

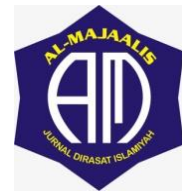


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PREVENTING NOISE POLLUTION AND ITS ROLE IN MAINTAINING SOCIAL STABILITY: A THEMATIC STUDY OF PROPHETIC HADITHS IN THE AL-KUTUB AL-SITTAH

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ABSTRACT

This study examines the urgency of preventing noise pollution in maintaining Social stability from the perspective of the Prophet's ḥadīth. Employing a qualitative library-based approach, this research utilizes thematic (mawḍū'ī) ḥadīth analysis combined with Critical Discourse Analysis to interpret normative texts within contemporary social contexts. The deductive method is applied to relate textual findings to broader theoretical frameworks. Unlike existing studies on Islam and the environment that predominantly focus on ecological preservation in general terms, this research specifically addresses noise pollution as a distinct socio-environmental issue and positions it within the discourse of ḥadīth and social stability. The study offers a theoretical contribution by constructing an integrative framework that connects Prophetic teachings with the concept of social security through the lens of *Maqāṣid al-Shar'ah*. The findings demonstrate that noise control in the ḥadīth tradition is not merely an ethical recommendation but a structured normative principle aimed at preserving social order. In the *Maqāṣid* framework, preventing noise pollution directly correlates with *ḥifẓ al-nafs*, as excessive noise contributes to stress and physiological harm, and *ḥifẓ al-'aql*, as it disrupts concentration, cognition, and emotional stability. Furthermore, it supports *ḥifẓ al-dīn* by ensuring the proper observance of worship without disturbance. Thus, this study argues that tranquility, as emphasized in the ḥadīth, constitutes a foundational element of social security. By framing noise regulation within a maqāṣid-oriented perspective, this research demonstrates that Prophetic teachings provide not only moral guidance but also an analytical and applicable framework for addressing contemporary challenges of environmental and social stability.

AI DISCLOSURE STATEMENT

The authors used chatGPT and Deepseek to improve the language and readability of this article. All content was reviewed and verified by the authors, who take full responsibility for the integrity and originality of the work.

A. INTRODUCTION

Social stability is one of the primary prerequisites for the establishment of a peaceful, orderly, and civilized society.²⁷⁰ In today's increasingly complex modern context, threats to social stability do not solely originate from physical or economic conflicts, but also from non-physical disturbances such as noise pollution.²⁷¹ Noise pollution has become an escalating phenomenon alongside the growth of technology, urbanization, and the dynamics of modern life.²⁷² The noise generated by motor vehicles, excessive loudspeakers, public celebrations, and unregulated industrial activities has evolved into a serious social and environmental issue that directly affects collective comfort and well-being.

Psychologically, excessive exposure to noise can cause stress, fatigue, sleep disturbances, and even deteriorate the quality of social interactions.²⁷³ In the long term, such conditions erode inner peace and social solidarity—the very foundation of communal life.²⁷⁴ When public spaces lose their tranquility, interpersonal relations become strained, and emotional balance within society declines, social security itself becomes endangered.²⁷⁵ Therefore, maintaining auditory tranquility in social environments is not merely a technical matter but a moral and spiritual responsibility toward others.

²⁷⁰ Bisri Tujang, Hendri Waluyo Lensa, and Abd Muthalib, "STUDI KOMPARATIF ANTARA HADIS LARANGAN BERJUDI DAN HUKUM POSITIF DI INDONESIA," *Al-Majaalis: Jurnal Dirasat Islamiyah* 12, no. 2 (2025): 319–41, <https://doi.org/10.37397/al-majaalis.v12i2.781>; Marwan Mas' ud, Akhmad Husaini, and Bayu Kasa Pranata, "أهمية الوعي بالأخوة في تحقيق استقرار الأمن الاجتماعي من ضوء الحديث النبوي: (دراسة موضوعية من خلال أحاديث," *AL-ATSAR: Jurnal Ilmu Hadits* 3, no. 2 (2025): 20–44; Akhmad Husaini, Muhammad Yassir, and Muchammad Chanif Setiawan, "DAMPAK IMPOTENSI TERHADAP STABILITAS RUMAH TANGGA DALAM PERSPEKTIF HUKUM ISLAM: STUDI KASUS NO. 18/PDT.G/2022/PA.KP," *Al-Majaalis: Jurnal Dirasat Islamiyah* 12, no. 2 (May 2025): 273–97, <https://doi.org/10.37397/al-majaalis.v12i2.882>.

²⁷¹ Dialechti Tsimpida and Anastasia Tsakiridi, "The Relationship between Noise Pollution and Depression and Implications for Healthy Aging: A Spatial Analysis Using Routinely Collected Primary Care Data," *J. Urban Health* 102, no. 1 (February 2025): 101–12, <https://doi.org/10.1007/s11524-024-00945-w>.

²⁷² Xia Chen et al., "Environmental Noise Exposure and Health Outcomes: An Umbrella Review of Systematic Reviews and Meta-Analysis," *Eur. J. Public Health* 33, no. 4 (August 2023): 725–31, <https://doi.org/10.1093/eurpub/ckad044>.

²⁷³ Demian Halperin, "Environmental Noise and Sleep Disturbances: A Threat to Health?," *Sleep Sci.* 7, no. 4 (December 2014): 209–12, <https://doi.org/10.1016/j.slsci.2014.11.003>.

²⁷⁴ Siting Chen et al., "The Challenge of Noise Pollution in High-Density Urban Areas: Relationship between 2D/3D Urban Morphology and Noise Perception," *Build. Environ.* 253, no. 111313 (April 2024): 111313, <https://doi.org/10.1016/j.buildenv.2024.111313>.

²⁷⁵ Tracy K. Swinburn, Monica S. Hammer, and Richard L. Neitzel, "Valuing Quiet," *Am. J. Prev. Med.* 49, no. 3 (September 2015): 345–53, <https://doi.org/10.1016/j.amepre.2015.02.016>.

From the Islamic perspective, the concepts of tranquility and security are fundamental values that must be preserved to achieve social harmony.²⁷⁶ These values urge individuals to refrain from any behavior that disturbs public serenity, including disproportionate use of sound and speech.²⁷⁷ Within this framework, preventing noise pollution represents the practical embodiment of Islamic civility, which emphasizes balance, modesty, and respect for others' right to peace and quiet.

