



Behind The Scenes Implementation of Islamic Law and Positive Law in Responding To 'Sound Horeg' In Indonesia

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Abstract: This study analyzes the implementation of Islamic law and positive law in responding to contemporary social problems, particularly regarding the proper use of sound horeg in society. The method used is empirical juridical, with the first discussion topic being the problematic of sound horeg in Indonesia, the second being the legal approach to violations of sound horeg in society, and the controversy of sound horeg as a culture in Muslim society. Primary data was obtained through interviews and direct observation, while secondary data came from laws and regulations, Islamic legal literature, journals, books, and positive legal doctrine. The results of the study indicate that there is synchronization and conflict between Islamic legal norms and positive law in terms of regulations in terms of the substance of the law, however, law enforcement against the use of sound horeg has not been running optimally, which is influenced by cultural and social factors of society. This study provides recommendations so that the integration of both can be carried out harmoniously for the sake of creating social order and protecting people's rights without ignoring religious values and individual interests. By providing recommendations for research that changes to the offense in Article 503 of the Criminal Code must be made. The empirical juridical approach has proven effective in understanding the complexity of law application in a dynamic social context.

Keywords: Regulation, Positive Law and Islamic Law

1. Introduction

The rapid development of the times has encouraged the emergence of many inventions, innovations, and changes in the field of public entertainment (Mashlahah & Arifin, 2023). Entertainment is an important part of people's lives that reflects social dynamics, cultural values, and the development of the times (Sinambela et al., 2025). Along with changes in social structure and technological advances, Entertainment according to Susanto in Nugrahani's book entitled Local Culture is everything, whether in the form of words, places, objects, or behaviors that can provide warmth or pleasure to someone who is feeling sad or sad. Usually entertainment can be music, movies, opera, dramas, games, or even sports. (Nugrahani, 2003) Traveling can also be considered a form of entertainment by exploring nature or learning about culture (Rahmatin, 2023).

These developments show a shift in the way people access and enjoy entertainment, from communal and ritualistic to more individual and consumption-based (Chae, 2025). In the current of globalization, local cultures are often mixed or even shifted due to the influence of global popular culture (Ardina et al., 2024). Nevertheless, entertainment remains a place for cultural negotiations, where local identities can be maintained, adapted, or reconstructed through today's entertainment media (Jenkins et al., 2013). The emergence and popularity of Sound Horeg has made it a new entertainment and culture in society, which is inseparable from the advancement

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Received: Aug 02, 2025;

Revised: Aug 19 2025;

Accepted: Aug 27, 2025;

Published : Aug 30, 2025;



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of affordable and easily obtained audio technology, as well as the increasingly troubling trend of remix culture among young people.

However, the event explicitly reflects the creativity and cultural expression of the community. On the other hand, the news published by Muhamad Husni Tamami on the Liputan 6 page with the title "Sound Horeg Bikin Noisy to Haram Fatwa, This Is What the Central MUI Says" said that Horeg's sound often receives negative criticism because it is considered to disturb public order and has the potential to damage hearing to change the existing social order in society.(Thomas, 2025)

Indonesian society is indeed a majority Muslim society, this is based on a journal entitled "The Potential of the Halal Industry in Indonesia as the Largest Muslim Population Country" which was uploaded in the journal "Aghniya Journal of Islamic Economics"(Humaida et al., 2024) then strengthened in the first semester of 2024 data uploaded on the youtube page of the Directorate General of Population and Civil Registration (Ditjen Dukcapil) of the Ministry of Home Affairs around 87.08% of Indonesia's population is Muslim, which is around 245,973,915 people out of a total of 282,477,584 people(Ministry of Home Affairs, 2024)this makes Indonesia the country with the largest Muslim population in the world.(Sultan, 2023)

Constitutionally, freedom of religion in Indonesia is protected by the 1945 Constitution of the Republic of Indonesia, especially Article 28E paragraphs (1) and (2) and Article 29 paragraph (2).(Constitution of the Republic of Indonesia, 1945) It implicitly affirms that every citizen has the right to embrace religion and worship according to his or her own beliefs without being forced, and to be free to express opinions according to their conscience (Isaac, 2022). The state of Indonesia, idealized based on Pancasila, recognizes and respects religious diversity as part of its national identity (Riyando, 2024), so as to ensure the protection of religious rights and places of worship from discrimination and harassment, so that in order to answer the mandate of the basic shrimp law, the Indonesian state recognizes the existence of applicable Islamic law such as the Marriage Law, the Sharia Banking Law, and the Zakat Law (Calves et al., 2017). The involvement of Islamic law in Indonesia is not only a standard and practical rule of law but also has an important function in regulating the norms and social construction of society so that in shaping the character of the legal society, awareness of every individual community needs to be needed (Islamy, 2021).

