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Why Do Drivers Still Go Against Traffic Flow? A Study of Regulations, Social Responses, and Perspectives from Islamic Political Jurisprudence (Siyasah Fiqh)

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Original Article

Abstract

The prevalence of traffic violations, particularly wrong-way driving, in the strategic areas of Bandar Lampung City highlights the limited effectiveness of local regulatory efforts in managing urban traffic behavior. This study aims to assess the implementation of Bandar Lampung Mayor Regulation No. 01 of 2018 and examine it through the lens of *fiqh siyasah tanfidhiyah* (Islamic administrative governance). Employing a qualitative approach with a descriptive-analytical method, data were collected through field observations, in-depth interviews, and document analysis. The findings reveal that the enforcement of the regulation remains suboptimal due to inadequate public outreach, weak institutional oversight, and low levels of legal awareness among the public. From the perspective of *fiqh siyasah tanfidhiyah*, the policy's implementation does not fully embody the principles of justice, public welfare (maslahah), and administrative responsiveness. This study underscores the necessity of a collaborative, multi-stakeholder approach involving governmental authorities, community leaders, and road users to foster more effective and equitable traffic governance.

Keywords: *Traffic violations, Fiqh siyasah, Local governance, Public justice*

Abstrak

Tingginya angka pelanggaran lalu lintas berupa perilaku melawan arah di kawasan strategis Kota Bandar Lampung mencerminkan lemahnya efektivitas kebijakan daerah dalam pengendalian lalu lintas. Penelitian ini bertujuan untuk menganalisis implementasi Peraturan Wali Kota Bandar Lampung Nomor 01 Tahun 2018 dan menelaahnya dari perspektif *fiqh siyasah tanfidziyah*. Menggunakan pendekatan kualitatif dengan metode deskriptif-analitis, data dikumpulkan melalui observasi lapangan, wawancara, dan studi dokumentasi. Hasil penelitian menunjukkan bahwa implementasi peraturan belum optimal akibat kurangnya sosialisasi, lemahnya pengawasan, dan rendahnya kesadaran hukum masyarakat. Dari perspektif *fiqh siyasah tanfidziyah*, pelaksanaan kebijakan ini belum sepenuhnya mencerminkan prinsip keadilan, kemaslahatan, dan responsivitas publik. Penelitian ini menegaskan perlunya strategi kolaboratif antara pemerintah, tokoh masyarakat, dan pengguna jalan untuk membangun tata kelola lalu lintas yang tertib.

Kata kunci: *Pelanggaran Lalu Lintas, Fiqh Siyasah, Kebijakan Daerah, Keadilan Publik*

1. INTRODUCTION

Highways are among the most critical infrastructures in modern life, serving as essential conduits for the movement of people and goods. Their presence not only facilitates public mobility but also forms the backbone of a region's economic, social, and cultural development. However, with the passage of time, the growing number of motorized vehicles, and the increasing complexity of urban activities, traffic systems have become more vulnerable to various issues such as congestion, accidents, and traffic violations.

Among the numerous types of traffic violations frequently observed in major Indonesian cities, one of the most dangerous is driving against the flow of traffic. This practice not only endangers the safety of the offending driver but also poses serious risks to other road users. The prevalence of such violations, particularly wrong-way driving, reflects not only a low level of public legal awareness but also the ineffectiveness of local regulations designed to promote orderly traffic management.

In Bandar Lampung City, wrong-way driving is frequently observed on several roads, notably along Jalan Sultan Agung, especially under the Bandar Lampung flyover. While the flyover was constructed to alleviate congestion and enhance traffic efficiency, on-the-ground reality shows that many motorists still choose to violate traffic rules in an attempt to bypass traffic jams, often without regard for their own safety or that of others. Such behavior illustrates a significant gap between existing regulations and public awareness, as well as compliance in adhering to them.

As a nation governed by law, Indonesia regulates traffic through both national legal instruments—such as Law Number 22 of 2009 on Traffic and Road Transportation—and local regulations, including Bandar Lampung Mayor Regulation Number 01 of 2018 on the Procedures for Organizing Road Traffic and Road Equipment. These regulations aim to establish an orderly, safe, and integrated traffic system within the city. However, the effectiveness of a regulation is determined not merely by its formal existence but also by its practical implementation, including monitoring, enforcement, and public engagement.