The study of the urgency of preventing noise pollution in Islamic teaching has become increasingly relevant as global awareness grows regarding environmental issues and the quality of urban life.²⁷⁸ Islam's approach to sound regulation is not merely ethical but also spiritual—it guides human beings toward creating peaceful, orderly, and respectful public spaces.²⁷⁹ Therefore, this research aims to analyze the phenomenon of noise pollution and the importance of its prevention in maintaining social stability by exploring the moral principles and humanistic values embedded in Islamic teachings.

Another study entitled “*Noise Pollution and Human Cognition: An Updated Systematic Review and Meta-Analysis of Recent Evidence*” by Rhiannon Thompson, Rachel B. Smith, et al.,²⁸⁰ examined recent evidence on the impact of environmental noise on human cognitive abilities. Out of 48 analyzed studies (including 16 newly reviewed), the findings revealed that noise negatively affects cognitive performance. Specifically, children studying in quiet classrooms had higher reading comprehension scores than those in noisy environments. Furthermore, a 1 dB increase in environmental noise correlated with a decline in reading and language skills. Among adults aged 45 and older, high residential noise exposure increased the risk of cognitive impairment by 40%. The study concluded that there is strong

²⁷⁶ Abdul Wahid Alfaizin, Taqiyah Dinda Insani, and Sri Herianingrum, “Zakat: Concept and Implications to Social and Economic (Economic Tafsir of Al-Tawbah:103),” *J. Islam. Monet. Econ. Finance* 4, no. 1 (August 2018): 117–32, <https://doi.org/10.21098/jimf.v4i1.780>.

²⁷⁷ Omar Farahat, “Norms and Values in Islamic Legal Reasoning: The Case of Listening to Music (Samā’),” *Religions (Basel)* 14, no. 6 (June 2023): 780, <https://doi.org/10.3390/rel14060780>.

²⁷⁸ Erik de Lima Andrade et al., “Environmental Noise in Hospitals: A Systematic Review,” *Environ. Sci. Pollut. Res. Int.* 28, no. 16 (April 2021): 19629–42, <https://doi.org/10.1007/s11356-021-13211-2>.

²⁷⁹ Alessandra De Cesaris and Ali Sadeghi Habibabad, “The Role of Sound on Spirituality in Religious Environments and Islamic Architecture by Using EEG,” *J. Psycholinguist. Res.* 52, no. 5 (October 2023): 1755–84, <https://doi.org/10.1007/s10936-023-09967-y>.

²⁸⁰ Rhiannon Thompson et al., “Noise Pollution and Human Cognition: An Updated Systematic Review and Meta-Analysis of Recent Evidence,” *Environ. Int.* 158, no. 106905 (January 2022): 106905, <https://doi.org/10.1016/j.envint.2021.106905>.

evidence linking environmental noise to cognitive decline in middle-aged and older adults, as well as moderate evidence that aircraft noise adversely affects children's reading ability, though evidence for other cognitive domains remains limited.

Both studies by Rhiannon Thompson & Rachel B. Smith—share a fundamental similarity in their focus and orientation, namely, examining the detrimental impacts of environmental noise on human well-being. However, each study addresses different aspects of the issue and differs significantly from the present research titled “*Preventing Noise Pollution and Its Role in Maintaining Social Stability: A Thematic Study of Prophetic Hadiths in the Al-Kutub Al-Sittah*”.

All three studies arise from a shared concern about the dangers of noise pollution to human life—physically, psychologically, and socially. They all emphasize the urgency of preventive efforts against excessive noise exposure, albeit from differing perspectives. Nevertheless, substantial differences exist in their approaches, objectives, and theoretical foundations. The two aforementioned studies adopt empirical scientific methods—systematic review and meta-analysis—focusing on quantitative data and causal relationships between environmental noise and various health indicators. Chen and Liu emphasize the physical health consequences, including hearing impairment, cardiovascular diseases, hypertension, diabetes, and psychological disorders such as anxiety and depression. In contrast, Thompson and Smith focus on cognitive effects, particularly reduced reading, linguistic, and intellectual performance in children, as well as cognitive impairment among adults.

Conversely, the present study entitled “*Preventing Noise Pollution and Its Role in Maintaining Social Stability: A Thematic Study of Prophetic Hadiths in the Al-Kutub al-Sittah*” approaches the issue from a religious and socio-ethical perspective rather than a purely medical or psychological standpoint. To clarify the focus of this study, the problem is formulated into the following research questions: (1) How do Prophetic ḥadīths in al-Kutub al-Sittah conceptualize the notion of noise and auditory disturbance within social life? (2) How does Critical Discourse Analysis (CDA) interpret these ḥadīths in defining the boundaries between individual rights and the tranquility of public space? (3) What normative values and ethical principles can be derived from these ḥadīths in regulating sound and

preventing social harm? and (4) How can these Prophetic teachings be contextualized to address the contemporary phenomenon of noise pollution and its impact on social stability?

B. METHOD

This study employs a qualitative approach, namely research that focuses on understanding and explaining social phenomena from the perspective of individuals or groups. Qualitative research originates from scholars of Anthropology and Sociology, for whom the world and its environment can be studied scientifically.²⁸¹ A library study serves as the data collection technique in this research. The library study is characterized by four features: direct engagement with texts, the availability of ready-to-use data, freedom from spatial and temporal limitations, and its secondary nature.²⁸² This study employs secondary data as a method of data management. Secondary data refers to data obtained from a second or third party.²⁸³ The secondary data utilized in this research consists of journals, contemporary studies, and hadith books.

This study employs theory of critical discourse analysis. Critical Discourse Analysis is an approach in linguistic studies that aims to uncover the relationship between language, power, and ideology underlying a text or discourse. This approach does not merely focus on what is being said, but also examines how and why something is expressed in a particular way, as well as the social or political interests embedded within it.²⁸⁴ The analytical technique employed in this research is descriptive analysis, namely a method of data analysis aimed at portraying the conditions or characteristics of the data sample.²⁸⁵ Subsequently, the data are

²⁸¹ Loraine Busetto, Wolfgang Wick, and Christoph Gumbinger, "How to Use and Assess Qualitative Research Methods," *Neurological Research and Practice* 2, no. 1 (May 2020): 14, <https://doi.org/10.1186/s42466-020-00059-z>.

