

AUTO CRITIC WESTERN WORLDVIEW ABOUT ECONOMIC MAN CONCEPT IN THE NEOCLASSICAL ECONOMIC ERA

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Abstract: *Western thought's worldview of the concept of man has influenced much of the theoretical basis of science. Without realizing it, the Western interpretation of the human concept still raises debates just like the concept of the economic man. The West's failure to understand the concept of the economic man had an impact on economic problems in the neoclassical era. This study aims to analyze the worldview analogy of Western thinking about human nature from various figures and relate it to the context of economic problems in a neoclassical era. This study uses a conceptual approach. Western interpretations of human nature tend to be based on the nature of animals such as rational animals, zoon politicon, and homo sapiens. Meanwhile, in an economic aspect, humans are considered selfish, materialistic, self-interested, greedy, and always want to gain power. The worldview of various Western figures in interpreting human economics leads to the rationality of materialism. It can be said that the Western worldview fails in understanding the human concept. Failure to understand this concept raises complex economic problems in the neoclassical era such as scarcity, climate crisis, poverty, and welfare. Because human nature is uncontrollably exploiting nature through production activities to increase wealth is a main factor.*

Keywords: *Economic Man, Human, Western Worldview.*

Abstrak: *Worldview pemikiran barat tentang konsep manusia telah memengaruhi sebagian besar dasar teori ilmu pengetahuan. Tanpa disadari penafsiran barat tentang konsep manusia masih menimbulkan perdebatan seperti halnya konsep *economic man*. Kegagalan barat memahami konsep *economic man* nyatanya memberikan dampak pada permasalahan ekonomi di era neoklasik. Penelitian ini bertujuan untuk menganalisis analogi *worldview* pemikiran barat tentang hakikat manusia dari berbagai tokoh dan mengaikaatkannya dengan konteks permasalahan ekonomi di era neoklasik. Penelitian ini menggunakan pendekatan konseptual. Penafsiran barat tentang hakikat manusia*

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cenderung disandarkan pada sifat hewan seperti *rational animal*, *zoon politicon*, dan *homo sapiens*. Sedangkan dalam aspek ekonomi, manusia dianggap sebagai makhluk yang egois, matrealis, *self-interest*, serakah dan selalu ingin mendapatkan kekuasaan. *Worldview* berbagai tokoh barat dalam menafsirkan manusia ekonomi mengarahkan pada rasionalitas matrealism. Dapat dikatakan bahwa *wordview* barat gagal dalam memahami konsep manusia. Kegagalan pemahaman konsep tersebut menimbulkan permasalahan ekonomi kompleks di era neoklasik seperti kelangkaan, krisis iklim, kemiskinan dan kelangkaan. Sebab sifat manusia yang tidak terkendali dalam mengeksploitasi alam melalui kegiatan produksi untuk memperbanyak kekayaan menjadi faktor penyebabnya.

Kata-kata Kunci: *Manusia, Manusia Ekonomi, Worldview Barat.*

Introduction

The progress of science and technology that can be achieved by modern humans does not only have a positive impact, but on the other hand, it also has a negative impact. Existing conditions illustrate that negative impact is greater than positive impact. This can be explained by the existence of various crises that have sprung up such as economic crises, environmental crises, moral crises, and social crises. According to Hossein Nasr, these crises are caused by modern humans not being able to understand who they are and the purpose of their existence (Nasr 2001, 5).

What humans are facing today rests on the view that humans are the measure of everything because humans have great abilities (Othman et al. 2018, 23). Humans can create science and technology, so humans can conquer nature. The Western worldview makes the human concept master the highest concept compared to other concepts (Zarkasyi 2013, 1). Human creations such as science and technology are used as something to be used and enjoyed to the fullest (Nasr 1968, 20).

