



Nurcholish Madjid's Multiperspective Neuroparemiophenomenology of Love

Tzu-Jen Kao¹, Dito Anurogo^{1,2}, Budhy Munawar Rachman³, Taruna Ikrar^{4,5*}

¹ Taipei Medical University, Taipei, Taiwan.

² Universitas Muhammadiyah, Makassar, Indonesia

³ Sekolah Tinggi Filsafat (STF) Driyarkara, Jakarta, Indonesia

⁴ International Association of Medical Regulatory Authorities (IAMRA), Texas, USA

⁵ Universitas Malahayati, Lampung, Indonesia

dr.ikrar.phd@gmail.com*

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Keywords:	Abstract:
Love, Neuroparemiophenomenology, Nurcholish Madjid	Unification theory seeks to gain a comprehensive understanding of something. The goal of unification theory is to bring together multiviews on love. If "Love" is not understood from multiple perspectives, it will be difficult to understand and easy to misinterpret. This paper expresses Nurcholish Madjid's "Love" thoughts based on his works. Given the scope of the issue, Love will be examined through the lens of neuroparemiophenomenology, or the collaboration of neuroscience, paremiology, and phenomenology. The term "Love" was searched using "Nurcholish Madjid's Complete Works," edited by Dr. Budhy Munawar-Rachman. The neuroparemiophenomenological perspective is hoped to reveal the fundamental meaning of "love" in a comprehensive and complete manner.

Kata kunci:	Abstrak:
Cinta, Neuroparemiophenomenology, Nurcholish Madjid	Teori unifikasi berusaha untuk memperoleh pemahaman yang komprehensif tentang sesuatu. Tujuan dari teori unifikasi adalah untuk menyatukan berbagai pandangan tentang cinta. Cinta akan sulit dipahami dan mudah disalahtafsirkan bila tidak dimengerti melalui multiperspektif. Tulisan ini mengungkapkan pemikiran "Cinta" ala Nurcholish Madjid berdasarkan karya-karyanya. Mengingat luasnya problematika, maka Cinta akan dibahas berdasarkan perspektif neuroparemiophenomenologi, yakni: kolaborasi antara neurosains, paremiologi, dan fenomenologi. Terminologi "Cinta" dicari berdasarkan "Karya Lengkap Nurcholish Madjid" dengan Dr. Budhy Munawar-Rachman selaku ketua penyunting. Diharapkan perspektif neuroparemiophenomenologi dapat mengungkapkan makna fundamental "cinta" secara komprehensif dan paripurna.

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1. Introduction

In contrast to the ontological goal of scientific unity, the epistemic ideal of scientific unity focuses on the relationships between scientific explanations and predicates and scientific practice. We need to explain why working across disciplinary boundaries is beneficial, which is at least in part why we came up with this idea in the first place (Bertolaso & Velázquez, 2022; Tahko, 2022). It is possible, in this view, that scientific coherence has practical or even instrumental value even if reductionism is not

present. Even though it is time to do rid of the old reductionist overtones, this reaction thinks that the ideal of scientific unity is still worthwhile (Tahko, 2021).

To the extent that one factor explains a variety of empirical data, unification is a desired goal, and it can be achieved in this way. Deductive deductions from a statement of the fact to be explained are considered to be explanations in the context of the theory of unification. Normativity can only be discovered through the process of explanatory unification (Kitcher, 1981, 1989).

Derivations must be as precise as possible in order to avoid depending on unduly imprecise words in the idea of unification. How many facts about the world may be derived from the same patterns repeatedly by drawing conclusions from a sparse collection of patterns (Havlík, 2022). There is a deeper understanding of the universe by integrating the prior knowledge and reducing the quantity of "brute" facts that must be accepted at face value (Søvik, 2022). There are a number of different ways in which we might organize our information, and it's important to know which one is the most efficient in determining the correct explanation for a given phenomenon (Jollimore, 2022). An explanation for a phenomenon that does not use a derivation pattern from this small collection of patterns is not scientific (Marmor, 2022).

There is a distinction between explanation and argument. That's how he sees it: applying the same argumentation structure to a variety of different sets of premises is what it takes to unify various occurrences (Kitcher, 1989). As a means of conserving mental energy, Kitcher's explanatory unification is highly valued. The purpose of Kitcher's explanatory unification is to deduce as much from as few inference patterns as possible. Explanatory unity is as the pragmatic conception (Kvanvig, 2022).

When it comes to unification, it should instead be understood as a matter of factual discovery. Unification is "a question of changing apparent diversities into true unities" according to such an ontological theory. This occurs when two or more occurrences may be described by a single hypothesis or even a single causal element (Mäki, 2001). Explanatory scope or the number of phenomena it explains and the number of explanatory components both contribute to a theory's ability to unify. According to the ontological notion, the extent to which unification is suitable relies on 'whatever unity there is in the universe' (Wajzer, 2022).

As a result of the unification theory, it is encouraged to try to create as many conclusions as possible with explanatory schemas. These findings would not be possible if we did not have access to higher-level schemas (Schafer, 2022). The unification theory demands us to either include these general facts as specific schemas in our explanatory store of patterns we employ to describe the world or to add some other high-level schemas that allow us to derive these conclusions (Williams & Byrne, 2022). Convergence maximization in the unification theory means that we cannot have solely reductive explanations in our explanatory store (Beach & Wise, 2022).

Isomorphism and reduction are two common methods for bringing disparate theories together. Isomorphic structures can be found in a variety of physical systems, which could lead to a unified theory describing how all systems have the same structure in common (Caramello, 2022). Perhaps by disclosing their microstructures, some ideas can be reduced to a lower-level theory that can then be united (Wilson, 2022).