²⁸² Sung Jae Park, "Measuring Public Library Accessibility: A Case Study Using GIS," *Libr. Inf. Sci. Res.* 34, no. 1 (January 2012): 13–21, <https://doi.org/10.1016/j.lisr.2011.07.007>.

²⁸³ Michelle M. Kelly, Tasha Martin-Peters, and Jessica Strohm Farber, "Secondary Data Analysis: Using Existing Data to Answer New Questions," *J. Pediatr. Health Care* 38, no. 4 (July 2024): 615–18, <https://doi.org/10.1016/j.pedhc.2024.03.005>.

²⁸⁴ Annabelle Lukin, "Halliday, Critical Discourse Analysis and Ideology," *LangCT* 6, no. 2 (December 2024): 227–61, <https://doi.org/10.1075/langct.00072.luk>.

²⁸⁵ Jennifer L. Green et al., "Descriptive Statistics," in *International Encyclopedia of Education (Fourth Edition)* (Elsevier, 2023), 723–33.

concluded through a deductive approach, in which the collected information is first analyzed in general terms and then synthesized into specific conclusions.²⁸⁶

C. RESULTS AND DISCUSSION

The Phenomenon of Noise Pollution

In the increasingly dense and dynamic landscape of modern life, noise pollution has emerged as one of the most overlooked forms of environmental contamination, despite its far-reaching impact on health and social tranquility.²⁸⁷ Unlike air or water pollution, which are visible to the eye, noise pollution is intangible but deeply felt through discomfort, stress, sleep disturbances, and even various serious diseases.²⁸⁸ This phenomenon reflects a paradox of human progress: the more advanced technology and urban activities become, the greater the noise they generate.

Noise pollution arises from numerous sources embedded in daily life.²⁸⁹ In urban areas, motor vehicles, public transportation, honking, and construction activities are the primary and nearly continuous sources of noise.²⁹⁰ Around airports, the sounds of airplanes taking off and landing create repetitive and intense noise exposure.²⁹¹ In industrial contexts, heavy machinery, factories, and production equipment produce constant, high-level noise.²⁹² Even in

²⁸⁶ Theophilus Azungah, "Qualitative Research: Deductive and Inductive Approaches to Data Analysis," *Qualitative Research Journal* 18, no. 4 (November 2018): 383–400, <https://doi.org/10.1108/QRJ-D-18-00035>.

²⁸⁷ Xinling Hu, "Systematic Review and Meta-Analysis of the Association between Environmental Noise Exposure and Depression and Anxiety Symptoms in Community-Dwelling Adults," *Noise Health* 27, no. 127 (September 2025): 320–32, https://doi.org/10.4103/nah.nah_82_25.

²⁸⁸ Michael G. Smith, Makayla Cordoza, and Mathias Basner, "Environmental Noise and Effects on Sleep: An Update to the WHO Systematic Review and Meta-Analysis," *Environ. Health Perspect.* 130, no. 7 (July 2022): 76001, <https://doi.org/10.1289/EHP10197>.

²⁸⁹ Karina Mary de Paiva Vianna, Maria Regina Alves Cardoso, and Rui Manuel Calejo Rodrigues, "Noise Pollution and Annoyance: An Urban Soundscapes Study," *Noise Health* 17, no. 76 (May 2015): 125–33, <https://doi.org/10.4103/1463-1741.155833>.

²⁹⁰ Wisdom K. Adza et al., "Exploring Links between Road Traffic Noise, Air Quality and Public Health Using DPSEAA Conceptual Framework: A Review and Perspective for a UK Environmental Health Tracking System (EHTS)," *Environ. Dev. Sustain.* 26, no. 3 (February 2023): 5579–605, <https://doi.org/10.1007/s10668-023-02996-6>.

²⁹¹ Verena Maria Weihofen et al., "Aircraft Noise and the Risk of Stroke," *Dtsch. Arztebl. Int.* 116, no. 14 (April 2019): 237–44, <https://doi.org/10.3238/arztebl.2019.0237>.

²⁹² Timur Vasile Chis et al., "Integrated Noise Management Strategies in Industrial Environments: A Framework for Occupational Safety, Health, and Productivity," *Sustainability* 17, no. 3 (February 2025): 1181, <https://doi.org/10.3390/su17031181>.

domestic settings, televisions, loudspeakers, community events, and household appliances contribute to the cacophony that disturbs public serenity.

Noise pollution is not merely a matter of comfort; it constitutes a serious issue in public health.²⁹³ Various studies have shown that excessive noise exposure can lead to broad physiological and psychological impacts. In the long term, persistent noise can cause hearing impairment, increased blood pressure, heart disease, and diabetes due to chronic stress.²⁹⁴ It also disrupts sleep quality, reduces concentration, and exacerbates emotional conditions such as anxiety and depression.

Beyond health implications, noise pollution affects the quality of human social interaction.²⁹⁵ Constant noise can reduce one's ability to communicate effectively, interfere with interpersonal relationships, and trigger social conflicts within communities.²⁹⁶ For instance, loud music, noisy vehicles, or amplified public sound systems often become sources of disputes among residents.²⁹⁷ Over time, uncontrolled environmental noise erodes the sense of peace within communities, undermines social harmony, and diminishes the overall quality of life.

This phenomenon also has a dimension of social justice. Low-income groups often live in densely populated areas near noise sources such as highways, markets, or industrial zones.²⁹⁸ As a result, they experience higher noise exposure while having limited access to

²⁹³ Calvin Jephcote et al., "Spatial Assessment of the Attributable Burden of Disease Due to Transportation Noise in England," *Environ. Int.* 178, no. 107966 (August 2023): 107966, <https://doi.org/10.1016/j.envint.2023.107966>; Ali Musri Semjan Putra, "PERDUKUNAN MODERN DALAM PERSPEKTIF ULAMA SYAFI'YAH DAN SOLUSI MENANGKALNYA," *Al-Majaalis: Jurnal Dirasat Islamiyah* 5, no. 1 (2017): 157–99.

²⁹⁴ Jin Wang et al., "Association of Occupational Noise Exposure with Hypertension: A Cross-Sectional Study," *J. Clin. Hypertens. (Greenwich)* 25, no. 2 (February 2023): 158–64, <https://doi.org/doi:%252010.1111/jch.14619>.