Over time, the Western conception of human nature continues to change according to the times and the fields of knowledge that interpret it (Dupre 2002, 13). Western science and social experts in the fields of psychology, economics, management sociology, and politics build their theories based on a conception of human nature called the Standard Social Science Model. The basic assumption in the Social Science Standard Model is that basic character or human nature is determined by the conditions of the sociocultural environment.

(Somit and Peterson 2003, 4) but until now, Western intellectuals are still debating and questioning the concept of human nature, (Kurniawati and Bakhtiar 2018, 78) and there is no agreement on the concept of man and human nature among them. Experts have studied humans according to their respective fields of study, but until now experts have still not reached an agreement about humans. This is evident from the many other names for humans, for example, *homo sapiens* (smart man), *homo*

economicus, and homo faber (working man) which is sometimes called an economic animal (economic animal). The various human formulations that were coined by Western figures are very narrow and limited or not oriented toward the future.

This is based on the narrow worldview that Western figures can interpret as human beings. Worldview includes all systems in life, be it educational, political, legal, or economic systems, all of which have a background and reflect a worldview and the main values of the nation and civilization (Zarkasyi 2013, 1). Like the worldview of Western economists towards the nature of economic man has dominated economic theory which has been widely adopted by a prevailing economic system in the world. Even though the concept has weaknesses and is not realistic.

The current implementation of neoclassical economics does not escape the influence of Western economists' theories about economic man (Soenjoto 2018, 4). It is even still a problematic issue in neoclassical economics that the economy has forgotten certain key foundations on which economic goals are based. Like Adam Smith, he believed that society is driven by selfish desires to achieve better conditions for themselves. Then, the most basic definition of utility theory is the pursuit of pleasure or the avoidance of pain. F. Winslow Taylor only considers labor as an economic man (Arsyam, Umar, and Zakirah 2020, 18).

So, the misunderstanding of the nature of the economic man is interpreted in the form of deviant daily activities. Such as the emergence of social and income inequality, human nature becoming materialistic, impulsive buying, etc. This is what needs to be watched out for because an understanding of the nature of economic man has a major influence on economic activity in the form of natural resource management for production, consumption, and distribution activities.

The essence of the economic problem is the use of scarce resources to satisfy unlimited human wants. Komaruddin believes that scarcity is inevitable and scarcity is the central point for economic problems at present and in the future (Jaenudin 2014, 78). while the statement that human needs are not limited is thought to originate from the philosophy of "hedonism" which has succeeded in creating a concept that is used as a working hypothesis of conventional economists who are then often called economic man (economic man). The concept of the economic man according to Western interpretation tends to corner humans into materialistic rationality in all economic activities. The failure to understand this concept has led to the emergence of problematic problems in the current economy. This article aims to analyze and criticize the Western worldview of the concept of the economic man and relate it to the context of current neoclassical economic problems.

Here the following are some of the research that is in line with this study: Horodecka (2015, 37) economics is very dependent on the concept

of man/ human nature. The way in which the economy and its elements are viewed is obviously dependent on the changing nature of human beings. Harodecka (2017, 66) the rationale of neoclassical economics and its fundamental elements refer to the concept of human nature. Shanks's understanding of the neoclassical paradigm of human beings can also expose adverse consequences, one of which raises questions about human welfare.

Marinescu (2015, 98) the failure to understand the concept of human economics has led human nature to become materialistic and selfish. Indeed, humans do not always pursue optimization. It is a society that shapes human nature. The difference between this research and previous research is in the auto-criticism of the failure of understanding the concept of man in the era of neoclassical economics based on current phenomena.

The type of research method used is qualitative content analysis known as textual analysis. Verschuren and Doorewaard (2005, 38) explain that qualitative content analysis is a research method used to extract relevant information for researchers from a large amount of research data content material. This study focuses on information extraction which includes a focus on discussing the concept of economic man from Western scholars. Sources of research data come from credible secondary materials by conducting a comprehensive literature review through journal articles, books, websites, reports, and so on. Data analysis was carried out in the following stages: a) analyzing the literature, b) mapping the results of the analysis into discussion indicators, c) presenting the data, and d) drawing conclusions.