Influential accounts of explanation have been based on theory unification (Hutchings, 2022). Explanation is sometimes a process of connecting disparate examples into a single, unified whole (Downes, 2022). Isomorphism and reduction are not the only ways to unify theories; recent research in physics, chemistry, neurology, and biology has opened the door to new viewpoints on the subject (Gouveia, 2022).

"Love" in Nurcholish Madjid's Magnum Opus. The book "Complete Works of Nurcholish Madjid": Islam, Indonesianness, and Modernity", first printing in August 2019, Publisher: Nurcholish

Madjid Society (NCMS), 5488 pages, with the chief editor: Dr. Budhy Munawar-Rachman, contains 345 basic terminology of "love" and its derivatives (Figure 1).

Some of the "love" phrases that can be found in this book, for example: the preoccupation of love (page 286), upholding love for fellow human beings (page 342), love for truth or progress (page 388), the nature of love (page 460), love feeling (page 460), the spirit of love (page 460), a sense of nationality and love for the homeland (page 573), love for the homeland (574), in his love for people of faith (page 606), a sense of love (page 630), divine functions for love (page 713), mutual love for fellow human beings (page 726), teachings about love (page 808), love relationships (page 951), love for fellow human beings (page 996), love for God and love for fellow human beings (pages 1003 and 1145), forgiveness and love (pages 926 and 1030), parental love (page 1147), God's love for His creatures (pages 1147), love for offspring (page 1147), the continuation of love (page 1147), and so forth.

From the word "love" comes "loveness". For example: love of knowledge, truth, and justice (page 135). The phrase "love" for the truth (wisdom) appears on page 858. The "love" of Muslims for knowledge... also appears on page 863. The word "beloved" which is rooted in the word "love" also appears in the phrase "the treasure he loves" (page 276).

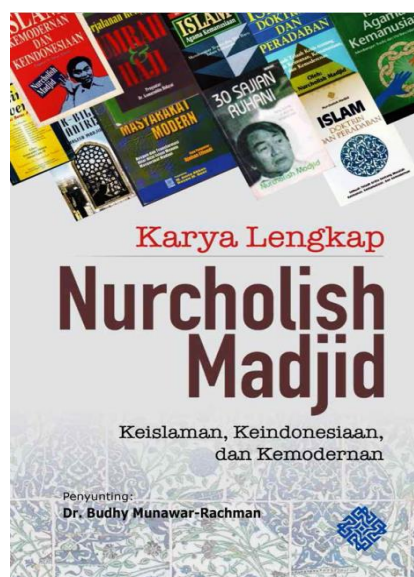


Figure 1. Nurcholish Madjid's Complete Works; Islamness, Indonesianness, and Modernity.

The word "love" and its derivatives appears 75 times in this book. The word "love" can be found among others on pages 643 and 734, "...they love as they love God...", on page 737 in the following passage "... even though they themselves love the food,... ", on page 751 it is "...loving one another among the believers...", on page 762 it is "...Allah loves those who put their trust," on page 798 it is "...Allah loves those who practice honest," on page 894 it is "loving God", on page 898 it is "loving his property", on page 937 it is "loving those who emigrated to them", on page 1041 it is "loving oneself and falsehood", on page 1043 is "love our own children", on page 1156 it is "love our fellow creatures", on page 1157, 1520, 1620, 1945, 1961, and 2389 is "love one another", on page 1470 it is "love Allah", on page 1648 it is "God loves those who do justice", on page 1679 it is "God Almighty who loves and protects them", on page 1694 it is "the people love him", on page 1737 it is "loves his life partner", on page 1754 it is "loves Isma'il", on page 1755 and 1761 it is "loves his son", on page 1754 it is 1823 is "love those who do good", on page 1899 it is "love and hate" and "love something", on page 1944 it is "love and cherish" and "love fellow creatures", on page 2285 it is "love the Prophet", on page 2825 it is "loving immediate things", on page 2842 it is "love-loving", on page 3454 it is "loving ahl al-bayt", on page 3672 it is "loving his wife and children", on page 3702 and 3804 are "loving virtue", on pages 3704

and 3778 it is "loving virtue and truth", on page 3727 it is "loving truth", on page 3809 it is "loving and longing for the right".

The passive form of "love" namely "loved" and its derivatives were found 19 times. It was detected on page 754, namely "... loved ones (self, parents, or relatives),.... The word "love" is written on page 680, in the form of "... no matter how much he loves his property." The word "beloved" appears on page 722, in the form of "...to harm himself or those he loves." The terms "beloved" and "lovers" appear on page 753 in the form of "...forever the beloved will deny the lovers...." The golden rule "Love your fellow human beings as you love yourself" can be found on page 963.

The terminology "Love" and its derivative forms, as written by Cak Nur in the book "Complete Works of Nurcholish Madjid," clearly refer to the tendency of human nature to love God, beauty, truth, creatures, and others. In short, love can be worldly (material, material) or ukhrawi (spiritual, religious). As a result, a unification theory is required to comprehend and reveal the interconnected meanings of these Loves. The author's approach in this scientific manuscript is "Multiperspective Neuroparemiophenomenology of Love."

2. Methods

Cak Nur's thoughts on love were dissected using a thorough literature review. The analysis employed collaborating multi-scientific perspectives that are multi-disciplinary in nature. For instance, from the perspectives of neuroscience, paremiology, and phenomenology. The neuroscience approach employs a neurobiology-based literature review on the mechanism of love based on multicircuits in the brain, which is supported by the work of various hormone systems.

The paremiology study employs an international multilingual proverb approach. The original proverb is expressed in its entirety, followed by its literal translation. The meaning is then explicitly explained. Gadamer's approach to hermeneutics will be addressed in depth, followed by the Heidegger and Husserl's Phenomenological Hermeneutics as well as the underlying scientific dynamics that bridge, connect, and cover everything.

