

Fiqh Siyasah Perspective on Local Law Enforcement: Regulating Racing Exhausts in Solok City

Yulia Wulandari^{1*}, Siska Elasta Putri², Farida Arianti³, Roni Efendi⁴, Deri Rizal⁵

^{1,2,3,4,5} Universitas Islam Negeri Mahmud Yunus Batusangkar

Correspondence:

wulanadaryulia@gmail.com

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Abstract: *This study examines the legal positioning of Solok City's regulatory instruments in prohibiting racing exhausts on two-wheeled vehicles and evaluates police strategies to enhance public compliance with traffic regulations. Employing an empirical juridical approach with qualitative methods, data were gathered from the Solok City Police Traffic Unit, racing exhaust users, and local community members. Analysis followed Miles and Huberman's interactive model—data reduction, presentation, and conclusion drawing—with validity ensured through source triangulation. Findings reveal robust legal foundations in Article 48(3) and Article 285(1) of Law No. 22/2009, supplemented by Article 11(1)(c) of Solok City Regional Regulation No. 4/2022, empowering police enforcement. Preventive measures encompass traffic campaigns, socialization, counseling, and education, while repressive actions include warnings, ticketing, and exhaust confiscations. Despite challenges like low legal awareness and infrastructural limitations, these initiatives yielded increased public understanding and reduced violations. From a fiqh siyasah perspective, particularly siyasah tanfidziyah, racing exhaust violations constitute prohibited acts (haram) due to societal harm (mafsadah), aligning law enforcement with Islamic imperatives for public welfare (maslahah 'ammah). This underscores local regulations' compatibility with Sharia governance principles in maintaining traffic order and community safety.*

Keywords: *Fiqh Siyasah, Racing Exhausts, Traffic Law Enforcement, Solok City, Siyasah*

Introduction

One critical factor contributing to societal issues is traffic disorder on public roads. Traffic problems have become increasingly serious and persistent, driven by rapid technological advancements. Transportation has emerged as an indispensable element of contemporary societal life, fundamentally facilitating and streamlining daily activities (Rita et al., 2022). Over time, numerous motorcycle users have engaged in vehicle modifications that occasionally violate regulations. Among the most prevalent infractions is the use of "racing exhausts" ("knalpot racing"). Exhausts are defined as channels expelling combustion-generated gases from motorcycle engines when activated, commonly termed "muffle racing" (Novel et al., 2025). The obligation to comply with roadworthiness standards for motorized vehicles is regulated under Article 48(1) of the Road Traffic and Transportation Law (UULLAJ), which stipulates: "Every motorized vehicle operated on roads must meet technical and roadworthiness requirements." Furthermore, Article 48(3) of Law No. 22 of 2009 on Road Traffic and Transportation delineates roadworthiness criteria pertinent to racing exhausts: "Roadworthiness requirements for motorized vehicles as referred to in paragraph (1) shall be determined by minimum vehicle performance measured by at least: a. exhaust emissions; b. noise levels; c. main brake system efficiency; d. parking brake system

efficiency; e. front wheel steering; f. horn sound; g. headlight beam power and projection; h. turning radius; i. speedometer accuracy; j. wheel performance conformity and tire condition; and k. engine power conformity to vehicle weight" (K.M., 2021).

Complementing national mandates, the Solok City Government enacted Regional Regulation No. 4 of 2022 on Public Tranquility and Order. Article 11(1)(c) thereof states: "Every person is prohibited from creating disturbances using roads/ public road spaces that impede traffic, unless permitted by authorized officials" (Perda Kota Solok, 2022). This provision can be interpreted as the legal basis prohibiting vehicle user behaviors causing public road disruptions, including racing or "brong" exhausts. Despite extant legal stipulations mandating roadworthiness compliance for motorized vehicles, implementation reveals persistent motorcycle rider violations, notably in Solok City, engendering negative impacts (mudharat) antithetical to societal welfare (masalah). Public legal awareness constitutes a pivotal factor in fostering traffic order and safety (Putra et al., 2025). Legal consciousness also safeguards human rights, as rights-aware communities more effectively advocate and enforce entitlements, whereas ignorance self-impedes realization. Legal measures transcend mere repression, necessitating concomitant public education on traffic regulation adherence imperatives. Empirical realities indicate persistently low traffic legal awareness within communities (Luiza, 2023).

