



**Journal of Quran and Tafseer Studies**

ISSN (Online): 2828-2779

Available online at: <http://journals2.ums.ac.id/index.php/QiST>

DOI: 10.23917/qist.v1i1.1074

## REGULATIONS FOR MOSQUE AND MUSHALA VOICES IN THE PERSPECTIVE OF THEMATIC INTERPRETATION ON VOICE RULE IN WORSHIP

**Muhammad Andi Setiawan**

University of Muhammadiyah Surakarta

[g100180079@student.ums.ac.id](mailto:g100180079@student.ums.ac.id)

**Yeti Dahliana**

Universitas Muhammadiyah Surakarta

[yd669@ums.ac.id](mailto:yd669@ums.ac.id)

### Abstract

Indonesia is a multicultural nation. With the condition of the pluralistic Indonesian society, tolerance is an attitude that must be instilled in order to create harmony between communities. Recently, there has been a polemic regarding the issuance of the Circular Letter of the Ministry of Religion Number 05 of 2022 concerning Guidelines for the Use of Loudspeakers for Mosques and Prayer Rooms by the Minister of Religion Muhammad Yaqut Chalil Qoumas. The purpose of this study is to find out the issue of regulating the use of loudspeakers in terms of using the glasses of Mufassir in Indonesia such as Buya Hamka, M. Quraish Shihab and Muhammad Hasbi ash-Shiddieqy. What is the meaning of tolerance in the Qur'an from the perspective of Indonesian commentators and the regulation of the use of loudspeakers in mosques and prayer rooms. This type of research is a qualitative research using a literature study (*library research*). The approach used is the character thematic approach. The primary data sources are the book of interpretation of al-Azhar by Buya Hamka, the book of interpretation of al-Misbah by M. Quraish Shihab and an-Nuur by Muhammad Hasbi ash-Shiddieqy. While the secondary data sources are the results of interpretive research on the concept of tolerance and the use of loudspeakers in the Qur'an and other scientific writings. Considering the rules for using loudspeakers for mosques and prayer rooms, the issuance has a good purpose to realize environmental comfort and religious tolerance. So this is in line with what is taught in Islam regarding tolerance, namely mutual respect and openness to existing differences in order to achieve the common good and avoid damage. In this case, lowering the voice in the use of loudspeakers is a form of Islamic tolerance that has been reflected.

**Keywords:** *Regulation, Thematic Interpretation, sound regulation*

## Introduction

Indonesia is known as a multicultural nation that lives with various kinds of differences, ranging from differences in religion, race, ethnicity, customs and culture. With the condition of the pluralistic Indonesian society, tolerance is an attitude that must be instilled in order to create harmony between religious communities. Besides that, there are also many phenomena regarding religious intolerance so that it causes disharmony and disharmony between religious communities in society.<sup>1</sup>

Recently, the Minister of Religion Muhammad Yaquut Chalil Qoumas issued Circular Letter No. 05 of 2022 concerning Guidelines for the Use of Loudspeakers for Mosques and Mushala<sup>2</sup>. As one of the instruments of Islamic symbols, the use of loudspeakers in mosques and prayer rooms is seen as causing noise and disturbing the peace and comfort in the surrounding environment. The pros and cons of a number of parties related to the SE Menag emerged as a form of resistance and support, ranging from the DPR, religious and community leaders, even to community organizations<sup>3</sup>. Such as the Indonesian Mosque Council (DMI) and the Indonesian Ulema Council (MUI) support the regulation<sup>4</sup>

In Islam itself, regarding the use of loudspeakers, there is no argument that directly commands or regulates this matter. However, there are several verses that allude to the problem of tolerance and raise the voice in prayer, dhikr and prayer. As contained in the Qur'an Surah Al-Israa'[17] verse 110 which contains orders to the Prophet Muhammad. to call upon God Almighty with His Asma'ul Husna. And the advice not to raise one's voice in prayer and

---

<sup>1</sup> Muhammad Zikri Abdillah Raus, Afrian., "Implementasi Instruksi Dirjen Bimas Islam Nomor: Kep/D/101/1978 Tentang Tuntunan Pengeras Suara Di Masjid, Langgar, Dan Mushola Dalam Konteks Pluralisme Dan Prespektif Hukum Tata Negara Islam (Studi Kasus Masyarakat Kota Medan)" 263, no. 1 (1978): 7-18.

