

Mosque Loudspeakers and Social Harmony: Community Contestation in the Environment Grand Mosque of Surakarta Palace

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Abstract:

In the context of a pluralistic urban society, religious practices in public spaces often give rise to social dynamics between religious expression and shared comfort. This study examines public perceptions of the use of loudspeakers at the Great Mosque of the Surakarta Palace (Masjid Agung Kraton Surakarta) as part of Islamic preaching practices within a pluralistic public sphere. Employing a qualitative approach, data were collected through semi-structured interviews with individuals residing in the vicinity of the mosque. Informants were selected using purposive sampling, and the data were analyzed using thematic analysis. The findings reveal a diversity of perceptions influenced by respondents' socio-religious backgrounds. The religious-conservative group views the loudspeaker as an indispensable tool for Islamic proselytization (da'wah). The moderate-pragmatic group adopts an adaptive and tolerant stance, provided that the practice does not disrupt socio-economic activities. Meanwhile, the critical-reflective group advocates for regulated use of loudspeakers to preserve collective comfort. Within the framework of Talcott Parsons' structural functionalism, these religious practices reflect the four functional imperatives of the AGIL scheme: adaptation, goal attainment, integration, and latency. Nevertheless, potential dysfunctions may arise when symbolic religious expressions are not aligned with the heterogeneous social context. These findings underscore the necessity of fostering social dialogue and adopting moderate policies to maintain intercommunal harmony in urban-plural societies.

Keywords: Mosque loudspeakers, Islamic preaching, Structural functionalism, Social harmony

INTRODUCTION

The use of loudspeakers in mosques, both to sound the call to prayer and to hold recitations and other religious activities, has become an integral part of the religious life of Muslims in Indonesia. However, this practice is not always uniformly accepted by societies living in pluralistic social contexts. One of the cases that sparked a public debate regarding the use of loudspeakers in mosques occurred in Medan in 2018. A resident named Meiliana was sentenced to 1.5 years in prison after expressing her objection to the volume of the call to prayer which she considered disturbing comfort. The case has attracted national attention

because it concerns religious sensitivity and the right to tranquility, as well as sparking a discourse about the boundaries between religious freedom and freedom of expression in public spaces. This incident was widely reported by the media, including by BBC News Indonesia (2018). This case is in the spotlight because it concerns religious freedom and the right to peace of life. A similar incident also occurred in Tangerang in 2021, when a mosque located in a residential area was visited by a number of residents who expressed objections to the use of loudspeakers in religious activities. The complaint arose because of the intensity and volume of the sound which was considered too loud and too often heard. Based on media reports (detikNews, 2021), the community basically does not have a problem with the existence of the azan or the chanting of praises from mosques. However, if the use of loudspeakers does not consider the comfort of the surrounding environment, the practice is actually perceived as a nuisance. This case underscores the importance of managing religious expression wisely in a pluralistic social space, so that da'wah values do not actually cause social resistance.

The presence of the state in responding to socio-religious dynamics in Indonesia can be seen through the regulatory policies issued by the Ministry of Religion of the Republic of Indonesia, especially Circular Letter No. 5 of 2022 concerning Guidelines for the Use of Loudspeakers in Mosques and Prayer Rooms. This policy was formulated as a strategic step to balance the rights of Muslims in carrying out religious teachings and the importance of maintaining order and social harmony in a pluralistic society. The circular contains technical provisions that include regulating the volume of sound, time of use, feasibility of devices, as well as procedures for coaching and supervision for mosque and prayer room managers. Within the framework of the nation-state, this policy affirms the state's function as a mediator that seeks to regulate public space so that it remains an inclusive forum for the diversity of religious expressions without causing social friction. Thus, this regulation is not only administrative, but also has an important sociological and cultural dimension—namely as an instrument for managing social harmony through a dialogical and participatory approach. The presence of this regulation shows that the state plays an active role in maintaining a balance between religious freedom, public interest, and social order as the foundation of a plural and civilized national life.

