Abstract: This journal will present various perspectives from the general public, mosque officials, and community leaders in Yogyakarta, responding to the loudspeaker regulations issued by the Ministry of Religion through Circular Letter Number 05 of 2022, which outlines the Guidelines for the Use of Loudspeakers in Mosques and Mushalas. This research was conducted using descriptive qualitative analysis through observations and interviews. The study's findings will be elaborated in detail, discussing arguments presented by respondents from both the Muslim community and other religious groups. By thoroughly and clearly examining the diverse responses to this issue and including fundamental arguments, this research aims to serve as a reference for future scholars. The differing opinions presented here serve as a valuable knowledge base, contributing to the methods and strategies for resolving the ongoing debate. This empirical data in the form of opinions can be utilized as a reference in guiding policy actions and other empowerment initiatives, including awareness and outreach programs.

INTRODUCTION

The Ministry of Religious Affairs, through Circular Number 05 of 2022 regarding Guidelines for the Use of Loudspeakers in Mosques and Musallas (Ministry of Religious Affairs of the Republic of Indonesia, 2022), has sparked an extraordinary controversy in the general public (Tamami, 2022). In particular, loudspeakers are viewed by the Minister of Religious Affairs as something that needs to be regulated in their usage. However, from the opposing perspective, it is argued that the recitations of religious verses should not be restricted by contemporary justifications. Proponents and opponents continue to debate, citing various legal grounds on each side. Notably, religious scholars and academics are also actively engaged in responding to this issue (Muslim, 2023). With strong evidence from both general knowledge and religious studies, their legal foundations cannot be overlooked, either for specific purposes or
solely for the welfare of the religious community.

If quoted from the Instruction of the Director General of Islamic Society Number: Kep/D/101/1978 regarding Guidelines for the Use of Mosque and Musholla Loudspeakers, the purpose of this regulation is to maintain the peace of the religious community and to avoid disturbing the surrounding residents (Director General of Islamic Society Instruction, 1978). However, this has received negative responses from some Muslim communities, even voiced loudly in the mass media. The issue lies in the perception that this regulation regarding loudspeaker usage is seen as discrimination against the Islamic community itself (Rahman, 2019).

The regulation regarding loudspeakers that has become a subject of controversy states that the use of loudspeakers for the Takbir on 1st Syawal/10th Dzulhijjah is limited until 10:00 PM local time and is followed by loudspeaker usage (Liputan 6, 2022). Additionally, the regulations concerning the volume, which had been previously regulated in the Director General of Islamic Society Instruction Number: Kep/D/101/1978 regarding Guidelines for the Use of Mosque and Musholla Loudspeakers, have been re-regulated (BBC, 2022). These two clauses have become part of the issues surrounding the decision of the Minister of Religious Affairs. The general public, lacking expertise in this matter, speculates, and even suspects that there might be ulterior motives behind the enactment of these regulations (detik.com, 2022).

Yogyakarta, as a region with high diversity, must undoubtedly be a comfortable place for all its residents (Devinta, 2016). If this diversity is not handled properly, it might potentially trigger conflicts and divisions. One proof of this is the controversy surrounding loudspeakers. In April 2021, celebrity Zaskia Mecca criticized the way sahur (pre-dawn meal) calls were made in her area, which seemed arbitrary. This critique was particularly significant in Yogyakarta, where people have various beliefs. The tweet immediately sparked responses from netizens who thought that such practices were common, especially during Ramadan (detik.com, 2022). In response to this situation, it is only fitting that regulations regarding loudspeakers be issued by the government to ensure comfort for all segments of society.

**METHOD**

The research to be conducted by the author will be of qualitative nature, as it involves gathering opinions from the general public, which will be reflected as
the author's research findings. The data for this research may be sourced from interviews, journals, articles, papers, or previous news websites. Therefore, this study can be considered a combination of literature review and field research (Creswell, 2020).