Human Nature According to the Western Worldview

The Age of Western Enlightenment as the Beginning of a Failure to Understand Human Nature

Discussion of the human concept is inseparable from a view of life-based on science, philosophy, and religion (Clark 2002, 8). Almost all of the ideas or theories that are currently being developed are from the West and are based on ideas that have developed since the Enlightenment, such as rationalism, materialism, and secularism (Saihu 2019, 198). Therefore, to understand ideas that are currently developing, such as questioning the true nature of human beings, it is necessary to understand the background of the emergence of these ideas.

Before Western civilization became the society as it is known today, it first developed a period known as the Age of Enlightenment which lasted approximately one hundred and fifty years from 1650–1800 (Reill and Wilson 2004, 18). The Age of Enlightenment was a revolution of thought and culture and a break with the social system of the Middle Ages, the feudal social system, and the absolute power of the church and Christian

thought in general.

Some of the important events associated with the Age of Enlightenment include: First, the Protestant Reformation which was a continuation of the XV century until the 30-year war broke out (1618–1648) between Catholics and Protestants until it ended with the peace treaty in Westphalia in 1648. Second, the scientific revolution was a continuation of discoveries in the 16th century. Before being pioneered by Nicolas Copernicus (1473–1543), and Tycho Brahe (1546–1610) were both astronomers. Their discoveries were continued by Galileo Galilei (1564–1650) using a telescope. The scientific revolution was also triggered by ideas put forward by Francis Bacon (1561–1626) and Rene Descartes (1596–1650) who proposed inductive and empirical methods in subsequent research to become the main foundation of the scientific method to date. On the other hand, the ideas of Isaac Newton (1642–1727) combined with the discoveries of Copernicus and Galileo resulted in the theory of gravity (natural laws of motion) which was the trigger for a change in the paradigm of thinking at that time. The scientific method (scientific method) based on belief in the ability of reason (reason) is an alternative way of thinking that replaces the way of thinking based on a Christian view of life (Mas'ud 2017, 260–61).

The scientific revolution has fundamentally changed the way of life in Western society. The ideas that have developed since the Enlightenment era are still very strongly influencing the way of thinking of scientists in particular and Western society in general. During the Enlightenment era, several important ideas such as humanism, rationalism, individualism, secularism, freedom, and progress were up to now the doctrines adhered to by Western society and wanted to be disseminated to people other than the West. Because of the great belief in the ability of reason (reason), the period of enlightenment is often called the Age of Reason.

Before the Age of Enlightenment, European society understood everything such as God, nature, people and human life, knowledge, and society based on the teachings of Christianity, where God was the center. Since the Enlightenment Age, a scientific worldview has emerged and developed. Understanding nature, humans, knowledge, God, society, and so on is based on reason by relying on the scientific method. This is based on the assumption that reason is the most valid and reliable instrument for understanding God and all of His creation through an understanding of the natural world (nature world). Everything including religion must be studied with reason, based on the scientific method and when religion cannot meet the requirements of the method empirically, then religion cannot be considered scientific. Therefore, religion cannot be considered unable to provide satisfactory explanations relating to nature, humans, society, and religion. This is what causes Western society to become secular, namely separating religion from all its activities.

The Enlightenment period became the beginning of the construction of human understanding based on scientific evidence that refers to the rationality of reason. Humans are described by Western thinkers based on the scientific methods they use. The rationality of reason is the main material used by Western thinkers to explain humans theoretically. This is what causes the emergence of various definitions of human nature from each Western thinker so that there is no one standard theory that can explain humans specifically and standardly.

Definition of Human Nature

According to *the Random House Dictionary of the English Language*, human nature is psychological and social qualities that characterize humans that distinguish them from other living things (Random House 2008, 158). According to Jeremiah Sullivan, the term human nature refers to human characteristics in general that distinguish humans from animals and inanimate objects and abstract concepts such as organization or society. Human nature is the basic characteristics and qualities that are shared by all human beings regardless of culture or historical context (Sullivan 1986, 53).