<sup>2</sup> Menteri Agama and Republik Indonesia, "Menteri Agama Republik Indonesia 26" 4, no. 2 (2013): 4-5.

<sup>3</sup> Rosmala, "Persepsi Masyarakat Tentang Fenomena Penggunaan Pembatasan Pengeras Masjid Desa Kubang Jaya Kecamatan Siak Hulu Kab.Kampar" 4, no. 2 (2022).

<sup>4</sup> "Kemenag Dan DMI Perkuat Sinergi Benahi Akustik Pengeras Suara Masjid," accessed June 9, 2022, <https://kemenag.go.id/read/kemenag-dan-dmi-perkuat-sinergi-benahi-akustik-pengeras-suara-masjid-v3vpy>.

supplication to Allah, but also not to demean it too much. So a middle path is taken between the two <sup>5</sup>.

Previous studies that have been carried out related to research on loudspeaker settings are the work of O. Putra on "*Instructions of the Director General of Islamic Community Guidance Number KEP/D/101/1978 regarding Guidance on the Use of Loudspeakers for Mosques, Outlaws and Mushala*". This paper describes the relationship between social construction theory and the excessive use of mosque loudspeakers and causes discomfort among the community. So it is necessary to regulate and guide the use of these loudspeakers <sup>6</sup>. Furthermore, the scientific work of Didik Riyanto and M. Munai in their journal "*IbM Darusalam Janti Slahung Mosque Speaker*". Discusses the management and management of mosque loudspeakers with special methods in accordance with government regulations, with the help of existing technology so as to create good sound and do not interfere with comfort <sup>7</sup>. According to Muhammadiyah in the book "*Questions and Answers of Religion Volume 2*", is explained about the prohibition related to reading the Qur'an, prayer or dhikr in a loud voice and high tone that can disturb the comfort and solemnity of others in worship. So it is necessary to improve the quality of the management of mosques to regulate the use of loudspeakers <sup>8</sup>.

This study aims to provide an explanation and review the thematic interpretation of the regulation of the sound of worship in Islam. Then this paper will provide answers about how tolerance in the Qur'an is to the regulation of the use of loudspeakers in mosques and mufassir from the perspective of Indonesian mufassir.

This type of research is a qualitative research using literature research,<sup>9</sup> using a character thematic approach, a thematic study using a character.

---

<sup>5</sup> Kesan dan Keserasian Al-Qur'an. Jakarta: Lentera Hati. Quraish, M. Shihab. 2002. Tafsir Al-Misbah : Pesan, "No Title," nd

<sup>6</sup> OGI Jody Putra, "Instruksi Direktur Jenderal Bimbingan Masyarakat Islam Nomor KEP/D/101/1978 Tentang Tuntunan Penggunaan Pengeras Suara Di Masjid, Langgar, Dan Musholla.," 1978, 13-33.

<sup>7</sup> Didik Riyanto and Munaji Munaji, "IbM Pengeras Suara Masjid Darusalam Janti Slahung," *Jurnal Dedikasi Masyarakat* 2, no. 1 (2018): 30, <https://doi.org/10.31850/jdm.v2i1.352>.

<sup>8</sup> "Fatwa Tarjih Tentang Penggunaan Pengeras Suara Masjid - Muhammadiyah," accessed March 22, 2022, <https://muhammadiyah.or.id/fatwa-tarjih-tentang-penggunaan-pengeras-suara-masjid/>.

<sup>9</sup> Strisno Hadi, *Metodologi Research*, (Yogyakarta: Andi Offset, 1994), hlm. 3

In supporting this research, the author uses two sources of reference, namely primary sources and secondary sources. The primary data sources used in this study were the book of tafsir al-Azhar by Buya Hamka, the book of commentary on al-Misbah by M. Quraish Shihab and the book of tafsir an-Nuur by Hasbi ash-Shiddieqy.