A number of academic studies have discussed the relationship between religion and social harmony in the context of pluralistic societies. Hefner (2011) emphasized that religious pluralism in Indonesia can only be maintained through a continuous negotiation process between religious expressions and social norms that live in society. Bowen (2012) also highlights the importance of interpersonal communication as a prerequisite for social cohesion in diverse public spaces. On the other hand, Tompshon (2022) criticizes that regulations on certain religious practices often function as instruments of symbolic domination, which can actually limit freedom of expression in the name of social order. In a more local context, Hasdar's (2019) research in North Sinjai District, Sinjai Regency, shows that people do not mind the existence of loudspeakers in mosques, as long as their use is adjusted to the time and environmental conditions. This shows that the acceptance of religious expression in the public sphere is highly dependent on the local social context. However, studies that specifically examine how ordinary people interpret the practice of da'wah through loudspeakers in the midst of a pluralistic social reality are still relatively limited. This research seeks to fill this gap by examining the understanding of the community

around the Great Mosque of the Kraton Surakarta, a location that represents significant social and religious diversity, especially due to its proximity to the culturally and religiously heterogeneous Klewer Market trading area.

To analyze this phenomenon, the theoretical framework of structural functionalism from Talcott Parsons (1951) is used, which views religious institutions such as mosques as agents of maintaining social order through four systemic functions: adaptation, goal attainment, integration, and the preservation of value patterns (latency). If religious expressions such as da'wah through loudspeakers are not able to adapt to the diverse social needs of the community, it has the potential to cause social dysfunction, namely the failure of institutions in maintaining social integration and harmony. This research is a field study that uses a qualitative approach to understand the meaning and social response of the community to the use of loudspeakers in da'wah practices in the Great Mosque of the Kraton Surakarta.

The qualitative approach was chosen because it allows researchers to capture the dynamics of meaning, experience, and perception of society in complex social contexts (Denzin & Lincoln, 2018). Data collection was carried out through semi-structured interviews with various informants who had a direct relationship with the study location. The informants consisted of local residents around the mosque, mosque visitors who also acted as tourists, as well as traders in the Surakarta Kraton Square and Klewer Market. The purposive sampling technique is used to select informants who are considered to have direct understanding and experience of the practice of using loudspeakers in mosques (Huberman & Saldana, 2014). The collected data was then analyzed using a thematic analysis approach to identify response patterns, social meanings, as well as forms of acceptance and resistance that emerged from the informant's narrative. The analysis process includes the stages of data reduction, thematic categorization, and data interpretation within the framework of the theory of sociology of religion, specifically Talcott Parsons' theory of structural functionalism.

DISCUSSION

A Brief History of the Great Mosque of the Royal Palace of Surakarta

The Great Mosque of the Surakarta Palace was established after the transfer of the capital of Mataram from Kartasura to Surakarta on February 17, 1745 by Paku Buwana II. Initially, only a simple mosque was built from wood brought from Kartasura. The development of the mosque became more magnificent with an overlapping roof and portico carried out by Paku Buwana III (1749–1788) in 1757. His successor, Paku Buwana IV, added *pagongan* for the Sekaten gamelan in 1786 and replaced the mosque dome (*mustaka*) in 1794. This mosque is categorized as the Great State Mosque which is managed directly by the Palace. Architecturally, this building resembles a palace, with a gate, a *pendopo*, two large *bedug* (Kiai Wahyu Tenggoro), and a carved pulpit. The three-tiered roof symbolizes the principles of faith, Islam, and *ihsan*. Construction continued during the period of Paku Buwana VIII (1830–1875) with the addition of *pawestren*, *dorik* style porticoes, wall fences, and gold plating on the *mustaka*.