In this research, the data collection techniques to be employed include observation, interviews, and documentation. Interviews and documentation serve as primary data sources for this study, given that it combines both field and literature research. The data utilized in this study consist of several interview outcomes as well as various pieces of information and literature from different media sources, including mass media and digital platforms such as articles, podcasts, YouTube, research journals, and other media formats. Once the data is gathered, it will be analyzed using interactive techniques (Sugiyono, 2013).

RESULT AND DISCUSSION

The researcher acknowledges that the study on mosque loudspeaker regulations is not the first of its kind. Therefore, to enrich the references on this study, it is necessary to examine various sources relevant to this research. Some of these studies are: The article by Siti Aliyuna Pratisti, titled “Negotiating Soundscape: Practice and Regulation of Azan in Indonesia”. The research presents a historical account of the activities and regulations of the call to prayer (azan) in Indonesia. It attempts to address the social phenomenon arising from the excessive use of loudspeakers by Muslim groups. The regulations permitting mosque loudspeakers have failed to address the social tensions caused by differing perceptions of these regulations (Pratisti, 2020). The current study conducted by the author aims to understand the opinions of several members of the general public and community leaders regarding mosque loudspeaker regulations.

The research paper written by Perdana Putra Pangestu, titled “Harmonisasi Sosial Perkotaan: Telaah Probabilitas Konflik Pada Tradisi Bangun Sahur atas Regulasi Pengeras Suara Masjid” aims to analyze the social phenomena arising from adjustments in the Sahur tradition during the month of Ramadan, considering the diverse urban population (Pangestu, 2021). In contrast, the distinction in the study to be conducted by the author lies in analyzing the importance of mosque loudspeaker regulations from the perspective of the general public and various community leaders.

The journal authored by Miftahul Ilmi, titled “Tinjauan Hukum Islam
Terhadap Implementasi Surat Edaran Direktur Jenderal Bimbingan Masyarakat Islam NO. B.3940/DJ.III/HK.007/08/2018 Tentang Pengerasan Suara Azan di Masjid, Langgar, atau Musala” in the year 2020, aims to explore the Islamic legal perspective on the implementation of the mentioned circular letter regarding mosque, langgar, or mushola loudspeakers, considering the pros and cons among the residents of Argomulyo Village, Sumberejo Subdistrict, Tanggamus Regency. The study delves into this issue from the Islamic legal standpoint (Ilmi, 2020). The commonality between these two studies lies in examining the problem from the perspective of Islamic law. However, the difference between these studies lies in their respective focuses. The previous researcher concentrated on the circular letter from the Director General of Islamic Community Guidance, while this study focuses on the community's responses.

The journal titled “Perlindungan Hukum Masyarakat Sekitar Terhadap penggunaan Pengerasan Suara di Bangunan Gedung Ibadah Agama Islam “ written by Myra Ghazala in May 2019, focuses on the legal protection theory and the presentation of various types of sanctions recognized in Indonesia, such as administrative, civil, and criminal sanctions, if the use of loudspeakers in Islamic religious buildings causes disturbances in certain areas in Indonesia (Ghazala, 2019). The commonality between these two studies lies in addressing the issue of loudspeakers. However, the difference lies in the focus. The previous research concentrated on punishments or sanctions for violators of the rules, whereas this study focuses on the community’s responses.

Yogyakarta City Profile

Yogyakarta city serves as the capital and administrative center of the Special Region of Yogyakarta (DIY) province. It is also the residence of Sultan Hamengkubuwono and Paku Alam, the local nobility. One of the districts in Yogyakarta, Kotagede, was once the center of the Mataram Sultanate (Wijayanti, 2022). The Yogyakarta Palace still functions as it should, serving as the Ngayogyakarta Palace and Puro Paku Alaman.

The city of Yogyakarta covers an area of 32.5 square kilometers and is divided into 14 districts, 45 sub-districts, 617 neighborhood units (RW), and 2,531 community units (RT). Yogyakarta is centrally located within the Special Region of Yogyakarta (DIY) province and shares its borders as follows: to the north with Sleman Regency, to the west with Bantul and Sleman Regencies, to the south with
Bantul Regency, and to the east with Bantul and Sleman Regencies (Basis Data Daerah, 2022).