²⁹⁵ Nicola Mucci et al., "Urban Noise and Psychological Distress: A Systematic Review," *Int. J. Environ. Res. Public Health* 17, no. 18 (September 2020): 6621, <https://doi.org/10.3390/ijerph17186621>.

²⁹⁶ Anupam Mehrotra et al., "A Comprehensive Review of Auditory and Non-Auditory Effects of Noise on Human Health," *Noise Health* 26, no. 121 (June 2024): 59–69, https://doi.org/10.4103/nah.nah_124_23.

²⁹⁷ Jian Kang, "Soundscape in City and Built Environment: Current Developments and Design Potentials," *City Built Environ* 1, no. 1 (January 2023), <https://doi.org/10.1007/s44213-022-00005-6>.

²⁹⁸ Abas Shkempi et al., "Racial and Ethnic Inequities to Noise Pollution from Transportation- and Work-Related Sources in the United States," *J. Expo. Sci. Environ. Epidemiol.*, ahead of print, July 2025, <https://doi.org/10.1038/s41370-025-00795-x>.

mitigation facilities such as soundproof housing or green spaces.²⁹⁹ Thus, noise pollution not only affects health but also reflects structural inequality within modern society. From the perspective of the Prophet's ḥadīth, this condition can be critically understood as a form of imbalance in social relations, where the vulnerable are disproportionately affected by the actions of more powerful actors. The Prophetic tradition consistently emphasizes the prohibition of *adhā* (harm) and the obligation to avoid disturbing others, which implicitly functions as a protective mechanism for weaker groups. In this sense, the regulation of noise is not merely an ethical recommendation but also a form of social justice that restrains the dominance of the powerful over the vulnerable. This interpretation strengthens the Critical Discourse Analysis framework by demonstrating how the Prophetic discourse challenges unequal social practices and promotes a more just and balanced communal order.

From a psychological standpoint, noise creates an unrecognized mental burden.³⁰⁰ Continuous loud sounds trigger stress and mental fatigue as the human brain naturally attempts to resist excessive stimuli.³⁰¹ This leads to impaired focus, reduced work productivity, irritability, and emotional tension.³⁰² For children, environmental noise has been proven to hinder cognitive development, particularly in reading, language comprehension, and learning abilities.³⁰³ Among adults and the elderly, noise exposure is closely associated with an increased risk of cognitive disorders, such as memory decline and impaired reasoning.

From social and environmental perspectives, noise pollution poses long-term consequences for societal stability.³⁰⁴ Excessive and uncontrolled sound disrupts social

²⁹⁹ Stefanie Dreger et al., "Social Inequalities in Environmental Noise Exposure: A Review of Evidence in the WHO European Region," *Int. J. Environ. Res. Public Health* 16, no. 6 (March 2019): 1011, <https://doi.org/10.3390/ijerph16061011>.

³⁰⁰ Omar Hahad et al., "Noise and Mental Health: Evidence, Mechanisms, and Consequences," *J. Expo. Sci. Environ. Epidemiol.* 35, no. 1 (January 2025): 16–23, <https://doi.org/10.1038/s41370-024-00642-5>.

³⁰¹ Mohammad Javad Jafari et al., "The Effect of Noise Exposure on Cognitive Performance and Brain Activity Patterns," *Open Access Maced. J. Med. Sci.* 7, no. 17 (September 2019): 2924–31, <https://doi.org/10.3889/oamjms.2019.742>.

³⁰² Dan Chong et al., "Investing the Impairment of Worker's Risk Cognitive Ability Caused by Environmental Noises during Building Construction," *Build. Environ.* 279, no. 113061 (July 2025): 113061, <https://doi.org/10.1016/j.buildenv.2025.113061>.

³⁰³ Katrina R. Simon et al., "Environmental Noise, Brain Structure, and Language Development in Children," *Brain Lang.* 229, no. 105112 (June 2022): 105112.

³⁰⁴ The Lancet Regional Health-Europe, "Noise Pollution: More Attention Is Needed," *Lancet Reg. Health Eur.* 24 (January 2023): 100577, <https://doi.org/10.1016/j.lanpe.2022.100577>.

activities, reduces productivity, and erodes values of tranquility and public ethics.³⁰⁵ Over time, it can foster a society prone to stress, irritability, and diminished empathy toward others.³⁰⁶ Hence, noise pollution threatens not only physical health but also social morality and psychological balance.

Efforts to address noise pollution require a comprehensive approach.³⁰⁷ Governments must establish clear noise limits, enforce zoning regulations, and raise public awareness about the importance of maintaining environmental tranquility.³⁰⁸ Noise control should also be reinforced through acoustically friendly urban design, soundproofing technologies, and public education on the ethics of sound use in shared spaces.

Ultimately, noise pollution reflects the imbalance between material advancement and the human spiritual need for serenity.³⁰⁹ A noisy environment does not merely disturb the ear—it burdens the heart and mind, disrupts social harmony, and weakens the quality of religious life.³¹⁰ Therefore, preventing and controlling noise pollution is an integral part of maintaining the balance between physical development and inner peace, serving as a prerequisite for achieving sustainable social security.

Analysis of the Urgency of Preventing Noise Pollution to Maintain Social stability from the Perspective of the Prophet's Hadith

In this discussion, several hadiths are identified as analytical references in addressing this issue through the application of Critical Discourse Analysis (CDA) theory. The following section presents a detailed explanation and interpretation based on this framework:

³⁰⁵ Farahnaz Khajenasiri, Alireza Zamanian, and Zahra Zamanian, "The Effect of Exposure to High Noise Levels on the Performance and Rate of Error in Manual Activities," *Electron. Physician* 8, no. 3 (March 2016): 2088–93, <https://doi.org/10.19082/2088>.

³⁰⁶ Kaya Grocott et al., "Mental Health Effects of Exposure to Environmental Noise at Home: A Systematic Review of Potential Mediating Pathways," *Noise Health* 27, no. 126 (June 2025): 255–67, https://doi.org/10.4103/nah.nah_171_24.

³⁰⁷ Grocott et al., "Mental Health Effects of Exposure to Environmental Noise at Home: A Systematic Review of Potential Mediating Pathways."

³⁰⁸ Augustine Anane Oppong et al., "Compliance with Standard Precaution Protocols among Healthcare Workers at the Cape Coast Metropolitan Hospital, Ghana," *Environ. Dis.* 10, no. 3 (July 2025): 78–88, https://doi.org/10.4103/ed.ed_6_25.

