



EDUCATIONAL DIMENSIONS OF FATWA IN ISLAMIC LEGAL LITERACY: STUDY OF EAST JAVA MUI FATWA NUMBER 1 OF 2025 CONCERNING SOUND HOREG

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ABSTRACT

Objective: This research aims to analyze the educational dimensions in the Fatwa of MUI of East Java concerning the Use of Sound Horeg and its contribution in strengthening Islamic legal literacy. **Methods:** The research uses a qualitative approach with a type of normative legal research through a conceptual and case approach. Data was obtained through a documentation study of the East Java MUI Fatwa Number 1 of 2025, supported by various scientific literature regarding fatwas and Islamic legal education. The analysis was carried out descriptively-analytically on the legal arguments and educational values contained in the fatwa. **Results:** The findings reveal that; (1)The educational dimension is reflected in its explanation of the *istinbāt* from Qur'an, *hadith*, *uṣūl al-fiqh*, *maqāṣid al-syarī'ah* to knowing the legal ruling but also the reasoning behind it. Furthermore, (2)the fatwa promotes contextual Islamic legal literacy by fostering critical understanding of contemporary legal issues while internalizing the values of public welfare, social responsibility, and harm prevention. **Novelty:** This study offers a new perspective by examining the East Java MUI Fatwa from an educational perspective rather than merely as a product of Islamic legal reasoning.

ABSTRAK

Objektif: Penelitian ini bertujuan untuk menganalisis dimensi pendidikan dalam Fatwa Majelis Ulama Indonesia Provinsi Jawa Timur tentang Penggunaan Horeg yang Baik dan kontribusinya dalam memperkuat literasi hukum Islam. **Metode:** Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian hukum normatif berdasarkan konseptual dan pendekatan kasus. Data diperoleh melalui studi dokumentasi Fatwa Majelis Ulama Indonesia Jawa Timur Nomor 1 Tahun 2025, didukung berbagai literatur ilmiah mengenai fatwa dan pendidikan hukum Islam. Analisis dilakukan secara deskriptif-analitis terhadap dalil-dalil hukum dan nilai-nilai pendidikan yang terkandung dalam fatwa tersebut. **Hasil:** Temuan menunjukkan bahwa; (1)Dimensi pendidikan tercermin dalam penjelasannya tentang *istinbāt* dari Al-Qur'an, *hadits*, *uṣūl al-fiqh*, *maqāṣid al-syarī'ah* untuk memahami tidak hanya hukum yang ditetapkan tetapi juga penalaran di baliknya. Lebih lanjut, (2) fatwa mendorong literasi hukum Islam kontekstual dengan menumbuhkan pemahaman kritis terhadap isu-isu hukum kontemporer sambil menginternalisasi nilai-nilai kesejahteraan umum, tanggung jawab sosial, dan pencegahan bahaya. **Kebaruan:** Studi ini menawarkan perspektif baru dengan meneliti Fatwa Majelis Ulama Indonesia Jawa Timur Nomor 1 Tahun 2025 dari sudut pandang pendidikan, bukan hanya sebagai produk penalaran hukum Islam.

Kata kunci: Fatwa MUI, Islamic Legal Literacy, Islamic Legal Education, Sound Horeg

INTRODUCTION

The development of modern society presents various new issues that require a swift and adaptive response from Islamic law. Social phenomena not explicitly addressed in classical fiqh literature demand ijtihad through the fatwa mechanism as a legal instrument for addressing contemporary issues.(Kasdi, Farida, Huda, Rahman, & Dakhoir, 2026) In this context, fatwas have a strategic function as the result of ijtihad, providing normative guidance for Muslims in addressing evolving social realities.(Ashar, Kurniati, & Ilyas, 2026) Although not legally binding, fatwas retain religious authority because they are developed through the istinbat, which is based on the Quran, hadith, ijma', qiyas, and other Islamic legal principles.(Lintang Ramadhani, 2024; Ramadhani, Anggraini, Hartanto, Maghfiroh, & Asrori, 2024; Ramadhani, Zenrif, & Hartanto, 2025)

One contemporary phenomenon that has sparked legal debate is the use of sound horeg. This phenomenon has developed as a form of public entertainment, utilizing high-powered audio devices, particularly during celebrations, parades, and open-air performances. On the other hand, the use of sound horeg has given rise to various problems, including excessive noise levels, health problems, property damage, disruption of public order, and even social conflict within the community.(Apriliyanti, 2025) The debate demonstrates that the issue of sound horeg is not only related to cultural and entertainment aspects, but also touches on the dimensions of Islamic law, the protection of community rights, and the public welfare.(Hendri, 2025) In response to this phenomenon, the Indonesian Ulema Council (MUI) of East Java Province issued Fatwa Number 1 of 2025 concerning the Use of Sound Horeg. The fatwa prohibits the use of sound horeg that causes harm to society, basing its arguments on verses from the Quran, hadith, fiqh, maqāṣid al-syari'ah, and empirical evidence regarding the impact of noise on health and social life. The presence of this fatwa demonstrates that the process of establishing Islamic law is not solely based on normative texts but also considers social reality as an object of ijtihad.(JATIM, 2025)