In more detail, here are some understandings of human nature as defined by Western figures:

1. John Locke states that a human is “a thinking intelligent being that has reason and reflection and can consider itself as itself”. Humans are intelligent beings who think equipped with reason and reflection that can think of themselves as themselves (Locke 1689).
2. Peter Federick Strawson states that a human is an “*individual of a certain unique type such that to each individual of that type there must be ascribed, or ascribable, both states of consciousness and corporeal characteristics.*” Humans are unique individual creatures, and where they come from, both in a state of consciousness and physical characteristics, needs to be considered (Strawson 1959).

Homo Sapiens

Human evolution has given birth to various types of species that are varied on Earth. Without realizing it, the theory that developed about human evolution is closely related to its name homo sapiens. This can be seen from the essay in the famous book “*A Brief History of Humankind Sapiens*” which gives a complete review of homo sapiens. Homo sapiens comes from the terminology homo which means human and sapiens which means wise. (Harari 2011, 12) in principle, humans are considered animals that belong to the genus homo. Even homo sapiens is considered as something fundamental about human origins.

Furthermore, Charles Darwin in his book “*On the Origin of Species*”

made the same statement that humans came from the same ancestor as apes (Stringer and Buck 2014, 312). Of course, this statement has caused controversy, such as Dawkins who supports the theory of human evolution, while religionists reject it because it is considered to abolish God (Santosa 2020, 108). Meanwhile, according to Franz Dahler, homo sapiens is an ancient human that resembles modern humans: there is no arch over the eyes, the face does not protrude forward, the forehead and head are higher and straighter, there is a chin, and the brain capacity is the same as humans today. Science considers homo sapiens to be an intelligent human species compared to previous humans (Alwi HS et al. 2021, 489).

Rational Animal

Thomas Aquinas defined man as a paradox (Moore 1942). Humans are seen as “rational animals” whereas the only species they already believe in are things that are material and immaterial (spirit). Reality and natural change are explained by the theory of potentiality and action which is reduced to material things in form. Thomas recognized that matter cannot exist alone without spirit (Penaskovic 1980, 6). This philosophical view is understood by Thomas Aquinas about humans.

Aquinas’ study of humans as “*rational animals*” concludes in two ways about the purpose of human life. First, humans by nature as beings of reason and will, desire perfect happiness which cannot be found in life only in the world but through union with God. Second, union with God transcends human nature. Those two conclusions create a paradox (Wang 2007, 324). The human person is by nature a paradox or an analogy and therefore cannot be determined. So, it can be said that humans are creatures that stand alone and are composed of matter and form. Humans have a soul or spirit with a body/body as a form that cannot be separated because they have a relationship.

Zoon Politicon

Aristotle (384–322 BC), a philosopher from Ancient Greece as a political theorist, defined humans as a political animal that is typical of “*zoon politicon*”. The reason for mentioning the term is based on the assumption that humans are livestock that tend to organize into groups with leaders, managers, rules, and all kinds of things to take care of the group. Even chimpanzees are also said to be political animals “*we should consider it an honor to be classed [with these primates] as political animals*” (Aristoteles 2017).

The basis of this theory has been developing and considers humans as zoon political. The theory explains that humans as creatures always want to get along with society (Namang 2020, 247). Because of their nature to want to get along with each other, this is what gives rise to the perception

that humans are called social beings (Amirulloh 2020, 5). In fulfilling their needs, humans are referred to as social beings who will always depend on other people.

Homo Faber

The term *homo faber* comes from Latin which means working man (a creature that works). *Homo* means human, while *faber* means to produce, create and make something. In Latin literature, Appius Claudius Caesus uses the term "*homo faber sauae quisque fortunane*" which means every man is the Artifex of his destiny. Therefore, humans are referred to as workers because to create something there must be work done. *Homo faber* can also be interpreted as humans who are seen as worthless in quotation marks when humans are unable to do something or are unable to produce something as desired (Aulia, Asbari, and Santoso 2023, 69).