While the secondary data sources used in this study are the results of interpretive research on the concept of tolerance and the use of loudspeakers in the Qur'an as well as other scientific writings that discuss the verses of tolerance through the works of interpretation from Indonesian Muslims, namely Buya Hamka, Hasbi ash-Shiddieqy and M. Quraish Shihab.

The data analysis method used in this study is descriptive analysis, which describes the meaning of tolerance in the verses of the Qur'an by using the book of interpretation of al-Azhar, al-Misbah and the book of interpretation of an-Nuur, as well as the interpretation of the concept of tolerance in the Qur'an. Al-Qur'an on the regulation of the use of loudspeakers in mosques and prayer rooms uses this interpretation.

## **Loud Speaker Regulations Perspective Thematic Interpretation Verse Loudness in**

Regulatory Worship in the KBBI (Big Indonesian Dictionary) is defined as a way of social control by giving certain restrictions or regulations to people or the community.<sup>10</sup> These regulations can be implemented through the government imposing legal restrictions, regulations imposed by companies and so on. This is in line with what was conveyed by Joseph Stiglitz<sup>11</sup> in his work *Regulation and failure* according to him to overcome inequality in achieving a target with different results, the government must enact laws to protect vulnerable people. According to him, the correct regulation is to promote and enhance change and prosperity.<sup>12</sup> Although it may seem that regulation is only against people or communities that can be detrimental, for a useful result and purpose regulation is made as a driver of it.

---

<sup>10</sup> "Arti Kata Regulasi - Kamus Besar Bahasa Indonesia (KBBI) Online," accessed July 13, 2022, <https://kbbi.web.id/regulasi>.

<sup>11</sup> Seorang Analis kebijakan publik dan Profesor di Universitas Columbia.editor jurnal *The Economists' Voice* bersama Bradford DeLong dan Aaron Edlin.

<sup>12</sup> Joseph Stiglitz, "Regulation and Failure," *New Perspectives on Regulation* 576 (2009).

Minister of Religion Muhammad Yaqut Chalil Qoumas on February 18, 2022 issued Circular Letter Number 05 of 2022 concerning Guidelines for the Use of Loudspeakers for Mosques and Mushala. This loudspeaker regulation appears as a form of advice and signs for the excessive use of loudspeakers in order to create a tolerant, harmonious, peaceful and orderly life in inter-religious life in this pluralistic Indonesian society.<sup>13</sup>

### *Interpretation of Sound Management in Worship*

In the Qur'an itself has been mentioned a lot about the verses about tolerance, but in this case it is the verses of tolerance related to the regulation of loudspeakers in mosques and prayer rooms, namely:

#### 1. Surah al-Israa' [17] verse 110

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ ۗ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۗ وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

*Meaning: "Say (Muhammad), "Call on Allah or call on Ar-Rahman. With any name you can call, because He has the best names (Asma'ul Husna) and do not raise your voice in prayer and do not (also) lower it and seek a middle way between the two." (Surat al-Israa'[17]: 110).*

In the interpretation of Al-Misbah by M. Quraish Shihab explains about QS al-Israa'[17] verse 110 that the purpose of the sentence *do not raise your voice in your prayer* is to avoid interference from the polytheists or other people who feel disturbed by our voices when praying or pray so that they insult Islam. But don't *lower* it so much that it doesn't sound like it at all. Therefore, a voice that is not loud and not secret is a middle ground between the two.<sup>14</sup>

Not much different from the interpretations of Quraish Shihab, Buya Hamka and Muhammad Hasby ash-Shiddieqy in the interpretations of al-Azhar and an-Nuur also explain that the letter al-Israa' verse [17] 110 came down because there was a reproach made by the polytheists against the prophet. Muhammad, PBUH. when mentioning the name of Allah by designation. *Ya*

---

<sup>13</sup>Raus, Afrian., "Implementasi Instruksi Dirjen Bimas Islam Nomor: Kep/D/101/1978 Tentang Tuntunan Pengeras Suara Di Masjid, Langgar, Dan Mushola Dalam Konteks Pluralisme Dan Prespektif Hukum Tata Negara Islam (Studi Kasus Masyarakat Kota Medan)."