Philosophical perspectives on phenomenology are revealed through phenomenology research, including an explanation of love and its distinction from sympathy. Discussions in the scientific community are always based on the work and ideas of respected authorities in their disciplines and are always updated to reflect current events. A "neuroparemiophenomenological multiperspective" analysis is employed as an analytical method in this scientific publication.

3. Results and Discussion

a. Love triangle based on neuroparemiophenomenology

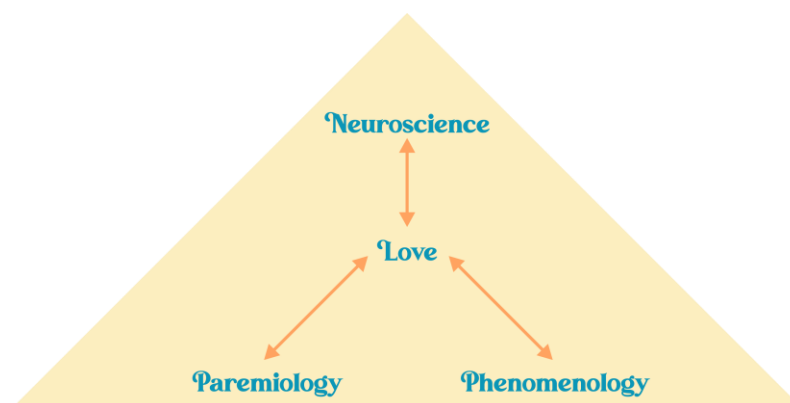


Figure 2. The love triangle. Neuroparemiophenomenological Perspective of Love
(Designed by: Eli Kumolosari)

This manuscript dissects the terminology of "love" through a comprehensive review using the knife of neuroscience, paremiology, and phenomenology analysis, as shown schematically in Figure 2. Based on a neuroparemiophenomenological perspective, the author refers to this concept as "the love triangle."

b. Neuroscience Perspective

Cak Nur expresses a "absolute" way of thinking, so he does not tolerate other thoughts, necessitating a neuroscience perspective. Absolutism like this is unquestionably "unhealthy." According to Cak Nur, the healthy difference is polycentrism, also known as *Bhinneka Tunggal Ika*. Based on neuroscience studies, this manuscript focuses on the scientific side of "Love."

Neuroscience research has successfully linked "Love" to the limbic system, which includes the temporal lobe, hypothalamus, amygdala, and hippocampus. This limbic system functional component is critical to the processes of emotion, motivation, and memory. The hypothalamus also plays a role in romantic love because it has a proclivity to bond with mammals via neuropeptides, oxytocin, and vasopressin secretion. When someone falls in love, the hypothalamus (in the form of dopamine, oxytocin, and vasopressin) plays an important role. The amygdala is in charge of regulating fear and stress. The pituitary gland in the brain regulates and secretes hormones into the body (Ryan et al., 2021).

Increased activation in several brain areas is associated with love, including the ventral tegmental area, medial insula, anterior cingulate cortex, hippocampus, nucleus accumbens, caudate nucleus, and hypothalamus. Deactivation can also be seen in the amygdala, prefrontal cortex, temporal pole, and temporo-parietal junction. The brain network associated with romantic love is divided into subcortical and cortical networks. Subcortical brain networks have been found to be associated with reward, motivation, and emotion regulation. The cortical brain network is responsible for social cognition, attention, memory, mental associations, and self-representation (Song et al., 2015). Love, like any other emotion, is influenced by a variety of endocrine factors. Several factors, such as oxytocin, vasopressin, dopamine, serotonin, cortisol and other hormones, nerve growth factor, and testosterone, have been identified as playing a role in love and romantic attachment (Francesco & Cervone, 2014).

c. The "Love Hormone" Oxytocin

Oxytocin is involved in social interactions, parenting styles, and the baby weaning process. Another characteristic of oxytocin is its role in the evolution of the ability to form long-term bonds. Furthermore, oxytocin acts on a number of target tissues and neuroendocrine pathways, assisting in regulating emotional states such as those represented by the human nervous system as love. As a result, oxytocin is known as the "love hormone" (Carter, 2021).

Modern research has established oxytocin's fundamental role as the love hormone. Oxytocin is involved in a variety of modern evolutionary functions, including parental investment, metaphor for safety, selective reward, anti-inflammatory, anti-oxidant, anxiolytic, analgesic, fearless immobilization, sexually dimorphic, sexually controlled epigenetic, and context dependent (Lee et al., 2009).

Unfortunately, multiple single molecules, such as oxytocin, are incapable of explaining complex behaviors such as love (Gustison & Phelps, 2022). In the regulation of the oxytocin system, various nervous systems include neuromodulators and neurotransmitters, particularly acetylcholine, catecholamines, indoleamines, endogenous opioids, sex steroids, various molecules on the HPA axis, including corticosterone and CRF (corticotropin releasing factor), inflammatory cytokines, interact with each other (Baribeau & Anagnostou, 2015).

Dopamine, serotonin, opioids, and GABA are some other examples (gamma-aminobutyric acid). Before oxytocin and vasopressin, all of these chemicals existed. Aside from the neurobiology of Love, the majority of these molecules and their interactions are important in physiological responses to threats (Harvey, 2020).

d. Romantic Love

People's personalities and previous relationships have been found to be crucial in determining whether or not a person falls in love (Machia & Ogolsky, 2021). Passion produces feelings of joy (exhilaration) and euphoria, resulting in unbearable and indescribable happiness. The brain areas activated in response to feelings of love or romantic love are similar to those with high dopamine levels. Dopamine is a neurochemical modulator that plays an important role in euphoria, addiction, reward, and desire (Fisher et al., 2016).

