
Al-Qur'an Communication on Hedonism Lifestyle Problems Through the Construction of the Meaning of Love in QS. Ali Imran/3:14

Ruslan Sangaji¹, Eka Nurfikra²
Institut Agama Islam Negeri Bone
ruslanssangaji@gmail.com

Abstract

The tendency to love something as human nature is often misunderstood and not understood by humans as it is in QS. Ali Imran/3:14. This paper will answer how Allah communicates QS. Ali Imran/3:14 and its relation to the problems of love which give birth to a hedonic lifestyle. This research is a research library research. All data is sourced from library data using scientific interpretation analysis. The results of the study show that Allah SWT has bestowed love on humans for some of the objects listed in QS. Āli 'Imrān/3:14, includes love for spouses, offspring, and various forms of property. Crimes resulting from desecration of love like that are included in the category of global problems which are one of the obstacles in realizing the Sustainable Development Goals (SDGs) which are designed to bring about the welfare of the world community. Solutions to this global problem can be found through religious communication based on the Qur'an and supported by awareness of scientific findings. Through a healthy lifestyle that is supported by spiritual fulfillment through worship, it will produce continuously controlled hormone levels.

Keywords: *Love; Problems; Hedonism; Solution; Science Interpretation.*

INTRODUCTION

Neglect and desecration of the meaning of holy love as a divine gift to humans, can not only be seen in soap operas and films, but has become a social phenomenon in many aspects of human life globally. Crime cases committed by humans in the era of information and technology mostly arise as a result of their excessive love for material things and as a result of hedonistic lifestyles (Saifuddin, Haizam, Peter, Zur, 2022). Currently, in Indonesia showing off wealth is part of the nation's problems, even Jokowi as the President of the Republic of Indonesia has spoken out to highlight this phenomenon and is considered as part of the hedonistic lifestyle that has swept society globally (Safitri, 2023). The phenomenon of the Indonesian people who like to show off their wealth and lifestyle of hedonism today has shown demoralization that requires serious treatment through the development and improvement of mental health through the SDGs program. In addition to the main target of SDGs (Sustainable Development Goals) in Indonesia, for the availability of good quality environment and natural resources, it is also focused on human development targets including education and health. The

presence of a human mentality development program, in principle, has intersected with the topic of discussion in this paper, which proposes a form of solution in dealing with human mental illness, namely hedonism.

The SDGs (Sustainable Development Goals) which contain seventeen goals are continuously proclaimed through various means, the media, and by various parties, in order to improve and maintain the economic and social welfare of the world community (Pahlephi, 2022). However, it cannot be denied that there are obstacles in realizing this goal. For example, it is easy for humans today to be tempted to commit crimes for the sake of their love of hedonism, such as corruption, abuse and show of power, fraud, and the like. Everything is done to meet their physical and mental needs, which in the end also creates new problems. These problems then accumulate to become global problems.

Making love for hedonism a motivation in accumulating wealth to committing extraordinary crimes is a very sad thing, considering its very broad and long-lasting impact. In fact, the feeling of love that Allah SWT has bestowed as nature should bring goodness. It cannot be denied that the good or bad of humans in expressing their love is influenced by the dominant factors that surround them. If the dominant factor is good in view of the prevailing norms, then the form of love is certainly good and vice versa. It is on this matter that various parties conduct research on love which is the foundation of various good and bad things that humans do, from various perspectives, including the Islamic point of view.

Writings about love or its relation to the term *ḥubb* in the Qur'an have been discussed a lot, starting from studying the concept which includes the origins of the word, the meaning of each word change, to the thoughts of experts from various schools have also been presented (Mustafa, 2020); (Sulhadi & Firdaus, 2020); (Akil & Osman, 2022); (Kusuma, 2021). Specifically, there are quite a lot of studies on *ḥubb* or love from the point of view of Sufism or Sufism, both studying semantics or through a discussion of thoughts or works of Sufism figures (Loka & Yulianti, 2019); (Lazulfa & Munir, 2022). There are also writings that link love and knowledge (Ismail & Zahrin, 2019). When specializing in the study of QS. Āli 'Imrān/3: 14, the focus of his study is no longer on the *ḥubb* term, but on other terms in the verse (Jasmi, 2020); (Kamal, 2021); (Fardah & Sari, 2022); (Mufakkir & Kurniawan, 2022), even this verse is also studied using semiotics (Maulana, 2019)

If one pays close attention, the problems caused by love and the results of research on the concept have not yet found a strong correlation, because these studies only focus on the texts of the Qur'an which are studied through linguistics or the perspectives of various figure. Even when mentioning the problem of love, the discussion is only limited to the problems mentioned in the Qur'an and hadith so that the solution is also limited to that. Whereas in this era the problems caused by love are far more diverse and complex. Taking solutions based solely on the

Qur'an and hadith textually without elaborating with a scientific approach, cannot completely eliminate the problem, considering that these two sources are universal, therefore other science is needed which is also more detailed to complement the solutions contained in the al-Qur'an. 'an and hadith.