<sup>14</sup>Quraish Shihab, *Tafsir al-Misbah* (Jakarta: Lentera Hati, 2002), jilid 7, hlm. 569

*Rahman, Ya Rahim* This happened because during that time they were not familiar with the Noble names (*Asma'ul Husna*) of Allah. so that the polytheists assume that the Prophet. worship two gods. Even though these names are beautiful names that show the attributes of Allah, the Most Noble and Exalted. Therefore, it is permissible for a Muslim to mention these names so that obedience to Allah will increase and he will know the special features of these names.<sup>15</sup>

2. Surah al-A'raf [7] verse 55

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِلِينَ

Meaning: "Pray to your Lord with humility and a soft voice. Indeed, He does not like those who transgress." (Surat al-A'raf [7]: 55).

According to Muhammad Sayid Thanthawi, one form of transgression is when praying using a loud voice that can make the ears hurt, not even made up with verbiage. Because the terms and manners of asking Allah to pray are sincere and solemn.<sup>16</sup>

Then in the interpretation of al-Azhar explained Allah SWT. I also don't like people who go beyond limits such as praying and dhikr excessively in raising their voices that disturbs other people's worship, severing or forgetting interactions with other people (*Hablum minannas*) because they are too focused on praying and humbling themselves to Allah. (*Hablum minallah*) and so on.

In Tafsir an-Nuur it is explained that this verse contains a warning that in praying it uses a soft and gentle voice, it does not need to be loud. Because Allah swt. it's close to us. Although legally it is not mandatory, it must be sunnah (mandub). Because this way can keep away from the attitude of *riya'* and *sum'ah* (looking for popularity). *Innahu la yuhibbu al-mu'tadiin*; and Allah does not like those who go beyond their limits in prayer such as praying to other than Allah and raising their voices with the intention of showing off or seeking popularity.<sup>17</sup>

---

<sup>15</sup> Hamka, *Tafsir al-Azhar* (Jakarta: Gema Insani, 2015), Jilid 6, hlm. 4141

<sup>16</sup>*Ibid*

<sup>17</sup>Muhammad Hasby ash-Sshiddieqy, *Tafsir al-Quranul Majid an-Nuu jilid 2*, hlm. 1413

3. Al-Qur'an surah al-A'raf [7] verse 205

وَادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ

Meaning; "And remember your Lord in your hearts with humility and fear, and without raising your voice, in the morning and evening, and do not be of those who are heedless." (Surat al-A'raf [7]: 205).

In the interpretation of al-Misbah it is explained that the Prophet Muhammad. once reprimanded a friend for dhikr at night in a loud voice, he said: "You do not call for the deaf or absent". Then after seeing this verse, the scholars categorize dhikr into two, namely dhikr that is done in the heart and good dhikr which is in accordance with the etiquette of the oneness of Allah. in a voice that is neither loud nor low.<sup>18</sup>

According to Buya Hamka, in his commentary on al-Azhar, verse 205 of the letter al-A'raf contains guidance on how to do dhikr properly and correctly: one of these guidelines is when you do dhikr or pray to Allah in a slow and soft voice, not in a loud voice or shouting. This is in accordance with the hadith of the Prophet SAW. narrated by Abu Musa al-Ash'ari ra, that the prophet admonished those who prayed or dhikr in a loud voice to restrain themselves, because what they worshiped was not the deaf or absent, but Allah is All-Hearing and near. with His servants. *Fifth*, in dhikr or prayer, calling the name of Allah with the tongue, accompanied by an attitude of humility (*Tadharru'*) that is the meaning of the sentence وَدُونَ الْجَهْرِ (*don't be loud*). And added with the sentence (*inyou*).

Then in the interpretation of an-Nuur in the book of interpretation by Muhammad Hasbi Ash-Shiddieqy it is also explained that this verse contains an order to always remember Allah. by dhikr or praying to Him. When calling on Allah, one should also speak with a soft tongue without raising the voice, because without it, the dhikr and prayers that we have done are useless and will not provide any benefit at all. And do the dhikr at good times, namely in the morning and evening. *Walātakūnu minal ghāfilīn*; and the meaning of the sentence is an order for us to be someone who is always submissive, obedient and afraid of

---

<sup>18</sup> *Ibid.*, hlm. 363

Allah SWT. so that we do not belong to the class of people who are negligent, namely those who arrogantly do not want to remember Allah.<sup>19</sup>

