner directly criticizes the paradigm of social definition and indirectly responds to the paradigm of social facts. In his view, concepts defined by the social facts paradigm are judged to contain traditional ideas, especially of social values. Skinner assessed that the notion of culture created does not need to be accompanied by mystical elements such as ideas and social values. Because people can not see the ideas and values in studying society. What is clear is how humans live, care for their children, how to dress, manage life with them and so on.²⁵

BURRHUS FREDERIC SKINNER BIOGRAPHY

Burrhus Frederic Skinner (B.F. Skinner) was born in Susquehanna, Pennsylvania, on March 20, 1904, and died in Massachusetts America on August 18, 1990. Skinner is a well-known American psychologist from the flow of behaviorism. Skinner studied in English at Hamilton College in 1926, then studied psychology at Harvard University in 1931. In 1936, Skinner began to gain positions in teaching and research at the University of Minnesota. Skinner developed a behavioristic approach to explaining behavior. In 1938, Skinner published his first work entitled *The Behavior of Organisms*. The theory of social behavior or commonly called learning theory in psychology. In 1948 he taught at Harvard University until the end of his life. One of his best works in the field of psychology is *Walden II*.²⁶

²⁵ George Ritzer, *Sosiologi Ilmu Pengetahuan Berparadigma Ganda*, 73.

²⁶ Jess Feist and Gregory J. Feist, *Theories of Personality*, New York: McGraw Hill, 105.

BEHAVIORAL SOCIOLOGY PARADIGM B.F. SKINNER

Behavioral Sociology Skinner focuses on the relationship between the results of behavior that occurs in the environment of the actor with the behavior of the actor.²⁷ This theory is more focused on the behavior of actors and the environment. Behavioral effects are treated as independent variables. What draws attention to Behavioral Sociology is the historical relationship between the consequences of behavior that occurs in the environment of the actor with the behavior that is happening now.

The basic assumption of Theory Behavioral Sociology is; (1). Behavior is Lawful (behavior has certain laws); (2). Behavior Can be Predicted (predictable behavior); and (3). Behavior Can be Controlled (behavior can be controlled). In Skinner's view, the basic concept of Behavioral Sociology which is his understanding is "reinforcement" which can be interpreted as reinforcement/reward (reward). The main focus of this paradigm is on rewards as a stimulus for desired behavior, and punishment as a deterrent to unwanted behavior. Reinforcement is a consequence that increases the probability that a behavior will occur. Conversely, punishment is a consequence that decreases the probability of a behavior occurring.

For Skinner, the response arises because of reinforcement. When he issued a certain response to certain conditions, then when there is a reinforcement for it, he will tend to repeat the response until he finally responds to a broader situation. That is, a knowledge that is formed through a stimulus-response response will be stronger if given a reward (reinforcement). Rewards can be complex. The reward will be stable and produce persistent behavior. Skinner divides reinforcement in the form of positive rewards and negative rewards.

Positive reinforcement is reinforcement based on the principle that the frequency of responses increases because it is followed by stimuli that support (rewarding). Forms of positive reinforcement can be in the form of gifts (gifts, food, money, etc.), behavior (smiles, head tantrums for approval, applause, thumbs up, etc.) or awards (A scores, 1st place, etc.). The negative reinforcement is

²⁷ Goerge Ritzer, *Sosiologi Ilmu Pengetahuan Berparadigma Ganda*, 73.

reinforcement based on the principle that the frequency of responses increases because it is followed by the elimination of adverse (unpleasant) stimuli. Other forms of negative reinforcement include; postpone / not give awards, give additional assignments or show displeased behavior (shaking his head, frowning, disappointed face, etc.).

Skinner proposed two basic classifications of behavior; operants and respondents. Operant is something that is produced, in the sense that organisms do something to eliminate the stimulus that pushes directly. For example, a mouse runs out of a maze, or someone comes out of a door. Respondent is something that is raised, where the organism produces a respondent as a direct result of a specific stimulus. As an example, a dog who salivates when he sees and smells food, or someone who blinks when air is blown into his eyes.