Several previous studies on the East Java MUI Fatwa Number 1 of 2025 concerning Sound Horeg generally focused on the prohibition of sound horeg use, an analysis of the maqāṣid al-syari'ah, fiqh principles used in the fatwa, and the social and health impacts of noise.(Ahmad Fauzi, Nasrulloh Nasrulloh, & Annafik Fuad Hilmi, 2024; Prihandini & Kurnia, 2025) These studies position the fatwa as a product of legal ijtihad analyzed from a normative and ushul fiqh perspective. Furthermore, several studies also discuss the epistemological construction of the fatwa through the bayānī, burhānī, and 'irfānī approaches to contemporary Islamic legal determination. However, these studies have not yet examined the pedagogical function of the fatwa in the context of Islamic legal education. Fatwas are often positioned as normative guidelines for society, while their potential as a source of Islamic legal education that can help people understand the process of istinbāt, maqāṣid al-syari'ah, and the relationship between sharia texts and social reality remains relatively under-explored.

According to Wael B. Hallaq, fatwas hold a significant place in the dynamics of Islamic law, serving as an instrument that bridges complex legal formulations with the realm of public understanding. Fatwas emerge in response to concrete issues presented by the public to a mufti; thus, their existence is inextricably linked to evolving social needs and challenges. From this perspective, a fatwa is not merely the communication of a legal ruling but also a process of translating and simplifying Islamic legal constructs so that they can be understood and applied in specific life situations. This demonstrates that the function of a fatwa encompasses both communicative and educational dimensions.(Hallaq, 1994, 2022)

It is crucial to examine this aspect because a fatwa essentially yields more than just a legal conclusion, it encompasses a process of argumentation, considerations of public interest, the application of scriptural evidence, and responses to real-world issues elements that can be transformed into a contextual learning experience regarding Islamic law. Without acknowledging this educational dimension, the understanding of a fatwa risks being reduced to a mere acceptance of what is "permissible" or "impermissible," failing to provide adequate opportunity for the public and learners to grasp how an Islamic legal ruling is formulated and why it remains relevant to the social issues at hand.

The urgency of this research is even stronger because the sound horeg issue is a concrete example of contemporary Islamic legal issues which are at the intersection of religious norms, technological developments, community culture, individual rights and social benefits. East Java MUI Fatwa Number 1 of 2025 provides an empirical context that allows the study of how Islamic law is constructed from the encounter between texts, *istinbāṭ* methods, and social reality. Thus, studying the educational dimensions of fatwas is not only important to expand understanding of the function of fatwas, but also to develop a model of Islamic legal education that is contextual, argumentative, and oriented towards the ability to understand the process of legal enactment. This kind of study is needed so that Islamic legal education does not stop at mastering legal products, but also builds students' abilities in reading contemporary issues, exploring their normative basis, understanding benefit considerations, and connecting the principles of Islamic law with social life.

Based on this situation, there is a research gap regarding the use of fatwas as a source of Islamic legal education. This article seeks to fill this gap by analyzing how the East Java Majelis Ulama Indonesia (MUI) Fatwa Number 1 of 2025 concerning Sound Horeg functions not only as a legal determination but also as an educational tool containing contextual Islamic legal learning values for the community and students. This study aims to identify the educational dimensions inherent in fatwas, encompassing the process of *istinbāṭ*, the use of evidentiary sources, considerations of *maqāṣid al-sharī'ah*, the interpretation of social realities, and the values of Islamic legal learning that can be transferred from these fatwas into an educational context.

RESEARCH METHOD

This study employed a qualitative approach using normative legal research. The research focused on examining the East Java Majelis Ulama Indonesia (MUI) Fatwa Number 1 of 2025 concerning *Sound Horeg* as a source of Islamic legal education. Normative legal research was selected because the study analyzes legal norms, Islamic legal reasoning, and educational values contained in the fatwa through library-based legal materials.

The study adopted three complementary approaches. The conceptual approach was used to examine the concepts of fatwa, Islamic legal education, and educational values within Islamic jurisprudence. The statute approach was employed to analyze the legal position and authority of the Majelis Ulama Indonesia (MUI) fatwa within the Indonesian legal system. In addition, a case approach was applied by examining the East Java MUI Fatwa Number 1 of 2025 concerning *Sound Horeg* as the primary object of analysis.

The research utilized primary and secondary legal materials. The primary legal material consisted of the East Java MUI Fatwa Number 1 of 2025 concerning *Sound Horeg*. Secondary legal materials included books, scientific journal articles, legislation, and other scholarly publications discussing fatwas, Islamic legal theory (*uṣūl al-fiqh*), Islamic legal education, contextual learning, and contemporary issues in Islamic law. These legal materials were

collected through document study by identifying, reviewing, and classifying relevant legal documents and academic literature.

The collected legal materials were analyzed using descriptive-analytical techniques. The analysis was conducted by interpreting the legal arguments underlying the fatwa, identifying the educational values embedded in its legal reasoning, and examining its potential as a source of Islamic legal education. Finally, the findings were interpreted to explain how the fatwa contributes not only as a normative legal opinion but also as an educational resource that promotes contextual understanding and legal literacy in Islamic law.