Islamic law in determining rules is derived from the main Qur'an, which is the holy book which contains revelations from Allah SWT which was revealed to the Prophet Muhammad PBUH as a guide for all mankind (A. R. Ridwan et al., 2024). In addition to the Qur'an, the second source of Islamic law is As-Sunnah or Hadith, which includes all the words, deeds, and decisions of the Prophet Muhammad PBUH that aim to explain and complete the teachings in the Qur'an. Furthermore, there is Ijma', which is the agreement of scholars regarding a law in matters that are not explicitly found in the Qur'an and Hadith. The last is Qiyas, (M. Ridwan et al., 2021)that is, how to establish the law in a new case by comparing it with a case that already has a law in the Qur'an or Hadith, based on the similarity of legal reasons. So that in this interpretation, the scholars in Islam have an important role in making or determining new laws in accordance with the conditions of community development.

In the context of sound horeg, if the MUI has not found clear evidence in the Qur'an or Hadith that specifically discusses the sound of loud music, then the MUI can use qiyas. For example, this case can be compared to the prohibition of making noise or disturbing the calm of others, since both have the same legal reason, which is to cause harm or inconvenience to the community (Saroinsong, 2025). Thus, the law on sound horeg can be determined as haram or makruh if it meets elements that disturb or harm others, as is the case with the prohibition of disturbing the tranquility contained in the sharia. Therefore, the MUI fatwa on sound horeg through qiyas is the application of the principle of analogy in Islamic law. Here, new cases (sound horeg) are linked to existing cases (disturbance or loss) based on the same legal reasons ('illat), thus resulting in legal provisions that are in accordance with the goals of sharia (maqashid sharia) and the social situation of the community.

Sound horeg in Indonesia and other countries shows significant differences when dealing with local religion and culture. In Indonesia, sound horeg—which refers to the noise or loudness of events such as celebrations, celebrations, or concerts—often faces challenges from the influence of religious values and cultural norms that prioritize environmental politeness and tranquility. For example, in areas with a very religious population, the noise from the sound of horeg is sometimes seen as interfering with worship and social activities, so there are often strict time restrictions and official permits. Meanwhile, in other countries that are more secular or have a culture that is more open to musical expressions and social events, noise is not always considered controversial and tends to be tolerated. However, in some countries with strict rules related to public order, sound horeg can also be restricted to maintain public peace. This difference reflects how sensitivity to loud noise is greatly influenced by the interaction between religious traditions and the cultural norms of each region.

So that in the stipulation, it explicitly makes a new rule in fortifying the community to limit the norms of norms in life so that the applicable rules cannot accommodate the interests of the community in terms of legal certainty and usefulness so that in the event of sound horeg a vagueness of norms is found in a legal rule in the scope of public entertainment that results in disturbance or loss. Therefore, this study aims to analyze and test the effectiveness of a legal rule in limiting and dividing space in society in terms of community entertainment which can cause losses and disturbances so as to give rise to new norms or cultures born in society.

In this case, the research conducted by Dina Fitria Hasanah, M.Pd studied the use of sound horeg in various community activities such as political campaigns, demonstrations, and religious events. The results of the study show that sound horeg has a positive impact, namely improving the microeconomy and adding a festive impression to the event. However, on the other hand, the use of sound horeg also has serious negative impacts, such as hearing loss because the sound reaches up to 135 dB, which far exceeds the human tolerance limit of 85 dB. This study suggests that the use of sound horeg must be strictly regulated, well regulated, and educated to the public so as not to cause losses to the surrounding environment. (Biputra, 2024)Then Sinta Della Lesgasevia conducted a study entitled "Legal Analysis of the Use of Sound Systems that Exceed the Limit (Sound Horeg) in Karangploso District" found that consistent law

enforcement, socialization, and clear regulations are the keys to reducing the disturbances caused by sound horeg and creating a harmonious environment(Lesgasevia, 2024) The two studies were strengthened by a journal entitled "The Level of Legal Awareness of Gigantic Sound Business Actors (Sound Horeg) in Carnival in Malang Regency" written by Ahmad Wildan Suhalaa, Aditya Prastiana, Miftahul Huda stated that this study revealed the low legal awareness of sound horeg business actors against the Malang Regency Regional Regulation No. 11 of 2019.Factors causing low legal awareness include lack of socialization, Lower education, business culture, and economic factors. The main recommendations are to improve legal education, supervision, and consistent law enforcement as well as collaboration between the government, officials, business actors, and the community.