*Analysis of the interpretation of the regulation of worship sounds on the regulation of loudspeakers for mosques and prayer rooms*

The Circular Letter of the Ministry of Religion Number 5 of 2022 concerning Guidelines for the Use of Loudspeakers for Mosques and Mushallas has the intention of regulating the use of loudspeakers in order to create a tolerant life. With the enactment of this regulation, it is hoped that improper use of loudspeakers that can trigger potential disturbances of comfort and harmony in society will no longer exist<sup>20</sup>. The contents or provisions contained in the Circular (SE) of the Minister of Religion (Menag) Number 5 of 2022 concerning Guidelines for the Use of Masjid and Mushala Loudspeakers are as follows<sup>21</sup>;

1. General

- a. Loudspeakers consist of internal and external loudspeakers. Internal loudspeakers are loudspeakers that are functioned/directed into the mosque/musala room. While the external loudspeakers are used/directed to the outside of the mosque/musala.
- b. The use of loudspeakers in mosques/musalas has the following objectives:
  - 1) reminding the public through the recitation of the Qur'an, prayers on the Prophet, and the sound of the call to prayer as a sign of the entry of the fardu prayer time;
  - 2) convey the voice of the muezzin to the congregation when the call to prayer, the voice of the imam to the congregation when praying in congregation, or the voice of the preacher and preacher to the congregation; and
  - 3) deliver da'wah to the wider community both inside and outside the mosque/musala.

---

<sup>19</sup> Muhammad Hasbi ash-Shiddieqy, *Tafsir al-Quranul Majid an-Nuur*, hlm. 1541

<sup>20</sup> Raus, Afrian., "Implementasi Instruksi Dirjen Bimas Islam Nomor: Kep/D/101/1978 Tentang Tuntunan Pengeras Suara Di Masjid, Langgar, Dan Mushola Dalam Konteks Pluralisme Dan Prespektif Hukum Tata Negara Islam (Studi Kasus Masyarakat Kota Medan)."

<sup>21</sup> Agama & Indonesia, 2022



## 2. Installation and Use of Loudspeakers The

- a) installation of loudspeakers is separated between loudspeakers that are functioned outside and loudspeakers that are functioned inside the mosque/musala;
- b) to get optimal sound results, good acoustic settings should be made;
- c) loudspeaker volume is adjusted according to need, and maximum 100 dB (one hundred decibels); and
- d) in the case of using loudspeakers with recording playback, it is necessary to pay attention to the quality of the recording, the timing, and the final reading of the verse, selawat/tarhim.

## 3. Procedures for Using Loudspeakers

### a. Prayer Times:

#### 1) Fajr:

- a) before the call to prayer on time, the recitation of the Qur'an or selawat/tarhim can use the External Loudspeaker for a maximum period of 10 (ten) minutes; and
- b) the implementation of Fajr prayers, remembrance, prayers, and Fajr lectures using Internal Loudspeakers.

#### 2) Zuhur, Asr, Maghrib, and Isha:

- a) before the call to prayer on time, the reading of the Qur'an or salawat/tarhim can use External Loudspeakers for a maximum period of 5 (five) minutes; and
- b) after the call to prayer, which is used loudspeaker in.

#### 3) Friday:

- a) before the call to prayer on time, the recitation of the Al-Qur'an or selawat/tarhim can use the External Loudspeaker for a maximum period of 10 (ten) minutes; and
- c) delivery of announcements regarding Friday officers, the results of alms infaq, implementation of Friday sermons, prayers, remembrance, and prayers, using Internal Loudspeakers.

### b. Call to prayer using external loudspeaker.

c. Ramadan Syiar activities, echoes of Eid takbir, Eid al-Adha, and Islamic Holiday Ceremonies:

- 1) the use of loudspeakers in the month of Ramadan both in the implementation of Tarawih Prayers, lectures/study of Ramadan, and tadarrus Al-Qur'an using Internal Loudspeakers;
- 2) Takbir on 1 Shawwal/10 Zulhijjah at the mosque/musala can be done using the External Loudspeaker until 22.00 local time and can be continued with the Inner Loudspeaker.
- 3) the implementation of Eid al-Fitr and Eid al-Adha prayers can be performed using an external loudspeaker;
- 4) Takbir Eid al-Adha on the day of Tasyrik on the 11th to the 13th of Zulhijjah can be recited after the Rawatib Prayer in succession using the Internal Loudspeaker; and
- 5) Islamic Holiday Commemoration Ceremonies or recitations using Inner Loudspeakers, except when tabligh visitors overflow outside the mosque/musala arena can use External Loudspeakers.