In 1901, Sri Susuhunan Paku Buwana X built an *azan* tower and replaced the traditional ablution pond with a tap system, as part of the modernization of worship facilities. In 1908, the main gate of the mosque was renovated by adopting the Persian architectural style, and was equipped with the *Istiwa'* Clock as a prayer timer based on the circulation of the sun. In the same period, innovations were also made in the practice of da'wah, Friday sermons that were previously delivered entirely in Arabic began to be translated into Javanese

since 27 Sura in the year Dal 1832 Java, to expand the understanding of the ummah (Asasi & Sianipar, 2021). The use of loudspeakers broadcast through Radio SRI (Siaran Radio Indonesia) marked the beginning of the integration of communication technology in religious activities.

The Great Mosque of the Surakarta Palace not only functions as a center of worship, but also as a symbol of political power and the aesthetic heritage of classical Javanese culture. Architectural features such as a three-tiered tajug roof, a tall tower, a distinctive gate, and the existence of two large bedug (Kiai Wahyu Tenggoro) emphasized the symbolic and spiritual role of this mosque in the palace's social system. Figure 1 depicts an architectural replica of the Grand Mosque of Surakarta Palace, which displays the main visual characteristics of the mosque building, and represents the historical continuity and traditional values that have been preserved to this day.

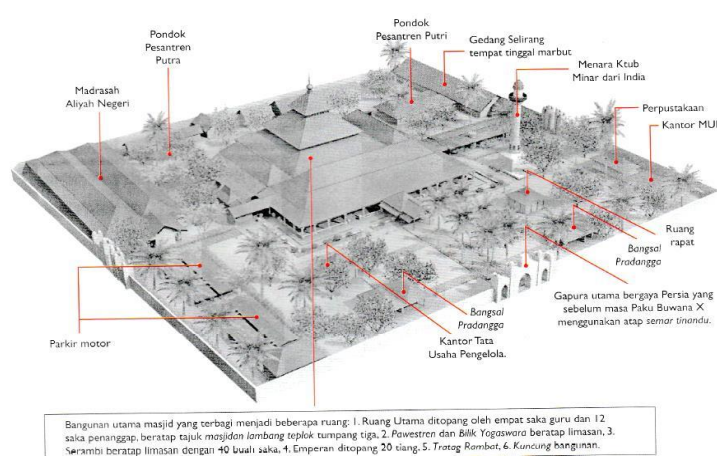


Figure 1. Replica of the Grand Mosque of Surakarta Palace

Public Perception of the Loudspeaker of the Great Mosque of the Royal Palace of Surakarta

The Great Mosque of the Surakarta Palace is not only a religious institution, but also a cultural symbol, a social center, and a forum for strengthening the collective identity of Muslims in Surakarta and its surroundings. One of the prominent religious practices in this mosque is the use of loudspeakers to deliver the azan, recitation, and Friday sermons. This practice has been going on for decades and has become an important part of the dynamics of the social life of the surrounding community. However, the perception of this practice is not singular. The community responds to diverse responses according to their social, insightful, and cultural backgrounds.

In the framework of Talcott Parsons' (1951) theory of functionalism, society is understood as a system consisting of social subsystems, each of which has a specific function to maintain the stability and sustainability of the social order. A stable social system is created when the four systemic functions of AGIL (Adaptation, Goal Attainment, Integration, and Latency) can be carried out properly. Religious institutions, in this case mosques, have a central position in maintaining moral values, directing collective behavior, and being a means of social integration.

In the context of the Great Mosque of the Kraton Surakarta, the use of loudspeakers can be understood as a social mechanism that functions to maintain a balance between spiritual needs and social cohesion. Through the broadcasting of the azan and recitation that

reaches the public space, the mosque not only performs the function of religious rituals, but also strengthens the integrative dimension of the Muslim community in the region. These activities are a means of symbolic communication that affirms solidarity, expands the reach of da'wah, and presents a collective religious experience in the midst of modernization. Thus, the practice of loudspeakers is not just a religious expression, but part of a social system that ensures the continuity of Islamic values and identity in urban society.