Like oxytocin and vasopressin, dopamine is released by the hypothalamus, the brain structure that connects the nervous and endocrine systems, when a person is in a romantic relationship (AL et al., 2021). They are also activated by the consumption of an exogenous opioid drug, like cocaine, which produces euphoria. Due to the fact that dopamine release promotes a "feel good" mood and that dopamine appears to be intimately associated with both romantic relationships and sexual encounters, this practice is widely considered to be both useful and satisfying (Mitra, 2021; Zeki, 2007).

Increased dopamine and decreased serotonin levels are important in the process of changing mood and appetite. According to studies, serotonin levels in the early stages of romantic love are similar to those found in obsessive-compulsive patients (Marazziti et al., 2021). Love is similar to an obsession in that it paralyzes the mind and has the potential to drive the devotee insane in the beginning. NGF (nerve growth factor) is also important in the early stages of love. People who have recently fallen in love have higher levels of NGF. Levels are higher when compared to those who are stable in love and those who are not stable in love. Furthermore, it appears that the level of NGF is strongly related to the intensity of romantic feelings (De Boer et al., 2012; Zeki, 2007)

Oxytocin and vasopressin, another chemically related neuromodulator, appear to be specifically linked to attachment and bonding (Gustison & Phelps, 2022). Both are produced by the hypothalamus, then released and stored in the pituitary gland before being "expelled" into the blood, particularly during orgasm in both sexes. They also play an important role in women's childbearing and breastfeeding. Vasopressin has also been linked to social behavior in men, particularly aggression and dominance over other men (Oliveira et al., 2021). During the intense phase of attachment and romantic partnering, the concentrations of both neuromodulators rise. Both types of receptors are found in many areas of the brainstem that are activated during the phases of romantic and maternal love (De Boer et al., 2012; Zeki, 2007)

The oxytocin system's central role and oxytocin-dopamine connectivity: Oxytocin plays a role in human parenting, fatherhood, co-parenting, romantic attachment, and close friendships (Wu et al., 2021). The striatal integration of oxytocin and dopamine strengthens bonds, instilling attachments with motivation and strength. Bond formation necessitates increased activity and closer collaboration among the relevant systems: During the bond formation period, there was increased activation and linkage between systems supporting affiliation, reward, and stress management (Eslinger et al., 2021; Grahn et al., 2021). Throughout life, human attachment promotes homeostasis, health, and well-being. Social attachment promotes health and happiness, whereas social isolation promotes stress, health issues, and mortality (Feldman, 2017). Psychologists categorize three stages of romantic relationships as companionate love, being in love, and passionate love. Each stage has its own unique neurobiological-traits underpinnings (García, 1998).

e. Paremiology

This paremiological review is used considering that Cak Nur in "Complete Works of Nurcholish Madjid" also uses various proverbs as reinforcement and complement to his thoughts. One of the proverbs closest to Love quoted by Cak Nur is the Arabic proverb which says, mā adlyaq al-'aisy law lā wus'at al-āmāl (how narrow life would be if not for the breadth of hope) found on page 388 and

repeated on page 2078. Love and life are indeed very close to hope. As the Chinese proverb says (sīshǒu zhōngshēng) — meaning "(hoping) to be together forever" and "留得青山在，不怕没柴烧 (Liú dé qīngshān zài, búpà méi chái shāo) meaning "where there are life, there is hope." Uniquely, the term "proverb" is found repeatedly 51 times in "Nurcholish Madjid's Complete Works". Table 1 below explains the saying.

Table 1. The proverb was discovered in the book "The Complete Works of Nurcholish Madjid"

Proverbs	Explanation
Kawan dari kawan saya adalah kawan saya. Musuh dari musuh saya adalah kawan saya. <i>My friends' friends are my friends. My enemy's enemy is my friend.</i>	French proverb. Page xlviii
Sesal dahulu pendapatan, sesal kemudian tidak berguna. <i>Regret first income, regret later ineffectiveness (lix).</i>	Page lix
<i>Mā adlyaq al-‘aysy law lā wus‘at al-āmāl. How limited life would be if it weren't for the breadth of hope.</i> Alangkah sempitnya hidup kalau tidak karena lapangnya harapan. (Dengan redaksi lain: “mā abyagh-a ‘l-‘aysy law lā wus‘at-u ‘l-‘amal-i”)	Arabic proverb. Page 388, 2078, 4602. (4486)
<i>Al-nās-u a‘dā‘u mā jahilū.</i> Manusia adalah musuh apa saja yang tidak dipahaminya atau diketahuinya. <i>Man is the enemy of whatever he does not comprehend or understand.</i>	Arabic proverb. Page 1071, 3254.
Umur baru setahun jagung dan darah baru setampuk pinang. <i>Only a year old corn and new blood as thick as betel nuts.</i>	Page 1214
Berakit-rakit ke hulu, berenang-renang ke tepian; bersakit-sakit dahulu, bersenang-senang kemudian. <i>Rafting upstream, swimming to shore; Pain first, fun later.</i>	Malay proverb Page 1852, 2944, 2996.
Kuman di seberang lautan tampak, gajah bertengger di pelupuk mata tidak tampak. (Dengan redaksi serupa: Semut di seberang lautan kelihatan, gajah di pelupuk mata tidak tampak.) <i>Elephants perched on the eyelids are not visible, but germs across the ocean are. (Another proverb goes, "The ant across the ocean is visible, but the elephant in the eyelid is invisible.")</i>	Malay proverb Page 1906 dan 4387. (Page 3806)
Musang berbulu ayam. <i>Weasel adorned with chicken feathers.</i>	Page 1908.
<i>Al-haqq-u yuthlab-u, lā yu‘thā.</i>	Arabic proverb.
Hak itu dituntut, tidak dihadiahkan. <i>Rights are demanded rather than granted.</i>	Page 2900, 4151.
Bulat air di pembuluh, bulat kata di mufakat. <i>The water in the vessels is round, and the words in agreement are round.</i>	Minangkabau proverb. Page 2995, 3377, 4159.
<i>Dedalané guna lan sekti, kudu andap asor, wani ngalah dhuwur wekasané.</i> Usaha menuju kesuksesan itu harus ditempuh dengan rendah hati, [orang yang] berani mengalah pada akhirnya akan mendapat kemuliaan. <i>Efforts to achieve success that must be approached with humility. Those who dare to give up will be rewarded in the end.</i>	Javanese proverb. page 2996
<i>Habitat is second nature.</i> Kebiasaan adalah watak kedua.	English proverb. Page 2834
<i>Lisān-u ‘l-hāl-i afshah-u min lisān-i ‘l-maqāl.</i> Bahasa perbuatan adalah lebih fasih daripada bahasa ucapan. <i>The action language is more fluent than the speech language.</i>	Arabic Proverb Page 3254.
Tenggelam dalam syarat lupa pada tujuan. <i>Drowning in the condition of forgetting the goal.</i>	Page 3262.
Buatlah perhitungan sebelum diperhitungkan. <i>Make the calculations before they are made.</i>	Page 3334.