The issue of traffic violations—particularly wrong-way driving—calls for a critical evaluation of the role of technical agencies, such as the Transportation Department, in fulfilling their regulatory responsibilities. Additionally, the implementation of Bandar Lampung Mayor Regulation Number 01 of 2018 should be assessed not only from a legalistic standpoint but also through a conceptual lens that incorporates ethical considerations and public welfare, in accordance with the framework of *Fiqh Siyasah Tanfidziyyah*. This approach is crucial to evaluate how well the regulation aligns with the principles of justice, public participation, and welfare-oriented governance.

Studies concerning traffic policy and the role of local governments in enforcing road regulations have received considerable attention. For instance, Novita explore the role of the Public Works and Spatial Planning Agency of Bandar Lampung in improving

road infrastructure based on Mayor Regulation Number 43 of 2021. While this research focuses on technical aspects of road construction, it does not address issues related to traffic violations or enforcement of traffic discipline.¹

Similarly, Rahmandha et al. examine the implementation of Government Regulation Number 94 of 2021 from the perspective of *fiqh siyasah*, focusing on civil servant discipline within government institutions, rather than public adherence to traffic regulations.² Meanwhile, Fitriyanti and Ramadhana analyze the implementation of Law Number 22 of 2009 from an industrial policy standpoint, particularly regarding the conversion of bicycle lanes. Although their study combines a juridical-empirical approach with reflections on Islamic policy concepts, it is limited to alternative transportation infrastructure and does not address common urban traffic violations such as wrong-way driving.³

These studies demonstrate attention to both the regulatory and functional dimensions of traffic management, as well as the relationship between positive law and Islamic political values. However, research specifically focused on the implementation of Bandar Lampung Mayor Regulation Number 01 of 2018—particularly in the context of critical traffic violations such as wrong-way driving—and studies grounded in the perspective of *fiqh siyasah tanfidziyah* remain scarce.

Although several studies address the regulatory and institutional aspects of traffic systems and road management, none have been found that thoroughly investigate the implementation of Mayor Regulation Number 01 of 2018 in governing traffic procedures, especially within the empirical context of wrong-way driving violations in urban settings, such as those occurring beneath the Jalan Sultan Agung flyover.

Furthermore, no existing research integrates the implementation of local policy with the framework of *fiqh siyasah tanfidziyah*—which emphasizes the executive function of authority (*al-sulṭah at-tanfidziyah*) based on the principles of public welfare (*maslahah*), justice, and the responsive enforcement of Islamic law in accordance with the social realities of society. This reveals a significant research gap—both normatively and practically—while also highlighting an opportunity for original academic contribution.

¹ Adinda Reza Novita, Yufi Wiyos Rini Masykuroh, and Hasanuddin Muhammad, “Implementasi Pasal 9 Peraturan Walikota Bandar Lampung Nomor 43 Tahun 2021 Tentang Peran Dinas Pekerjaan Umum Dan Penataan Ruang Kota Bandar Lampung Terhadap Perbaikan Jalan Perspektif Fiqh Siyasah Tanfidziyah: Studi Di Kelurahan Waydadi BaruKecamatan Suk,” *Demokrasi: Jurnal Riset Ilmu Hukum, Sosial Dan Politik* 1, no. 4 (2024): 77–93, <https://doi.org/10.62383/demokrasi.v1i4.482>.

² Yuman Rahmandha, Thoah Andiko, and Imam Mahdi, “Implementasi Peraturan Pemerintah Nomor 94 Tahun 2021 Tentang Disiplin Pegawai Negeri Sipil Perspektif Fikih Siyasah Tanfidziyah,” *Journal of Sharia and Legal Science* 2, no. 2 (2024): 300–320, <https://doi.org/10.61994/jsls.v2i2.406>.