In addition, the practice of using loudspeakers in the Grand Mosque of the Kraton Surakarta can also be read as a form of adaptation of Islamic traditions to changes in modern technology and social space. The presence of sound media in public spaces represents how religious symbols undergo a process of rearticulation in the midst of urbanization and cultural plurality. In this context, loudspeakers function as a medium that brings together ritual aspects with social reality, so that religion is not marginalized from urban life, but rather is present as a shaping element of public morality. As explained by Millie (2025), the acoustic space of the mosque is an arena for negotiation between individual piety and the collective expression of the people in modern society, where religious voices play a role in building social awareness while strengthening a sense of togetherness in the midst of diversity.

Religious-Conservative Groups

Religious-conservative groups including students, active worshippers, and residents who have emotional ties and historical closeness to the Great Mosque of the Kraton Surakarta, show a high acceptance attitude towards the use of loudspeakers. For them, the sound of the call to prayer echoes outside the mosque is not just a marker of prayer time, but a sacred spiritual call and an integral part of the Islamic teachings that cannot be compromised. More than just the azan, loudspeakers are also used for various Islamic activities such as the recitation of the Qur'an (recitation), religious lectures, routine recitations, vigilant prayers, and Friday sermons. These activities reinforce the presence of religious values in the awasa space and are considered part of the da'wah mission that must be carried out openly and widely. The positive statement about the importance of loudspeakers in da'wah activities was confirmed through an interview with one of the students, Aminah. He stated *"In my opinion, the sound quality in the Great Mosque should sound loud to the outside. Even if it can, its reach is expanded because it is part of da'wah. The voice from the mosque continues the struggle of the Prophet Muhammad (PBUH)"* (personal interviews, 2025). In line with that, Fuad, a student, emphasized that the loudspeakers of the Great Mosque were loud enough, but for him it was not a problem if the volume was increased. *"The loudspeakers of the Great Mosque are actually loud. But if it is changed to be harsher, it is also not a problem, because it is for Islamic teachings"* (wawancara pribadi, 2025).

In addition to the azan, loudspeakers are also used to broadcast various Islamic activities such as recitations, lectures, and routine recitations, especially on Sunday nights and Monday nights. Respondents from worshippers and traders around the Great Mosque of the Surakarta Palace stated the comfort and benefits of this practice. They assessed that broadcasting recitations through external loudspeakers allows wider access to da'wah, including for people who do not have time to attend in person at the mosque. Suwarso, a trader who sells around the mosque complex every day, stated *"I am happy to be able to hear the recitation even though it is selling. Even though I didn't sit inside, I could listen from the outside because I used speakers. That way, you will be able to keep up with the work"* (personal interviews, 2025).

Quotes from respondents in the conservative group show that the use of loudspeakers in the Great Mosque of the Surakarta Palace is not only understood as a medium of worship rituals, such as the azan or congregational prayers, but also has a strong educational dimension and insight. Loudspeakers are a means to deliver recitations,

recitations of the Qur'an, religious lectures, prayers, and Friday sermons that reach the wider community, including those who are not present in person at the mosque.

Within the framework of Talcott Parsons' Structural Functionalism, the practice of using loudspeakers at the Grand Mosque of the Kraton Surakarta by conservative groups reflects the functioning of several elements of the social system at the same time. First, the function of Goal Attainment can be seen from how mosques as religious institutions set and drive collective goals, such as increasing participation in worship, strengthening Islamic understanding, and spreading Islamic teachings. Loudspeakers are used as a medium that facilitates the active involvement of the people in religious activities and strengthens solidarity among worshippers. Second, the function of Latency (preservation of value patterns) is reflected in efforts to maintain and reproduce religious values in a sustainable manner. The azan that resounds five times a day not only marks the time of worship, but also acts as a collective reminder of the presence of Islamic values in the social space of society.