Anggurinya masam. <i>The wine is sour.</i>	Page 3343.
Seseorang tidak akan bisa menghasilkan lebih dari dirinya sendiri. <i>One cannot earn more than oneself.</i>	Page 3344.
Bagaimana benang tak putus tepung tak terserak. <i>The flour is not scattered because the thread does not break.</i>	Page 3347.
Lebih baik mandi keringat pada waktu persiapan, daripada mandi darah pada waktu kejadian. <i>It is preferable to bathe in sweat during preparation rather than blood during the incident.</i>	Page 3653.
Katakanlah yang benar itu walau pahit rasanya. <i>Tell the truth even if it's unpleasant.</i>	Arabic proverb. Page 3700.
<i>Culture follow power.</i>	Page 3723.
<i>Faqdu 'l-syay' lâ yuthlab.</i> What has been lost is no longer available. Sesuatu yang telah hilang tidak akan dimiliki lagi.	Arabic proverb Page 3750.
<i>Al-zhâhir-u yadull-u 'alâ 'l-bâthin.</i> Sesuatu yang lahiriah mengindikasikan yang batin. <i>What is outward indicates what is inward.</i>	Arabic proverb Page 3751
<i>Praise is a perfume to smell but not to swallow.</i> Pujian itu mirip parfum yang menebarkan bau harum untuk dihirup. Bukan kemudian untuk diminum dengan asumsi biar lebih wangi, yang justru malah berakibat fatal.	English proverb. Page 3824, 4534.
Lidah tak bertulang. Tongue has no bones.	Indonesian proverb Page 3951.
Gajah mati meninggalkan gading dan harimau mati meninggalkan belang. <i>Elephants leave behind tusks, while tigers leave behind stripes.</i>	Page 4177.
Barangsiapa menggali lubang ia akan terperosok ke dalamnya. <i>Whoever digs a hole will fall into it.</i>	Page 4223.
Siapa menabur angin ia akan menuai badai. <i>Whoever sows the wind will reap the storm.</i>	Page 4224.
<i>Home sweet home.</i> Kediaman adalah rumah yang paling enak.	English proverb Page 4351.
Harimau mati meninggalkan belang. Gajah mati meninggalkan gading. Manusia mati meninggalkan reputasi. <i>Tigers that have died leave striations. Elephants die, leaving behind their tusks. Humans leave a legacy when they die.</i>	Indonesian proverb. Page 4359.
Menepuk air di dulang terpercik muka sendiri. <i>Patting the water in the tray splashed his own face.</i>	Malay proverb Page 4423, 4531
<i>Al-insân-u lâ yu'thî illâ mâ lahu.</i> Seseorang tidak akan memberi sesuatu kecuali kalau dia punya sesuatu tersebut. <i>A person will not give something unless he has it in his possession.</i>	Arabic proverb Page 4485.
Sorot pandang mata kecintaan menjadikan buta terhadap kekurangan-kekurangan. Sebaliknya sorot pandang kebencian membuat lupa terhadap kebaikan-kebaikan. <i>The look of love in the eyes blinds one to flaws. The look of hatred, on the other hand, makes you forget about the good things.</i>	Arabic proverb Page 4492.
Hemat pangkal kaya. <i>Save the rich base.</i>	Classical proverb. Page 4602.
<i>Erare humanum est.</i> Manusia adalah pembuat kesalahan. <i>Humans make mistakes.</i>	Latin proverb Page 4721.

The authors interpret all of these proverbs as "all-encompassing wisdom." Cak Nur attempts to invite and involve other people and readers in understanding, following, and then implementing his ideas in life through proverbs.

f. Paremiology of Love

Paremiology is the study of proverbs, figures of speech, similes, or aphorisms (Hrisztova-Gotthardt & Varga, 2014). Some proverbs with the theme of "love" will be explored along with their meanings. The Indonesian proverb "Bagai pungguk merindukan bulan" or "Like longing for the moon", means "unrequited affection or love". Javanese proverb "akeh manungsa ngrasakaken tresna, but negligent and do not know opo kui hakekate atresna" (meaning: many people feel love, but they forget not to know the true nature of love) "witing tresno jalaran soko kulino, witing mulyo jalaran wani rekoso" (that love grows because there is a habit, prosperity arises from daring to struggle first).

Some Sundanese proverbs also reveal about love. For example: "kudu silih asih silih asah jeung silih asuh" which means "love each other, teach each other and take care of each other". "Sacangreud pageuh sagolek pangkek" which means "commitment, keeping promises and being consistent". "Ulah nepika ngajadikeun cinta matak poho kana sagalana, komo nepika poho ka nu maha kawasa, asa ku kabina-bina" which means "don't let love make you forget everything, let alone forget the almighty".