Data from IndeksNews.com reveals that Solok City Police Traffic Unit confiscated and destroyed 215 illegal racing exhausts during the "Ketupat Singgalang" operation on April 24, 2022, with approximately 60 additional units still mounted and unclaimed by owners, totaling 275 ticketed vehicles under direct command of Solok City Police Chief AKBP Ferry Suwandi, S.IK (IndeksNews.com Polresta Solok, 2022). In 2023, 100 racing exhaust units were secured and destroyed by Solok City Police. During the nationwide "Zebra Singgalang" operation from October 14-27, 2024, 200 non-compliant "brong" exhaust vehicles were ticketed and impounded (Indonesiasatu.id, 2024). These consistent violation figures, corroborated by in-depth interviews with Aipda S. Pemi, S.H., Solok City Police ticketing officer, underscore massive racing exhaust infractions in Solok, necessitating stringent police interventions to elevate regulatory awareness and comprehension.

Despite promulgated racing exhaust regulations, numerous motorcyclists persist in disregard. Beyond noise pollution disrupting public comfort, racing exhausts contribute to air pollution (Puspita et al., 2023). From siyasah tanfidziyah perspectives, such usage inflicts harm (mudarraḥ), generating excessive noise imperiling other road users' comfort and safety. Maqasid al-shari'ah imperatives—preserving traffic order, security, and tranquility sans harm—align herein (Prof. Dr. M. Fahmi al-Amruzi et al., 2023). This coheres with maqasid principles safeguarding religion, life, intellect, progeny, and environment (Nabilah et al., 2021), consonant with Qur'an Al-A'raf (7):56. The verse elucidates corruptionists on earth (Ali Nurdin & Ahmad, 2025), paralleling racing exhaust users whose emissions disturb fellow road users and roadside residents' tranquility (Pamurti, 2021). Concurrently, it enjoins righteousness—manifesting as traffic compliance, eschewing noise-polluting vehicles, and upholding road etiquette (Muttaqin, 2019). This verse grounds collaborative endeavors among government, law enforcers, and communities to cultivate awareness of infraction negativities and regulatory imperatives, realizing fiqh siyasah tanfidziyah's ummah welfare objectives for harmonious, infraction-free societal living.

Prior studies addressing police efforts enhancing racing exhaust comprehension overlook local legal instruments' positioning through fiqh siyasah lenses. Accordingly, this research examines Solok City Police initiatives elevating user legal understanding, titled "Combating Racing Exhausts: Solok City Police Efforts and Fiqh Siyasah Study." Imperative for regulatory adherence—Law No. 22/2009 on Road Traffic and Transportation and Solok City Regional Regulation No. 4/2022 on Public Tranquility—these proscribe discomfort-inducing, safety-threatening racing exhausts. Beyond compliance, findings furnish policy inputs for Solok City governmental counseling and education.

Literature Review

Legal System

A state functions effectively through an interconnected system commonly termed the legal system (Warjiyati et al., 2023). Lawrence M. Friedman, in his book *American Law: An Introduction*, delineates the legal system theory comprising three elemental components: legal structure, legal substance, and legal culture (Ab. Halim & Amni, 2023). Legal structure constitutes the institutional scaffolding upholding systemic order, encompassing legal hierarchies, law enforcement apparatuses and their authorities, judicial institutions, legal instruments, alongside procedural mechanisms and performance efficacy in law execution and enforcement (Marpaung & Moeliono, 2021). Legal substance embodies all normative regulations – written or unwritten – encompassing legal norms, principles, and judicial precedents serving as societal and governmental benchmarks; essentially, it constitutes law itself. While structure and substance form tangible system constituents, they primarily function as blueprints rather than operational instruments. Legal culture manifests as collective societal thought patterns, values, ideas, opinions, and behaviors toward legal application, intrinsically linked to public consciousness, comprehension, and acceptance of prevailing laws (Rahmaningsih & Rizqi, 2022).