The population of Yogyakarta city had reached 417,744 people in the year 2016, comprising 203,845 males and 213,899 females. Its population density was also considered relatively high at 12,854 people per square kilometer (BPKP, 2022). This is due to the significant level of urbanization in Yogyakarta city.

**About Loudspeakers Regulation**

In its essence, regulation refers to a conceptualized set of rules that limit or direct a particular activity toward specific goals, such as problem-solving (Adnjani, 2013). On the other hand, a loudspeaker is a device that amplifies incoming sound, making it louder. This device can also be used as a means of mass communication by disseminating information through loud sound over a relatively large area (Kemenag, 1978). Therefore, the regulation of loudspeaker usage refers to rules established by authorities to limit and organize the use of loudspeakers according to specified standards. These standards include the intended purpose of use, volume limits, and designated usage times (Sazali, 2015).

The regulations regarding mosque loudspeaker usage have, in fact, been organized multiple times by the government, such as the Directive from the Director General of Islamic Community Guidance Number: Kep/D/101/1978 concerning Guidelines for the Use of Mosque and Musholla Loudspeakers. Several years later, this regulation was reviewed, leading to the issuance of the Circular Letter from the Director General of Islamic Community Guidance No. B.3940/DJ.III/HK.007/08/2018 Regarding the Amplification of Azan in Mosques, Langgar, or Musala. The most recent regulation was released by the Ministry of Religious Affairs in the form of Circular Letter Number 05 of 2022 containing Guidelines for the Use of Loudspeakers in Mosques and Musallas (Miftahul, 2019).

The debates arising from the aforementioned regulations have not occurred just once or twice, but have happened repeatedly. There are many factors contributing to this issue remaining a hot topic consistently discussed, both by academics and local Islamic figures. With equally strong legal foundations, proponents and opponents continue to engage in discussions to find the best possible solution to resolve the matter.

**Importance of Loudspeakers Regulation**

The Importance of Regulations in general serves as a set of rules to control or govern human or societal actions
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Therefore, regulations are crucial in determining the appropriate course of action to be taken. Additionally, the importance of mosque loudspeaker regulations, as emphasized by Yaqut Cholil Qoumas from the Ministry of Religious Affairs (kemenag.go.id, 2022), lies in the need for regulating loudspeaker noise as a form of tolerance among religious communities. Efforts are necessary to nurture brotherhood and social harmony.

Therefore, the significance of these regulations stems from the rejection or protest by citizens, which has prompted the emergence of new policies regarding mosque loudspeaker regulations (Mubarok, 2022). The demand for regulations is driven by the social crises emerging within the society.

**Muslim Community Perspective**

In mid-February 2022, the Muslim community in Indonesia was shocked by the news regarding loudspeaker regulations. A significant controversy ensued, both through social media and other mass media outlets. Arguments continued to arise following the issuance of Circular Letter Number 05 of 2022. Many speculations emerged, especially various assumptions about the government attempting to undermine Islam in Indonesia (Rahman, 2019).

However, amidst all the controversies surrounding the loudspeaker regulations, researchers strive to seek facts and gather field data. The researchers are focusing on Yogyakarta city, particularly on the urban community of Yogyakarta who are exceptionally busy. Various perspectives will be presented, ranging from the general public to local community leaders. This way, the researchers can comprehend the actual situation occurring in Yogyakarta city.