Tracing various human definitions expressed by Western scholars equates humans with animal nature. As with rational animals, *homo sapiens*, *zoon politicon*, and so on. Of course, this raises a big question mark that Western scholars only see humans from the aspect of their desires, so interpretations of humans are only based on visible visual assumptions. Human interpretation is based on the rationality of Western scholars regarding aspects of the level of human behavior that are reflected in human desires in carrying out their activities.

Human nature proposed by Western intellectuals has not changed. Hossain Nasr and Guenon argue that the concept of human nature from the Age of Enlightenment led to various crises in human life. According to Hossain Nasr, since the enlightenment period in the West, the human concept has developed as follows: a) Humans are individuals who are free from Christian beliefs, and free from God, b) Humans are actors who can determine their destiny (their way of life), c) Humans can rely on reason (reason) to solve all the problems they face, d) The purpose of human life is to seek pleasure (pleasure) and avoid suffering (pain), d) Humans are part of nature, so there is nothing called sacred (sacred) (Nasr 1996, 42).

The Concept of Economic Man According to Western Thought

Various interpretations of economic man according to the West have various definitions. Unknowingly, these definitions have become the basis for today's developing economic theory. This is confirmed by the opinion of John Tomer who revealed that the concept of an economic man is the most dominant in economic business, even though this concept has many weaknesses and is not realistic. Therefore it is necessary, Tomer suggests paying attention to some of the concepts of human nature from other sources (Tomer 2001, 290). The following are various explanations of the concept of economic man according to the views of Western figures which are interesting to study:

1. Thomas Hobbes-Hobbesian

One of the figures in the Age of Enlightenment who discussed human character was Thomas Hobbes (1588–1679). According to Thomas Hobbes, humans are egoistic, always want to gain the power to have more resources, splendor, and reputation and humans always want to win and compete. This human character is what Thomas Hobbes calls Hobbesian. (Hobbes n.d.) In character economics, humans are often referred to as economic man. The Hobbesian human character dominates economic activities to this day. The concept of the economic man formulated not only dominates the economic field but also influences the field of social science (Camere and Fehr 2006, 50). But, economists attribute this human character to Adam Smith (Raosenau 2006, 65).

2. John Stuart Mill–*Homo Economicus*

The origins of the concept of the economic man can be traced to the philosophy of associative psychology (hedonism) and the philosophy of utilitarianism, which had many adherents from the late 18th century to the last quarter of the 19th century. Those who are often associated with this philosophy are Jeremy Bentham, John Stuart Mill, and Henry Sidgwick. The school of associative psychology (which is better known as “hedonism”) is supported by a psychological theory that states that every individual is to achieve pleasure (Özgür 2009, 117). Meanwhile, the ethical theory that supports it states that the real purpose of human behavior is pleasure.

John Stuart Mill can be regarded as a Western figure as a British Civil Servant, philosopher, and political economist who was very influential in the history of classical liberalism. John Stuart Mill in his essay “*Essays on Some Unsettled Questions of Political Economy*” formulates the definition of political economy as a science referring to understanding economic man who is initiated as “money-chasing animals” (Meramveliotakis and Manioudis 2021, 1468).

When the term political economy (political economy) was reduced to become economists (economics) at the end of the 19th century, and in the murky debate about the description of human nature, the expression economic man (economic man) began to be used in certain circles. The emphasis on the goals to be achieved as an economic man is interpreted in the expression “in which the acquisition of wealth is the main and acknowledged end”. through Mill’s statement, it can be understood that the main purpose of human life is only to gain as much profit as possible (Laughlin 2009, 18).