2. Materials and Methods

This study uses an empirical juridical legal method based on secondary data to analyze the influence of the rule of law in accommodating and limiting rights and obligations in society with existing social norms with the majority of Muslims in Indonesia. Secondary data used include legal documents, regulations, academic journals, government reports, and related case studies. Primary data is obtained directly from the field through interview, observation, or survey techniques to respondents or resource persons relevant to the research object, to obtain factual information, opinions, and real experiences. Meanwhile, secondary data were collected from written sources such as laws and regulations, books, legal documents, journals, and literature that supported the analysis. After the data is collected, the analysis process is carried out with a qualitative approach that aims to study, describe, and interpret legal phenomena so that they can provide a deep understanding of the problem being studied, both in terms of legal norms and their implementation in society (Al-Fatih, 2023)

3. Results and Discussion

The thesis entitled "Horeg Sound Trend in East Java in South Malang" by A Ivan Syahroni examines the phenomenon of horeg sound as a trend of combining traditional and modern music, especially dangdut koplo and EDM, which strengthens the identity of local entertainment. This research reveals that horeg sound is part of the lifestyle of young people and the music community with the characteristic loud bass sound and is often used in various public events such as celebrations and festivals. The research report "Exploring the Influence and Impact of the Sound Horeg Phenomenon in Society" was compiled by a group of students under the guidance of Dina Fitria Hasanah, M.Pd. The results of the study confirm that sound horeg has a positive impact in the form of improving the micro-economy and entertainment, but also has negative impacts such as hearing loss, property damage, and social conflicts in the community. This study recommends a regulation of time and volume limits on the use of sound horeg to create social balance and order. These studies show that sound horeg is a complex cultural phenomenon with positive and negative aspects, and is a concern for various disciplines and community policies.

3.1 *The Sound Horeg Phenomenon and Its Problems in Indonesia*

The rapid development of the times has given rise to new thoughts and creativity in society, this is supported by technology that is increasingly rapidly developing to make new branches in the world of entertainment such as music, where there are more and more ways to enjoy and listen to music so that from these branches human creativity emerges to enjoy music using sound or music salons so that the sound emitted/volume of music becomes larger and loudly, there is nothing wrong for individuals when they want to enjoy music, but what is problematic in the law is that when the individual's desire to enjoy music can interfere or cause harm to other individuals, then the role and function of the law is used to divide and limit the rights and obligations of each individual.

In limiting rights and obligations, it is necessary to have a law/rule that can accommodate these legal issues, in the criminal code article 503 which reads "Threatened with imprisonment for a maximum of three days or a fine of up to two hundred and twenty-five rupiah (1) whoever makes noise or noise, so that the peace at night can be disturbed (2) whoever makes a noise near the building to carry out permissible worship or for court hearings, during worship or hearings." In the interpretation of the article, it is clearly stated that the threat of punishment for individuals when committing acts of making noise or noise is meaningful, which means that the word "noise" is noise or noise so that the elements of the act can meet the classification, but when the interpretation of the word "peace at night can be disturbed" becomes opaque and does not fulfill its elements when all or all of the people in the scope do not feel disturbed or harmed, so this article refers to In the case of complaints where the person or subject of the law who feels disturbed can report so that the complaint becomes difficult or difficult to apply in the community Widiana et al (2023) In other words, people who report sound horeg actions will be witnessed socially verbally or non-verbally when public awareness of public peace rules is less reachable by the government.

Fear arises because the complainant or victim often faces social stigma, pressure from the surrounding environment, or fear of social sanctions due to reporting cases to the authorities. This further exacerbates the situation because local cultures tend to prioritize family, customary, or non-litigation resolution rather than through formal legal processes. For example, in cases of domestic violence (KDRT) and moral crimes, victims are usually reluctant to report for fear of being considered defamatory or disrupting family and community harmony.