³ Vivit Fitriyanti and Isnaini Aulia Ramadhana, “Implementasi Undang-Undang Nomor 22 Tahun 2009 Tentang Lalu Lintas Dan Angkutan Jalan Dalam Perspektif Siyasah Dusturiyah: Studi Pada Pengguna Lajur Sepeda Di Kota Balikpapan,” *Qonun: Jurnal Hukum Islam Dan Perundang-Undangan* 7, no. 2 (2023): 155–96, <https://doi.org/10.21093/qj.v7i2.7369>.

The originality of this study lies in its integrated juridical-empirical approach to examining the implementation of regional regulations, particularly concerning the phenomenon of wrong-way traffic violations, combined with a normative analysis grounded in *fiqh siyasah tanfidziyah*. This dual framework provides an ethical and functional lens for assessing the effectiveness of local regulatory enforcement in maintaining traffic order in urban environments.

Based on the background and identified research gaps, this study aims to analyze the implementation of Bandar Lampung Mayor Regulation Number 01 of 2018 concerning Procedures for Organizing Road Traffic and Road Equipment in Bandar Lampung City, with a specific focus on the control of wrong-way driving violations in strategic urban areas, and examine the implementation of this regulation through the lens of *fiqh siyasah tanfidziyah*, in order to assess the extent to which local government practices reflect principles of just, beneficial, and socially responsive public administration.

2. RESEARCH METHODOLOGY

This study employs a descriptive qualitative approach to explore and analyze the implementation of Bandar Lampung Mayor Regulation Number 01 of 2018 concerning Procedures for Organizing Road Traffic and its accompanying provisions, with particular emphasis on wrong-way driving violations along Jalan Sultan Agung. This methodological approach enables the researcher to gain a deep understanding of the social significance, normative framework, and policy responses associated with this traffic phenomenon.

The research was conducted in Bandar Lampung City, focusing on areas prone to violations, particularly under the Bandar Lampung flyover. Key informants included officials from the Transportation Agency, traffic police officers, and road users. The data collected comprised both primary and secondary sources. Primary data were obtained through semi-structured interviews with informants and field observations related to traffic patterns, driver behavior, and the functionality of traffic signs. Secondary data were drawn from policy documents—including the Mayor's Regulation, Law Number 22 of 2009, agency reports, and violation records.

Data collection techniques included interviews, direct observation, and document analysis. Data were analyzed using the interactive model proposed by Miles, Huberman, and Saldaña, which involves data reduction, data display, and conclusion drawing/verification.⁴ In addition to empirical analysis, the study also adopts a normative-theological approach to assess the alignment of this traffic policy with the principles of *Fiqh Siyasah Tanfidziyyah*, particularly concerning justice, public welfare

⁴ Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (New York: SAGE Publications, Inc, 2018).

(masalah), and the exercise of governmental authority in accordance with Islamic teachings.

3. RESEARCH RESULT AND DISCUSSION

3.1. Implementation of Bandar Lampung Mayor Regulation Number 01 of 2018

This study seeks to analyze the implementation of Bandar Lampung Mayor Regulation Number 01 of 2018 concerning Procedures for Organizing Road Traffic and Road Equipment, with particular focus on efforts to control traffic violations in the form of wrong-way driving in strategic areas of the city. The primary objectives are to evaluate the effectiveness of the regulation, identify the underlying factors contributing to wrong-way violations, and assess the roles of enforcement officers, the community, and educational institutions in fostering a culture of traffic discipline in Bandar Lampung City.

Data for this study were collected through field observations, interviews with officials from the Transportation Agency and local road users, as well as analysis of relevant legal documents. One of the key findings is that wrong-way violations continue to occur frequently at several strategic points—most notably on Jalan Sultan Agung and the U-turn area near the University of Lampung—despite the installation of warning signs and public outreach efforts conducted by the Transportation Agency.

According to Iskandar Z. ATD., S.H., M.T., Head of the Traffic Division at the Bandar Lampung City Transportation Agency, the persistent violations are primarily attributed to low levels of legal awareness among road users and a shortage of personnel for effective monitoring. He stated:

“The Transportation Agency, as mandated by the local government, has carried out its responsibilities to the best of its ability and remains open to public complaints. We frequently organize seminars on traffic violations and the applicable sanctions. However, many drivers still engage in wrong-way driving for various reasons, such as saving time or due to the perceived inconvenience of distant U-turn points.”