³⁰⁹ Rocío de Diego-Cordero et al., "Ecospirituality and Health: A Systematic Review," *J. Relig. Health* 63, no. 2 (April 2024): 1285–306, <https://doi.org/10.1007/s10943-023-01994-2>.

³¹⁰ Muzafar Zaman, Mohammad Muslim, and Arshid Jehangir, "Environmental Noise-Induced Cardiovascular, Metabolic and Mental Health Disorders: A Brief Review," *Environ. Sci. Pollut. Res. Int.* 29, no. 51 (November 2022): 76485–500, <https://doi.org/10.1007/s11356-022-22351-y>.

1. Narrated by Ibn Abī Mulaykah, he said: “The two best men (almost) perished—Abū Bakr and ‘Umar (may Allah be pleased with them). They raised their voices in the presence of the Prophet when a delegation from Banū Tamīm came to him. One of them suggested al-Aqra‘ ibn Ḥābis, the brother of Banū Mujāshi‘, while the other proposed another man (Nāfi‘ said: I do not remember his name). Then Abū Bakr said to ‘Umar, ‘You only intend to oppose me!’ ‘Umar replied, ‘I did not intend to oppose you!’ Thus, their voices became loud in that matter, and Allah revealed: ‘O you who have believed, do not raise your voices above the voice of the Prophet...’ (al-Ḥujurāt: 2). Ibn al-Zubayr said: “After this verse was revealed, ‘Umar would not speak audibly to the Messenger of Allah unless he sought his permission to understand (what was said).” He did not mention that this was the case with his father, meaning Abū Bakr.”³¹¹

The hadith narrated from Ibn Abī Mulaykah illustrates a significant event involving two of the Prophet’s foremost Companions—Abū Bakr al-Ṣiddīq and ‘Umar ibn al-Khaṭṭāb. When the delegation of Banū Tamīm came to meet the Messenger of Allah, the two Companions differed in opinion regarding who should be appointed as the leader of the delegation. Their disagreement led to raised voices in the presence of the Prophet, upon which Allah revealed the verse: “O you who believe! Do not raise your voices above the voice of the Prophet” (Qur’an, al-Ḥujurāt [49]: 2).

From the perspective of Critical Discourse Analysis (CDA), this hadith represents not merely an ethical correction of individual behavior but a transformative intervention in the prevailing discourse of authority and communication. In the pre-Islamic Arabian context, raising one’s voice in public deliberation was often associated with dominance, tribal prestige, and the assertion of power. Loud speech functioned as a symbolic instrument to establish authority and influence within social hierarchies.

The Prophetic discourse, however, reconfigures this paradigm by delegitimizing loudness as a marker of authority and replacing it with a model grounded in restraint, humility, and ethical accountability. The Qur’anic prohibition of raising voices above that of the Prophet serves as a discursive shift that challenges the existing power structures, redirecting

³¹¹ Muḥammad ‘Abd Allāh al-Ḍiyā’, *al-Jāmi‘ al-Kāmil fī al-Ḥadīth al-Ṣaḥīḥ al-Shāmil al-Murattab ‘alā Abwāb al-Fiqh*, 1st ed., al-Muṣannafāt al-Ḥadīthiyyah al-Mu‘āṣirah (Riyadh, Kingdom of Saudi Arabia: Dār al-Salām lil-Nashr wa-al-Tawzī‘, 2016). Vol. 11, p. 111.

authority from performative dominance to moral discipline. In this sense, the regulation of voice becomes a mechanism for restructuring social relations and limiting the potential for symbolic domination.

Within this framework, noise is not simply an acoustic phenomenon but a socially constructed discourse that reflects underlying power relations. The act of raising one's voice can be interpreted as an attempt to impose meaning, assert control, or dominate interactional space. By condemning such behavior—even among the most esteemed Companions—the Prophetic teaching establishes an egalitarian communicative ethic that protects individuals from domination and ensures a balanced social order.

Furthermore, this hadith demonstrates how revelation operates as a form of counter-discourse that actively intervenes in and reshapes existing social norms. The transformation of 'Umar's behavior after the revelation—where he spoke with extreme softness—illustrates the internalization of a new discourse in which authority is expressed through self-restraint rather than vocal dominance. This shift reflects a broader ideological reorientation from hierarchical assertiveness to ethical egalitarianism.

Thus, through the lens of Critical Discourse Analysis, the Prophetic discourse on vocal restraint can be understood as a strategic effort to dismantle pre-existing patterns of symbolic power and to construct a more just and disciplined communicative order. In this context, preventing noise pollution is not merely a moral injunction but a socio-discursive practice aimed at preserving social equilibrium, protecting individuals from domination, and fostering a community grounded in mutual respect and ethical awareness.

2. From Abū Sa'īd, he said: The Messenger of Allah performed i'tikāf in the mosque and heard some people reciting the Qur'an aloud. Then he lifted the curtain and said, "Indeed, each of you is conversing privately with his Lord, so let none of you harm another, and let none of you raise his voice over the others in recitation." Or he said, "in prayer." (Narrated by Abū Dāwūd and authenticated by al-Ḍiyā').³¹²

³¹² al-Ḍiyā', *al-Jāmi' al-Kāmil fi al-Ḥadīth al-Ṣaḥīḥ al-Shāmil al-Murattab 'alā Abwāb al-Fiqh*. Vol. 3, p. 275.

The ḥadīth narrated from Abū Sa‘īd portrays an event in which the Prophet, while in a state of *i’tikāf*, intervened in the auditory practices of his Companions who were reciting the Qur’an aloud. At a surface level, the statement appears as a normative guideline regulating etiquette in worship. However, when examined through the lens of Critical Discourse Analysis (CDA), the ḥadīth reflects a deeper transformation of the socio-discursive norms governing sound, space, and authority.

In the pre-Islamic Arabian context, vocal expression—especially in collective settings—often functioned as a marker of presence, influence, and symbolic authority. Loudness was not merely a neutral act but a performative strategy through which individuals asserted visibility and dominance within shared spaces. This logic could persist even within religious settings, where heightened vocalization might be perceived as a sign of devotion or superiority.