Regarding social behavior, Skinner does not discuss personality traits or characteristics that a person has. For Skinner, personality descriptions are reduced in groups or specific responses that tend to be associated in certain situations. So to understand it requires the ability to describe and explain the four basic levels of social analysis in a single unit, namely macro-subjective such as value, macro-objective such as bureaucracy, micro-objective such as interaction patterns and micro-subjective such as social construction.²⁸

Skinner's behavioral paradigm is scientific, although it is often called radical science. Skinner seeks to find patterns of relationships between classes of events that can be observed so that causal patterns can be ascertained. In his view, experimental behavior analysis does not allow us to express internal events. Instead, we know that behavior is controlled by environmental conditions. My behavior is not seen as something that comes from within. However, it is seen as a function of environmental conditions.²⁹ Among the fields of social psychology that are strongly influenced by Skinner today are the fields of trust and attitude.

²⁸ George Ritzer and Douglas J Goodman, *Teori Sosiologi Modern*, 10.

²⁹ James A. Schellenberg, *Tokoh-tokoh Psikologi Sosial*, Jakarta: Bumi Aksara, 1997, 99.

THEORY OF EXCHANGE GEORGE CASPAR HOMANS

Exchange theory was born with the popular character George Caspar Homans (1910-1989), Peter M. Blau (1918-2002) and several theoretical figures engaged in a new theory called "social exchange" (social exchange). As a correction of structural functionalism that focuses on the determinism of social structure and underestimates the position of individuals as actors. The theory of exchange raises the autonomy of the individual's interaction with social structures.³⁰

The main focus of the exchange theory on Homans is basic social behavior, that is, behavior that arises and reappears, whether planned to do so or not. Homans holds that basic social behavior can be explained by the basic problems of exchange. The exchange theory of Homans is the basis of social exchange theory, which manages to pour out its theoretical ideas more fully and systematically.

The theory exchange paradigm generally holds that the basic form of social relations is as a commercial transaction, where people interact with others because they expect something to meet their needs. In general, social interaction consists of society, so that we and other communities can be seen to have behaviors that influence each other in these interactions, in which there are elements of reinforcement, sacrifice, and profit. The main characteristic of exchange theory is its analysis of social relations according to cost and reward.³¹ Sacrifice (cost) is an element of a relationship that has a negative value for someone. Rewards (rewards) are elements in a relationship that have positive values.

EPISTEMOLOGY EXCHANGE BEHAVIORISM HOMANS

George C Homans exchange theory Homans is an American theorist who began his career as a historian before then turning to sociology and anthropology under the influence of Lawrence Henderson and Elton Mayo at Harvard Business School in the 1930s. After World War II he joined Parsons in the Multidisciplinary Department of Social Relations,³² built with the intent as a reaction to the

³⁰ George Ritzer and Douglas J Goodman, *Teori Sosiologi Modern*, 92.

³¹ *Ibid.*, 93.

³² Malcom Waters, *Modern Sociological Theory*, London: Sage Publication, 1994, 67.

paradigm of social facts, especially attacking Durkheim's ideas directly from three angles, namely; his views on emergence, his views on psychology, and methods of explanation from Durkheim.³³

In his view of emergence, Homans acknowledged that during the interaction, a new phenomenon emerged. However, to explain the phenomena arising from the interaction process, no new propositions are needed to explain the nature of the new phenomena arising from the interaction.³⁴

Homans criticized Durkheim's view of the concept of psychology, which focused his attention on instinctive forms of behavior and assumed that human nature was universally the same. Homans' criticism related to Durkheim's method of explanation, that social facts can be explained if other social facts are found to be the cause. Homans acknowledged that certain social facts have always been the cause of other social facts. But in Homans' view, such an invention is not yet an explanation. What needs to be explained is the relationship between the causes and effects of that relationship is always explained by psychological propositions. This means that it must be explained through a behavioral approach.³⁵

Also, Homans attacks the paradigm of social facts directly, by directing his attention to the explanation of institutions, which he formulated as; social behavior patterns are relatively fixed which maintain behavior that is mutually agreed upon by many people.