In addition, Mill’s perception of economic man in line with the origin of homo economicus was first based on Mill’s thoughts in an essay entitled “On the Definition of Political Economy and on the Method of

Investigation Proper” which seeks to determine the economic subject under consideration for a new field. This subject is explained by Mill in his statement “being who desires to possess wealth, and who is capable of judging the comparative efficacy of means for obtaining that end.” Through this statement, Mill stated that political economy abstracts human motives that have the desire to have wealth. An economic man as a man who chases wealth is defined by Mill to limit his focus on different patterns of human activities such as the study of law, history, biology, and so on. Therefore, so that economic studies do not confuse and overlap with other scientific studies, human objects are oriented as economic people who only pursue wealth (Laughlin 2009, 18).

3. Adam Smith–*Homo Economicus*

The term *homo economicus* appeared in the 19th century. *Homo economicus* is not a human concept, but an assumption that is used and does not reflect human behavior. *Homo economicus* emphasizes the interpretation of the basic assumption that human rationality focuses on self-satisfaction (self-interest) as a way to achieve economic goals (Sivakumar 2018, 53). It is this understanding that is currently being spread in the economic system. Even in neoclassical economics, *homo economicus* is the basis for economics.

Adam Smith, in his book “*An Inquiry into the Nature and Causes of the Wealth of Nations*”, is known as the father of world economics with his idea *homo economicus*. Adam Smith did not explicitly mention *homo economicus* in his book, only that he mentioned self-interest as human nature. Self-interest In an oft-quoted passage from *Wealth of Nations*, Adam Smith highlights how self-interest drives economic activity (Smith 1776)

It is not from the benevolence of the butcher, the brewer, or the baker that we expect our dinner, but from their regard to their own interest. We address ourselves, not to their humanity but their self-love, and never talk to them of our own necessities but of their advantages.

Adam Smith makes frequent references to the terms “butcher, butcher, and baker” which are scattered throughout his masterpiece. They are the heroes of Smith in his moral and economic theory. This statement shows that humans have an interest in themselves. All activities carried out are a desire to fulfill one’s satisfaction obtained not as a result of forcing or begging, but by buying and selling. Of course, buying and selling involve calculating efficiency, profits, and losses. From the act of managing fields to meet the needs of family life, the term economics then developed into the desire to have wealth through the process of accumulatively pursuing profits. Efficiency contains the process of choosing the most effective means among other means to achieve the goal of profit accumulation. From there, a picture of the economic creature that has developed to this

day is created.

4. Douglas McGregor- Assumptions X and Y

McGregor in his book “The Human Side of Enterprise”, states that every action of management and leaders involving humans is always based on assumptions, conjectures, and generalizations related to human nature and human behavior (McGregor 1960, 30). McGregor formulates two assumptions about human nature which are called theories X and Y. The assumptions about human nature according to theory X include:

- a) Humans inherently (which are embedded in themselves) do not like work and if possible, will avoid it.
- b) Because humans do not like work, they must be forced, supervised, and threatened with punishment so that they are willing to try to achieve goals.
- c) In general, humans prefer to be directed, want to avoid responsibility, have little ambition, and want security above all other factors (McGregor 1960, 33–36).

The human assumptions according to theory Y are as follows:

- a) In general, humans consider work as natural as play. Work is a source of satisfaction so they will do it voluntarily, or as a source of punishment, and they will avoid it whenever possible.
- b) Humans will carry out direction and self-control when they are involved in the goals to be achieved.
- c) In general, humans in the right conditions can learn and not only accept responsibility but even seek responsibility (McGregor 1960, 47–48).