The Prophetic intervention in this ḥadīth challenges this underlying discourse by redefining the meaning and function of voice. By stating, “let none of you harm another” and prohibiting raising voices over others—even in acts of worship—the Prophet disrupts the association between loudness and legitimacy. Instead, he introduces a counter-discourse in which restraint, consideration, and awareness of others become the primary markers of piety. In this sense, the regulation of sound becomes an instrument for redistributing symbolic power within the community, preventing individuals from dominating shared spaces through auditory means.

From a CDA perspective, noise here can be understood as a form of discursive power that shapes social relations within a given environment. The act of reciting loudly in a communal space such as the mosque may unintentionally marginalize others by appropriating the shared acoustic environment. Thus, what appears as an individual devotional act may, in fact, reproduce subtle forms of inequality by privileging certain voices over others. The Prophet’s prohibition functions to neutralize this imbalance, ensuring that no individual imposes their presence at the expense of others’ spiritual experience.

Analyzed through Norman Fairclough’s three-dimensional model, this ḥadīth operates as follows: at the textual level, the Prophet employs concise yet authoritative language that combines ethical instruction with social regulation; at the level of discursive practice, the

statement reshapes communal norms by redefining acceptable modes of worship within shared spaces; and at the level of social practice, it contributes to the formation of a disciplined and egalitarian public culture in which access to tranquility is collectively protected.

Furthermore, this ḥadīth illustrates how revelation and Prophetic guidance function as a form of counter-hegemonic discourse that intervenes in existing social practices. By restricting excessive vocalization, the Prophet not only promotes spiritual concentration but also challenges implicit hierarchies embedded in auditory behavior. This reflects an ideological shift from performative religiosity—where visibility and audibility may imply superiority—toward an ethic of inwardness and mutual respect.

In the contemporary context, this discursive transformation is highly relevant to the phenomenon of noise pollution, particularly in densely populated societies where control over sound often reflects unequal power relations. Those with greater access to technological amplification or public platforms may dominate the acoustic environment, while others are compelled to endure its consequences. The Prophetic discourse, therefore, provides a normative and analytical framework for critiquing such imbalances and advocating for a more just distribution of auditory space.

Thus, through the lens of Critical Discourse Analysis, this ḥadīth can be understood as a strategic reorientation of social norms governing sound and interaction. Preventing noise pollution is not merely an ethical injunction but a socio-discursive practice aimed at dismantling symbolic domination, protecting vulnerable participants in shared spaces, and fostering a community grounded in equality, mutual respect, and collective tranquility.

3. From ‘Abd Allāh ibn ‘Amr, from the Prophet , who said: “The (true) Muslim is the one from whose tongue and hand other Muslims are safe.” (Agreed upon – *Muttafaqun ‘alayh*).³¹³

The ḥadīth of ‘Abd Allāh ibn ‘Amr, narrated by al-Bukhārī and Muslim, represents a foundational ethical principle in Islam. At a surface level, it emphasizes the obligation to refrain from harming others through speech and action. However, when examined through the framework of Critical Discourse Analysis (CDA), this ḥadīth can be understood as a

³¹³ al-Ḍiyā’, *al-Jāmi‘ al-Kāmil fi al-Ḥadīth al-Ṣaḥīḥ al-Shāmil al-Murattab ‘alā Abwāb al-Fiqh*. Vol. 11, p. 417.

transformative discourse that redefines the social function of language, sound, and interpersonal power.

In the pre-Islamic Arabian context, verbal expression often operated within a competitive and hierarchical communicative culture, where eloquence, loudness, and verbal assertiveness were tools for asserting dominance, tribal honor, and social superiority. Speech was not merely communicative but performative—serving as an instrument of power capable of elevating one’s status or marginalizing others. This cultural backdrop also normalized forms of verbal aggression and public expression that could infringe upon the dignity and psychological well-being of others.

The Prophetic statement, “the Muslim is the one from whose tongue and hand others are safe,” directly challenges this prevailing discourse by redefining strength and legitimacy. Rather than associating authority with expressive dominance, the ḥadīth introduces a counter-discourse in which true religious identity is measured by one’s capacity to restrain harm and ensure the safety of others. In this sense, control over the tongue is not merely an individual virtue but a mechanism for dismantling socially accepted forms of symbolic violence embedded in communicative practices.

Within the perspective of CDA, the “tongue” in this ḥadīth can be interpreted as a broader symbol of discursive power, encompassing not only spoken words but also all forms of auditory expression, including those that manifest in contemporary contexts as noise pollution. Excessive or uncontrolled sound—whether through loud speech, amplified devices, or environmental noise—can function as a form of domination over shared spaces, privileging certain actors while silencing or disturbing others. Thus, noise becomes a site of ideological struggle, where the right to tranquility is contested by unequal access to expressive power.

This ḥadīth, therefore, operates as a discourse of resistance against such imbalances. It establishes an ethical framework in which the legitimacy of expression is conditioned upon its impact on others, thereby protecting vulnerable individuals from both physical and non-physical harm. In doing so, it implicitly critiques social practices that allow the powerful—those with louder voices, greater access to amplification, or higher social status—to dominate communal environments.

Analyzed through Fairclough's three-dimensional model, the ḥadīth functions at multiple levels: at the textual level, it articulates a concise yet comprehensive ethical criterion; at the level of discursive practice, it reshapes communal understandings of acceptable behavior by linking faith with non-harm; and at the level of social practice, it contributes to the construction of a more egalitarian society in which mutual safety and respect govern social interaction.

In the modern context, this discursive framework is highly relevant to the phenomenon of noise pollution, particularly in urban environments characterized by unequal control over sound production. The ethical imperative embedded in this ḥadīth challenges contemporary norms that tolerate excessive noise as a byproduct of technological advancement or individual freedom. Instead, it promotes a model of social responsibility in which auditory behavior is regulated to protect collective well-being.

Thus, through the lens of Critical Discourse Analysis, this ḥadīth can be understood as a strategic reorientation of communicative norms—shifting society from a paradigm of expressive dominance to one of ethical restraint. Preventing noise pollution, in this framework, is not merely an environmental concern but a socio-discursive effort to resist symbolic domination, uphold justice in shared spaces, and foster a community grounded in safety, balance, and mutual respect.