The Bugis proverb "agana ugaukengngi, pakkadang teppadapi, nabuwa macenning" which means "my heart desires to have it, but my abilities are very limited". The Minangkabau proverb "atah taserak dinan kalam, intan tasisiah dalam lunau, inyo tabang uleklah tingga, nak umpamo langgau hijau" (if you really love your wife, then you should always accompany her, especially when pregnant), "adaik rang mudo mananguang rindu, adaik tuo manahan ragam" (the old love the young, the young respect the old). "Barek samo dipikua, ringan sao dijinjiang" (Heavily the same as carried, light as to be carried). "Ka bukik samo mandaki, ka lurah samo manurun" (to the hill is the same as going up, going to the valley is the same as going down). "Kaba baiak baambauan, kaba buruak baambauan" (Good news encouraged, bad news scattered). Meaning: God created humans into nations and tribes so that they might know each other. When you know each other, then of course you love each other, then love each other. This is in line with the idea of Nationalism in "Nurcholish Madjid's Complete Works" on pages 91-92.

Several other Minang proverbs also talk about Love. For example: "Pucuak dicinto ulam tibo, sumua dikali aia dapek" which means "a person who loves something longed for suddenly comes immediately". There is also "Sayang di anak dilacuti, sayang di kampuang ditinggakan" which means "if you love your child, don't let him do something bad, he must be scolded. If you love the village, you must leave it to seek knowledge to be donated in the end". There is also "Jauah cinto mancinto, dakek jalang manjalang" which means "a feeling of kinship that never ends, even though it is far in the eyes but close to the heart." The meaning of the proverb is very relevant to the thought of Love contained in the masterpiece "Nurcholish Madjid's Complete Work".

Some Arabic proverbs or wise words also discuss Love (Jewett, 1893; Singer, 1913). (habu nafsik awla). The literal meaning: first, love yourself. Before sacrificing yourself for the sake of others, love yourself. Arab culture emphasizes the importance of "self-love" before loving others. There is also an expression (ant last qatratan fi muhita. Ant almuhit bi'akmalih, fi qatra). You are not a drop of water in the ocean, literally. You are the entire ocean encapsulated in a drop of water. It implies that your reality and existence are crucial in this life. (La tasheur bialwahdat, alkawn kuluh bidakhilik). The literal meaning is: never fell lonely; the entire universe is within you. It means that we are all connected to the universe. This concept is in line with Balinese philosophy "Tri Hita Karana". (Tri = three, Hita = happiness, Karana = cause). Happiness arises from the harmonization of the relationship between humans and God (parahyangan), humans and each other (pawongan), and humans and the universe (palemahan). Another Arabic proverb discusses that Love is everything and can be felt. For example: (hubbuka li'ahad la ya'ni say'an. 'an takun mahbuban min 'ahadin sai'. walakin 'an tuhib utuhab huwa kul sai'). That is, love is nothing. It's nice to be loved. But the importance of loving and being loved cannot be overstated. The following Arabic proverb demonstrates that "love can be felt": (It was read:

al-ḥub miṭl al-rīḥ, lā yumkinuka 'an trāh, walakin yumkinuka 'an taš'ura bih). Meaning: Love is like the wind, you can't see it, but you can feel it. It is clear that the concept of Love based on the Arabic proverb is in line with Cak Nur's thoughts on the nature of love (page 460), love's feeling (page 460) in "Nurcholish Madjid's Complete Work" (Munawar).

Other Arabic proverbs express love as well. For example, while love sees clearly, hatred sees even more clearly, jealousy sees the most clearly since it is both love and hate. Jealousy is simply the fear of being abandoned (ignored). If you visit infrequently, the love will grow stronger. This Arabic proverb about love represents and reinforces the concept of love mentioned by Cak Nur in "Nurcholish Madjid's Complete Works" (Munawar).

g. Characteristics of Love in Paremiology

Some of the Bugis proverbs reveal some characteristics or parameters of Love. For example: never give up. Someone who is in love, he will fight every effort to be united with his lover. This is revealed in the Bugis proverb "Iyyaro mai melleku; tebbulu te'ttanete; lappa manengmua," which means "nothing can stop the love I bestow on you." Mutual understanding and consideration are required in love. The Bugis proverb "*Olakku kuassukeki, olakmu muassukeki*" implies this: "I will make your measure, you will make your measure." This "tolerance" thinking is consistent with the concept of "Syarh and Hasyiyah Traditions in Fiqh and the Problem of Stagnation of Islamic Thought" on page 1519 of "Nurcholish Madjid's Complete Work" (Munawar).

"Always remember the lover" is also a characteristic of Love. This is clearly seen in the Bugis proverb "Sipongemmu kupakokkong, ribola tudangengmu; teyana mawela," which means "since we met at your house, since then I have always remembered you." The desire for union is also in Love. This has been stated in the Bugis Proverb, "Iyya siya menasakku; mattonra jaritokki; lete di manipii," which means my desire is to live as long as possible with you. Another aspect of love is the willingness to make a sacrifice for the sake of his lover. This is evident in the Bugis proverb "Laoko kuikutokko, kupabokongitokko; nyameng kininnawa," which translates as "With all my heart and soul, I sincerely take you to the island of dreams." This is consistent with Cak Nur's thought "love is blind and enslaves" on page 4618 of the masterpiece "Nurcholish Madjid's Complete Works" (Munawar).