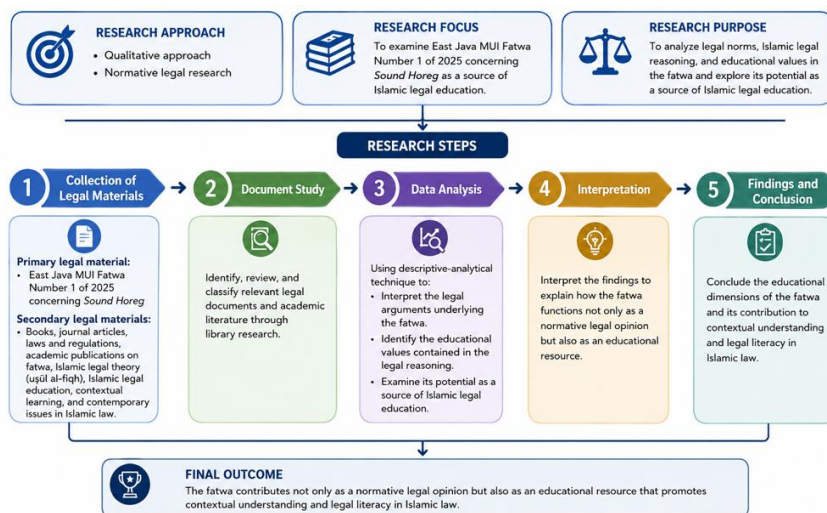


Figure 1. Research flow map

FINDINGS AND DISCUSSION

Finding

1. Definition of Fatwa

The word fatwa comes from the Arabic word *al-fatwa*, derived from the root word *fata* meaning *youth, new, explanation, and illumination*. Fatwa means to provide an explanation or answer to a question. Terminologically, according to Zamakhsyari, a fatwa is an explanation of sharia law regarding a question raised by an individual or group. Meanwhile, as-Syatibi explains that a fatwa is a statement regarding sharia law that is not binding and must be obeyed. (Zuhaily, 1990)

Yusuf Qardawi defines a fatwa as an explanation of sharia law in a matter in response to a question posed by a *mustafti* (requester of a fatwa) individually or in groups. Wahbah Zuhaili defines a fatwa as a non-binding answer to a question about sharia law. The word fatwa is found in the Big Indonesian Dictionary and means an answer, decision, or opinion given by a mufti regarding a matter. This term is also understood as advice from a learned person, good teachings, or advice. ("Kamus Besar Bahasa Indonesia Daring," n.d.) From these opinions, it can be concluded that a fatwa is a statement or answer to a question regarding Islamic law which is not binding to be followed.

There are several terms used in the fatwa-issuing process. First, *al-ifta* or *al-futya*, the activity of explaining Islamic law in response to a question. Second, *mustafti*, the person who requests a fatwa or submits a question, whether individually or in a group. Third, *mufti*, the person who provides an answer or issues a fatwa. Fourth, *mustafti fih*, the legal status of a particular issue, event, or case in question. Fifth, *fatwa* the legal decision or answer regarding the issue, event, or case in question. (Haroen, 2001)

Becoming a mufti is not something that can be done by just anyone. According to Jalaluddin Mahali, there are several requirements for a mufti: "Mastery of opinions and principles in ushul fiqh and fiqh, adequate ability to conduct ijtihad, and understanding various sciences necessary for formulating law, such as grammar, Arabic, the science of mushthalah al-hadith, interpretation of Quranic verses, and hadith." As-Syaukani outlined three requirements for a mufti: the ability to conduct ijtihad, fair conduct, and avoid the impression of relaxing or simplifying the law. Imam Nawawi stated that a mufti must be *wara'* (a person who is righteous, *tsiqah*), trustworthy, free from evil, possess a sharp mind, and be physically and mentally healthy. (Ismail, 2021)

There are several main characteristics of a fatwa. First, it functions as an effort to provide answers to various legal issues that arise. Second, the determination of sharia law in a fatwa is carried out through the process of ijtihad. Third, the party issuing the fatwa is an individual or institution with expertise and authority in the legal field in question. In the current context, the authority to issue fatwas rests more with official institutions than with individuals, so individual fatwas are rare. In Indonesia, there is the Indonesian Ulema Council (MUI), a Non-Governmental Organization (NGO) that accommodates Muslim scholars, *zuama* (religious leaders), and intellectuals with the aim of guiding, fostering, and protecting Muslims in Indonesia. Despite its important role in issuing fatwas, religious advice, and establishing relations with the government and various organizations, the MUI remains independent and is not part of the official government structure.