4. From Abū Sa'īd al-Khudrī, from the Prophet, who said: "Beware of sitting in the streets." They said, "O Messenger of Allah, we have no choice, for these are our gathering places where we converse." He said, "If you insist on sitting, then give the road its due right." They asked, "What is the right of the road?" He said, "Lowering the gaze, refraining from causing harm, returning the greeting of peace, enjoining what is right, and forbidding what is wrong." (Agreed upon – *Muttafaqun 'alayh*).³¹⁴

The ḥadīth narrated by Abū Sa'īd al-Khudrī reflects a significant intervention by the Prophet in regulating public behavior within shared social spaces. While at a surface level it appears as a normative instruction concerning etiquette in public areas, a Critical Discourse

³¹⁴ al-Ḍiyā', *al-Jāmi' al-Kāmil fi al-Ḥadīth al-Ṣaḥīḥ al-Shāmil al-Murattab 'alā Abwāb al-Fiqh*. Vol. 10, p. 591.

Analysis (CDA) approach reveals that it represents a transformative discourse aimed at restructuring the social order of public space.

In the pre-Islamic Arabian context, streets and public pathways functioned not only as transit routes but also as informal arenas of social interaction, where tribal presence, visibility, and dominance were asserted. Occupying public space—through gathering, conversation, or even obstruction—could signify social power and control over communal environments. Such practices often lacked ethical regulation, allowing stronger or more dominant groups to appropriate shared spaces without regard for the rights of others.

The Prophetic statement, “Beware of sitting in the streets,” directly challenges this existing discourse by problematizing the unregulated occupation of public space. Rather than accepting such practices as neutral or customary, the Prophet redefines public space as a shared domain governed by ethical responsibility. His conditional allowance—“if you insist, then give the road its due right”—functions as a discursive strategy that transforms a habitual social practice into a morally regulated one.

Within the framework of CDA, this ḥadīth can be interpreted as a counter-discourse that redistributes power within public space. The obligation to “refrain from causing harm” (kuff al-adhā) is particularly significant, as it restricts the ability of individuals or groups to dominate the public sphere through disruptive behavior—whether physical obstruction, verbal aggression, or auditory disturbance. In this sense, noise pollution becomes one manifestation of such domination, where excessive sound is used, intentionally or not, to assert presence and control over others.

From this perspective, noise is not merely an environmental issue but a form of discursive power that can produce social inequality. Those with greater access to space, social influence, or technological means (such as amplification devices) may impose their presence upon others, while more vulnerable individuals are compelled to endure the disturbance. The Prophetic discourse intervenes in this imbalance by establishing ethical constraints that protect the rights of all members of society, particularly those who might otherwise be marginalized in shared environments.

Analyzed through Fairclough’s three-dimensional model, this ḥadīth operates across multiple levels: at the textual level, it articulates clear normative guidelines governing public

conduct; at the level of discursive practice, it reshapes communal understanding of how public space should be used; and at the level of social practice, it contributes to the formation of an egalitarian social order in which access to safety, comfort, and tranquility is collectively safeguarded.

Moreover, this ḥadīth illustrates how Prophetic guidance functions as a form of counter-hegemonic discourse that challenges entrenched social norms. By imposing ethical limits on the use of public space, the Prophet disrupts patterns of informal domination and reorients society toward a model based on mutual rights and responsibilities. This reflects a broader ideological shift from a culture of unregulated presence and dominance to one of disciplined coexistence and social accountability.

In the contemporary context, this discourse holds strong relevance to the phenomenon of noise pollution in urban environments, where public spaces are often contested and unequally controlled. The ethical framework articulated in this ḥadīth provides a basis for critiquing modern practices that allow excessive noise to proliferate without regard for its social impact. It emphasizes that the right to public space includes the right to tranquility, and that any violation of this right constitutes a form of social harm.

Thus, through the lens of Critical Discourse Analysis, this ḥadīth can be understood as a strategic reconfiguration of public ethics—transforming public space from an arena of potential domination into a regulated environment grounded in justice, restraint, and mutual respect. Preventing noise pollution, therefore, is not merely an ecological concern but a socio-discursive imperative aimed at preserving social balance, protecting vulnerable groups, and fostering a harmonious and equitable society.

5. From Abū Mūsā al-Ash‘arī, who said: “We were with the Prophet on a journey, and the people began to raise their voices in takbīr (saying ‘Allāhu Akbar’). The Prophet then said: ‘Be gentle with yourselves! You are not calling upon one who is deaf or absent. Indeed, you are calling upon One who is All-Hearing, Ever-Near, and He is with you.’” (...the ḥadīth continues) (Agreed upon – Muttafaquun ‘alayh).³¹⁵

³¹⁵ al-Ḍiyā’, *al-Jāmi‘ al-Kāmil fi al-Ḥadīth al-Ṣaḥīḥ al-Shāmil al-Murattab ‘alā Abwāb al-Fiqh*. Vol. 10, p. 118.

The ḥadīth narrated by Abū Mūsā al-Ash‘arī reflects a moment in which the Prophet intervened in the auditory behavior of his Companions during a collective act of worship. While the Companions raised their voices in takbīr—possibly as an expression of enthusiasm and collective devotion—the Prophet redirected this practice by emphasizing calmness and restraint. At a surface level, this appears as guidance on etiquette in dhikr; however, from the perspective of Critical Discourse Analysis (CDA), it represents a deeper transformation of the discourse surrounding sound, religiosity, and authority.

In the pre-Islamic Arabian context, vocal intensity often functioned as a marker of presence, emotional expression, and even symbolic power. Loud collective expressions—whether in poetry, tribal chants, or public declarations—served to reinforce group identity and assert dominance within shared environments. Such practices could easily translate into religious settings, where louder expressions might be perceived as stronger manifestations of piety or communal solidarity.

The Prophetic response in this ḥadīth directly challenges this underlying discourse. By stating, “You are not calling upon one who is deaf or absent,” the Prophet deconstructs the assumption that loudness enhances the efficacy or sincerity of worship. Instead, he introduces a counter-discourse in which spiritual authenticity is detached from performative loudness and reoriented toward inner awareness and composure. In doing so, the Prophet undermines the implicit ideology that equates volume with legitimacy or religious intensity.

From a CDA perspective, this shift can be understood as a reconfiguration of discursive power. Loud collective dhikr, while seemingly devotional, may function as a means of occupying and dominating the acoustic space, potentially marginalizing others within the same environment. In this sense, sound becomes a medium through which social presence and influence are asserted. The Prophet’s instruction acts to neutralize this potential imbalance by establishing restraint as the normative standard, thereby ensuring that no individual or group imposes their auditory presence upon others.