In the case of a complaint, if the victim or witness is not present at the trial, then the indictment cannot be accepted, so the legal process is hampered. The unpreparedness of the victim or the complainant to be a witness is also closely related to the fear of social pressure and the stigma faced. In general, fear of social sanctions and cultural pressure is the main obstacle in the implementation of complaint laws in Indonesia (Soesilo, 1991). Victims prefer non-litigation settlements in order to maintain social harmony and avoid negative stigma from the surrounding community.

According to an interview with a resident of Karang Ploso sub-district named X, when a question was asked about the dependence and popularity of sound horeg, a resident stated that "The sound of horeg is indirectly beneficial to us as sellers, but as a result, young children here understand adult erotic dance and the audience is drunk if

this is considered a natural danger for future generations" in the interview the author found The data that the existence of sound horeg is more dangerous than legal acts that are categorized as ordinary acts where the effects or consequences resulting from sound horeg create a new norm, act and culture in society so that public awareness about the material of sound horeg for community life needs to be further education.

In the implementation of sound horeg events in Indonesia, it continues to increase from 2019 to 2025, where the popularity of sound horeg is a particular interest for renters and music connoisseurs. Hasan ubaidillah as the secretary of the East Java MUI in a news interview said that "the community is so worried about the existence of horeg sound because it can damage houses and noise"(NewsOne, 2025) In the interview, when viewed from a legal point of view, the existence of a rule of law cannot accommodate the interests or rights and obligations of a citizen, so it is necessary to make changes or additions in a rule of law to answer these rights so that the resolution of the issue of sound horeg is not only a complaint but can be classified as a general crime so that violations and legal consequences arising from sound horeg do not widen. Thus, the police as state apparatus have the right to follow up directly without having to receive a complaint first supported by an accommodating legal rule.

In solving this problem, the author is based on the theory of the application of the modern legal system according to Lawrance M. Friedman, which requires the legal community, the substance of the law and the legal apparatus.(Al Kautsar & Muhammad, 2022) Public awareness through education and transformation of the danger of sound horeg for hearing and social norms that arise is supported by a rule of law that can accommodate the division of rights and obligations in each community so that no one is harmed and benefits one of the parties, then coupled with the addition of the authority of a state apparatus to maintain order in the community.

The basis for changing a complaint to an ordinary complaint usually departs from consideration of the effectiveness of law enforcement and the protection of the public interest. The following are the main points that are the basis for this change aimed at more effective law enforcement. Ordinary delik allows law enforcement officials to take immediate action without waiting for complaints from victims or aggrieved parties. This simplifies the law enforcement process and prevents the potential for repeated or unreported criminal acts and then the protection of the public interest over personal interests: By making a criminal act an ordinary offense, the state views the criminal act not only as detrimental to the individual, but also to the interests of the wider community, so it must be followed up immediately without depending on the victim's initiative

Therefore, the results found by the author in the issue of the development of sound horeg in the community find a legal problem where the delicacy used to report the sound of the sound in criminal acts must be changed from a complaint delicacy to an ordinary delicacy so that the police who have the right to conduct an investigation can order, supervise and prohibit the occurrence of sound horeg events without any prior report from the public.

3.2 Law enforcement against violations of the use of sound horeg

Law enforcement against violations of the use of sound horeg in the community is carried out with a combinative and humanist approach but is still ready to take firm action in accordance with the applicable legal provisions in the event of serious violations. The police emphasized the prohibition of the use of sound horeg in various community activities in order to maintain order, security, and environmental comfort, by first conducting a strict assessment and supervision of crowd permit applications so that the sound devices used are in accordance with standards and do not cause disturbances.

From a legal perspective, excessive use of sound horeg can be sanctioned based on several provisions in the Criminal Code and related regulations, such as Article 335 of the Criminal Code which regulates unpleasant acts due to noise, Article 406 of the Criminal Code which relates to property damage due to sound vibration, and the Law on Environmental Management which regulates noise pollution. In addition, violating Regional Regulations that set time limits and noise levels of the sound system can also lead to administrative or criminal sanctions in accordance with the rules applicable in the area.