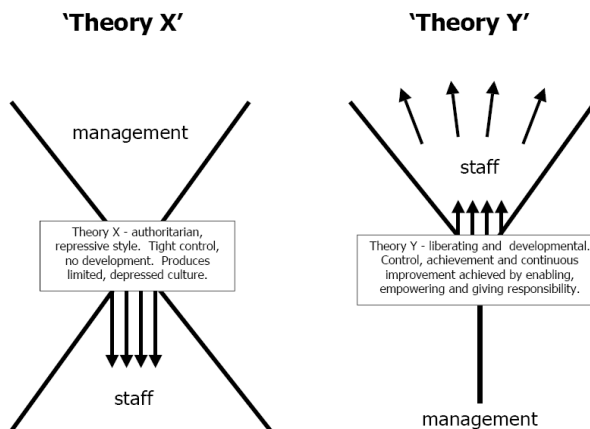


Figure 1. McGregor’s X and Y Assumptions about Human Nature

The assumptions about human nature X and Y are explicit and implicit. These assumptions are used in management science for decision-making between company leaders and employees. McGregor's worldview of the economic man seeks to interpret human nature regarding his motivation to work. This assumption forces humans to become working humans. This can be seen from the assumption that X tends to give the conception that humans need to be forced encouragement to be productive and have the motivation to work. Whereas in the Y assumption, humans are assumed to have an inner drive that they are human workers with the motivation to be productive.

The Importance of Neoclassical Economic Problems Causes a Failure to Understand the Economic Man

Unknowingly, the perspective of Western scholars regards economic man as beings who are selfish, self-serving, irrational, unstable and do not stop to consider the most correct choice. Economic people are obsessed with material gain and limit their choices to those things that maximize their interests. In other words, everything that is considered unable to maximize their interests will be abandoned. This paradigm is the beginning of the destruction of a person's thinking into someone who is materialistic, does not care about the interests of others (selfish), and also destroys the balance of the economic system.

Moreover, the assumptions that underlie the Western perspective on the concept of the essence of economic man include: a) Humans are driven by self-interest, b) Humans will try hard to achieve the desired goals, c) Individuals can take care of themselves, so they are not dependent on others, d) Humans who have high achievement needs will try to overcome all obstacles and, e) Humans do not easily get satisfaction, they will continue to work and seek satisfaction in their lives.

The failure of the Western perspective on the economic man affects the current economic system. This is because the basic ideas of the West about human concepts have been used as a guide for economics to this day. It is undeniable that in the early days, the Western economy had a very rapid side of progress, this was what made all countries in the world align their country's economies with the West. However, from time to time, the Western economy began to show the threat of damage, such as the threat of environmental damage, the scarcity of natural resources, the complexity of socio-economic problems, and so on. It is this problem that is currently coloring the enactment of neoclassical economics in both developed and developing countries.

The failure of the economic man concept is one of the causes of the emergence of various complex problems covering the economic, social, and environmental scope. The following is a description of some of these problems:

1. Scarcity

Conventional scientists argue that humans or individuals, companies, and communities always have needs, both in the form of goods and services. To meet these needs a major problem will arise in the economy, namely the limited means of meeting human needs provided by nature (Syaifullah and Manzilati 2015, 32). Conditions in which human resources are limited while needs and wants are unlimited give rise to a condition called scarcity (Asriadi 2017, 17). Scarcity is the core or basic problem of economics. Scarcity is a situation where a product, whether goods or services, is not available in sufficient quantities to fulfill everyone's desires without sacrifice.

This view of the problem of scarcity is further strengthened by the fact that human and societal needs for goods and services are unlimited. That is, economists view that if human needs must be expressed honestly, it will never end. According to the author's assumption, the condition of scarcity arises as a result of the definition given to humans who are considered greedy, selfish, and materialistic, utilitarianism, and hedonism. This condition causes the emergence of scarcity in the economy.

From the start, western scholars defined humans only as humans who focused on pursuing material things. Conditions of scarcity arise due to the inability to meet human needs according to the Western view. This understanding is wrong nature provides abundant availability of raw materials for humans. Human needs will never be exhausted and vice versa nature is also able to meet human needs. The Western perspective in understanding humans to solve the problem of scarcity by producing goods on a large scale is not a solution. This shows the failure of the West in understanding humans. Another alternative can be provided by understanding humans in the aspects of production and distribution of goods according to needs and not excessive.