Indonesian National Police

Sajipto Raharjo posits police as state instruments tasked with maintaining societal security and order, providing protection, and safeguarding communities (Aprianty et al., 2023). Polres (Resort Police) operates at district/municipal levels within the Indonesian National Police (Polri) command structure, primarily preserving security, order, and addressing violations. Law No. 2 of 2002 on the State Police of the Republic of Indonesia, Article 1(1), defines "police" as all matters pertaining to police functions and institutions per prevailing legislation (Harismehendra & Lufpi, 2024). Core duties under Article 13 encompass: maintaining public security and order; law enforcement; and providing protection, guidance, and service to society. Article 30(4) of the 1945 Constitution affirms: "The Indonesian National Police, as a state instrument, maintains societal security, order, and enforces law" (Kepolisian RI, 2002). Polri authority in traffic domains is further delineated in Law No. 22 of 2009 on Road Traffic and Transportation, Article 200(1): "The Indonesian National Police bears responsibility for traffic and road transportation security realization and maintenance" (UU No. 22, 2009). Polri functions interlock with good governance as national security maintainers (*kamtibmas*), protecting, guiding, serving society, and upholding law – integral to legal governance, protection, guidance, and public service (Anggalana & Amalia, 2025).

Traffic Violations

Prodjodikoro defines violations as "overtreding" – acts contravening law or unlawful conduct (M. H. Putra & Neni Vesna Madjid, 2024). Literally, "traffic" denotes human/goods movement across locations via public roads (Wandira et al., 2025). Traffic violations thus constitute criminal infractions against traffic order and road transportation regulations. Primary accident causation stems from traffic negligence, predominantly human behaviors disregarding applicable rules (E. E. S. Putra et al., 2022). Traffic violations fall outside the Criminal Code (KUHP) purview but intersect with KUHP delicts like negligence-induced death (Article 359) or serious injury (Article 360) (KUHAP dan KUHP, 2014). Classifications include: severe violations incurring ≥ 6 months imprisonment or $> \text{Rp}1$ million fines (e.g., road damage, street racing); moderate violations with 3–4 months penalties or $\text{Rp}500,000$ – $\text{Rp}1$ million fines (e.g., no license, inattention, level crossing breaches); and minor violations with ≤ 2 months or $\text{Rp}100,000$ – $\text{Rp}500,000$ fines encompassing 40 infractions like hazardous accessories, number plate absence, pedestrian/cyclist disregard (Faizal Afandi Poetra, 2014).

Siyasah Tanfidziyah

Fiqh siyasah discourse centers on *al-sulthah al-tanfidziyah* – executive policies impacting ummah welfare. Muhammad Iqbal's Fiqh Siyasah conceptualizes siyasah tanfidziyah as executive implementation of legislation, vesting states with executive authority for domestic and international policies (Sagara et al.,

2024). Police, as governance actors, wield critical authority preserving order and ummah maslahah. Obedience to Allah, Prophet, and leaders remains obligatory absent divine/Rasulullah contravention, per Qur'an An-Nisa (4):59. Fiqh siyasah tanfidziyyah syar'iyyah legitimizes police executive functions safeguarding security, enforcing law, and realizing public welfare (Jalili, 2021). Solok City Police actions combating community-disturbing racing exhausts exemplify siyasah tanfidziyyah rooted in Islamic values – not merely traffic order enforcement but leadership preventing harm (mudarraḥ) and upholding social tranquility toward maqasid al-shari'ah, particularly: hifz al-nafs (life preservation), hifz al-mal (property/environment), hifz al-din (religion), hifz al-aql (intellect), hifz al-nasl (progeny). This synergy between positive law and fiqh siyasah undergirds sustainable societal legal consciousness (Nabilah et al., 2025).

Method

This study adopts an empirical juridical approach with a qualitative methodology to examine Solok City Police efforts in combating racing exhaust violations through the lens of fiqh siyasah tanfidziyyah. The empirical dimension involves field observations and primary data collection from law enforcement practices, while the juridical aspect analyzes relevant legal instruments including Law No. 22 of 2009 on Road Traffic and Transportation and Solok City Regional Regulation No. 4 of 2022 on Public Tranquility and Order. Data were gathered through purposive sampling from three key sources: (1) Solok City Police Traffic Unit personnel, including operational officers and ticketing supervisors (e.g., Aipda S. Pemi, S.H.); (2) racing exhaust users apprehended during enforcement operations; and (3) Solok City community residents affected by traffic disturbances. Primary data collection techniques encompassed in-depth semi-structured interviews, direct observation of enforcement activities (e.g., "Ketupat Singgalang" and "Zebra Singgalang" operations), and documentation analysis of seizure records from 2022-2024. Secondary data derived from legal texts, police reports, operational statistics (IndeksNews.com Polresta Solok, 2022; Indonesiasatu.id, 2024), and scholarly literature on fiqh siyasah.