Based on a conversation with a policeman in the city of Blitar when asked a question by the researcher "How is the security of the sound horeg here?" the policeman replied with "wow, it's difficult, mas, it's often chaotic between young people, mas" the researcher asked again with the question, "why isn't it ordered, sir?" the policeman replied with "wow, it's difficult, mas from the leadership is assigned to guard it because we don't have the authority to prohibit public entertainment, even though it causes noise and prone to chaos because we have also not been facilitated with noise measuring devices that are harmful to mas"

Based on the interview, law enforcement still faces challenges due to low legal understanding among sound horeg business actors who often reject maximum noise limits and lack understanding of permits and legal consequences. Thus, increased socialization, legal education, more professional supervision using adequate noise measuring instruments, and community involvement are essential to ensure that law enforcement can take place effectively and sustainably. An approach that integrates law enforcement with coaching is expected to produce a balance between sound horeg business actors and the surrounding community without triggering social conflicts or disturbances to public order.

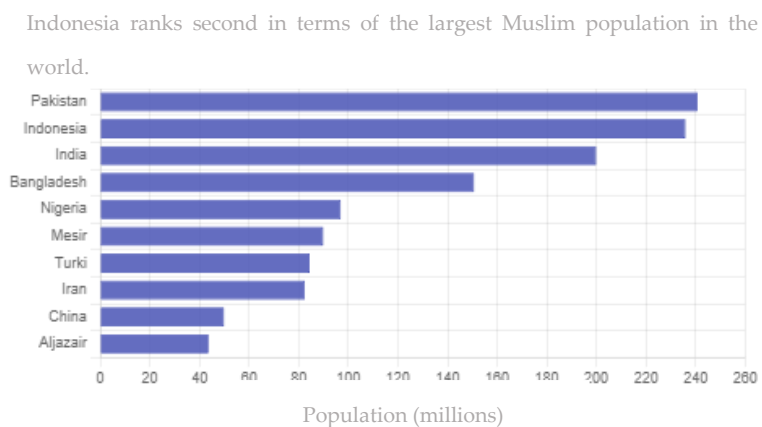
The police rely on the supervision and time limits that have been agreed in the joint decree (SKB), but there is no official noise measuring device that can objectively ensure the level of noise in the field. This was also reflected during the dissolution of sound horeg in Kediri, where the Police emphasized the time rule (limit at 22.00 WIB) as a parameter for dispersal, not a measure of sound decibels, because there was no adequate means of measuring noise.(Dwi, 2025)In addition, in Malang, the Police even stopped granting temporary sound check or battle sound permits to regulate disturbing noise, but technical supervision based on measuring instruments has also not been mentioned.

From this information, it can be concluded that: (a) The police face limited technical facilities, especially noise measuring devices, in taking action on noise horeg optimally. (b) Control relies more on time regulations and public complaints than on scientific

measurement of the volume of votes. (c) This creates an effective law enforcement challenge against excessive noise coming from horeg sounds.

3.3 *The Sound Horeg Controversy as a New Culture in the Midst of the Muslim-Majority Society in Indonesia*

Indonesian society is a predominantly Muslim society, this can be proven by a research graph conducted by Willy Yashilva which was uploaded on data.goodstat.id on May 28, 2024, where Indonesia is the second most Muslim population country in the world(Yashilva, 2025)



From the data of the graph, it is explicitly stated that culture in Indonesia is acculturated by a religious approach, namely Islam in terms of the legal system and the social order so that Islam has an important influence on the history of the civilization of an Indonesian nation.

The role of Islam in accommodating the law in Indonesia is inseparable from the Qur'an and Al Hadith so that in its application in the field of Islamic law plays a role as a social controller and social glue of society in determining the social norms that apply in society in accordance with the majority so that new cultures that arise or are cultured by themselves will be filtered with the prevailing Islamic cultural culture.