Furthermore, this ḥadīth illustrates how Prophetic discourse operates as a form of counter-hegemonic intervention. Rather than prohibiting dhikr itself, the Prophet redefines its acceptable form, shifting it from an outward, performative act to an inward, reflective one. This represents an ideological transformation from a culture of expressive dominance to one

of spiritual interiority and social sensitivity. The regulation of voice thus becomes not merely a matter of etiquette, but a mechanism for restructuring social relations within shared spaces.

Analyzed through Fairclough's three-dimensional model, the ḥadīth functions at multiple levels: at the textual level, it employs concise and persuasive language that combines theological reasoning with behavioral instruction; at the level of discursive practice, it reshapes communal understanding of how worship should be expressed; and at the level of social practice, it contributes to the formation of a disciplined and egalitarian social environment in which tranquility is preserved as a collective right.

In the contemporary context, this discursive framework is highly relevant to the phenomenon of noise pollution, particularly in situations where religious or social expressions are amplified without consideration for their broader impact. The ethical principle articulated in this ḥadīth challenges modern tendencies toward excessive and performative expression—whether through loudspeakers, public chanting, or other forms of amplified sound—that may disrupt communal balance.

Thus, through the lens of Critical Discourse Analysis, this ḥadīth can be understood as a strategic reorientation of the discourse of sound: from a medium of expressive dominance to a practice governed by ethical restraint and social awareness. Preventing noise pollution, in this framework, is not merely a matter of environmental regulation but a socio-discursive effort to resist symbolic domination, protect the rights of others within shared spaces, and cultivate a community grounded in tranquility, humility, and mutual respect.

To translate the analytical findings of these ḥadīths into practical solutions for contemporary noise pollution, several implications may be formulated at the level of public policy and social practice. First, the Prophetic principles of vocal restraint, non-harm (*kuff al-adhā*), and respect for shared spaces can serve as an ethical foundation for modern noise regulation policies. Governments and local authorities may incorporate these values into legal frameworks by establishing clearer noise thresholds, regulating the use of loudspeakers in public and residential areas, and ensuring that sound-producing activities—whether commercial, social, or religious—do not infringe upon the rights of others. In this regard, the Prophetic discourse provides not only moral guidance but also a normative justification for limiting excessive sound as a form of preventing social harm.

Second, at the societal level, these ḥadīths highlight the importance of cultivating public awareness regarding the ethics of sound. Educational programs, religious sermons, and community initiatives can integrate these teachings to promote a culture of auditory responsibility, where individuals consciously regulate their volume, avoid unnecessary noise, and prioritize collective tranquility over individual expression. This is particularly relevant in the context of increasing use of amplification technologies, where the potential for symbolic domination through sound is significantly amplified.

Third, within religious institutions, these findings call for a re-evaluation of current practices involving amplified recitation, sermons, and public announcements. While such practices may be intended to facilitate worship, the Prophetic guidance emphasizes that devotion must not come at the expense of others' comfort or concentration. Therefore, mosques and religious organizations may adopt sound management guidelines that balance accessibility with moderation, ensuring that religious expression remains aligned with the ethical principle of non-disturbance.

Finally, these ḥadīths also provide a framework for addressing structural inequalities in exposure to noise pollution. By emphasizing the prohibition of harm and the protection of shared rights, the Prophetic discourse supports policies that prioritize vulnerable communities—such as those living in densely populated or high-noise areas—through urban planning, zoning regulations, and access to quieter living environments.

D. CONCLUSION

Based on a thematic and Critical Discourse Analysis (CDA) of the Prophet Muḥammad's ḥadīths in *al-Kutub al-Sittah*, this study demonstrates that preventing noise pollution is not merely an ethical recommendation, but a transformative socio-discursive project embedded within Islamic teachings. The Prophetic discourse on sound consistently redefines the meaning of voice, shifting it from a medium of expressive dominance—commonly rooted in pre-Islamic communicative practices—into a disciplined instrument governed by ethical restraint and social responsibility.

In the pre-Islamic Arabian context, vocal intensity often functioned as a marker of power, presence, and social superiority, whether in tribal assemblies, public spaces, or

collective expressions. The ḥadīths analyzed in this study reveal that the Prophet systematically challenged this underlying discourse by delegitimizing loudness as a source of authority and reorienting it toward humility, awareness, and respect for others. Through this discursive transformation, sound is no longer a tool of symbolic domination but becomes regulated as part of a moral order that safeguards communal balance.

Within the framework of CDA, noise can thus be understood as a form of discursive power that has the potential to reproduce social inequality, particularly when certain individuals or groups dominate shared acoustic spaces. The Prophetic teachings intervene in this dynamic by establishing ethical constraints—such as refraining from harm (*kuff al-adhā*), lowering the voice, and respecting the presence of others—which function to redistribute power and protect vulnerable members of society. In this sense, the regulation of sound emerges as a mechanism for constructing a more egalitarian and just social environment.

Furthermore, the study reveals that the Prophetic discourse operates as a counter-hegemonic force that reshapes existing social norms. By regulating even acts of worship—such as recitation and dhikr—the Prophet emphasizes that spiritual expression must not come at the expense of social harmony. This reflects a broader ideological shift from performative religiosity to inward consciousness and collective responsibility, where tranquility (*sukūn ijtīmāʿī*) is recognized as a shared social right.

From the perspective of maqāṣid al-sharīʿah, this discursive framework contributes to the preservation of life (*ḥifẓ al-nafs*) by protecting mental health from auditory disturbance, the preservation of intellect (*ḥifẓ al-ʿaql*) by maintaining cognitive clarity and psychological stability, and the preservation of social order by ensuring harmonious interaction within communal spaces. Thus, tranquility is not merely a passive condition but an actively constructed social outcome grounded in ethical regulation of sound.

In conclusion, this study offers a theoretical contribution by positioning the prevention of noise pollution as a form of socio-discursive regulation within Islamic thought. Through the lens of CDA, the Prophetic ḥadīths are shown to challenge entrenched patterns of symbolic power, reconstruct communicative norms, and establish a moral ecology of sound that underpins social stability. Therefore, controlling noise is not only an environmental or ethical

concern, but a critical component in the construction of a just, balanced, and harmonious society.

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