This is what underlies the importance of this research being carried out, because the results of previous studies have not yet reached the problems generated by love in today's era, plus scientific studies specifically on love have not been carried out much. Therefore, this study will dissect the concept of love for several objects in QS. Āli 'Imrān/3: 14 – which is quite closely related to global problems – through the elaboration of the sciences of religion, biology and psychology, to find solutions that are appropriate to this era in overcoming the problems caused by the wrong expression of love. These solutions can be started and raised from simple things such as paying attention to food intake to the formation or adjustment of new habits with religious corridors. The results of this study are expected to be able to educate anyone to avoid the problems caused by the wrong expression of love.

The intensity of writing about love is high. It is not uncommon to find several works of writing about love that are almost similar in their discussion structure, as well as the approach used in the form of thematic and semantic studies. This similarity can be seen starting from the explanation of ḥubb's lafadz and its derivations and its location in the Qur'an (Akil & Osman, 2022); (Mustafa, 2020); (Kusuma, 2021), then classifying love for worldly things and love which is the basis of the relationship between servant and God (Sulhadi & Firdaus, 2020); (Akil & Osman, 2022). From this classification, love produces two connotations namely positive and negative which appear from the way humans understand and respond to feelings of love. Both to himself and to the surrounding environment with the rules that Allah SWT has set as a benchmark (Mustafa, 2020).

In addition, ḥubb or love is also often seen from the point of view of Sufism or Sufism. Love in the science of Sufism is defined as a persistent effort towards the highest spiritual level, deep and pure towards God (Lazulfa & Munir, 2022). Al-Gazali said that love can be the basis of happiness if it is cared for through worship of Allah SWT. In this way, it will maintain its purity. Ibn Qayyim explained that there are two bases of love, namely love that has spiritual value and love that has material value (Loka & Yulianti, 2019).

More than that, the study of the term ḥubb in the Qur'an is even specific to several themes such as love of knowledge. Humans who have a love for knowledge are referred to by several terms in the Qur'an, including Ūlū al-Albāb (a group of humans who receive wisdom from Allah), Ūli al-Abṣār (a group of humans who receive wisdom in every natural event), Al-

Rāsikhūn fī al-'ilm (a group of people who are given an understanding of implied matters), and 'Ulamā (a group of faithful people who are given knowledge) (Ismail & Zahrin, 2019). Although not studying the term ḥubb, the love of knowledge is still in the context of love because it is a form of love with a positive connotation based on faith.

When studied specifically, the term ḥubb in QS. Āli 'Imrān/3: 14 has not received much attention, in fact the indicator of love mentioned in the verse has received a lot of study as was done by Dwi Elok Fardah and Maula Sari (2022: 79) by analyzing the terms in QS. Āli 'Imrān/3 : 14 through Muhammad Syahrur's hermeneutics which resulted in a conclusion that nisā in the verse is not interpreted as a woman, but all new things. There are also those who study the concept of worldly wealth or pleasures mentioned in QS. QS. Āli 'Imrān/3: 14 by quoting explanations from several classic commentary books such as the commentaries of Ibn Kaṣīr and contemporary commentaries such as the commentaries of Al-Munir, Al-Manar, Al-Misbah, and Al-Azhar (Kamal, 2021); (Mufakkir & Kurniawan, 2022). There are also articles that focus on examining this verse through the interpretation of bi al-Riwayah, in the form of an interpretation of verse by verse or verse by hadith (Jasmi, 2020).

A semiotic analysis is even carried out in this verse by using Michael Riffaterre's semiotics which is called Heuristic-Hermeneutic which results in two types of changes in the meaning of some of the objects mentioned in the verse, such as the mention of Li al-Nās (human), al-Syahawāt (to women), and wa al-Banīn (boys) who experience placement of meaning (Displacing of Meaning) to become Li al-Nās (male or female), al-Syahawāt (causing pleasure to women and men), wa al -Banīn (daughter), while the words al-Ẓahab wa al-Fiḍḍah (gold and silver), al-Khail al-Musawwamah (pet horse), al-An'ām (livestock), and al-Ḥarṣ (rice fields and fields) experience creation of new meaning (Creation of Meaning) to become al-Ẓahab wa al-Fiḍḍah (wealth), al-Khail al-Musawwamah (vehicle), al-An'ām (investment), and al-Ḥarṣ (investment) . This change in meaning occurs because the meaning is adapted to the conditions of the times (Maulana, 2019).