Data analysis followed Miles and Huberman's interactive model: data reduction through thematic coding of transcripts, legal provisions, and violation patterns; data display via matrices correlating enforcement strategies with siyasah tanfidziyyah principles (hifz al-nafs, hifz al-mal); and conclusion drawing through inductive pattern identification linking empirical findings to maqasid al-shari'ah. Validity was ensured via source triangulation across police data, violator testimonies, community perspectives, and Qur'anic exegesis (e.g., Al-A'raf 7:56), alongside member checking for interpretive accuracy. Ethical considerations included informed consent, respondent anonymity, and non-coercive interviews. This methodology bridges positive law enforcement empirics with normative fiqh siyasah analysis, yielding policy-relevant insights for traffic governance and public welfare (maslahah 'ammah).

Results and Discussion

Position of Solok City's Local Legal Instruments Regarding Racing Exhaust Usage

Law No. 22 of 2009 on Road Traffic and Transportation was enacted to regulate and manage traffic and road transportation across Indonesia, with primary objectives encompassing safety, order, and smooth traffic flow. Within this framework, racing exhaust usage emerges as a critical concern due to its implications for public safety and comfort. Solok City Regional Regulation No. 4 of 2022 on Public Tranquility and Order, Article 11(1)(c), explicitly stipulates: "Conducting crowd activities using roads/public road spaces that disrupt traffic, unless permitted by authorized officials." From a national legal perspective, violations of vehicle technical specifications—including exhaust noise levels—are stringently governed under Law No. 22 of 2009, particularly Article 285(1), which imposes fines and imprisonment on motorcycle riders failing to meet standards such as racing exhaust compliance.

Within regional autonomy paradigms, local governments possess authority to formulate instruments like Regional Regulations (Perda) tailored to specific community conditions, needs, and characteristics. As an autonomous entity, Solok City holds rights and obligations to enact rules directly

addressing public grievances over racing exhausts. Thus, examining the positioning and role of local legal instruments proves essential to understanding local government contributions toward public order and safe, comfortable environments. The Indonesian National Police bears direct responsibility for traffic and road transportation security, as articulated in Article 200(1): "The Indonesian National Police is responsible for activities realizing and maintaining Road Traffic and Transportation Security." Traffic norms serve as behavioral benchmarks governing human interactions on roads, with relevant articles emphasizing vehicle compliance with exhaust emissions and noise standards. The paramount aim of traffic regulations is delivering safe, orderly, and efficient road services, while indirectly cultivating road discipline culture and traffic etiquette education. Accordingly, this Perda functions as a local legal instrument reinforcing national provisions in curbing racing exhaust usage, supporting traffic order and safety maintenance, and providing enforcement foundations for local authorities in Solok City. Consequently, Solok City Regional Regulation No. 4 of 2022 complements and strengthens Law No. 22 of 2009's prohibitions on racing exhausts, ensuring effective local-level enforcement with clear sanctions to deter violations and safeguard road user comfort and safety.

Solok City Police Efforts in Traffic Law Enforcement Concerning Racing Exhaust Usage on Two-Wheeled Vehicles

Research findings identify two principal strategies employed by Solok City Police Traffic Unit to enhance public comprehension of racing exhaust prohibitions: preventive and repressive measures. Preventive efforts precede violations to avert occurrences, while repressive actions address post-violation remediation, aiming to restore prior harmony contingent on infraction consequences. Preventive efforts constitute initial police initiatives instilling acceptable norms and values to internalize regulations. Specific preventive measures against motorized vehicles using racing exhausts under Law No. 22 of 2009 include: traffic discipline campaigns; public education; legal counseling and guidance; and preventing private vehicle operations with racing exhausts. Interview insights from Solok City Police Traffic Unit ticketing officer Aipda S. Pemi, S.H., reveal: "Conducting counseling and guidance for the wider community regarding Law No. 22 of 2009 on Road Traffic and Transportation at schools, universities, organizations, and driving schools, alongside campaigns—particularly on racing exhaust road usage—via banners, stickers, and brochures. Counseling targets various Solok City schools, delivering traffic regulation materials to elevate public legal awareness, fostering traffic discipline culture for security, safety, order, and smooth traffic realization" (Interview dated February 10, 2025).