Surprisingly, students—who represent an educated demographic—are also among the most frequent violators. Their actions are typically driven by pragmatic concerns, such as time constraints and the perceived inefficiency of traffic routes. One student commented during an interview:

“Wrong-way driving is pretty common among students. Sometimes we’re just in a rush to get to class, and the legal U-turn is really far. We know it’s dangerous, but going against traffic is often the only way to save time.”

Motorcyclists were identified as the most frequent violators. Many cited the lack of immediate law enforcement (e.g., on-the-spot ticketing) and the absence of routine patrols at critical times and locations as factors contributing to their behavior.

Meanwhile, law-abiding road users expressed frustration and concern over the threats to their safety caused by these violations.

The findings indicate that the implementation of Mayor Regulation Number 01 of 2018 has not been fully effective in addressing wrong-way driving violations in key urban areas. The policy's limited impact is due to several interconnected factors: insufficient enforcement personnel in the field, low public awareness of traffic laws, weak supervision around university campuses, and a general tolerance for repeated offenses. While the regulation explicitly mandates the maintenance of roadways as orderly traffic spaces, the reality is that many high-risk areas remain poorly managed and inadequately monitored.

The findings of this study are consistent with previous research on urban transportation in major Indonesian cities. For example, Ibrahim et al. found that traffic violations are frequently driven by weak enforcement and the absence of strict penalties.⁵ Similarly, Putri et al. reported that wrong-way driving behavior often stems from perceived time efficiency and a lack of immediate legal consequences. These studies reinforce the notion that traffic violations in Indonesia are influenced not only by regulatory shortcomings but also by broader cultural and structural issues within traffic law enforcement.⁶

However, unlike earlier studies that primarily highlighted inadequate road infrastructure as the root cause, this study reveals that the key obstacle lies in enforcement-related factors—specifically, insufficient monitoring, weak law enforcement, and limited community involvement in fostering a culture of traffic discipline.

These findings suggest that a purely normative approach—relying solely on the existence of regulations—is insufficient to effectively curb traffic violations. A more comprehensive, multidimensional strategy is needed—one that integrates legal enforcement, education, technological tools, and community engagement. Effective implementation of traffic rules must be supported by technology-based monitoring systems such as CCTV and integrated e-ticketing platforms. Furthermore, widespread legal awareness campaigns targeting student communities, ride-hailing drivers, and local schools near violation-prone areas should be actively pursued.

Wrong-way driving behavior also serves as an indicator of weak collective legal awareness. In many cases, violations occur not due to ignorance of the law, but rather because of a belief that there will be no immediate consequences—an “impunity

⁵ Avid Wahyudi Ibrahim, Ibrahim Ahmad, and Roy Marthen Moonti, “Analisis Tantangan Dan Hambatan Dalam Penegakan Hukum Angkutan Antar Provinsi,” *Politika Progresif: Jurnal Hukum, Politik Dan Humaniora* 1, no. 4 (2024): 60–72, <https://doi.org/10.62383/progres.v1i4.983>.

⁶ Indriani Anggita Putri et al., “Analisis Penyebab Dan Dampak Pelanggaran Lalu Lintas Melawan Arus U-Turn Universitas Lampung,” *Jurnal Kajian Hukum Dan Kebijakan Publik* 2, no. 2 (2025): 1005–9, <https://doi.org/10.62379/4s4hbw68>.

effect”.⁷ This reflects a failure of the deterrent function in the current traffic law enforcement system. The fact that students—an educated group expected to model law-abiding behavior—are among the most frequent violators highlights a paradox. Their actions may be interpreted as a form of passive resistance to a traffic system perceived as inefficient and unresponsive to users’ needs. This study confirms the following key points:

- a) The implementation of Bandar Lampung Mayor Regulation Number 01 of 2018 has not been effective in curbing wrong-way traffic violations, particularly in educational zones and on main roads.
- b) Wrong-way violations occur systematically and repeatedly, indicating deficiencies in monitoring systems, lack of assertive law enforcement, and weak legal education in the community.
- c) Although the Transportation Agency is involved, its role must be strengthened—especially in terms of surveillance infrastructure, collaboration with traffic police, and fostering community participation as a form of social control.
- d) Public awareness—especially among educated individuals—remains limited. Many road users do not yet fully recognize that traffic violations are legal infractions that endanger both their own safety and that of others. Legal awareness remains largely opportunistic and behavior-driven.
- e) Recommendations for improvement include the integration of surveillance technology, enhancement of officer capacity, and implementation of community-based educational initiatives, particularly targeting frequent violator groups such as students and motorcyclists.

