

REVIEWER'S REPORT

Manuscript No.: JNHST- 101

Title: SOUND HOREG, AKHLAK, AND SOCIAL RESPONSIBILITY: A SYSTEMATIC LITERATURE REVIEW TOWARD A RESPONSIBLE ENTERTAINMENT FRAMEWORK.

Recommendation:

Accept after minor revision

Rating	Excel.	Good	Fair	Poor
Originality		✓		
Techn. Quality			✓	
Clarity			✓	
Significance	✓			

Reviewer's Name: Dr Abdul Haseeb

Detailed Reviewer's Report

This manuscript presents a well-structured qualitative systematic literature review (SLR) that investigates the *sound horeg* phenomenon—a trend in East Java involving ultra-high-powered mobile audio systems used for local celebrations and public parades. The author approaches this contemporary cultural practice through a cross-disciplinary lens, synthesizing evidence from youth culture, public health, social ethics, Islamic jurisprudence (*fiqh*), and *maqāṣid al-sharī'ah*.

The review synthesizes 13 verified core studies published between 2024 and 2026, supplemented by foundational literature on methodology and environmental noise exposure. Rather than treating *sound horeg* as either a pure cultural right or an outright public nuisance, the paper maps out four primary thematic dimensions: (1) its function as youth self-expression, identity formation, and local economic activity; (2) its socio-spatial contestation and external costs imposed on non-participants; (3) its physical health, sleep, and hearing risks, interpreted through a precautionary lens; and (4) an Islamic ethical framing using *akhlak*, *adab*, *lā ḍarar* (no harm), *maṣlaḥah* (public interest), and *maqāṣid al-sharī'ah*.

The primary contribution of the paper is the "Responsible Entertainment Framework," which transitions the academic and religious debate from a rigid binary (*halal* vs. *haram*) toward a conditional, context-sensitive model. The paper further articulates practical implications for community-based participatory governance and Islamic Religious Education (PAI), framing the issue as an active case study for training

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students in ethical reasoning. The manuscript is conceptually rigorous, logically organized, and highly relevant to contemporary cultural and educational studies in Southeast Asia.

Key Strengths

1. **Balanced, Non-Binary Theoretical Positioning:** The manuscript avoids moral panic while remaining attentive to public health and neighbor rights. By evaluating *sound horeg* on a sliding scale of conditional ethical legitimacy based on context, timing, volume, consent, and location, the author offers a pragmatic path forward.
2. **Methodological Honesty and Transparency:** The author explicitly notes the limitations of the available literature and refrains from creating a fabricated or artificially inflated PRISMA flow count where historical search histories were not fully auditable. The decision to use qualitative thematic synthesis (following Thomas & Harden) rather than forcing an inappropriate quantitative meta-analysis is methodologically sound.
3. **Integration of Ethics and Public Health:** Linking Islamic legal maxims like *lā ḍarar wa lā ḍirār* directly with environmental noise research and public health precautionary principles creates a strong interdisciplinary bridge.
4. **Actionable Educational and Governance Applications:** The paper goes beyond abstract theory by translating its theoretical matrix into concrete stakeholder responsibilities (organizers, operators, local government, religious leaders, and schools) and practical classroom pedagogical strategies for Islamic Religious Education.

Recommendations for Improvement

While the paper is well-conceived and clearly written, a few minor revisions will strengthen its scholarly contribution prior to publication:

1. **Clarify Database Screening Flow in Narrative Text:**

The author rightly abstains from fabricating numerical PRISMA retrieval counts. However, to further improve methodological clarity in the text, the author should briefly summarize the qualitative screening and evaluation criteria used when narrowing down retrieved materials to the final 13 core papers. A few additional sentences describing the exact timeframes, search engines, and reading stages will clarify the review pipeline without needing complex numerical flowcharts.

2. **Refine the Distinction Between Direct and Contextual Evidence:**

The paper includes studies like Chen et al. (2023) on general environmental noise and Jayanti et al. (2024) on youth solidarity to support its analysis. While these are valuable, the text should consistently clarify throughout Section 4 and Section 5 that these secondary studies provide broader contextual frames rather than direct empirical data gathered from *sound horeg* events themselves.

REVIEWER'S REPORT**3. Expand on the Enforcement and Operational Feasibility of Governance Rules:**

Section 5 discusses stakeholder responsibilities and local government regulation. The narrative would be strengthened by briefly addressing potential institutional or enforcement challenges in rural East Java (such as peer pressure, local community influence, or enforcement capacity) and how participatory dialogic governance can overcome these barriers.

4. Address Potential Technical Metrics for Future Research:

In the limitations and future research section, the author notes the lack of quantitative exposure measurements in the current literature. Briefly noting specific technical parameters that future empirical studies should record—such as decibel peaks ($\text{\$dB(A)\$ / \$dB(C)\$}$), distance radii, event duration hours, and spatial mapping—will make the proposed research agenda more concrete for field researchers.

5. Minor Editorial Polish:

Conduct a final proofreading pass to eliminate minor typographical glitches, such as duplicated words ("Islamic Islamic Religious Education" in line 16, "ethic ethical" in line 348, and "the the" in line 350) and floating text artifacts ("UNDER Prasha" at the end of the document).

Final Evaluation and Recommendation

This manuscript addresses an active, highly visible, and culturally sensitive debate in contemporary Indonesia with intellectual nuance and methodological clarity. The proposed Responsible Entertainment Framework successfully unites cultural validation, public health caution, and Islamic ethical reasoning.

The paper is **Accepted with Minor Revisions**. Resolving the minor textual refinements and proofreading points outlined above will ensure the manuscript is fully polished for publication