4. Sound transmitted through loudspeakers needs to be considered for its quality and feasibility, broadcasted sound meets the requirements:

- a. good or not discordant; and
- b. pronunciation properly and correctly.

5. Guidance and Supervision The

- a. development and supervision of the implementation of this Circular is the responsibility of the Ministry of Religion in stages.
- b. The Ministry of Religion can cooperate with Regional Governments and Islamic Community Organizations in fostering and supervising.

Judging from the contents of the circular, in general it regulates the use of internal loudspeakers and the use of external loudspeakers. What is allowed by using external loudspeakers, such as the call to prayer for the five daily prayers, reciting the Qur'an or prayers with a maximum duration of 5 minutes, the implementation of Eid prayers and Eid al-Adha and so on. While the use of internal loudspeakers is permissible, such as the implementation of dawn prayers, dhikr, prayer and dawn lectures, takbir for Eid al-Adha and Tasyrik

days, tarawih prayers, Ramadan studies, and tadarrus al-Qur'an during the month of Ramadan and others. Then it also regulates the installation guidelines for loudspeakers, both internal and external loudspeakers. And also to pay attention to the quality and feasibility of the loudspeakers, so that the sound produced is of good quality and not loud.

Loudspeakers are needed to help worshipers or Islamic communities living far from the mosque to hear the call to prayer as a marker of prayer times. However, there may be local residents who are not healthy and are being treated for their illness, of course, they need time to rest and need to be supported by comfort in their environment. So we as a Muslim must respect it. Do not let the end result of using the wrong loudspeaker, which might make the community around the mosque disturbed when they hear these sounds and feel disturbed by the mosque. Moreover, it ignites hatred from the surrounding non-Muslims due to its wrong use.<sup>22</sup>

Thus in social life must pay attention to aspects of peace so as not to disturb each other. In the Qur'an itself has explained how our ethics when praying or dhikr. One of them is not too loud by lowering the voice (Surah al-A'raf [7]: 55). According to Quraish Shihab, worship should be done with humility and a solemn atmosphere. lowering one's voice is also one of the ethics and conditions for praying to Allah. Because praying with a voice that is too loud makes noise and disturbs and even harms others, especially if the prayer is long-winded and seems too exaggerated and contrived. So this includes behavior that goes beyond the limits and is not liked by Allah SWT.

This is strengthened again in the interpretation of the letter al-Isra'[17] verse 110 and al-A'raf [7] verse 205 both explain the command not to raise one's voice when mentioning or dhikr to Allah SWT. According to Quraish Shihab and Buya Hamka, the three verses above both explain the guidance for dhikr and the law on using loudspeakers for worship and prayer. In his interpretation, when praying and dhikr should not raise the voice, because etiquette and etiquette procedures when praying or dhikr do not need to raise the voice, but do it in an unobtrusive (lowly) manner, humility and steadfastness in front of Allah. swt.

---

<sup>22</sup> Putra, "Instruksi Direktur Jenderal Bimbingan Masyarakat Islam Nomor KEP/D/101/1978 Tentang Tuntunan Penggunaan Pengeras Suara Di Masjid, Langgar, Dan Musholla."