2. The Procedure for Determining a Fatwa

The basics for determining a fatwa as stated in the MUI Fatwa Determination Guidelines emphasize that the determination of a fatwa must be based on the Koran and Hadith and not conflict with the benefit of the people. If the legal basis for a fatwa is not found explicitly in the Qur'an and Sunnah, then the stipulation of a fatwa should not conflict with *ijma'*, *qiyas* or other legal propositions such as *istihsan*, *maslahah murlah*, and *sadd al-dzari'ah*. Thus, *ra'yu* legal arguments have a place in the process of establishing law. (Hanif Lutfi, Lc., 2019) So, it can be understood that the determination of fatwa is based on the Koran, hadith, *ijma'* and *qiyas*. Meanwhile, the procedure for determining a fatwa goes through five stages: (Mundzir, 2021)

The first stage, before determining a fatwa, is to carry out an in-depth study of the views of the sect's imams regarding the issue being fatwa, along with the arguments on which it is based. This method affirms the MUI's position as the successor to the scholarly tradition of previous scholars and demonstrates its consistency in fulfilling its role as the heirs of the Prophets while adhering to the traditions and scholarship of the righteous predecessors. The second stage of the MUI's fatwa-issuing method emphasizes that issues that have established legal certainty (*al-ahkam al-qath'iyyat*) must be presented as they are. This demonstrates the application of the *qath'i* text approach, in addition to the *qauli* and *manhaji* approaches. Next, in the third stage, if the issue at hand falls within the realm of *khilafiyah* (disputation) among the schools of thought, there are two possible resolutions. First, a fatwa can be issued by attempting to find common ground among the various schools of thought using the method of *al-jam'u wa al-tawfiq* (consensus). If this is unsuccessful, the fatwa is issued based on the results of *tarjih* (reconciliation) using the *muqaranah al-madzhab* method in accordance with the principles of *ushul fiqh*.

Fourth, if no ruling is found among the schools of thought, the fatwa is issued based on the results of collective ijtihad. Fifth, the issuance of a fatwa must consider the public interest and the *maqasid al-shari'ah*. In this regard, the MUI Fatwa Commission

demonstrates extreme caution in its fatwa-issuance process. This attitude sometimes gives the impression that the MUI is relatively slow in responding to the dynamics of issues emerging within society. This is based on the MUI's view that every fatwa must take into account the existing situation and conditions in order to truly bring benefits to the community, while also being in line with the objectives of *maqashid al-syari'ah*. (Hanif Lutfi, Lc., 2019)

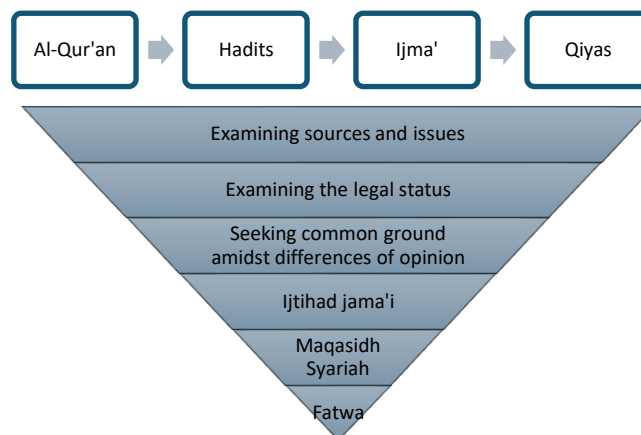


Figure 2.Procedure of determining fatwa

3. The Legal Bound in Fatwa

The Indonesian state, through law, guarantees the freedom and independence of every citizen to embrace and practice religious teachings according to their individual beliefs. This guarantee provides ample scope for the issuance of fatwas (religious edicts) for Muslims, whether issued by individuals such as kyai (Islamic clerics), ustadz (Islamic preachers), or by religious organizations and institutions such as the Indonesian Ulema Council (MUI). However, this often gives rise to differing opinions and even controversy within broader society. Such situations can develop into serious problems if not addressed wisely and prudently by all citizens.

Law can be classified into three aspects. First, in terms of its form, law is divided into two forms: written and unwritten law. Written law is law set forth in text form and enshrined in various state regulations. It is characterized by being rigid, firm, and guaranteeing legal certainty, with definite sanctions because it is explicitly regulated. Examples include the Constitution, statutes, and regional regulations. Unwritten law is law that lives and develops within the beliefs and practices of a particular community, such as customary law. Second, in terms of spatial and territorial applicability, it is divided into three: local law, national law, and fundamental law (natural law). Local law is a legal provision that applies only within a specific region or area. National law is a legal regulation that applies generally within a country. Meanwhile, international law is a set of rules that govern relations between two or more countries. The third aspect, based on the temporal dimension of the law's validity, includes laws currently in force, known as positive law, laws intended to be in force in the future, and fundamental laws. Positive law is a provision enacted within a country and guaranteed by that state. Its existence is enshrined in legislation or formulated by authorized state authorities.