3.2. Implementation of Bandar Lampung Mayor Regulation No. 01 of 2018 from the Perspective of Fiqh Siyasah Tanfidhiyyah

This study seeks to examine the extent to which the implementation of Bandar Lampung Mayor Regulation No. 01 of 2018 on Road Traffic and Road Equipment reflects the principles of *fiqh siyasah tanfidhiyyah*, particularly in terms of justice (al-’adl), public welfare (al-maṣlaḥah), and responsiveness to societal conditions. Employing a normative-empirical and qualitative-descriptive approach, the research assesses the effectiveness of the regulation’s implementation by the Transportation Agency as the technical executor of traffic policies within the city. The analysis is framed within the Islamic theory of public governance and the proper exercise of political authority.

Interviews and field observations reveal that the implementation of this regulation remains partial and faces both structural and cultural challenges. On one hand, the

⁷ Moyukh Chatterjee, “The Impunity Effect: Majoritarian Rule, Everyday Legality, and State Formation in India,” *American Ethnologist: Journal of the American Ethnological Society* 44, no. 1 (2017): 118–30, <https://doi.org/10.1111/amet.12430>.

Transportation Agency has undertaken various tangible efforts, such as installing traffic signs, enforcing one-way road systems, and engineering traffic patterns at key violation-prone points. However, the overall effectiveness remains low, as evidenced by continued wrong-way violations—committed by both motorcycle and car drivers—in strategic locations such as Jalan Teuku Umar, Jalan ZA Pagar Alam, and Jalan Raden Intan.

Additional findings indicate that public awareness of the regulation remains limited due to a lack of targeted outreach and educational initiatives. Moreover, the scarcity of supporting infrastructure and supervisory personnel further hampers enforcement efforts. These conditions highlight the incomplete realization of the principle of *tanfīdh*—the execution and enforcement of law—in this context.

This study affirms that the implementation of Mayor Regulation No. 01 of 2018 has yet to fully embody the values of *fiqh siyasah tanfidhiyyah*. While the regulation was designed to promote traffic order and public safety as expressions of public welfare, its practical execution is undermined by weak inter-agency coordination, insufficient budgetary support, and the absence of integrated educational and preventive strategies aimed at the public.

Therefore, the policy's current implementation does not yet adequately reflect the Islamic principles of justice (*al-'adl*), welfare (*al-maṣlaḥah*), and responsible governance (*al-amānah*). In the perspective of Islamic political ethics, public policy must be evaluated not only through the lens of formal legality, but also in terms of its capacity to respond to societal needs and embody the values of moral civilization (*al-akhlāq*) and safety (*al-salāmah*).

These findings reinforce earlier research by Haryanto and Kapucu et al., which highlighted how urban traffic regulation is often hindered by regulatory dualism and weak social control mechanisms.⁸ However, this study contributes a new dimension by introducing the *fiqh siyasah tanfidhiyyah* perspective—an approach rarely explored in Indonesian traffic law discourse. Previous research by Andika and Fibiona, as well as Fitriyanti and Ramadhana, demonstrates that when governments incorporate religious and cultural values into public policy, public compliance tends to improve significantly.⁹

In this light, the *fiqh siyasah* framework has substantial potential as a culturally grounded strategy for enhancing the effectiveness of traffic policy. From the perspective of *fiqh siyasah tanfidhiyyah*, the implementation of government policy must emphasize

⁸ Handrix Chris Haryanto, "Kepatuhan Terhadap Peraturan Lalu Lintas Para Pengendara Di Perkotaan," *Inquiry: Jurnal Ilmiah Psikologi* 4 (2019): 39–46; Naim Kapucu et al., "Urban Resilience: Multidimensional Perspectives, Challenges and Prospects for Future Research," *Urban Governance* 4, no. 3 (2024): 162–79, <https://doi.org/10.1016/j.ugj.2024.09.003>.