Meanwhile, from the point of view of pure science (physics, chemistry and biology), studies on love have not been carried out much, even though pure science has an important role in describing the function and workings of the brain to produce an emotion called love. Even though there is a lot of pure scientific literature that talks about the brain, there is still very little specific discussion about love. Most discussions of love as part of emotion can be found in psychology literature, but the scale of the discussion is only around the love that arises between humans and humans, even though the current problems do not only dwell on that, even though the problems that arise from love between humans humans still dominate.

From the results of the studies above, it can be seen that the study of love and QS. Āli 'Imrān/3: 14, is still stuck in the same circle of research, namely linguistic studies, the thoughts

of experts, or studies of some of the problems that can be raised by love. However, the solutions resulting from the study of the problems of love are only limited to the delivery of verses or hadiths. Therefore, this research was conducted to step out of the circle of studies which are somewhat monotonous by elaborating Islamic religious knowledge and science in studying the term ḥubb which is then specified in QS. Āli 'Imrān/3: 14 in order to be able to study some of the objects of human love that can cause problems and describe solutions that can be offered by religion and science and are applicable, so that anyone can try to solve their problems through offering these solutions.

RESEARCH METHODS

This paper was produced through the method of library research or library research, where the information and data needed were taken from various literature such as books, journal articles, results of previous research, as well as various notes related to the issues raised (Zed, 2017). To obtain valid data and in line with the research to be carried out, several approaches were used including approaches to Islamic religious sciences, biology, and psychology.

In collecting the required data, two data collection techniques were used in the form of citations (direct quotations/indirect quotations) and documentation. to obtain data from various written sources. To analyze the data that has been collected, a descriptive-qualitative analysis technique is used in which the qualitative data is used to analyze events, phenomena, or social conditions (Anggito & Stiawan, 2018) related to QS. Āli 'Imrān/3: 14, content analysis techniques are also used to find out the meaning, problems, impacts, policies, and solutions (Hardani, et al., 2020, pp. 120-121) from the linkages between QS. Āli 'Imrān/3: 14 and human love which can cause various problems.

RESULTS AND DISCUSSION

Love in QS. Āli 'Imrān / 3: 14

الدَّهَبِ مِنَ الْمُقَنْطَرَةِ الْقَنَاطِيرِ وَالْبَيْبِ النَّسَاءِ مِنَ الشَّهَوَاتِ حُبُّ لِلنَّاسِ زُؤِنَ
عِنْدَهُ وَاللَّهُ ۖ الدُّنْيَا الْحَيَاةُ مَتَاعٌ ذَلِكِ ۖ وَالْحَرْثِ وَالْأَنْعَامِ الْمُسَوَّمَةِ وَالْحَيْلِ وَالْفِضَّةِ
الْمَاءِ حُسْنُ

Translate:

The enjoyment of 'worldly' desires—women, children, treasures of gold and silver, fine horses, cattle, and fertile land—has been made appealing to people. These are the pleasures of this worldly life, but with Allah is the finest destination

In the Big Indonesian Dictionary (KBBI) the word love has various meanings, ranging from really liking, really loving, and really wanting. These meanings are related to the meaning of ḥubb in Arabic. The term ḥubb is formed by the letters ḥa and ba (Ghalaf, 2009). The word ḥabb has the same root as the word ḥubb, and ḥabb is defined as grains that produce staple foods such as wheat, rice, sorghum, and others (Jabbar & Burhanudin, 2012).

The link between love and grain has been explained by al-Aṣḥānī (2017: 447) through a figurative method, where the term ḥabb is figuratively represented by the word ḥabbah al-Qalb which means heart. Based on the term ḥabb and its derivation, the term is defined as a feeling that makes humans gravitate towards something based on their reason. Then lean to always be close to what he's leaning on. That feeling is then known as love and if that feeling of love exceeds the level of reason, then it is referred to as al-'Asyq or excessive in loving (Masduha, 2017). The word ḥubb and its various forms of modification are often communicated in the Qur'an. Based on the study of al-Aṣḥānī (2017: 448-451) on the verses of the Koran that contain this term, love is divided into three categories, namely love because of pleasure, love because of the benefits obtained, and love because of virtue.