The hierarchical structure of legislation in Indonesia indicates that fatwas are not included in the category of positive law. In fact, the provisions issued by the Indonesian Ulema Council (MUI), as the representative body of Indonesian ulama, relate to legal development. Although the MUI holds significant significance for the community, it

cannot be classified as positive law unless it has been affirmed. The same provision applies to all fatwas issued by community organizations or individuals. This demonstrates that the state has no obligation to enforce fatwas on its citizens. Conversely, the state also lacks the authority to impose sanctions on those who disobey fatwas unless they have been declared positive law. When law is associated with Islam, Islamic law is "a set of regulations based on the revelation of Allah and the Sunnah of the Prophet concerning the conduct of Muslim believers, recognized and believed to be valid and binding on all Muslims." The application of Islamic law, of which fatwas are a component, has been ongoing for a long time, since Islam arrived in the Indonesian archipelago around the 7th to 8th centuries CE. (Mardani, 1996)

The state of Indonesian national law in the past, present, and future confirms that Islamic law holds a place within the national legal system, both in written and unwritten form, and is present in the realm of legal life and legal practice. In the past, the application of Islamic law was limited to the field of *ahwal al-syakhshiyyah*, namely family law. (Sutopo, 2018) However, its scope has now expanded to include the realm of *muamalah* (transactions) along with the development of the Islamic financial system in Indonesia and various other disciplines. However, the existence of Islamic law in social life, as explained above, is still not fully formally accommodated in positive law. (Hikmah & Ramadhani, 2024)

These contemporary issues in the life of religious communities and the state are what make fatwas and the institutions that issue them, such as the Indonesian Ulama Council (MUI). The MUI plays a crucial role as a reference for consideration or a forum for inquiries regarding current issues facing society. (Tamam, 2021) The MUI's legal basis for issuing fatwas is the Quran, Hadith, consensus (*ijma'*), and *qiyas* (equivalence). Furthermore, the MUI issues fatwas based on the just and just principles of *ahkam* (the principle of justice and *ahkam*) to achieve the welfare of the people.

From a state institutional perspective, the MUI exists within the realm of political infrastructure, existing within society and acting as the pulse of socio-cultural life. The MUI is an organization of Islamic scholars with functions and duties related to empowering the community and the Muslim community. Therefore, the MUI is an institution born from the community and is not a state institution or a representative of the state. Therefore, MUI fatwas cannot be viewed as state law with coercive force for all citizens. MUI fatwas also carry no sanctions, so there is no obligation for all citizens to comply. Nevertheless, fatwas remain a socio-political force in society. MUI fatwas are binding and must be obeyed by Muslims affiliated with the MUI. This means that MUI fatwas do not require all Muslims or the entire community to comply. Consequently, MUI fatwas are not legally binding on the entire community and are not mandatory. These fatwas should not be used to create divisions or disputes between groups that disagree with the MUI fatwa.

4. Definition of Sound Horeg

A horeg sound system is an audio system that has a high volume. The term horeg comes from the Javanese language, meaning to vibrate. A horeg sound system is operated at a high sound intensity, which is beyond the normal limits of sound measurement. Horeg sound systems operate at a capacity of 120 to 135 decibels, which is one of the problems that has emerged in society today, because it exceeds the sound intensity capacity that can be received by the human ear. (Literasiologi Literasi Kita Indonesia & Dwi Cahyani, 2025)



Figure 3.Sound horeg

Although horeg sound can be considered a form of community art that grows from the creativity and spirit of cooperation of the community, it is not free from controversy, especially regarding its impact on the surrounding environment. One of the main issues that is often highlighted is noise pollution caused using high-powered sound systems without adequate volume control. In practice, horeg sound is often used in open events such as celebrations, processions, or street performances, where the music is played at such a loud volume that it can be heard throughout the village, even beyond the boundaries of residents' private spaces. (Wulan Aprilian & Dewi Poerwanti, 2025)

This creates a disturbance, especially for young children, the elderly, or residents seeking peace and quiet, and can trigger social conflict between neighbors. Although from a cultural perspective, horeg sound represents an expression of freedom, joy, and local identity, collective awareness is needed to prevent this art form from becoming a source of social tension and noise pollution that harms the wider community. (Pradana, 2025)

5. Analysis of The Haram of Sound Horeg

The current phenomenon of sound horeg (Horeg) has drawn both pros and cons from the public. This has led to horizontal conflict within the community, with the strong argument that the presence of sound horeg causes various harms. These losses involve both material and health issues. (Fikri et al., 2025) On the other hand, there is an argument that operating a sound system is permissible, as it concerns the personal rights of everyone. However, in this case, the use of personal rights remains limited by sharia law, namely by considering the potential harm to others. (Winanda & Alam, 2025)

As stated in the book *Fiqh al-Islam wa Adillatuhu*, a person is permitted to exercise their rights if they comply with sharia provisions. If the use of those right causes harm to others (even if unintentional), it is considered haram. Similarly, the right to operate a sound system is permitted if it does not cause harm to others. However, the operation of a sound system causes harm to the community. The type of harm that is apparent is material, such as damage to residents' homes due to the loud bangs produced by the sound system. Yet Allah says in Surah Al-A'raf verse 74.