This does not mean that the use of loudspeakers is prohibited. however arranged. Because in supporting daily activities, especially religious activities, both in mosques and in places that require a wide reach to disseminate data or information, these loudspeakers have an important role and become a significant part to facilitate this. Such as the use of loudspeakers in mosques and prayer rooms, stations, terminals, hospitals and so on.<sup>23</sup> However, the problems regarding loudspeakers are very complex among the people. speakers or loudspeakers whose function was originally used to convey information in a wide range turned into noise and became a nuisance, due to their irregular use, poor quality and excessive loudspeakers.<sup>24</sup>

Although the majority of the Muslim community is indeed a lot compared to non-Muslim communities, arbitrary actions that can damage harmony in society are still not allowed. Considering that Indonesia is a state of law and Islam itself is a religion that teaches about tolerance, where we are ordered to be patient and refrain from doing acts of harassing and disturbing other religions. Discrimination is prohibited in Islam, where the majority religious group gives place to other religious minority groups to live side by side around them. So this needs to be considered.<sup>25</sup>

Therefore, the use of loudspeakers must be adjusted to the proper needs, which are in accordance with the rules set out in the Qur'an. Therefore, the meaning of the sentence *وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا* and *find a middle ground between the two* in Surah al-Isra' 110 according to the three interpreters from among Indonesian Muslims is the use of loudspeakers arranged in such a way so as not to disturb others and can be heard. by the makmum, namely in a voice that is not loud and clear. So in Islam raising or raising the voice is permissible as long as the volume of the voice is still within reasonable limits and does not exceed the limit or be excessive.

So the decision regarding the regulation of loudspeakers for mosques and prayer rooms is considered to be the right one. Indonesian society is a

---

<sup>23</sup> Rosmala, "Persepsi Masyarakat Tentang Fenomena Penggunaan Pembatasan Pengeras Masjid Desa Kubang Jaya Kecamatan Siak Hulu Kab.Kampar."

<sup>24</sup> Riyanto and Munaji, "IbM Pengeras Suara Masjid Darusalam Janti SLAHUNG."

<sup>25</sup> Muhammad Yasir, "Makna Toleransi Dalam Al-Qur'an," *Jurnal Ushuluddin* 22, no. 2 (2014): 170-80; Muhammad Yasir, "Makna Toleransi Dalam Al-Qur 'an" XXII, no. 2 (2014).

multicultural society, so an attitude of tolerance really needs to be applied to maintain public order and peace. This is in accordance with what is taught in Islam which is explained by the scholars that there are adab and ethics that we need to pay attention to in praying or dhikr to Allah in a soft voice, not artificial and not too loud. Therefore, in line with the Minister of Religion's Decree No. 5 of 2022 regarding guidelines for the use of loudspeakers, this is to regulate how to use sound properly and not to disturb.

## Conclusion

Based on the analysis obtained from the research conducted by the author on the verses related to the tolerance perspective of Indonesian ulama' in this case are M. Quraish Shihab, Buya Hamka and Muhammad Hasbi ash-Shiddieqy against the regulation of SE Minister of Religion No. 5 of 2022 regarding guidelines for the use of loudspeakers, it can be concluded that Indonesia is a country with a multicultural society consisting of various backgrounds, including customs, ethnicity, nation and even religion. Therefore, tolerance is the most important aspect in maintaining harmony in such a society. Tolerance in this case is a form of mutual respect and respect for existing differences, in order to avoid damage and bring benefits. Some of these traditions or customs are the use of mosque loudspeakers or prayer rooms for the call to prayer, prayer and others. The use of loudspeakers for mosques and prayer rooms has been regulated by the ministry of religion through SE Minister of Religion No. 5 of 2022 concerning loudspeaker guidelines. The regulation was issued with a good aim to realize environmental comfort and religious tolerance in society. because there are still phenomena of cases of reporting lawsuits against mosque loudspeakers which are considered noisy and excessive so that they interfere with comfort. In Islam, the use of loudspeakers in mosques or prayer rooms is not prohibited. According to scholars from the Archipelago, through their works through books of interpretation, namely al-Misbah, al-Azhar and An-Nuur, explaining that one form of attitude that reflects Islamic tolerance in the use of loudspeakers for prayer, remembrance and others is to pay attention to ethics and manners. One of the ethics and etiquette is to lower or lower the voice. It aims to minimize disturbing and disturbing others and avoid conflict. Because in a pluralistic society, a person's needs and circumstances are different. So tolerance in religious life is one way to maintain the motto *Bhineka Tunggal Ika*.