On QS. Āli 'Imrān/3: 14, Allah SWT uses the phrase ḥubb al-Syahawāt to describe the feelings of love that humans have. The word al-Syahawāt is coupled to several things such as *tol a) فضة والذهب* (gold and silver treasures), *البنين (nerdlihc)*, *النساء (nemow)*, *القناطر المقنطرة من الذهب والفضة* (horses), *مراعنا* (livestock), and *شرحنا* (fields/fields). It is undeniable that these objects are something that is inherent in human life and is needed, either to fulfill needs or satisfy desires. When related to the category of love according to al-Aṣḥānī, then the three kinds of love will be found in that object and can be good or bad depending on the understanding and way each individual responds to the love he has.

Several classical and contemporary interpreters in interpreting these objects, involve a number of narrations in explaining their meaning, as follows:

a. Women (عاسنلا)

Ibn Kaṣīr describes six hadiths related to *عاسنلا* (women). These hadiths show that women can be a source of happiness and a source of evil for men, depending on the obedience that women have. If a woman is obedient to Allah and His Messenger, the nature of the raḥīm that is bestowed on her will radiate both physically and in her temperament (al-Dimasyqi, 2003, pp. 18-19).

b. Children (نِيبِلَا)

The love of parents for their children is immense. Not a few parents who want their children to do something according to their expectations. Boasting children for the achievements they have achieved is not a mistake, but the goal of being proud is very easy to turn into arrogance. Therefore, Allah SWT warns people in QS. Al-Tagābun/64: 15 that the offspring that humans have is part of the ordeal. Humans need to hold on to faith in order to respond well to trials (al-Zuhaili, 2013, p. 202).

c. Great Treasures of Gold and Silver (هُضْفَلَاو بَهْذَلَا نَم قَرَطْنَقْم لَارِي طَانَقْلَا)

There are seven hadiths that explain the meaning of الرَّقْطُيْر or رَاطْنَقْلَا. From all of these hadiths, it is understood that a lot of wealth is if someone has 1 qintār = 1200 or 2000 auqiyah. This is the literal meaning of treasure. However, several hadiths also explain the meaning of many treasures in the form of rewards in reading the Qur'an. If someone reads 100-1000 verses of the Koran, then he gets one qintar reward equivalent to a large hill (al-Batali, 2011, pp. 225-236).

d. Horses (لِي خِلَا), Livestock (مَاعِنَالَا), and Fields (نِشْرَحَلَا)

The horse referred to in this verse is al-Khail al-Musawwamah which in several narrations is interpreted as the horse of choice, war horse, or horse that is herded. It is a proud symbol of luxury. The majority of scholars are of the view that the pros and cons of owning a horse depend on the purpose. If it is aimed at fighting in the way of Allah or being shepherded to prevent poverty, then that is a good thing on the side of Allah, if the aim is for luxury then it is worth evil on Allah's side (al-Zuhaili, 2013, p. 203). All the objects of love above are a source of livelihood and acquisition of property for humans. If you can get closer to Allah, then it will be worth good and vice versa if you distance yourself from Allah, then the treasure will be worth bad (al-Zuhaili, 2013, pp. 203-204).

Along with the times, there are several meanings that have changed from the objects contained in the QS. Āli 'Imrān/3: 14. Gold and silver are no longer interpreted as such, but include money, stock investments and the like. Then the meaning of the horse which in ancient times was kept for trading, prepared for war, or used as transportation can now be figuratively related to all means of transportation in this era. Furthermore, regarding livestock, rice fields and fields which in the past were used as a source of livelihood and acquisition of assets. Although up to now, of course, livestock and agricultural products are still a source of livelihood (staple food), they are no longer a source of wealth that many are involved in. Currently, the sources of acquiring assets are much more diverse, especially in the investment sector (Maulana, 2019, p. 75).

Love in a Science Perspective

Before discussing love in a scientific perspective, it is first necessary to know that in the center of the human brain there is a system called the limbic system (Ardian, 2021, p. 14). This system functions to regulate behavior, emotions, memory, motivation, and maintain the condition of the body so that it continues to function normally and can carry on life. This system consists of several parts, including the thalamus, epithalamus, hypothalamus, hippocampus, basal ganglia, paraolfactoria, amygdala, and septum (Aligita, 2018, p. 47).

Related to emotion, psychologists define it as a condition in which feelings become more complex with respect to body movement, awareness, and expression (Nevid, 2021, p. 39). One emotion that is commonly recognized is love. Love is seen as the deepest emotion in humans that arises from the urge to need and desire for something. Either to meet needs or just satisfy desires (Nevid, 2021, pp. 51-52). Nevid's statement can be understood that when humans feel love, it means that there is motivation or encouragement from within them to have something, either to meet needs or just to satisfy desires. This urge directs humans to behave naturally to extra to get something that has not been fulfilled.