The verse explains God's condemnation of those who cause damage on earth. This is closely related to the impact of operating a sound system, which causes damage to society. In addition to considering sharia (Islamic law), individuals must also consider customary law when exercising their rights. A person is prohibited from exercising their rights in an unusual manner (outside of customary law), even if the harm is not apparent. In the case of a sound system, the system is operating beyond the normal range of sound intensity. The sound system operates at 120-135 decibels, while it should be operated at a reasonable level below 85 decibels. (Adji et al., 2025; Aminudin et al., 2026)

In issuing a fatwa prohibiting the use of sound systems, Nyilo Purnami, an ear, nose, and throat (ENT) specialist, explained that exposure to sound systems exceeds the safe limit of noise intensity, which is 85 decibels for an eight-hour period per day. Meanwhile, a sound system operates at a minimum of 125 decibels, which should only be heard for 3.52 seconds per day. Exposure to noise produced by sound horeg can cause health problems, such as hearing loss, which damages the nerve fiber structures in the inner ear.(Adji et al., 2025) Furthermore, the side effect of increasing the hearing threshold can lead to permanent damage to the cochlear cells, leading to cardiovascular disease, cognitive impairment, and tinnitus.(Maram, Anam, & Ramatoulaye Senghore, 2025) This is very contrary to the word of Allah in Surah Al-Baqarah verse 195.

The verse explains that Allah forbids His servants from engaging in actions that could lead to self-destruction. Therefore, the use of sound effects is considered haram because it is considered to lead humans to detrimental conditions, namely damage to organs directly exposed to sound above a reasonable threshold. This also aligns with the Islamic jurisprudence principle that states that "harm must be prevented whenever possible." Therefore, the prohibition of sound effects is very appropriate because it carries a greater mafsadah (pious intention).(Burhanudin & Arrakhman, 2026)

On the other hand, those in favor of sound effects argue that there are benefits arising from sound effects, namely helping to improve the local economy and increasing community solidarity. However, this argument must still be carefully considered. According to Imam Ghazali, something is considered beneficial if it aims to maintain one of the principles of maqasid sharia. In this case, the beneficial side of sound effects is protecting property (*hifdz mal*). However, returning to the principle of Islamic jurisprudence, which states that "preventing harm (mafsadat) must take precedence over achieving benefits." Therefore, in this case, the prohibition on the use of sound horeg is prioritized, because its use will give rise to greater harm than the benefits received.

Currently, the phenomenon of sound horeg has become a controversial phenomenon in society. This is because many groups are conducting ijtihad regarding the prohibition of its use, including the Indonesian Ulema Council (MUI) of East Java Province. In the MUI fatwa decision number 1 of 2025, it is explained that the prohibition on sound horeg use is based on other evils it can cause, one of which is wasteful behavior. Operating a sound horeg requires tens of millions of rupiah, which causes a person to waste their wealth on something that causes harm and provides little benefit. This is as stated in Surah Al-Isra' verse 27.

The above verse explains that Allah hates those who commit israf (wasteful). Therefore, the use of sound horeg, which is considered a waste of money, is prohibited by Islamic law. Furthermore, the use of sound horeg creates evils such as the mixing of men and women who are not mahram. In the book Is'ad al-Rafiq it is explained that there is a prohibition on mixing between men and women who are not mahram, because this will cause damage and cruel slander.

Not only that, during horeg sound events, women are often found exposing their private parts and dancing, which can arouse lust in those watching. Such behavior is abominable and is feared to lead to adultery, as stated in Surah Al-Isra', verse 32. The above verse explains that behavior that endangers adultery is a bad thing that must be avoided by every Muslim. Therefore, if a horeg sound event results in behavior that endangers adultery, it is considered haram (forbidden).

Table 1.Analysis of haram in sound horeg

Reason of the Ban	Maqasidh Aspect	Theorem
Harming others	<i>Hifdz al-Maal</i>	Al-A'raf: 74
Harmful to health	<i>Hifdz al-Nafs</i>	Al-Baqarah: 195
Wasting money (<i>israf</i>)	<i>Hifdz al-Maal</i>	Al-Isra': 27
The mixing of men and women (<i>ihtilath</i>)	<i>Hifdz al-Nasl</i>	Al-Isra':32

Discussion

1. Dimensions of the Applicability of the Fatwa Prohibiting the Use of Sound Horeg

The Indonesian Ulema Council (MUI) Fatwa Number 1 of 2025 concerning the institutional Use of Soundproofing Devices (Horeg) is a product of the *ijtihad* (intelligence) of the MUI Fatwa Commission of East Java Province, which was issued in response to a developing social phenomenon in East Java. This is evident in the fatwa's explicit recommendation to the East Java Provincial Government and district/city governments in East Java to formulate regulations regarding the use of loudspeakers. Therefore, from an institutional perspective, the fatwa has administrative validity limited to the jurisdiction of the MUI of East Java Province. (Ashar et al., 2026)

The hierarchical structure of Indonesian laws and regulations indicates that fatwas are not considered positive law. Unlike laws and regulations, which obtain binding force through the mechanism of state norm formation, fatwas derive normative authority from the validity of the legal *istinbat* methodology, the strength of the arguments presented, and the accuracy of the determination of the legal *illat*. (Yafid, Nur, & Aminah, 2026) Therefore, although institutionally, the MUI Fatwa of East Java Province applies only within the administrative scope of East Java, its legal substance can have broader relevance if the legal rationale (*illat*) underlying its determination is found in similar cases. This is based on the principles of Islamic jurisprudence:

الحكم يدور مع العلة الماثورة وجودا وعدما

The validity of a law depends on whether there is a legal reason behind it. These characteristics indicate that fatwas have two distinct but interrelated dimensions of validity. First, the administrative dimension relates to the authority of the fatwa-issuing institution and the scope of its institutional implementation. Second, the normative dimension relates to the universality of Islamic legal arguments constructed through the process of *ijtihad*. In the Fatwa of the Indonesian Ulema Council (MUI) of East Java Province Number 1 of 2025, these two dimensions appear to run parallel. Administratively, the fatwa is a response to the sound horeg phenomenon in East Java. However, normatively, its legal argument is constructed through an integration of Qur'anic and hadith evidence, the principles of *ushul fiqh* (Islamic jurisprudence), *maqāṣid al-syarī'ah* (Islamic principles), and empirical considerations regarding the impact of noise on health, public order, and social life. (Adhim, 2025) This approach shows that fatwas do not only reflect local conditions, but also construct principles of Islamic law that can be used as a reference in assessing similar phenomena in other regions.

The East Java MUI fatwa did not base its prohibition on the cultural identity of sound horeg as a local East Javanese tradition, but rather on the presence of harmful elements, such as excessive noise levels, health hazards, property damage, public order disturbances,

and practices that violate Islamic law.(Faiz, Warman, Huda, & Aditoni, 2026; Rijal, 2026) The fatwa explicitly permits the use of audio devices at reasonable volume levels for positive activities, such as wedding receptions, religious studies, and prayers, as long as they are free from prohibited elements.(Fatwa Majelis Ulama Indonesia Provinsi Jawa Timur Nomor: 1 Tahun 2025 Tentang Penggunaan Sound Horeg, 2025) Thus, the validity of the MUI Fatwa for East Java Province needs to be understood proportionally. Fatwas do not have legal binding force like statutory regulations but rather possess normative authority as the result of *ijtihad* formulated through accountable Islamic legal methods. These two dimensions serve as the basis for assessing the extent to which the substance of the MUI Fatwa for East Java Province can be used as a reference for the practice of using sound horeg outside of East Java.

2. Universality of the Legal Basis of Fatwas Based on *Illat Mudarat*

The East Java MUI fatwa is not simply a product of regional normative law, but rather the integration of three epistemological models of Islamic law: *bayani* (Quranic and Hadith arguments), *'irfani* (ethical and moral considerations of society), and *burhani* (empirical evidence regarding the impacts of noise and social damage). The MUI has combined the legitimacy of sharia texts with scientific evidence regarding health, social, and environmental impacts, ensuring that the fatwa has a comprehensive epistemological basis, not simply a local response to East Javanese culture.(Amien, 2025) These findings indicate that the legal justification (*'illat*) used by the MUI is universal, namely protecting humans from harm, and therefore can be applied to any use of audio devices with similar characteristics in any region.(Indonesia, Daarul, & Krueng, 2026) In other words, the object of prohibition is not the location of the practice, but rather the element of harm it poses.

The East Java MUI *ijtihad* method uses *tahqiq al-manat*, namely a study of social reality before establishing the law, then combined with *qiyas* and the rules of *fiqh*:

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Namely, preventing harm is prioritized over achieving benefit. The benefits of sound horeg are only at the level of *ṭabiiyyah* (entertainment), while its harm has touched the main objectives of sharia, namely the protection of the soul (*ḥifẓ al-nafs*), reason (*ḥifẓ al-'aql*), property (*ḥifẓ al-mal*), and social order. Therefore, this fatwa is seen as a form of contemporary *ijtihad* that is responsive to modern social developments, not simply a fatwa that applies locally.(Hendri, 2025)

3. Normative Implications of the Fatwa on the Regulation of the Use of Sound Horeg in Indonesia

From a social perspective, the horeg sound phenomenon has evolved into an arena for symbolic and economic power struggles in rural Java. However, paradoxically, horeg sound actually reproduces social domination, becoming a space for euphoria without generating substantive social change, and even perpetuating practices rife with noise and social conflict. (Nurdiyanto, 2025) This demonstrates that the issue of sound horeg is no longer local, but rather a social phenomenon that can emerge in various regions with similar characteristics. The object of legal regulation is not the term sound horeg, but rather any use of audio devices that causes harm to the community.(Rosyid & Ardian, 2026) Therefore, the substance of the East Java Provincial MUI Fatwa Number 1 of 2025 is relevant as a normative reference in formulating policies on the use of audio devices in other regions. This relevance does not mean the fatwa is legally applicable throughout Indonesia, but rather because its legal argument is based on universal *illat* (*illah*).

