

**IMPLEMENTATION OF TRAFFIC RULES FOR PEDESTRIANS
IN BANDAR LAMPUNG CITY**

***IMPLEMENTASI TENTANG TATA CARA BERLALU LINTAS
BAGI PEJALAN KAKI DI KOTA BANDAR LAMPUNG***

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ABSTRACT

This study analyzes the implementation of pedestrian traffic rules in Bandar Lampung City as regulated in Article 63 paragraph (1) of Local Regulation No. 10/2017 concerning Transportation. The focus lies on the use of pelican crossings, a pedestrian facility with traffic lights designed to enhance safety and comfort. However, public unfamiliarity and limited enforcement have hindered its effectiveness. Using the perspective of *Fiqh Siyasa Tanfidziyyah*, this research examines how local government policies align with the principle of public benefit (*maslahah 'ammah*), deliberation (*shura*), and obedience to authority (*ulil amri*). A qualitative field research design was applied, involving observations, interviews with the Department of Transportation officials and pedestrians, and document analysis. The findings reveal that although pelican crossings were initially installed, their operation and socialization have been inadequate, leading to low public awareness and poor compliance. The analysis shows that the lack of government efforts in education and enforcement contributes to the ineffective implementation of the regulation. This study contributes by linking legal implementation with Islamic political jurisprudence, offering insights into the integration of sharia principles in local governance. Practically, the research recommends enhanced socialization, accessible facility design, and inter-agency coordination to improve pedestrian safety.

Keywords : Fiqh Siyasa Tanfidziyyah; Local Regulation; Pedestrian Traffic; Pelican Crossing.

ABSTRAK

Penelitian ini menganalisis implementasi tata cara berlalu lintas bagi pejalan kaki di Kota Bandar Lampung sebagaimana diatur dalam Pasal 63 ayat (1) Peraturan Daerah Nomor 10 Tahun 2017 tentang Penyelenggaraan Transportasi. Fokus kajian terletak pada penggunaan pelican crossing, yaitu fasilitas penyeberangan dengan lampu lalu lintas yang dirancang untuk meningkatkan keselamatan dan kenyamanan pejalan kaki. Namun, kurangnya sosialisasi dan minimnya kesadaran masyarakat menyebabkan fasilitas ini belum berjalan optimal. Dengan perspektif Fiqh Siyasah Tanfidziyyah, penelitian ini menelaah bagaimana kebijakan pemerintah daerah sejalan dengan prinsip kemaslahatan umum (masalah 'ammah), musyawarah (shura), serta ketaatan kepada ulil amri. Penelitian ini menggunakan pendekatan kualitatif dengan metode penelitian lapangan melalui observasi, wawancara terhadap pejabat Dinas Perhubungan dan pejalan kaki, serta dokumentasi. Hasil penelitian menunjukkan bahwa meskipun pelican crossing pernah dipasang di beberapa titik, pemanfaatannya rendah karena kurangnya pengenalan dari pemerintah dan rendahnya kedisiplinan pengguna jalan. Analisis menemukan bahwa lemahnya upaya pemerintah dalam edukasi dan penegakan aturan berdampak pada tidak efektifnya pelaksanaan perda. Penelitian ini berkontribusi dengan menghubungkan implementasi hukum daerah dan perspektif fikih siyasah, serta memberikan rekomendasi praktis berupa peningkatan sosialisasi, desain fasilitas yang lebih ramah pengguna, dan koordinasi lintas lembaga demi meningkatkan keselamatan pejalan kaki.

Kata Kunci : Siyasah Tanfidziyyah; Implementasi Perda; Lalu Lintas Pejalan Kaki; Pelican Crossing.

I. INTRODUCTION

The pelican crossing is a pedestrian facility equipped with traffic lights that temporarily stop vehicle flows, providing pedestrians with the opportunity to cross safely. This facility is designed to enhance security, safety, and comfort; however, its effectiveness largely depends on the discipline of road users and adequate government socialization. In Bandar Lampung City, Article 63 paragraph (1) of Local Regulation Number 10 of 2017 on Transportation stipulates the obligation of pedestrians to use designated crossing facilities. Nevertheless, the implementation of this regulation remains suboptimal due to low public awareness and insufficient enforcement.¹

¹ Ratih Ardia Sari, Remba Yanuar Efranto, and Amanda Nur Cahyawati, "Analisis Perbandingan Utilitas Dan Perilaku Pemanfaatan Pelican Crossing Di Area Universitas