In addition, the broadcast of the recitation through loudspeakers strengthens religious literacy and makes the mosque a center for the transmission of religious values that connect the past, present, and future. Third, the function of Integration is manifested in its ability to create social cohesion across groups. Even individuals who are not active in ritual activities still feel spiritually and culturally connected through the religious voices they hear. Thus, the practice of using loudspeakers not only supports the implementation of the functions of the social system as outlined by Parsons, but also strengthens the position of the mosque as a symbolic, spiritual, and social axis for the Muslim community of Surakarta.

This is in line with the findings of Riyanto (2024) in his article "Escaping Islamic Religious Noise: The Pros and Cons of the Use of Mosque Loudspeakers in Indonesia", which states that although the use of loudspeakers in mosques is often a source of controversy in the awami room, this practice still plays a vital role in instilling Islamic values culturally and spiritually. Riyanto emphasized that loudspeakers are not only technical devices, but also "religious social media" that create collective awareness and strengthen people's attachment to Islamic symbols that are auditory.

In other words, the practice of loudspeakers cannot be understood narrowly as a means of broadcasting the call to prayer or recitation, but as a representation of a symbolic system that links the spiritual, social, and cultural dimensions of Muslims in the public space. In the framework of functionalism, this shows that religious institutions such as mosques have managed to articulate themselves in a broader social structure, and become agents of social stability and the transmission of values in a changing society. Other studies have also shown that loudspeakers not only function as a medium of worship, but also as a symbol of tolerance and intercultural harmony, bridging the religious values and socio-economic life of local communities (Syarifah & Samatan, 2020). Mosques as centers of religious and social activities can strengthen social cohesion and community solidarity, especially in areas with intercultural interaction and local economic activities (Salsabila et al., 2024).

Moderate-Pragmatic Group

The moderate-pragmatic group includes traders, market visitors, and non-Muslim residents who go about their daily activities at the Klewer Market and the Surakarta Palace Square, which are geographically adjacent to the Grand Mosque of the Surakarta Palace. This group shows an adaptive attitude towards the use of loudspeakers, although they do not always internalize the religious messages conveyed. They consider that religious practices such as the azan and recitation are part of social life that must be respected, as long as they do not

interfere with economic activities and individual comfort. This finding is based on interviews with several non-Muslim traders at Klewer Market who showed an adaptive and tolerant attitude towards the use of loudspeakers from the Great Mosque of the Kraton Surakarta. Ferdi, an ethnic Chinese trader, stated, *“I felt comfortable with the sound of the call to prayer and sermon from the Great Mosque that could be heard in the market. My house in Sukobarjo is also close to the mosque, so I’m used to it. So far, I have never felt disturbed”* (personal interviews, 2025). A similar attitude was also conveyed by Sita, a batik vendor of ethnic Chinese, and Maria, a non-Muslim clothing trader, who emphasized that their activities were not disturbed by religious voices broadcast from the mosque. For them, the sound of the azan, recitation, and Friday sermon are part of the dynamics of social life around the market, which they accept as something natural. Mary declared, *“I didn’t feel disturbed. The azan or recitation is ordinary. Still able to sell and work as usual”* (personal interviews, 2025).

These quotations reinforce the analysis that the functions of adaptation and integration run simultaneously: individuals in this group conform to dominant religious symbols and, through demonstrated tolerance, contribute to maintaining interfaith social cohesion in the context of urban societies such as Surakarta. In Parsons' framework, this group performs the function of Adaptation, which is to adapt to existing social and cultural conditions, and accept the symbolic dominance of the majority religion without open resistance. Although not directly involved in religious practices, they become part of a larger social system through an attitude of tolerance and respect for different values. The Integration function is also reflected in the existence of the connection of the loudspeaker of the Great Mosque to the market area, which allows religious messages to reach economic spaces. This phenomenon shows the interconnectedness between the social domains, namely religious and economic, in forming harmonious social cohesion.