The sound horeg phenomenon has spread to various regions of Indonesia and is not limited to East Java. While sound horeg does have value as a cultural expression and public entertainment, it also raises problems such as noise, health problems, environmental damage, social conflict, and even violations of religious norms if not regulated proportionally. (Armayanto, 2025) In principle, sound horeg is not absolutely haram, but can be accepted as long as it meets the principles of benefit, does not cause harm, and respects the community's right to peace. (Mu'is, 2025)

Based on the explanation above, it can be concluded that the MUI Fatwa of East Java Province Number 1 of 2025 does have an administrative scope in the East Java region, but the normative force of its legal substance is not limited to that region. As long as the practice of using sound horeg in other regions fulfills the same illat, namely causing excessive noise, harming health, damaging property, disturbing public order, or accompanied by evil, then the legal arguments used in the fatwa remain relevant to be used as a basis for legal assessment. Conversely, if the use of audio devices is carried out proportionally, within reasonable limits, does not cause harm, and is used for activities permitted by sharia, then as emphasized in the fatwa and reinforced by various scientific studies, its use remains in the mubah (permissible) category. Thus, what has a universal nature is not the identity of sound horeg as a unique phenomenon of East Java, but rather the sharia principle regarding the prohibition of all forms of activity that cause harm to individuals and society.

4. The Educational Dimension of the MUI Fatwa on Sound Horeg in Strengthening Islamic Law

A fatwa essentially serves not only as a product of ijtihad providing legal provisions on a particular issue but also has an educational function in developing public understanding of Islamic teachings. (Diana, Mubaraq, Ramadhani, & Maula, 2025) As a result of legal istinbāt compiled based on the Qur'an, hadith, ijma', qiyas, fiqh principles, and considerations of the maqāṣid al-syarī'ah, a fatwa presents arguments that can serve as a learning tool regarding the process of establishing Islamic law. (Azfar, Ramadhani, Diana, Maulana Malik Ibrahim Malang, & A Wahab Hasbullah Jombang, 2025) Therefore, a fatwa is not solely oriented toward determining the legal status of an act but also contributes to increasing public Islamic legal literacy by conveying the legal rationale underlying a ruling. (Alfaridzih et al., 2025)

The East Java MUI Fatwa Number 1 of 2025 concerning Sound Horeg demonstrates this educational function. This fatwa not only establishes the prohibition against the use of sound horeg that causes harm but also explains the normative basis used in the legal determination process. Citing evidence from the Quran, hadith, and Islamic jurisprudence (fiqh) such as "*la dharara wa la dhirara*" as well as the maqāṣid al-syarī'ah approach, the public understands that Islamic law is constructed through systematic, rational argumentation and consideration of the public interest. Thus, the public not only understands the legal results but also understands the istinbāt process behind them.

The fatwa's educational value is also evident in its substance. The prohibition on the use of noisy sound systems teaches the importance of protecting others' rights to a peaceful and healthy environment. The provisions regarding the obligation to avoid damage to property instill the value of social responsibility, while the emphasis on prohibiting waste (tabdhīr) and actions that cause harm strengthens public understanding of the basic principles of the maqāṣid al-syarī'ah, particularly the protection of life (ḥifẓ al-nafs), property (ḥifẓ al-māl), and the public good (maṣlaḥah 'āmmah). Therefore, fatwas function

not only as regulatory instruments but also as a medium for internalizing Islamic legal values in social life.

From the perspective of Islamic legal education, the East Java MUI Fatwa Number 1 of 2025 can be used as a contextual learning resource. The phenomenon of sound horeg represents a current issue close to the lives of the people, making it easier for students and the community to understand how Islamic law responds to social developments through the mechanism of *ijtihad*. Through an analysis of the legal arguments used in fatwas, students can learn the relationship between sharia texts, *fiqh* principles, *maqāṣid al-syarī'ah* and empirical reality in the process of establishing law. This type of learning not only enhances understanding of *fiqh* material but also develops critical, analytical, and contextual thinking skills in resolving contemporary Islamic legal issues.

Thus, the East Java MUI Fatwa Number 1 of 2025 concerning Sound Horeg has a dual function. On the one hand, the fatwa serves as normative guidance for the public in determining the legal basis for the use of sound horeg. On the other hand, the fatwa serves as a source of Islamic legal education, introducing methods of Islamic legal reasoning, the values of *maqāṣid al-syarī'ah* and the importance of public welfare as the primary orientation in establishing law. This educational function demonstrates that fatwas play a role not only in fostering compliance with Islamic law but also in building Islamic legal literacy and a more comprehensive public legal awareness.

CONCLUSION

Fundamental Findings: This study analysing the MUI Fatwa No.1 about Sound Horeg. Beyond serving as a normative legal opinion resulting from the process of *ijtihad*, the fatwa also as a source of Islamic legal education that strengthens Islamic legal literacy. Furthermore, the study confirms that the normative substance of the fatwa is grounded in the universal principle of preventing harm. **Implications:** The findings reinforce the role of fatwas as educational resources for contextual Islamic legal learning. They provide an alternative learning source for Islamic law by connecting normative texts with contemporary social realities. The study also contributes to the discourse on integrating legal reasoning and educational values in contemporary Islamic legal studies. **Limitations:** This research is limited to normative legal analysis based on document studies about Sound Horeg. It does not examine empirically how the educational values are implemented in educational institutions and society. The findings remain conceptual and normative. **Future Research:** Future studies are recommended to employ empirical approaches by investigating the implementation of fatwa-based learning in Islamic education and assessing in improving Islamic legal literacy. Comparative studies involving fatwas from different regions to explore similarities and differences in their educational dimensions and contribution to contextual Islamic legal education.

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