## Bibliography

- Ash-Shiddieqy, Muhammad Hasbi. *Tafsir al-Quranul Majid An-Nuur jilid 2* Semarang : PT. Pustaka Rizki Putra, 1995.
- \_\_\_\_\_. *Tafsir al-Quranul Majid An-Nuur jilid 2*. Semarang : PT. Pustaka Rizki Putra, 1995.
- \_\_\_\_\_. *Tafsir al-Quranul Majid An-Nuur jilid 3*. Semarang : PT. Pustaka Rizki Putra, 1995.
- Hamka, Buya. *Tafsir al-Azhar jilid 1*. Jakarta : Gema Insani, 2015.
- Ministry of Religion and DMI Strengthen Synergy to Fix Mosque Loudspeakers Acoustics." Accessed June 9, 2022. <https://kemenag.go.id/read/kemenag-dan-dmi-perkuat-sinergi-benahi-akustik-pengeras-suara-masjid-v3vpy>.
- of Religion, Minister, and the Republic of Indonesia. "Minister of Religion of the Republic of Indonesia 26" 4, no. 2 (2013): 4-5.
- Quraish, M. Shihab. 2002. *Tafsir Al-Misbah: Message, Impression and Harmony of the Qur'an*. Jakarta: Heart Lantern. "No Title,"
- \_\_\_\_\_. *Tafsir al-Misbah Jilid 7*. Jakarta : Lentera Hati, 2002.
- \_\_\_\_\_. "Makna Toleransi Dalam Al-Qur ' an" XXII, no. 2 (2014).
- \_\_\_\_\_. "The Meaning of Tolerance in the Qur'an" XXII, no. 2 (2014).
- Raus, Afrian., Muhammad Zikri Abdillah. "Implementation of the Instructions of the Director General of Islamic Community Guidance Number: Kep/D/101/1978 Concerning the Guidance of Loudspeakers in Mosques, Outlaws, and Mosques in the Context of Pluralism and the Perspective of Islamic Constitutional Law (Case Study of Medan City Community)" 263, no. 1 1978
- Religion, Minister, and the Republic of Indonesia. "Minister of Religion of the Republic of Indonesia 26" 4, no. 2 (2013): 4-5.
- Riyanto, Didik, and Munaji Munaji. "Ibm Darusalam Janti Slahung Mosque Voices." *Journal of Community Dedication 2*, no. 1 (2018): 30. <https://doi.org/10.31850/jdm.v2i1.352>.
- Riyanto, Didik, and Munaji Munaji. "IbM HOUSEHOLDERS OF DARUSALAM JANTI SLAHUNG MOSQUE." *Journal of Community Dedication 2*, no. 1 (2018): 30. <https://doi.org/10.31850/jdm.v2i1.352>.
- Rosmala. "Persepsi Masyarakat Tentang Fenomena Penggunaan Pembatasan Pengeras Masjid Desa Kubang Jaya Kecamatan Siak Hulu Kab.Kampar" 4, no. 2 (2022).
- Shihab, Quraish. *Tafsir al-Misbah*. Jakarta : Lentera Hati, 2002.
- Son, OGI Jody. "Instruction of the Director General of Islamic Community Guidance Number KEP/D/101/1978 concerning Guidance on the Use of Loudspeakers in Mosques, Langgar, and Mushollas," 1978, 13-33.
- Son, OGI Jody. "Instruction of the Director General of Islamic Community

- Guidance Number KEP/D/101/1978 concerning Guidance on the Use of Loudspeakers in Mosques, Langgar, and Mushollas," 1978, 13–33.
- Stiglitz, Joseph. "Regulation and Failure." *New Perspectives on Regulation* 576 (2009).
- Stiglitz, Joseph. "Regulation and Failure." *New Perspectives on Regulation* 576 (2009).
- Tarjih Fatwa Concerning the Use of Mosque Loudspeakers - Muhammadiyah." Accessed March 22, 2022. <https://muhammadiyah.or.id/fatwa-tarjih-about-use-pengeras-voice-masjid/>.
- The Meaning of the Word Regulation - Big Indonesian Dictionary (KBBI) Online." Accessed July 13, 2022. <https://kbbi.web.id/regulation>.
- Yasir, Muhammad. "Makna Toleransi Dalam Al-Qur'an." *Jurnal Ushuluddin* 22, no. 2 (2014): 170–80.