These interviews elucidate Traffic Unit socialization as preventive socialization targeting schools, youth associations, communities, and strategic locations, utilizing diverse media from direct delivery, banners, to sticker/brochure distribution. This demonstrates Solok City Police transcending repressive approaches by prioritizing education as preventive legal socialization, anticipated to heighten awareness—especially among youth—for cultivating traffic discipline toward security, safety, order, and fluidity in Solok City. Repressive efforts encompass post-violation interventions suppressing, restraining, and deterring to remedy and restore equilibrium. Solok City Police Traffic Unit repressive measures against racing exhaust users under Law No. 22 of 2009 comprise: warnings; ticketing; and seizures. Warnings deliver direct admonishments to motorized vehicle drivers using racing exhausts, prohibiting road operations. Ticketing evidences infractions, issued when prior warnings are ignored and racing exhaust vehicles continue road usage, prompting police ticketing. Seizures constitute coercive investigator actions seizing and securing movable/immovable, tangible/intangible items for criminal proofing interests. Interviews with Aipda S. Pemi, S.H., confirm ticketing grounded in Law No. 22 of 2009, Article 48(3) on exhaust emissions and noise, applying sanctions per Article 285(1). Police demonstrate firmness per regulations, serving as exemplars for rider compliance, contributing to safer, more comfortable road atmospheres.

Public legal awareness remains pivotal for road traffic order and comfort, essential for security and violation reduction. Legal consciousness safeguards human rights, empowering rights-comprehending communities to advocate protections—though ignorance self-obstructs realization. These enforcement

activities instantiate police societal service, embodying traffic policing functions through sustained, collaborative continuity. Such interventions aim to fulfill police objectives—particularly traffic-related—delivering legal comprehension to violation-disturbed communities, especially racing exhaust users.

Fiqh Siyasah Perspective on Local Law Enforcement: Regulating Racing Exhausts in Solok City

Research findings from interviews with Solok City Police Traffic Unit ticketing officer Aipda S. Pemi, S.H., reveal that non-standard exhaust usage—commonly termed racing exhausts—constitutes a serious social issue generating public unrest across regions, including Solok City. Law No. 22 of 2009 on Road Traffic and Transportation, particularly Article 285(1), explicitly mandates motorized vehicle operators, specifically motorcyclists, to comply with technical specifications including factory-standard components like exhausts. Local legal instruments prove indispensable in addressing national law gaps. In this context, Regional Regulations (Perda) serve as bridges linking national norms with localized social practices and characteristics. A concrete exemplar is Solok City Regional Regulation No. 4 of 2022 on Public Tranquility and Order, which explicitly prohibits non-standard or noisy exhausts while furnishing clear legal grounds for public order enforcers like the Civil Service Police Unit (Satpol PP) to undertake regulatory actions.

Thus, local legal instruments transcend mere supplementation, strategically reinforcing policy execution at municipal levels toward sustainable public order. Regarding racing exhaust violations, motorcyclists contravene Article 48(2) and (3) encompassing critical elements of exhaust emissions and noise levels, with Solok City's Perda reiterating prohibitions under Article 11(1)(c). These local instruments are anticipated to reduce accident rates and elevate public awareness of traffic regulation imperatives. Racing exhaust usage represents a roadworthiness prohibition governed by Law No. 22 of 2009 and Solok City Regional Regulation No. 4 of 2022. Local instruments critically fill national law vacuums, functioning as conduits harmonizing national norms with region-specific realities. Accordingly, they assume strategic reinforcement roles in local policy implementation, ensuring enduring public order.

Government policies ultimately target societal welfare. The preeminent framework guiding policy execution is Lawrence M. Friedman's legal system theory, delineating three components: legal structure, legal substance, and legal culture. Legal culture—one of these triad elements—Friedman defines as societal thought patterns, values, ideas, opinions, and behaviors in legal application, intrinsically tied to public consciousness, comprehension, and acceptance of imposed laws (Pahlevi, 2022). Legal culture aims to transcend law as mere regulatory formulations, positioning it as lived social reality. Low legal culture manifests in persistent racing exhaust usage despite prohibitions, indicating that despite Solok City Police enforcement, societal awareness and compliance require augmentation. Consistent, firm enforcement proves essential for deterrent effects; unpunished violations foster regulatory disregard. Thus, synergies between legal substance and public legal consciousness prove vital for safe, orderly driving environments.