Some members of the Muslim community in Yogyakarta argue that the mosque loudspeaker regulations have underlying motives behind their issuance. This sentiment was expressed by Mr. Darto, a native of Yogyakarta, who believes that mosque loudspeakers should not be prohibited. He views the act of amplifying mosque loudspeakers as a form of propagating the Islamic faith. According to him, anyone restricting it is hindering Islamic preaching efforts (Interview with Mr. Darto, March 2022). This opinion is not unique to Mr. Darto alone; it is also shared by several mosque caretakers, including Mr. Ilham. Mr. Ilham stated that these regulations are empty and useless since the majority of the Indonesian population is Muslim. He assumes there must be specific motives behind the issuance of these regulations (Interview with Ilham, November 2022).
Although there are individuals within the community who reject the regulations, field data indicates that there are also many who agree and support their implementation. For instance, Mas Ari, a mosque caretaker at Al-Akbar Blunyahrejo Mosque, believes that these regulations are necessary to enhance tolerance and mutual understanding among different religions. He argues that it's not only non-Muslims who are disturbed; even some Muslims find the loud mosque loudspeakers uncomfortable (Interview with Mas Ari, November 2022). Along the same lines, the head of Al-Amin Santren Mosque's caretakers also supports these loudspeaker regulations. His reasoning stems from upholding high levels of religious tolerance, especially in urban areas where residents require concentration and focus due to their busy lives (Interview with the Head of Al-Amin Santren Mosque's Caretakers, November 2022).

The same opinion was also expressed by Mas Giri and Mas Sunu, although the reasons, in the researcher's view, are quite subjective. They believe that any regulations and policies issued by Gus Menteri (referring to Yaqut Cholil Qoumas, more commonly known as the Minister of Religious Affairs in the Indonesia Maju Cabinet since December 23, 2020) must be correct (Interview with Mas Giri and Mas Sunu). The researchers find their reasons rather subjective because they draw conclusions without studying and reading the regulations. They form their opinions directly, regardless of being staunch supporters of Gus Yaqut.

There were also some interesting findings in the field, particularly regarding differing opinions about this regulation within the same mosque, as observed at Al-Ma’un Mosque. One mosque caretaker staunchly opposed the regulation, while another actually agreed with it. However, this disagreement didn't escalate further because, in their view, regulations of this kind don't pose significant issues for them. Mas Richy, one of the caretakers at Al-Ma’un Mosque, explained that loudspeaker regulations in mosques are not new, but he acknowledged that the controversy surrounding the issuance of the circular letter could not be avoided (Interview with Richy, 2022).

Despite the controversies, the researcher's findings in the field indicate that, in its application, many mosques in Yogyakarta have already implemented the loudspeaker regulations, even long before the recent regulations were issued. This is evident in mosques such as Al-Ma’un Mosque, Al-Akbar Blunyahrejo Mosque, Al-Amin Mosque, Ja’fariyah Mosque, and many others, which have been adhering to these regulations, especially concerning the specified volume limits. This
adherence is supported by the nature of the urban mosque attendees, who are often busy and require tranquility when they return home to rest.

One striking commonality among the arguments presented by the respondents is the lack of direct socialization to the public about these loudspeaker regulations. They lament the absence of communication from the local Religious Affairs Office (KUA) regarding the implementation of these regulations, and there were no announcements from the local government either. They suggest that the government and related departments should establish effective communication with the public to minimize the controversies in society. Without the expression of public aspirations, policies will always be perceived as restrictions and silencing.

**Non-Muslim Community Perspective**

Based on the field research, an interview was conducted with Sister Theresia from the Franciscan Sisters of St. George Martyr (FSGM) on September 24, 2022. She responded with the following statement: 'I agree with the loudspeaker regulations to regulate their use in every place of worship to avoid noisy and buzzing sounds that can create discomfort or the perception of disorderliness in a mosque, prayer hall, or small mosque. Especially in the morning, it often disturbs resting hours, especially with long recitations. I believe these regulations can enhance tolerance among people of different religions and provide comfort, especially for minorities in Indonesia, particularly in Yogyakarta' (Interview with Sister Theresia, September 2022).

Following the subsequent interview with Stevanus Budi Susanto, a retired priest at St. John the Apostle Catholic Church in Pringwulung, conducted on September 18, 2022, his response was as follows: 'I don't think there's a need for loudspeakers. Even to announce prayer times, we can use the mosque drum or television. Loudspeakers actually disturb people living around the mosque due to the noise. Sometimes children play with the loudspeakers, especially after dawn, and sometimes less important announcements are made through the speakers. So, I disagree with the use of loudspeakers in mosques' (Interview with Mr. Stevanus Budi Susanto, September 2022).