In building exchange theory, Homans based on the basic concepts and basic principles of behavioral psychology, to take a picture of human behavior that is formed by things that strengthen or provide different support. Behaviorism focuses its attention on the relationship between the effect of an actor's behavior on the environment and its impact on the behavior of subsequent actors. Behavioral sociology is interested in the relationship between the history of environmental reactions or consequences with the nature of the behavior that is

³³ Goerge Ritzer, *Sosiologi Ilmu Pengetahuan Berparadigma Ganda*, 74.

³⁴ *Ibid.*, 74.

³⁵ *Ibid.*, 75.

currently carried out. Past consequences of certain behaviors shape the present situation.³⁶

Also, the main concern of the behaviorists is the reward (encouragement) and costs (punishment). Rewards are defined as the ability to reinforce (ie, encourage) behavior, while costs reduce the likelihood of doing a behavior. The notion of rewards and fees has a big impact on the theory of exchange.³⁷

Likewise Homans in developing exchange theory, based it on basic economic principles. Homans adopted concepts such as costs and rewards. Homans hold that in interacting humans always consider cost and reward. Thus, exchange theory not only deals with individual behavior but also with interactions between people involving the exchange of rewards and costs. The premise is that interaction tends to continue when there is a reward exchange. Conversely, interactions that impose costs one or both parties tend to not be able to continue.³⁸

In seeing the reality of society, the basic assumption of Exchange Behaviorism Homans is that it sees through the nature of the human species or the objective nature of human psychology. Homans holds that human nature is to desire maximum pleasure and minimize distress. Likewise in society, where human nature is to construct the social world with humans as the center. The basic nature in question is the nature of the exchange, where the magnitude of the benefits is the basic nature of the human species to seek benefits that some humans seek through altruism and selfishness.³⁹

EXCHANGE HOMANS THEORY PARADIGM

The idea of exchange theory developed by Homans cannot be separated from the influence of the psychological theory of behaviorism. Homans stressed the importance of psychology for the explanation of social phenomena. That all explanations of social behavior involve psychological problems. In his Social

³⁶ George Ritzer and Douglas J Goodman, *Teori Sosiologi; Dari Teori Sosiologi Klasik Sampai Perkembangan Mutakhir Teori Sosial Postmodern*, 448.

³⁷ George Ritzer and Douglas J Goodman, *Teori Sosiologi; Dari Teori Sosiologi Klasik Sampai Perkembangan Mutakhir Teori Sosial Postmodern*, 448.

³⁸ *Ibid.*, 234.

³⁹ William D. Purdue, *Sociological Theory*, California: Mayfield Publishing Company, 1986.

Behavior: Its Elementary Form (1961), Homans holds that the heart of sociology lies in the study of individual interactions and behavior.⁴⁰

Homans was not interested in consciousness or the various types of large-scale structures and institutions that were the focus of most sociologists. In his view, the patterns of triggers of action (reinforcement), the history of rewards and costs, which cause people to do the things they do.

The development of the theory of Homans exchange is a critical response to the social structure of the flow of structural functionalism the idea of Homans cannot be released or denied, the influence of structural functionalism. This is evident, the Homans exchange study (which is most influenced by behaviorism) cannot avoid being in contact with social structure issues. This fact also reinforces the basic view of exchange theory that the actual social behavior of each individual always involves direct contact with other individuals. This also means that other people involved in contact with the individual can almost certainly bring together a set of social norms.⁴¹

Based on B.F Skinner's findings, Homans developed several propositions that are at the core of exchange theory. George Ritzer presents Homans' ideas about these propositions, including:

1. Proposition of Success

"If the more often the action is done by someone getting a reward, the greater the tendency for the person to repeat the action".⁴²

In general, behaviors that are aligned with successful propositions include three stages, namely, first, one's actions, second the results given, and the third repetition of the original action or minimal action that in some ways resembles the original action. Homans explained that there were some things specifically related to the successful proposition. First, although it is generally justified that increasingly frequent rewards encourage an increase in the frequency of actions. This reciprocal situation may last indefinitely. In some

⁴⁰ George Ritzer and Douglas J Goodman, *Teori Sosiologi Modern*, 92.