When humans feel love for something, hormone reactions occur such as testosterone, estrogen, norepinephrine, serotonin, dopamine, oxytocin, pheromones, vasopressin, epinephrine, and so on (Nanda, 2023). When a hormone reaction occurs, the receptor side of the human body has received the hormone, for example when a person is dealing with an object they love, usually the heart will beat faster and make a person more excited. This is caused by the receptor site that has received the hormones norepinephrine and epinephrine, so that this reaction appears which is termed nervousness (Safrida, 2018, pp. 88-89).

Problems of Love and Solutions of Religion and Science

When love is the basis for the presence of a problem, then there is the influence of negative factors that make humans express their love in the form of deviant acts, as below:

Object Literals	Relational Object	Factors and Cases			
		Need Factor	Cases	Desire Factor	Cases
Woman/al-Nisa'	Woman	Sexual and economic	Harassment, Violence, Murder	Sexuality and Hedonism	Harassment, murder, organ trafficking and others
Children/al-Banin	Children				
Property, Gold and silver	Savings and Assets	Economic			Corruption, embezzlement of funds, counterfeiting
Horse of choice	Vehicle	Economic and economic support	fraud, theft, robbery	Hedonism	Stupid investment business

The various cases above are not uncommon in this era. If you pay close attention, cases such as fraud, theft and robbery are often carried out by economically weak people whose goal is to get instant income to make ends meet. When humans cannot meet their basic needs physically or mentally, the amygdala (part of the limbic system) will release a threat signal that causes several hormones – such as the hormones adrenaline, norepinephrine and cortisol – to react, so that the body acts to prevent the threat from occurring (Puji, 2021). The threats in question are conditions that make the human body not work normally such as threats from hunger, health, to death, as well as various other threats related to individual survival (Harlan, 2018, pp. 54-55).

In contrast to the need factor, problems such as corruption, embezzlement of funds, counterfeiting, fraudulent investments and so on are based on an excessive love of wealth. On average, those who take these actions have a consumptive lifestyle and are always dissatisfied with what they already have. Everything will be done to continue to add wealth (Wulandari, 2022). Al-Gazali refers to people like this as people who are controlled by their desires and will stop doing this when their desires are satisfied (Yusuf, 2019, p. 158). People like this have hormonal instability in themselves, when excess hormones dopamine, endorphins, serotonin, and oxytisin make them very happy when they get something they really want. If there is a deficiency of these hormones, the body will feel weak, anxious, restless, or even stressed if its desires are not fulfilled (Rossalina, 2022).

When the male hormone testosterone increases, it will stimulate men to engage in sexual activity (Aligita, 2018, p. 109). But if these activities cannot be carried out properly according to the regulations in force because the economic conditions are inadequate, then the brain will release the hormone adrenaline so that these needs are met, and harassment and violence occurs whose objects are women or even children (Garcia, 2022). In addition, killings are often carried out as a way out so that the abuse and violence that is perpetrated goes undetected. Murder of children is also rife for economic reasons.

Being a level-up case, when an increase in the hormone testosterone occurs in men who are at an upper class economic level and live according to their desires, making sexual activity something that can be done easily, whether following the rules or not. This happened because the man who was in this condition indoctrinated himself and his victims that he had authority in this matter. The doctrine of authority presents a desire to change partners in sexual activity (Garcia, 2022). So even though they are in good economic condition but the desire for sex has not been satisfied, it does not rule out the occurrence of harassment or even sexual violence if the victim refuses. Sexual activities that occur only to get satisfaction and are carried out with

multiple partners can cause brain nerve injury and have an impact on decreased function in the amygdala which causes a person to lose the ability to express emotions and cause sexually transmitted diseases (Permana, 2022). Not infrequently also because of the obsession with obtaining a lot of wealth, a handful of people commit crimes in the form of fraud and kidnapping children or women to be traded alive or killed to sell their organs on the black market, as reported by the Pusiknas Bareskrim Polri (2022) that there were 57 cases of human trafficking which increased by up to 600% from January to July 2022.