Furthermore, based on the field research, an interview was conducted with Sister Faustina Efsibulgah on September 26, 2022. According to her: 'Sometimes less important announcements are made through the speakers. So, I disagree with the use of loudspeakers in mosques' (Interview with Mr. Stevanus Budi Susanto, September 2022).
around this area are not only Muslims' (Interview with Sister Faustina Efsibulgah, 2022).

Lastly, based on the field research, an interview was conducted with Novita Tri Utami, one of the Christian residents in Yogyakarta, on September 26, 2022. She expressed strong support for this regulation, aiming to provide comfort to all, especially to minority groups who are sometimes overlooked and oppressed by the government. She sincerely hopes that this regulation can be implemented by everyone and bring shared benefits to all (Interview with Novita Tri Utami, September 2022).

From the observations and interviews with non-Muslim individuals, the researcher can conclude that the use of mosque loudspeakers often violates rules or is arbitrary. Not only that, sometimes children also play around with the loudspeakers, especially after dawn, when announcements, sometimes less important, are made using loudspeakers. Occasionally, the usage occurs multiple times a day, from morning to night.

The use of mosque loudspeakers should be strictly regulated, based on religious tolerance towards the surrounding area of mosques, prayer halls, and small mosques. (Abdillah, 2021) It is often found that there are residents around mosques, prayer halls, and small mosques who have babies or small children who wake up from their sleep and cry due to the loudspeakers. Another example is when there are sick people who need sufficient rest; they feel uncomfortable due to the loud mosque speakers, disrupting their rest.

Several non-Muslim organizations oppose the excessive use of mosque loudspeakers, such as the Franciscans of Saint George the Martyr (FSGM). This is because they feel disturbed when conducting their organizational meetings, hearing sounds from the mosque, forcing them to halt all activities they were engaged in at that time. The exploitation of mosque loudspeakers is also contested because the organization's residence is adjacent to the mosque.

The Muslim Community Post Mosque Loudspeaker Regulation

In the beginning, when this regulation was issued, a small conservative Muslim community did criticize it, considering it as an obstacle to preaching. However, after a few weeks of the circular being in effect, a sense of tolerance began to emerge among the Muslim community itself. Although there still remains a bit of resentment toward the Ministry of Religious Affairs, even the conservative individuals who criticized the circular started to comply with it.
As expressed by the caretakers of Al-Ma’un Ambarukmo Mosque and Al-Akbar Blunyahrejo Mosque, the opposing discussions about this circular only took place in unofficial gatherings. Because, in essence, this circular is not mandatory, but merely a recommendation. This, coupled with the lack of dissemination of information from the local religious authorities, contributed to the limited awareness among the communities.

The Non-Muslim Community Post Mosque Loudspeaker Regulation

In the midst of a highly diverse society, non-Muslim communities welcome the regulations issued by the government regarding mosque loudspeakers. Through such regulations, it is hoped that the bonds of brotherhood can be strengthened and awareness of the importance of mutual respect can be heightened. On the other hand, they view these regulations as an expression of the government's presence for minority groups. However, in recent times, there has been no significant change perceived. Nevertheless, there is a strong hope that these mosque loudspeaker regulations can be implemented as effectively as possible to enhance the harmony among religious communities in Yogyakarta.

CONCLUSION

The reluctance of the people of Yogyakarta to initiate conflicts is not a barrier to continuing to do good to others. It is a principle applied in Yogyakarta to maintain peace and harmony, especially among religious communities. This principle is closely related to the inherent unity of the Indonesian people. One dominant factor in the conflict resolution process observed is the unwillingness to start a problem. Most of the interviewees the researcher encountered did not like it when problems arose around them.

The researcher concludes that many parties welcome this regulation. It is seen as the government's presence in regulating something that, if left unaddressed, could lead to conflicts in the future. However, the government is also expected to actively socialize this regulation to prevent miscommunication and misunderstandings. The hope is that this rule or regulation will not only be issued but also implemented by all parties so that the essence or purpose of this regulation can be achieved.

REFERENCES