Interviews with Aipda S. Pemi, S.H., and Kannit Gakkum Ipda Yogis, S.H., on February 10, 2025, conducted under Law No. 22 of 2009, analyze racing exhaust enforcement via Friedman's legal system theory comprising legal substance, structure, and culture—necessitating rigorous interplay for effective enforcement. Legal substance embodies foundational regulations: Law No. 22/2009 and Solok City Perda No. 4/2022, furnishing robust grounds for racing exhaust sanctions. Legal structure encompasses executing institutions and apparatus; Indonesian National Police holds primacy in traffic security realization, augmented by Satpol PP in racing exhaust prohibitions. Legal culture mirrors societal awareness, attitudes, and behaviors toward law. Per legal system theory, racing exhaust mitigation demands alignment across clear regulations (substance), effective enforcers (structure), and compliant consciousness (culture), achieving balanced safe, orderly, sustainable Solok traffic. Research elucidates policy measures combating racing exhausts and enhancing comprehension through preventive initiatives—traffic campaigns, public education, legal counseling—and repressive actions—warnings, ticketing, seizures—aiming to eradicate violations via heightened Solok legal awareness.

Fiqh Siyasah theory aligns with siyasah dusturiyah principles of justice, equality, consultation, liberty, facilitation, and hardship removal. Leaders must unify humanity toward welfare via implemented policies (Aly, 2017). Police, as governance actors, wield authority preserving order and ummah maslahah.

Obedience to Allah, Prophet, and leaders remains obligatory absent divine/Rasul contravention, per Qur'an An-Nisa (4):59 – mandating adherence to welfare-oriented decisions. Racing exhausts inflict harm (mudharat) via noise disturbing comfort/health and reckless riding endangering safety, akin to Qur'an Al-Baqarah (2):11-12 depicting hypocrites denying corruption while perpetrating it unwittingly. Siyasah dusturiyah underscores leader obedience consonant with Sharia; Muslim communities require law consciousness rooted not merely in state rules but religious prohibitions against harm, per fiqh maxim: "No harm to self nor others." This maxim grounds prevention of societal-harmful violations like racing exhausts via legitimate state policies. Solok City Police sanctions instantiate maqasid al-shari'ah values – safeguarding human safety, mental tranquility, environmental preservation – embodying siyasah tanfidziyah governmental welfare responsibilities.

Conclusion

This study on "Combating Racing Exhausts: Solok City Police Efforts and Fiqh Siyasah Analysis" reveals that Solok City Regional Regulation No. 4 of 2022 and Law No. 22 of 2009 on Road Traffic and Transportation constitute dual legal instruments governing vehicle technical standards. Prohibitions on racing exhausts are explicitly delineated in Article 48(3) – addressing exhaust emissions and noise levels – and Article 285(1), imposing sanctions on violators. Complementarily, the Regional Regulation's Article 11(1)(c) proscribes traffic-disrupting activities. Thus, Solok City Regional Regulation No. 4 of 2022 serves as a vital complement and reinforcement to Law No. 22 of 2009, ensuring effective local enforcement with clear sanctions to deter violations, safeguard road user comfort, and enhance safety. Local legal instruments transcend supplementation of national law, strategically bolstering policy execution at municipal levels.

Solok City Police enforcement strategies to elevate public comprehension of racing exhaust prohibitions encompass preventive and repressive measures. Preventive initiatives manifest through routine traffic discipline campaigns, public education, and legal counseling to preempt violations, particularly racing exhaust infractions. Repressive actions include warnings, ticketing, and evidence seizures. Furthermore, Solok City Police actively uphold traffic regulations via compliance operations and public services, as mandated under Article 200(1) of Law No. 22 of 2009. From a fiqh siyasah tanfidziyah perspective, these efforts align with maqasid al-shari'ah by mitigating harm (mudharat) – noise pollution, safety risks – and promoting public welfare (maslahah 'ammah), consonant with Qur'anic imperatives (Al-A'raf 7:56; An-Nisa 4:59). Friedman's legal system theory underscores synergies across substance (regulations), structure (police/Satpol PP), and culture (awareness), essential for sustainable traffic order. Recommendations include: intensified school-based socialization; DSN-MUI fatwa integration for Sharia legitimacy; inter-agency coordination; and longitudinal violation monitoring. Future research should explore comparative siyasah implementations and digital enforcement innovations, fortifying Indonesia's traffic governance as ummah welfare instruments.

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Conflict of Interest

This article has no conflicts of interest.

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