Based on the description of the various cases above which are the impact of current hedonism, the solutions obtained from religion and science through contextual interpretation are as follows:

No.	Solutions from the Side of Religion and Science	
	Religion	Science
1	Increasing faith by increasing worship of Allah, at least by praying or praying (QS. Hūd/11: 3 and QS. Al-Baqarah/2: 152)	<p>Dopamine Hormone Weaknesses: cramps, muscle stiffness and pain, constipation, weight loss, weakness, anxiety, mood swings, hallucinations, forgetfulness, etc. To increase the consumption of foods with high protein, such as fish, chicken, milk, tempeh, meat and nuts. Reduce intake of sugar and caffeine. Do sleep 7-8 hours, exercise 5 times a week, and meditate.</p>
2	Equip yourself with knowledge so you can understand yourself and your surroundings and understand the rules that apply (QS. Al-Mujādalah / 58: 11)	<p>Dopamine Hormone Weaknesses: cramps, muscle stiffness and pain, constipation, weight loss, weakness, anxiety, mood swings, hallucinations, forgetfulness, etc. To increase the consumption of foods with high protein, such as fish, chicken, milk, tempeh, meat and nuts. Reduce intake of sugar and caffeine. Do sleep 7-8 hours, exercise 5 times a week, and meditate.</p> <p>Endorphins Weaknesses: depression, anxiety, moodiness, insomnia, and impulsivity To increase consumption, consume dark chocolate and spicy foods and do light activities such as cleaning the house, cycling, shopping, etc.</p>
3	Keeping the view to avoid the evil of lust (QS. Al-Nur/24: 30-31)	
4	Fasting to suppress excessive love for what one has and can increase piety (QS. Al-Baqarah / 2: 183)	<p>Serotonin Hormone Weaknesses: insomnia, decreased self-confidence, confusion, restlessness, desire to eat sweet or flour appears. To increase the consumption of carbohydrate foods, consume vitamins B1, B2, B3, B6, B12</p>

		such as nuts, tubers, and animal meat. Do sunbathing 15 minutes every morning,
5	Be grateful and patient in everything that happens (QS. Al-Baqarah / 2: 152-153)	
6	Give alms/infak/waqaf/zakat to give other people's rights to our assets and make us not stingy (QS. Al-Taubah :103)	<p>Oxytocin hormone Weaknesses: depression, insomnia, stress, anxiety, fatigue To improve, do sports, meditate, socialize, and consume healthy and balanced food.</p>
7	Seeking sustenance in a good and lawful way according to what Allah has allowed to avoid the bad things in food (Al-Baqarah/2: 168 and 172)	<p>Adrenaline hormone React to provide extra energy when humans are in situations of pressure and stress.</p> <p>Norepinephrine hormone React to make humans more responsive when threats occur</p> <p>Hormone Cortisol Reacts to maintain body fluid balance and blood pressure when humans are in life-threatening situations.</p> <p>Testosterone Hormone Disadvantages: stress, depression, difficulty concentrating, weight gain caused by increased fat. To improve, get enough sleep, exercise regularly, and consume foods that contain vitamin D.</p>

The solutions offered by religion and science are related to fortifying oneself from hedonistic behavior. This can be seen from several verses which instruct us to perform certain acts of worship in order to suppress lust and have an impact on the release of hormones in humans. If the worship is carried out continuously accompanied by a healthy lifestyle, it will keep hormone levels and hormone release under good control.

CONCLUSIONS AND RECOMMENDATIONS

The human tendency towards everything that he likes and loves is natural and has a contact relationship with the work of the brain. The feeling of love for various things contained in QS. Āli 'Imrān/3: 14 is part of the needs of human life. However, if the love for needs is excessive, it will be the beginning of a hedonistic lifestyle. When a person lives in these conditions, the brain will release various hormones that encourage humans to do anything. Even to commit crimes on a large scale. Therefore, equipping yourself with knowledge and maintaining a lifestyle is urgent so you don't get stuck in a situation that makes you live in hedonism.

This paper is only limited to the study of interpretation with a focus on QS. Āli 'Imrān/3: 14 about love, so that it is hoped that future researchers can use the results of this study as a basis for developing further research. It is also hoped that the results of this research can be part of the solution to psychological illness amid the spread of the hedonistic lifestyle.