Various studies also show that mosques play a role not only as a center of worship, but also as a socio-economic driver of the community. Mardi (2024) emphasized that mosques are centers for social and economic empowerment, including MSME training and zakat management. Yemen (2023) added that mosques have helped develop Islamic financial institutions such as cooperatives and BMTs. Meanwhile, Safei & Armstrong (2024) show that mosques in urban areas, such as the Great Mosque of Bandung, function as socio-religious institutions that intervene in informal economic problems. These findings support the reality in Surakarta that mosques, through loudspeaker broadcasts to market areas, strengthen the connection between religious spaces and community economic activities.

Critical-Reflective Groups

Critical-reflective groups are those who have a high sensitivity to the governance of communal life and demand moderation in religious expression in public spaces. Although religious and does not reject religious values, this group wants restrictions and regulations on the use of loudspeakers, especially in the context of the sound of the azan that is reciting and recitation with a high volume from several mosques in one area. This perspective reflects concerns over the potential for social dysfunction if religious expression is not managed wisely in a pluralistic society. This finding was confirmed through the statement of Santo, an employee who explicitly expressed his concern about the overlapping sound of the azan from mosques around the Surakarta Palace area

I don’t have a problem with the azan from the Great Mosque, I think the volume is good enough. But what disturbed was the azan from other mosques around here that were fighting each other. It is as if they are competing to sound the azan, even though the time is the same. For people who want to rest, it can be very annoying (personal interviews, 2025).

Santo also mentioned that he had tried to convey this complaint to the mosque administrator, but did not get an adequate response. This shows that there is a gap in the communication mechanism between residents and managers of religious institutions. Similar concerns were expressed by Parminto, a trader who found it difficult to recognize the source of the azan because all mosques sounded the azan at the same time, *“I was confused, I didn't know which mosque the azan came from. Everything is at the same time, so the sound of the call to prayer from the Great Mosque is not even heard clearly. Even though I like to listen to the recitation from there. But because there are many voices at the same time, it is not possible to focus”* (personal interviews, 2025).

These quotes affirm that critical-reflective groups do not reject loudspeakers in principle, but demand proportionate and civilized management, so that public spaces remain comfortable and social harmony can be maintained. In Parsons' theory, when institutions fail to carry out the function of integration in a balanced manner, what emerges is social dysfunction, which is a condition in which religious norms and practices actually cause social tension, not cohesion. The criticism of this group is not a form of secularism, but an expression of the will to create harmony in a pluralistic society. They call for religious expression not to override the principles of social order and the right to communal tranquility.

The three groups above show that religious institutions, such as mosques, do not operate in a vacuum. Religious practices carried out through technological media such as loudspeakers will always interact with the surrounding social structures. In a pluralistic social system, the success of the integrative function of religion depends largely on the ability to adapt to social reality, without losing its essential value. Talcott Parsons (1951) emphasized that a stable social system does not mean without tension, but rather is able to absorb conflicts and respond to them through institutional adjustment mechanisms. In this context, the practice of using loudspeakers can be seen as an expression of religious values that have a legitimate systemic function, but it should also be evaluated within the framework of broader social relations.

The Relationship of Religion, Technology, and Social Order

In modern society, the emergence of technology has not only revolutionized communication and information systems, but also has significant implications for the dynamics of religious life (Aryanti, 2013). One of the most prominent examples is the use of loudspeakers in mosques. As a representation of communication technology in religious practice, loudspeakers have become the main medium in delivering the azan, sermons, and da'wah to the ummah. However, in the midst of an increasingly plural and heterogeneous society, a crucial question arises, the extent to which the application of this technology can still maintain the integrative function of religion in society.