Surprisingly, the most important thing in Love in Bugis custom is "siri." This is demonstrated by the Bugis proverb "Siri'e Mi Rionrowong Ri-Lini" translates as "only because siri' we live on earth." Siri' is significant not only in romantic relationships, but also in terms of dignity and social identity. "Siri" is also implied in the phrase "awareness of love for the homeland or patriotism" on page 4917 of the masterpiece "Nurcholish Madjid's Complete Works" (Munawar).

h. Hermeneutics

In modern and contemporary European philosophy, hermeneutics is a major tradition, but it has gotten far less attention as a separate mode of philosophy than other traditions like phenomenology or deconstruction (Camilleri & Varlik). Open up the hermeneutic frontiers of interpretation to new problems and realms of meaning through philosophical synergies that go beyond the simple dependence on comparative studies and the merging of thoughts on mutual and confluent ideas (Dannefer, 2021). In the era of globalization and the unfolding of the modern essence of technicity as a planetary destiny, such conceptual and methodological instructions might be articulated around epistemological, ontological, and existential difficulties (El-Bizri, 2022). Reactionary attitudes toward communal shortcomings and naive everyday habituations originate from technological expediences and globalized hyper-capitalism, which can lead to violence and a degraded manner of being via fanaticism and a synthetic or contrived religiousness (Royters, 2022). Philosophical hybridity founded on documented historical confluences might generate greater depths in confronting the common difficulties of our day on a global scale, in this way (Murphy, 2022).

This is a caution from Gadamer: "The universality of hermeneutics is an issue which has to be differentiated rather than established." In other words, we discover in these various views a dualism resembling that of Dilthey's hermeneutic of knowledge and Gadamer's hermeneutic of experience (Lavery, 2003; Michel, 2022).

i. Phenomenological Hermeneutics

When considering philosophy from the position of phenomenological hermeneutics, the appeal in this chapter is on how we might access the history of confluent ideas while being based in the way our present projects what is futural (*zukünftig*) while reflecting on the past (Wolfson, 2021). Being interpretive ontologically rather than simply descriptive epistemologically, phenomena becomes hermeneutic (Camilleri & Varlik; Griffiths, 2021). An ontology-driven approach to hermeneutics has emerged in the last few decades that goes beyond the scholarly standards in historiography and philology, and offers new ways to interpret texts (Jain, 2021). What is required here is an examination of how modern philosophers who are influenced by Islamic ate characteristics of culture, as well as those who are Muslim in their devotional attitudes, conduct philosophy without regard for history (Saada & Magadlah, 2021). A radical critique of how philosophy is still framed under the so-called "Oriental Studies" trajectory in professional university is also affected by this (Salvatore, 2021). To put it another way, this is especially true when considering humanities professors who have an affinity for Islamicate culture while also having a strong intellectual inclination toward current Analytic or Continental philosophizing (Ames, 2022).

Heidegger was a philosopher who sought to free ontology and hermeneutics from theological influences, even as he turned to a poetic mode of thought that was open to contemplating the concept of divinity (Oliva, 2021). In his lectures on phenomenology, Heidegger makes his split with Husserl more obvious than he does in "Being and Time," where he signals his divergence from Husserl in obscure language (Sass, 2021). Heidegger rejects the concepts of "intentionality" and "epoché," which are central to Husserl's work (Chakrabarty, 2021). A critique of conventional metaphysics that clears the way for an ontology or "hermeneutics of facticity" incorporates Heidegger's interest in phenomenology as a project that provides problems, methods, and new knowledge (Valdovinos, 2022). In particular, Heidegger was concerned that Husserl did not distinguish between the facticity of cultural and historical existence and the particular notion of "being" (*Dasein*) revealed by ontology (Chesterton & Jack, 2021).

To counter Husserl, Heidegger portrays both the subject and the world as constructed of a historically constituted, but analytically irreducible mode of existence that he conceives of as "Dasein" (Galanti Grollo, 2022). As a result of this master-frame, Heidegger prioritizes "construction" and "destruction" in the creation of "genuine" philosophical knowledge of "Dasein" rather than subjective intentionality as a phenomenological basis for grasping essences of being (Liao, 2021). For the purpose of exposing how metaphysical assumptions underlie language use in communication, phenomenological hermeneutics looks at how language is used to communicate meaning and the negotiation of that meaning's mediated context (Yılmaz, 2021). In its infancy, phenomenological hermeneutics hints at the presence of shared philosophical hybrid ancestry (Hunt, 2021; Ramm, 2021).

j. Phenomenological Perspective

Immanuel Kant coined the term "phenomenology" in 1764, derived from the ancient Greek term "phainein," which means "to appear" (Yüksel & Yıldırım, 2015). When researchers want to investigate the meaning, composition, and essence of a specific phenomenon's life experience, they use a phenomenological approach. Individual conscious experiences are investigated by researchers in an attempt to distill or derive their essence (Edmonds & Kennedy, 2017).

There are four philosophical perspectives in phenomenology: (1) philosophy without presuppositions, (2) philosophy as a search for wisdom, (3) intentionality of consciousness, and (3)

rejection of the subject-object dichotomy. Because of these various philosophical components, phenomenology is extremely useful as a fundamental foundation in the fields of health and social science, sociology, psychology, nursing, and education (Ghasemi, 2021). Phenomenology has grown into a process that looks for truth in the stories people tell about their personal encounters with things. Phenomenology encompasses a wide range of philosophies, including transcendental, existential, and hermeneutic theories (Wertz).

According to Zahavi, phenomenology has a much broader philosophical concern than simply describing how different experiences feel. He claims that while the phenomenological tradition values the ability to undergo and verbalize purposeful life, "gathering descriptions of experiences is a poor substitute for the systematic and argumentative work of phenomenological philosophers such as Husserl." In this view, phenomenological work is not complete without some further systematic and argumentative examination, which is necessary because phenomenology cannot investigate something that no one wants to experience (Zahavi, 2017). This approach is similar to Cak Nur's thinking, which states on page 99 of "Nurcholish Madjid's Complete Work" that "Pancasila cannot be realized with a nativistic or atavistic spirit" (Munawar).

k. The Phenomenology of Love

Irrational transformations are produced by love and remain attached to the dialectical structure of thought. The individual's entire self-concept (his sense of self as an isolated individual) is shattered, but he finds self-affirmation through his lover as a result. This is an instance of absolute unity. According to Hegel, the problem with this union is that it is based on a "transient, capricious, and purely subjective aspect of love" (Phipps, 2017). This is consistent with Cak Nur's ideas, which can be found on pages 712-719 of "Nurcholish Madjid's Complete Work" (Munawar).