REFERENCES

- Akil, A. M., & Osman, K. (2022). Kajian Semantik Cinta pada Lafaz Al-Hubb dalam Al-Quran. *Seminar Semanti Al-Qur'an 1.0 (SEMANTIQ)*, 1-13.
- al-Batali, K. b.-A. (2011). *Tafsir al-Nabawi*. Saudi Arabia: Dar Isybiyalan li al-Nasyr wa al-Tauzi'.
- al-Dimasyqi, A. a.-F. (2003). *Tafsir Ibn Kasir Jilid 2*. Bogor: Pustaka Imam asy-Syafi'i.
- Aligita, W. (2018). *Anatomi & Fisiologi Manusia (Buku 1 : Kontrol dan Regulasi)*. Bandung: Bitread Publishing.
- al-Zuhaili, W. (2013). *Tafsir Al-Munir : Aqidah, Syariah, Manhaj*. Jakarta: Gema Insani.
- Anggito, A., & Stiawan, J. (2018). *Metodologi Penelitian Kualitatif*. Sukabumi: CV. jejak.
- Ardian. (2021). *Ensiklopedia Anatomi Tubuh Manusia : Tubuh Manusia Keseluruhan dan Bagian Dada*. Yogyakarta: Hikam Pustaka.
- Brainacademy.id. (2023, 07 Februari). Benarkah Jatuh cinta Dipengaruhi Zat Kimia di Otak Kita?. Diakses pada 23 Mei 2023, dari [HYPERLINK "https://www.brainacademy.id/blog/hormon-cinta-pada-otak-manusia#:~:text=Saat%20mulai%20tertarik%20dengan%20seseorang,senyawa%20kimia%20yang%20bernama%20dopamine"](https://www.brainacademy.id/blog/hormon-cinta-pada-otak-manusia#:~:text=Saat%20mulai%20tertarik%20dengan%20seseorang,senyawa%20kimia%20yang%20bernama%20dopamine)
- Detikbali.com. (2022, 07 Desember). SDGs Adalah : Pengertian dan 17 Tujuan Bagi Kesejahteraan Dunia. Diakses pada 22 Mei 2023, dari [HYPERLINK "https://www.detik.com/bali/berita/d-6448066/mengenal-sdgs-adalah-dan-tujuan-di-baliknya/amp"](https://www.detik.com/bali/berita/d-6448066/mengenal-sdgs-adalah-dan-tujuan-di-baliknya/amp)
- Detikedu.com. (2022, 09 Maret). 16 Faktor Penyebab Korupsi dari Aspek Individu hingga Organisasi. Diakses pada 25 Mei 2023, dari [HYPERLINK "https://www.detik.com/edu/detikpedia/d-5975109/16-faktor-penyebab-korupsi-dari-aspek-individu-hingga-organisasi/amp"](https://www.detik.com/edu/detikpedia/d-5975109/16-faktor-penyebab-korupsi-dari-aspek-individu-hingga-organisasi/amp)
- detikNews.com. (2023, 02 Maret). Jokowi Soroti Fenomena Hedonis Pejabat : Pantas kalau Rakyat Kecewa. Diakses pada 25 Mei 2023, dari [HYPERLINK "https://news.detik.com/berita/d-6596940/jokowi-soroti-fenomena-hedonis-pejabat-pantas-kalau-rakyat-kecewa"](https://news.detik.com/berita/d-6596940/jokowi-soroti-fenomena-hedonis-pejabat-pantas-kalau-rakyat-kecewa) [Jokowi Soroti Fenomena Hedonis Pejabat: Pantas Kalau Rakyat Kecewa \(detik.com\)](https://news.detik.com/berita/d-6596940/jokowi-soroti-fenomena-hedonis-pejabat-pantas-kalau-rakyat-kecewa).
- Fardah, D. E., & Sari, M. (2022). Analisa Term Nisa dalam Q.S Ali Imran [3] : 14 (Kajian Hermenautika Muhammad Syahrur). *Tanzil : Jurnal Studi al-Quran*, 71-82.
- Ghalaf. (2009). *Kitab Shorof berikut Penjelasan dan 'Awamil*. Polewali Mandar: Gemah Ripah Repeh Rapih.
- Harlan, J. (2018). *Psikologi Faal*. Jakarta: Penerbit Gunadarma.