2. Climate Crisis

The need to expand material support for a growing world population has resulted in industrial societies placing demands on the natural environment for their continued growth and stability (Dermawan 2009, 73-102). Worldwide developments are forcing significant demands on the fulfillment of natural resources thereby threatening the stability of ecosystems (Susilo 2003, 4). To support the needs of the present population, many natural resources are being exploited which will hinder their benefits for future generations. Meanwhile, the need for building construction also demands the fulfillment of various materials such as wood, cement, and sand obtained from the dredging of excess natural resources, thus exacerbating the damage to the natural environment. This is what raises the threat of a climate crisis.

The climate crisis arises as a result of human exploitation of nature for its own uncontrollable needs. The Western view directs humans to become materialistic and self-interested to enrich themselves. This is what causes them to use all means to produce as many goods as possible. This condition occurs in countries adhering to a capitalist and socialist economy with the main objective of obtaining maximum wealth at the expense of environmental sustainability. This condition has led to the emergence of studies on sustainable development goals which also focus on alleviating the problem of the climate crisis. The failure of views in interpreting humans led to the emergence of this study.

These conditions indicate a pattern of economic order that is destroyed towards environmental impacts. Human nature formed from the understanding of the failure of the economic concept affects his daily attitude which becomes a habit. The existence of a materialistic nature demands that humans only care about wealth so that the exploitation of natural resources occurs on a large scale. The number of factories and companies that stand only exploit existing natural resources. Finally, natural damage is inevitable and causes the phenomenon of climate crisis. This condition needs to be mitigated by directing human behavior and paradigms to care about the environment in addition to ongoing economic activities.

3. Poverty and Welfare

Poverty and welfare are still classic problems in the economy (Effendi 2017, 175). All countries in the world are focused on minimizing poverty and improving the welfare of their people. The emergence of these problems because of the lack of concentration on the distribution of wealth will lead to monopoly ownership (Purnomo 2015, 101). People who have large capital will get a lot of wealth or wealth, conversely, people who have less (little) capital will get less wealth or wealth. In this way, the rich will get richer and the poor will get poorer. Social inequality in society also occurs and will trigger oppression or abuse of the poor and jealousy of the rich. From gaps to being a domino factor to others, which will cause social deviations, for example, theft, robbery, fraud, and kidnapping. From all of that, increasing the amount of production in overcoming economic problems cannot be realized.

The economic gap is a factor that proves the failure of understanding human nature towards the economy. The enactment of capitalist and socialist economies creates economic disparities among the people. The capitalist economy requires people to accumulate wealth, while the socialist economy makes only one group get prosperity. Welfare and happiness are only measured in material terms. This is what makes social inequality the cause of poverty which affects the level of human welfare. Economic equality does not occur, because humans have an individualized

view of life and do not have social sensitivity. This condition triggers the increase in poverty because there is no equal distribution of income, difficult access to employment, market monopoly, and other problems. The impact of these conditions is very worrying where the welfare of the community is a big question mark.

Conclusion

The Western view of human nature continues to change according to the times and the fields of knowledge that interpret it. Until now, Western intellectuals are still debating and questioning the concept of human nature and there is no standard agreement on the concept of human nature. Various versions of the definition of human nature, especially regarding the concept of economic man, have emerged. Just as humans are analogous to homo sapiens, rational animals, zoon political, homo faber, and so on.

As a whole, the Western worldview in describing economic man is only a being who is selfish, irrational, materialistic, self-interested, and unstable and does not stop to consider the most correct choice. It is this Western view that has been the focus of the world economy. This affects the emergence of current neoclassical economic problems such as scarcity, climate crisis, poverty, and welfare. The phenomenon of rising food prices, poverty in various parts of the world, ozone depletion, and other phenomena are clear evidence of the failure of the liberal Western worldview which is not standardized to the concept of humans.

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