There are similarities and differences between love and sympathy. Despite the fact that the distinction between the two is comparable to a thin membrane. This is exactly what Max Scheler did. Sympathy and affection, as experienced by Scheler, are explained in a new way by this philosopher. "Clarifying what is by clarifying what is not" sums up his phenomenological description approach. Instead of starting with the obvious, he looks into the less obvious aspects of the problem and works his way backwards from there. The first thing he does in order to express love is to categorize things that aren't actually loving but might be mistaken for loving, such feelings of neighbourliness (the original term of sympathy). Scheler also categorizes what are not shared experiences and can easily be mistaken for shared feelings: experiencing community, emotional infection, and emotional identification. These experiences, together with sentiments of shared destiny, are classified as shared feelings (Gondos, 2021; Lu, 2021b). This is consistent with Cak Nur's thoughts on "Intention (Commitment) as the Basic Value of Work" on page 953 of "Nurcholish Madjid's Complete Work" (Munawar).

"The Nature of Sympathy" states that relying on sympathy to make moral decisions is problematic since it does not take into account values, and moral judgements based on sympathy might be influenced by this. A person's sympathy may not be genuine if, for example, they take pleasure in another's happiness and feel sorry for them. On top of all that, sympathy has no active part in the relationship between the parties involved. It is possible to sympathize with someone afflicted by hardship, but it is not always possible to actively care for them before their demise (Sinclair et al., 2017). Sons and daughters should actively care for their parents before they become ill, as it is sometimes too late to begin caring for them when they have already been ill themselves. Sympathy is mostly a reaction, as opposed to love, which is proactive and creative. As a result, Scheler slammed the empiricist David Hume for attempting to establish morality on the concept of sympathy, which he considered morally neutral (Lu, 2021a). Interestingly, the term "sympathy" or "sympathetic," which is consistent with this understanding, appears 75 times in "Nurcholish Madjid's Complete Works" (Munawar).

*Human has no concept of love or hatred. Both, in his opinion, are a waste of time.
(Ecclesiastes, 9:2)*

In a manuscript he wrote in the early 1930s, Husserl classified forgetfulness into three categories: forgetfulness of oneself, others, and amnesia. Basic self-forgetfulness leads to immediate action, such as helping a stranger in need (Louchakova-Schwartz, 2021). With the first sort of self-forgetfulness, there is action but little self-awareness. To put it another way, in the second form of self-forgetfulness, a person is preoccupied with the wellbeing of others and ignores his own interests. Efforts are made to prevent self-awareness from becoming a problem. When it comes to the third form of self-forgetfulness, one must put one's own interests ahead of the needs of a lover or a friend (Mäcklin, 2021).

This is the logical complement to hatred, sexual love, and personal love by linking different forms together, such as paper or bits of cloth. To illustrate the growth of love and hate as a needle prick, they use the analogy (Pirson, 2022). When it comes to parent-child love, sexual love is in direct contradiction to personal love, and leads to the opposite ends in the form of sexual love and parent-child love (Cave & Dihal, 2021). Hatred maximizes generalization and conflict between a group's "us" and "them," leading to violent group-focused hatred. Love and hate's logical counterpart acts as the foundation in the most literal sense of the term, namely as the foundation of a building (Hanna & Kazim, 2021). Love and hatred have a logical foundation, at least in the minds of those who feel these emotions, which is based on a set of earthly and mundane verities (Hadreas, 2016).

The concept of love is a new way of looking at the world. Why the contemporary family's flourishing in this area implied a new answer to the question of what constitutes a happy life (Briggs & Reiss, 2021). "True love" is agape, which is love's intellect and wisdom in leaving space for the other, letting the other be, and allowing the other to be free of one's control (d'Arcy, 2021). It's not like "ideal love," which is trying to live up to a standard of perfection. Because of this, we are vulnerable to the allure of the people we love, and we consider their uniqueness, qualities, and flaws to be 'brilliant,' even if they aren't always obvious to others (Sutch & Malone, 2021). This openness to the range of human manifestations, which is one of the key impulses of contemporary society, naturally includes an additional sensitivity to the most diverse persons, populations, and situations (Rahman et al., 2021). Now that we live in an era where the cornerstone of a family is based only on love and even passionate love, it is the basic cell of society for which nothing is more holy (Plummer, 2021).

Living in an overcrowded environment, we realize that the abundance of stuff we've been given becomes a burden to our souls, hence the root of sadness (Rupp, 2021). The basis of our suffering is our inability to reconcile our divergent desires, which lead us away from the One who alone can bring us happiness, the Almighty God, Allah (Ferguson, 2022). Because of the inherent beauty of rational souls and their consequent ability to become truly beautiful via active involvement in virtue, the philosopher, who has progressed from loving individuals to loving rational souls, cares for his interlocutors with a reasonable and moderate love (Smith, 2016).

4. Conclusion

Unification theory seeks to unify and understand love based on a multi-perspective and multi-interdisciplinary sciences. The term "love" and its derivatives have revealed a neuroparemiophenomenological multiperspective as an analytical tool to understand and reveal the fundamental meaning of "love" in "Nurcholish Madjid's Complete Works." Of course, another multi-disciplinary analysis is required to complement this perspective to gain a more complete and comprehensive understanding of "Love." Future research can look at the connections between neuroscience, paremiology, and phenomenology in understanding love. Neuroleadership-based studies are also intriguing for delving deeper into Cak Nur's ideas in the future.

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