Islamic culture that has prevailed in Indonesia is acute, with local customary culture, acculturation of Islamic culture with regional customary culture in Indonesia, is a harmonization process that produces a unique combination of Islamic teachings and local wisdom that has existed for a long time. In this process, Islamic values do not replace the original culture, but rather adapt and integrate with local customs, thus creating a new cultural identity known as Nusantara Islam.(Muasmara & Ajmain, 2020) Examples are clearly seen in the architecture of ancient mosques such as the Great Mosque of Demak and the Holy Tower Mosque which combine Islamic elements with the form of Hindu-Buddhist buildings, as well as in traditional arts such as wayang kulit which was adapted into an Islamic da'wah medium by the Wali Songo. In addition, the Javanese calendar system that adopted Islamic month names also reflected this acculturation. The traditional philosophy in various regions, such as the Malay proverb "Adat berjundi syarak, syarak berjundi Kitabullah," shows that Islamic customs and sharia go hand in hand without contradicting each other (Widiana et al., 2023). Thus,

Islamic culture and regional customs in Indonesia interact dynamically and enrich each other, forming a distinctive and sustainable social and cultural order to this day

Today's social order has quite significant challenges where western culture can acculturate itself with the interest of the Indonesian people, one of which is disco music that acculturates into a horeg sound, the acculturation of the culture makes a new culture or new creativity that emerges, namely disco culture which is packaged with the sound of a music system that goes around.

Al-Faqih Abdillah Bin Muhammad Baqsyir Al-Hadromy in his book *Qalā'id al-Kharā'id* explained that any act that has the potential to harm others, both physically and psychologically, must be prevented. Even if there are activities such as games or noises that disturb the calm of the community, it is the responsibility of leaders, parents, and anyone who has the ability to reprimand and stop it. (Scott, 2025) If they are not done, those who do not take steps to stop the incident will bear the sin of allowing the transgression to continue. The argument emphasizes that all acts that have the intention or potential to harm others, both physically and psychologically, must be prevented and prohibited so that these acts are minimal to be carried out, in this interpretation, the community or law enforcers who believe in Islam have the right to prohibit and limit an act that is considered to cause harm.

From the point of view of *fiqh*, the author interprets that the use of horeg music accompanied by loud music, dance movements, and various forms of uncontrolled entertainment, is considered an act that contains elements of disobedience and is contrary to the principles of Islamic law. This is in accordance with the opinion of great scholars such as KH. Hasyim Ash'ari, and Sayyid Abdurrahman Ba'alawi stated that all forms of activities that disturb public order or contain things that are contrary to religious teachings must be avoided and prevented from occurring.

Therefore, horeg music not only has the potential to cause negative impacts physically and psychologically, but also spiritually and morally. Therefore, it requires common awareness from the community, support from the government through clear regulations, and the active role of religious leaders to direct and reorganize the practice of these traditions so that they do not violate religious values and do not harm the community at large.

Before sound horeg became a new culture in Indonesian society, the ulama had an important role in terms of prevention through the making of a decree or legal rule where the nature of the decree was a decision that could be legally accountable. Stipulations in the context of Islamic law refer to the legal regulations that are stipulated, especially in the form of fatwas. Fatwa is a legal decree issued by a scholar or mufti to answer a question raised by the community. The process of making fatwas is carried out through *ijtihad*, which is an effort to explore and analyze sharia postulates such as the Qur'an, hadith, *ijma'*, and *qiyas*. Thus, fatwas are not just personal opinions, but normatively binding legal rulings for Muslims, because the making of fatwas is carried out scientifically and methodically in accordance with the principles of *ushul fiqh*.

3.4 Recommendations

Based on this research, the author stated that to overcome the impact caused by sound horeg, three methods are used, namely the first to provide education and socialization for the general public to provide an overview of the impact caused by sound horeg to the young generation in the future which aims to provide awareness to the community. Second, it provides an overview for the Muslim community through the study and the smallest structural elements of the village to disseminate the impact of the destruction caused by the sound of horeg. Third, make changes to a rule of law to accommodate the interests of the aggrieved community, fourth, give authority strengthened by law to state apparatus to follow up on legal acts caused by sound horeg events.

4. Conclusion

Based on this research, the author found that the effectiveness of the regulations contained in article 503 of the Criminal Code needs to be changed in terms of reporting violations where the elements of the previous complaint offense are changed to general criminal offenses so that the state apparatus that is given the authority has the right to follow up on the acts caused by the sound of the horeg. Therefore, the author recommends for the preparation and amendment of article 503 of the Criminal Code so that the norms that exist in Indonesian society where the majority of Muslims must be strengthened in the form of decisions or provisions that are felt to be able to provide a basis for new norms that will apply in society by way of legitimacy of fatwa as a source of Islamic law, then it can become legal rules or provisions that are not written but can be obeyed by the community.

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