⁴¹ K.S. Cook and J.M. Whitmeyer, "Two Approaches to Social Structure: Exchange Theory and Network Analysis", *Annual Review of Sociology*, Vol. 8, No. 18, 1992, 111.

⁴² George Ritzer and Douglas J Goodman, *Teori Sosiologi; Dari Teori Sosiologi Klasik Sampai Perkembangan Mutakhir Teori Sosial Postmodern*, 454.

cases, individuals cannot do too often at all. Second, the shorter the interval between behavior and reward, the greater the tendency for someone to do the action. Sebaliknya the longer the interval between behavior and rewards minimizes the tendency to take action.⁴³

For example; someone who serves as a leader (party chairman, chair of the DPR, chair of the MPR, chair of the organization and other positions), there is a tendency to run again for the position, with the rewards and benefits they get.

2. Stimulus Proposition

"If in the past a particular stimulus, or series of stimuli, is a situation in which a person's actions are rewarded, the more similar the current stimulus is to the past stimulus, the more likely that person is to repeat the same action, or something similar".⁴⁴

Homans concluded that the generalization process in the tendency to reproduce the behavior in similar situations (from the success of actions taken in the past), would encourage the person to change his behavior in the same direction. For example, someone who is respected and respected in the community as (Ulama, Scholars, and others), then he will tend to do the same thing to get an award in a new environment. However, the discrimination process will also affect subsequent behavior. Actors will only take action on specific conditions that have proven their success in the past, while if the success is too complicated, then similar conditions will not provide stimulants for subsequent behavior.

3. Value Proposition

"The more valuable the results of actions for someone, the more likely he is to take similar actions".⁴⁵

⁴³ *Ibid.*, 454.

⁴⁴ *Ibid.*, 454.

⁴⁵ George Ritzer and Douglas J Goodman, *Teori Sosiologi; Dari Teori Sosiologi Klasik Sampai Perkembangan Mutakhir Teori Sosial Postmodern*, 455.

In this case, Homans introduced the concept of reward and punishment. Rewards are positive actions; increased rewards are more likely to give rise to desirable behavior. In this case, if the reward given is considered valuable, the actor is more likely to carry out the same behavior. The punishment is an act of negative value; increased punishment causes actors to be less likely to display undesirable behaviors. Homans consider punishment as an inadequate way to change someone's behavior because someone can react to punishment in an undesirable way. Homans did not emphasize his theory as a hedonic theory (wanting rewards); in his view, rewards can be materialistic (for example, money) or altruistic (helping others).⁴⁶

Examples of interactions in the office, someone who gets rewarded because he works with discipline, they will tend to maintain and implement the discipline.

4. Strength - Weaknesses Proposition

"If towards a certain moment, the more often people receive certain rewards, the less valuable the rewards that are subsequently given to them".⁴⁷

This proposition explains that the more often a reward is given, the reward will begin to be worthless. For example, someone's interactions in the office so often give each other rewards, for giving and receiving advice. In this proposition, time is crucial; people tend to be less satisfied if certain rewards are received after a long period.

In this case, Homans defines two other critical concepts, namely costs and profits. Behavioral costs are defined as the lost benefits in the current alternative course of action. While the benefits are seen as the amount of reward that is greater than the costs incurred. Homans rearranges his proposal based on the advantage that "the greater the benefits received as a result of the action, the more likely a person is to act".⁴⁸

⁴⁶ *Ibid.*, 454.

⁴⁷ *Ibid.*, 456.

⁴⁸ *Ibid.*, 456.