⁹ Gregorius Andika and Indra Fibiona, "Sustainable Urban Cultural Heritage Policy in the City of Yogyakarta, Indonesia," *Journal of Heritage Management*, 2025, <https://doi.org/10.1177/24559296241302986>; Fitriyanti and Ramadhana, "Implementasi Undang-Undang Nomor 22 Tahun 2009 Tentang Lalu Lintas Dan Angkutan Jalan Dalam Perspektif Siyasah Dusturiyah: Studi Pada Pengguna Lajur Sepeda Di Kota Balikpapan."

the core mission of political authority in Islam: to realize public welfare and prevent harm (*dar' al-mafāsīd*).¹⁰ Consequently, the Mayor's Regulation should not be viewed merely as an administrative mechanism but as part of the state's (in this case, the local government's) mandate to uphold God's trust—to protect human life (*ḥifẓ al-nafs*) and maintain public order (*al-niẓām al-'āmm*).

The principle of *fiqh siyasah tanfidhiyyah* asserts that the executive authority (*al-sultāh al-tanfidhiyyah*) must be capable of translating written laws into practical, real-world actions that are understandable, acceptable, and enforceable within society.¹¹ In this context, traffic regulations must be systematically disseminated and internalized through both civic and religious education. When the public perceives adherence to traffic laws as a form of worship (*taqarrub*) and a manifestation of social responsibility (*mas'ūliyyah ijtīmā'iyah*), compliance is likely to increase—even without relying solely on repressive enforcement measures. This concept is strongly supported by the Qur'anic verse in Surah An-Nisa (4:59):

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

“O you who believe! Obey Allah, and obey the Messenger, and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger if you believe in Allah and the Last Day. That is the best and most appropriate resolution.”

Furthermore, the Qur'an warns of grave consequences for violations involving harm to others, as in Surah An-Nisa (4:93):

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾

“And whoever kills a believer intentionally—his recompense is Hell, wherein he will abide eternally. Allah is angry with him, has cursed him, and has prepared for him a great punishment.”

Additionally, a hadith narrated by Al-Bukhari and Muslim emphasizes the sanctity of life:

عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوَّلُ مَا يُفْضَى بَيْنَ النَّاسِ فِي الدِّمَاءِ (رواه البخاري ومسلم)

“The first matter to be adjudicated between people on the Day of Judgment will be cases of bloodshed.” (Narrated by al-Bukhari and Muslim)

¹⁰ Beni Ahmad Saebani, *Fiqh Siyasah Pengantar Ilmu Politik Islam*, 1st ed. (Bandung: CV Pustaka Setia, 2008).

¹¹ Zenal Setiawan and Irwansyah Irwansyah, “Prinsip-Prinsip Fiqh Siyasah,” *Jurnal Cerdas Hukum*, 2, no. 1 (2024): 68–75, <https://e-journal.institutabdullahsaid.ac.id/index.php/jurnal-cerdas-hukum/article/view/219>.

These scriptural references affirm that obedience to leadership and civil law is an expression of faith—so long as such laws are aligned with Islamic values. Therefore, the implementation of the Mayor's Regulation should not be seen merely as a bureaucratic action, but as a realization of divine principles within the realm of practical governance.

The findings of this study indicate that the current implementation of traffic regulations in Bandar Lampung remains largely normative and has not yet addressed the spiritual and moral dimensions of public behavior. From the perspective of *fiqh siyasah tanfidhiyyah*, the state is responsible for cultivating values of justice and moral good through a fair, beneficial, and humane public policy system. The Transportation Agency, acting as an extension of *al-sultāh al-tanfidhiyyah*, must carry out its role not only administratively, but also as a religious and social obligation.