- Hellosehat.com. (2022, 5 Oktober). 14 Efek Buruk Terlalu Sering Berhubungan Seks bagi Kesehatan. Diakses pada 25 Mei 2023, dari HYPERLINK "<https://hellosehat.com/seks/tips-seks/efek-samping-berhubungan-intim-terlalu-sering/>"
- Hellosehat.com. (2021,05 November). Mengenal Jenis Hormondan Fungsi 3 Hormon Stres. Diakses pada 24 Mei 2023, dari HYPERLINK "<https://hellosehat.com/mental/stres/seputar-hormon-stres/>"
- Ismail, N. b., & Zahrin, S. N. (2019). Hubungan antara Cinta Ilmu dan Al-Falah Menurut Al-Quran. *Jurnal Pengajian Islam*, 192-202.
- Jabbar, M. D., & Burhanudin, N. (2012). *Ensiklopedia Makna Al-Qur'an (Syarah Alfaadzul Qur'an)*. Bandung: Media Fitrah Rabbani.
- Jasmi, K. A. (2020). Syurga Bagi yang Mengatasi Cabaran Syahwat : Surah Ali 'Imran (3 : 14-20). *Pusat Islam : Universiti Teknologi Malaysia*, 1-21.
- Kamal, J. (2021). Harta dalam Pandangan Islam : Kajian Tafsir Surat Ali Imran Ayat 14. *Jurnal An-Nahl*, 91-106.
- Klikdokter.com. (2022, 1 November). 10 Faktor Penyebab Terjadinya Pelecehan Seksual. Diakses pada 25 Mei 2023, dari HYPERLINK "<https://www.klikdokter.com/psikologi/kesehatan-mental/11-alasan-orang-melakukan-pelecehan-seksual>"
- Klikdokter.com. (2022, 15 Desember). 4 Hormon Bahagia yang Manjaga Kestabilan Emosi. Diakses pada 25 Mei 2023, dari HYPERLINK "<https://www.klikdokter.com/psikologi/kesehatan-mental/hormon-bahagia-fungsinya>"
- Klikdokter.com. (2022, 1 November). 10 Faktor Penyebab Pelecehan Seksual. Diakses pada 25 Mei 2023, dari HYPERLINK "<https://www.klikdokter.com/psikologi/kesehatan-mental/11-alasan-orang-melakukan-pelecehan-seksual>"
- Kusuma, N. I. (2021). *Konsep Cinta dalam Al-Qur'an Tinjauan dari Perspektif Semantik terhadap Lafadz Hubb, Syaghaf, dan Mawaddah*. Salatiga: Institut Agama Islam Negeri (IAIN) Salatiga.
- Lazulfa, H. L., & Munir, A. (2022). Sufistik Cinta dalam Al-Qur'an : Kajian Semantik. *Jurnal Riset Agama*, 335-345.
- Loka, M. P., & Yulianti, E. R. (2019). Konsep Cinta (Studi banding Pemikiran Ibnu Qayyim al-Jauziyyah dan Erich Fromm. *Syifa Al-Qulub*, 71-84.
- Masduha. (2017). *Al-Alfaazh : Buku Pintar Memahami Kata-kata dalam Al-Qur'an*. Jakarta: Pustaka Al-Kautsar.
- Maulana, L. (2019). Semiotika Michael Riffaterra (Analisis Pembacaan Heuristik-Hermeneutika Atas QS. Ali-Imran (3): 14). *QAF*, 67-78.
- Mufakkir, M., & Kurniawan, R. R. (2022). Kesenangan Duniawi Menurut Al-Qur'an Surah Ali Imran Ayat 14. *Ulumul Qur'an : Jurnal Ilmu Al-Qur'an dan Tafsir*, 1-15.
- Mustafa, M. (2020). Konsep Mahabbah dalam Al-Qur'an. *Jurnal al-Asas*, 41-53.
- Nevid, J. S. (2021). *Motivasi dan Emosi : Konsepsi dan Aplikasi Psikologi*. Bandung: Nusamedia.
- Purwoko, S. B. (2012). *Psikologi Islam : Teori dan Penelitian*. Bandung: Saktiyono WordPress.

Pusiknas.polri.go.id. (-). Tindak Pidana Perdagangan Orang Ditangani Polri Capai 57 Kasus. Diakses pada 25 Mei 2023, dari HYPERLINK "https://pusiknas.polri.go.id/detail_artikel/tindak_pidana_perdagangan_orang_ditangani_polri_capai_57_kasus"

https://pusiknas.polri.go.id/detail_artikel/tindak_pidana_perdagangan_orang_ditangani_polri_capai_57_kasus

Qadariah, L., Pebriani, L. V., & Sulistiobudi, R. A. (2022). *Memahami Emosi Manusia : Perkembangan Emosi pada Bayi dan Anak*. Bandung: PT. Alumni.

Safrida. (2018). *Anatomi dan Fisiologi Manusia*. Banda Aceh: Syiah Kuala University Press.

Saifuddin, M. S. F. B., Yari, E. R. A., Haizam, S. H. B. S., Peter, U. A., & Zur, I. N. A. B. (2022). Causes and Effects of Hedonism Culture among Malaysians.

Shodaq, S., & Kusman, E. (2020). *Al-Qur'an Hafalan Tahfidz Metode 5 (Lima) Blok Warna dan Terjemah*. Bandung: Cordoba.

Sulhadi, A., & Firdaus, Z. (2020). Cinta dalam Al-Qur'an : Sebuah Kajian Tafsir Tematis. *Jurnal Samawat*, 13-23.

Yusuf, K. M. (2019). *Psikologi Qurani*. Jakarta: Amzah.

Zed, M. (2017). *Metode Penelitian Puskata*. Jakarta: Yayasan Pustaka Obor Indonesia.