According to Talcott Parsons (1951) in the framework of Structural Functionalism Theory, every social institution, including religion, must carry out four main functions in the social system, namely Adaptation, Goal Attainment, Integration, and Latency (known as the AGIL scheme), in order to maintain a stable social order. In this context, mosques through loudspeakers can be said to have carried out the functions of Goal Attainment (achievement of da'wah goals) and Latency (preservation of religious values and norms). However, the other two functions, namely Integration (social cohesion) and Adaptation (adjustment to social conditions), are actually critical points in the context of multicultural society.

Research by Eickelman and Anderson (2003) in “New Media in the Muslim World” shows that technology in the context of Islam is not always neutral, but has a dual potential, as a means of strengthening religious values as well as a source of social tension when its use

does not take into account social sensitivities. This is reinforced by a study by Muzaki & Muslim (2023) which found that the use of loudspeakers in some mosques in major Indonesian cities is often a source of complaints from interfaith communities, especially when the volume and time of their use do not take into account the surrounding social context. The case of Meiliana in Medan (2016) is an extreme example of how religious expression through loudspeakers that are insensitive to social diversity can lead to wider social conflicts. This tension reflects the occurrence of social dysfunction, that is, the failure of religious institutions to carry out the function of integration as emphasized by Parsons.

The Great Mosque of the Surakarta Palace is an interesting case study in this context because of its strategic location, flanked by local communities, traders, tourists, and cultural institutions such as the Kraton. This social space reflects the arena of negotiation of meaning where religious expression meets the daily needs of plural society. In this context, the practice of using loudspeakers cannot only be understood as a normative da'wah act, but also as intersubjective public communication, as emphasized by Habermas (1984) in the concept of communicative action. Therefore, referring to Parsons, the sustainability of the social order is largely determined by the ability of social institutions to mediate the tension between normative expression and structural reality. Religious practices such as da'wah through loudspeakers need to be developed within a framework that not only considers the value of *syiar*, but also awareness of social diversity.

This dialogical approach is in line with Charles Taylor's (1992) idea of the politics of recognition, namely the importance of institutions respecting the existence and experiences of other groups in society. The mosque, in this context, serves not only as a ritual center, but also as a symbol of moral leadership that is adaptive to the changing times. Harmonization between *syiar* and social order will be realized if religious institutions are able to develop an ethos of dialogue, empathy, and social openness in using technology. Referring to Parsons' thought, the sustainability of the social order is largely determined by the ability of social institutions to mediate the tension between normative expression and structural reality. Therefore, it is important for mosque managers or religious authorities to design regulations on the use of loudspeakers that not only consider the spirit of *syiar*, but also pay attention to the principles of social harmony. The harmonization between *syiar* and social order will be stronger if the approach used is not only top-down, but also prioritizes participatory dialogue between mosque administrators, residents, and the government. In this way, the mosque is not only a center of rituals, but also a symbol of moral leadership that is adaptive to the dynamics of the times.

CONCLUSION

This study concludes that the use of mosque loudspeakers in urban-plural areas such as Surakarta, especially in the Kraton Grand Mosque, is not only a normative expression of Islamic religion, but also functions as a social action that interacts with multicultural dynamics in public spaces. The results of the analysis show that this practice gives birth to various social perceptions, ranging from support for Islamic teachings to resistance due to disturbances to public comfort. This phenomenon shows the symbolic tension between religious expression and social sensitivity that lives in urban societies. Using the framework of Talcott Parsons' structural functionalism theory, this study found that mosque loudspeakers play an important role in strengthening goal attainment and latency functions, as they are able to maintain collective moral and spiritual values. However, this practice also faces challenges in the aspects of integration and adaptation, which can lead to social dysfunction and symbolic friction in the context of a pluralistic society. Theoretically, this

research enriches the discourse of the relationship between religion, technology, and social order, by highlighting how religious meaning is negotiated in modern public spaces. In practical terms, the results confirm the importance of adaptive, dialogical, and participatory regulations between mosque administrators, residents, and local authorities to maintain a balance between Islamic teachings and social harmony.

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