To ensure this, traffic enforcement programs must be supported by educational efforts—anchored in mosques, schools, and Islamic social media—so that values are internalized comprehensively within society. From the viewpoint of *fiqh siyasah tanfidhiyyah*, public policy must meet three essential criteria:

- a) Justice ('adl): Implementation of regulations must be non-discriminatory—applying equally to local residents and newcomers, private drivers and public transport operators.¹²
- b) Public Benefit (maslahah): The primary aim of policy should be the protection of life, order, and the comfort of all road users.¹³
- c) Responsiveness (mustajib): Policies must be adaptive to local contexts, taking into account community habits, regional characteristics, and infrastructural support.¹⁴

If these three principles are adopted as key benchmarks, then public policy becomes not only legally enforceable but also compliant with Shariah principles. Based on this framework, several recommendations can be proposed to enhance the implementation of the Mayor's Regulation in accordance with *fiqh siyasah tanfidhiyyah*:

- a) Revitalizing Public Outreach and Legal Education; Collaboration is needed between the Transportation Agency, the Ministry of Religious Affairs, and religious leaders to promote legal compliance as an act of worship and civic duty.
- b) Applying the *maslahah* Approach in Enforcement; Law enforcement should emphasize proportionality and education rather than relying solely on punitive measures.

¹² Siti Nur Syahidah Dzatun Nurain, "Prinsip Keadilan Sosial Dalam Islam: Studi Teks Al-Qur'an Dan Hadis," *Journal Interdisipliner Sosiologi Agama* 4, no. 1 (2024): 35–51, <https://doi.org/10.30984/jinnsa.v4i1.1048>.

¹³ Iim Fahimah et al., "Interfaith Inheritance in Muslim Families in Indonesia: Practices, Philosophy, and the Direction of National Inheritance Law Development," *Abkam: Jurnal Ilmu Syariah* 24, no. 2 (2024): 379–96, <https://doi.org/10.15408/ajis.v24i2.40907>.

¹⁴ Abdul Jabar, "Responsibilitas Hukum Islam Dalam Menghadapi Tantangan Globalisasi," *Tabkīm: Jurnal Hukum Dan Syariah* 9, no. 1 (2013): 60–73, <https://doi.org/10.33477/thk.v9i1.89>.

- c) Enhancing Infrastructure and Support System; Increased availability of traffic signs, CCTV, road markings, and related infrastructure is essential to foster orderly conduct on the roads.
- d) Engaging Communities and Islamic Organizations; Community-based Islamic organizations and religious institutions should be actively involved as partners in building traffic awareness and fostering behavioral change grounded in Islamic ethics.

4. CONCLUSION

This study aims to analyze the implementation of Bandar Lampung Mayor Regulation Number 01 of 2018 concerning the Procedures for Organizing Road Traffic and Road Equipment, with a particular focus on controlling traffic violations in the form of wrong-way driving in strategic areas of the city. It also examines this issue through the lens of *fiqh siyasah tanfidhiyyah*. The findings reveal that the enforcement of the regulation continues to face significant challenges related to public outreach, supervision, and law enforcement. While the Transportation Agency has taken structural measures—such as installing traffic signs and implementing one-way road systems—these efforts have not substantially reduced violations. The high rate of noncompliance is largely attributed to low legal awareness and the inadequacy of educational interventions.

From the perspective of *fiqh siyasah tanfidhiyyah*, the current policy does not yet fully embody the principles of justice, public welfare, and responsiveness. As the holder of executive authority (*al-sultāh al-tanfidhiyyah*), the local government should ideally be able to transform regulations into ethical, beneficial, and participatory instruments of public service. This study underscores the importance of cultivating collective awareness that adherence to traffic laws is not merely an administrative obligation but a moral imperative and a form of social responsibility. The significance of this research lies in its provision of a normative and theoretical foundation for regional policymakers to develop more integrative and context-sensitive traffic control strategies rooted in the values of *fiqh siyasah*. However, the study is limited by its geographic scope, which only encompasses certain strategic areas of the city, and by the absence of quantitative data on road user behavior. Future research is recommended to explore the relationship between religious knowledge and traffic law compliance and to develop a synergistic model involving government agencies, religious leaders, and civil society in fostering a traffic culture that is orderly, equitable, and socially beneficial.

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