5. Aggression-Praise Proposition

"Proposition A: When a person's actions do not get the expected reward or receive a penalty that he did not expect, he will be angry; he becomes inclined to behave aggressively, and as a result, the behavior becomes more valuable to him".⁴⁹

"Proposition B: When a person's actions receive the expected reward, specifically a reward that is greater than he expects or does not get the penalty he expects, he will be happy; he is more likely to behave pleasantly, and the results of this action are more valuable to him".⁵⁰

Proposition A about aggression-praise, only refers to negative emotions. For example, in the case of the situation at the office, if one person does not get the advice he wants and the other does not get the expected praise, both tend to be angry. Humans considered that the concept of anger refers more to the mental state. Conditions of anger not only refer to internal conditions, but can also refer to external conditions, which can not only be observed by the actors themselves, but also by outsiders. In contrast to proposition B, more talk about positive emotions. For example, when someone gets the advice he is hoping for and the other gets the praise he is hoping for, both are happy and tend to give and take. Advice and praise are more valuable to both.⁵¹

6. Rationality Proposition

"When choosing an alternative action, someone will choose an action, as perceived at that time, which if the value of the result (v) multiplied by the probability of success (p) is greater".⁵²

Unlike the previous propositions which rely heavily on behaviorism, the proposition of rationality rests on rational choice theory. In the language of

⁴⁹ George Ritzer and Douglas J Goodman, *Teori Sosiologi; Dari Teori Sosiologi Klasik Sampai Perkembangan Mutakhir Teori Sosial Postmodern*, 456.

⁵⁰ *Ibid.*, 457.

⁵¹ *Ibid.*, 457.

⁵² *Ibid.*, 457.

economics, actors who act according to the proposition of rationality are maximizing their profits.⁵³

Homans links the proposition of rationality with success, stimulus, and the value proposition. The proposition of rationality explains that whether a person will take action depends on their perception of the probability of success. Perceptions about the highs and lows of success are determined by past successes and the similarity with the present situation to the past success situation. However, the proposition of rationality does not explain why actors value a reward more highly than other rewards, so another proposition is needed to explain it. In this regard, Homans connects the principle of rationality with more behavioristic propositions.⁵⁴

For example, when someone has the opportunity to choose an alternative position or position, for example as a permanent or honorary employee, the tendency to be chosen is a choice that benefits rationally.

METHOD OF ANALYSIS OF SOCIAL BEHAVIOR PARADIGM

The social behavior paradigm can use the methods used by other paradigms such as questionnaires, interviews, and observations. However, this paradigm uses more experimental methods in its research. Traditionally this paradigm has favored experiments in the laboratory. Although in the current context more experiments are carried out in the field. The virtue of the experimental method is to provide the possibility for researchers to tightly control objects and conditions around them. This method also allows making judgments or measurements with a high degree of accuracy of the effects of changes in the behavior of the actors caused intentionally in the experiment. Although experiments are the method that is considered the best for direct research on the behavior of actors, researchers are still required to observe the continued behavior of the actor being studied.

⁵³ *Ibid.*, 457.

⁵⁴ *Ibid.*, 457.

CONCLUSION

The social behavior paradigm is a conceptual framework of thought, studying social reality based on behavior and repetition. Human behavior in social interactions is considered as a response or response (automatic mechanical reaction) from many stimuli or stimuli that arise in these interactions so that it can be observed and studied empirically. As for what is behind the behavior (for example; specific intentions and behaviors, the motivation behind the behavior, freedom, responsibility) is outside the paradigm of social behavior.

The paradigm of social behavior develops with two theoretical concepts namely; First, Behavioral Sociology, the main focus of this paradigm lies in rewards as a stimulus for desirable behavior, and punishment as a deterrent for undesirable behavior. Second, the Exchange, which bases on basic economic principles, that in interacting humans always consider cost and reward. The premise is that interaction tends to continue when there is a reward exchange. Conversely, interactions that impose costs one or both parties tend to not be able to continue.

Seen from his association with psychology, the social behavior paradigm is the opposite of the social facts paradigm which seeks to separate the study of sociology from psychology. The paradigm of social behavior is precisely trying to incorporate the concept of behavioral psychology into the study of sociology. The social behavior paradigm is considered to only take a set of concepts from other disciplines. Like the social exchange theory taken from the basic theory of classical economics which was later developed with psychology associated with sociology.

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