What distinguishes the two, then? Around 1951, the first zebra crossing was constructed in Slough, England. This is the outcome of an experiment by the British government to give drivers a sign to increase their safety when crossing the highway. However, the original name of the pelican cross was pelicon, which was derived from the acronym pedestrian light controlled crossing, which refers to a pedestrian crossing that is regulated by traffic lights. Following the earlier style of road crossing facilities that were modelled after animal names, like zebra cross, the word pelicon was slipped into the name to make it easier to remember and more familiar to the British people at the time.² Because they have the same rights as other road users who drive, pedestrians require extra consideration. The demand from pedestrians will create a need for facilities designed specifically for them. The volume or quantity of pedestrians on a road segment indicates the pedestrian demand.³

Given the large number of motorised vehicles in Bandar Lampung, it is imperative that traffic users have access to sustainable infrastructure. We are aware that in addition to motorised vehicles, pedestrians and non-motorized vehicles also constitute traffic users. Therefore, it is important to carefully consider accessibility for all traffic users in order to prevent user conflicts. Pelican crossings are among the facilities made available for pedestrians and non-motorized vehicles to cross. However, its effectiveness depends on the discipline of road users. Therefore, it is necessary to implement Article 63 Paragraph 1 of the Bandar Lampung City Regional Regulation Number 10 Year 2017 to improve the security, safety and comfort aspects of pedestrians.⁴

Several previous studies have examined the effectiveness of pelican crossings from technical perspectives. For example, Ramadhan (2021) analyzed the demand and effectiveness of pelican crossings based on traffic volume and pedestrian flow.⁵ Setra (2022) focused on the effectiveness of pelican crossings in busy intersections. Qusyairi (2024) highlighted the lack of socialization of pelican crossings in Pekanbaru. While these studies contribute significantly, their focus remains limited to technical and social aspects. None have specifically addressed the implementation of local

Brawijaya,” *JEMIS (Journal of Engineering & Management in Industrial System)* 4, no. 2 (2016), p. 141.

² Dishub Aceh, “Belum Banyak Yang Tahu Apa Itu Pelican Cross,” 2023.

³ Fera Lestari, “Identifikasi Fasilitas Pejalan Kaki Di Kota Bandar Lampung,” *Journal of Infrastructural in Civil Engineering* 1, no. 01 (2020), p. 27–32.

⁴ Rangga Dewa Setra and A R Indra Tjahjani, “Analisis Efektivitas Pelican Crossing Sebagai Media Penyeberangan,” *Jurnal ARTESIS* 2, no. 2 (2022), p. 169.

⁵ Rizky Wahyu Ramadhan, Slamet Widodo, and Said Basalim, “Kajian Penggunaan Pelican Crossing Bagi Penyeberang Jalan (Studi Kasus Jalan Gajah Mada Pontianak Kalimantan Barat),” *JeLAST: Jurnal Teknik Kelautan, PWK, Sipil, Dan Tambang* 9, no. 4 (2021), p. 1–5.

regulations on pedestrian traffic from the perspective of Islamic law, particularly *Fiqh Siyasa Tanfidziyyah*.⁶

This research, therefore, offers novelty by analyzing the implementation of Bandar Lampung's local regulation through the lens of *Fiqh Siyasa Tanfidziyyah*. Such an approach strengthens the understanding of the relationship between local positive law and sharia-based principles in promoting public welfare (*maslahah 'ammah*). Theoretically, this study expands the scope of *fiqh siyasah* in the context of traffic law, while practically, it provides policy recommendations for local governments to improve the effectiveness of regulation enforcement and foster a culture of traffic discipline among pedestrians.

Based on this background, the author aims for further review so that the researcher focuses on "Implementation of Traffic Procedures for Pedestrians in Bandar Lampung City".

II. METHOD

The research method used in this study is a qualitative method with a field research approach. The choice of this method was made with the consideration that the problem under study is related to the implementation of local regulations regarding pedestrian traffic in Bandar Lampung City,⁷ which is not only normative but also touches on social and religious aspects. Therefore, the qualitative approach is considered the most relevant to explore the meaning, perceptions, and practices of the community in utilizing pelican crossing facilities, as well as to examine government policies from the perspective of constitutional law and *Tanfidziyyah* political *fiqh*.

This type of research is categorized as descriptive qualitative research, which seeks to provide an in-depth description of pelican crossing implementation practices based on empirical findings in the field. The descriptive focus was chosen to show in detail how the regulation is implemented, how the community responds to the policy, and how religious views provide a normative framework in its implementation.

The data used in this research comes from primary and secondary data. Primary data was obtained through interviews with key informants, namely an official from the Road Traffic Section of the Bandar Lampung City Transportation Office and eight pedestrians who were observed and interviewed around the pelican crossing facility. Meanwhile, secondary data were collected from various official documents, including Regional Regulation No. 10/2017 on Transportation, Islamic law literature with an emphasis on

⁶ Raisya Yasmine Putri Qusyairi and Nur Laila Meilan, "Pelaksanaan Sosialisasi Fasilitas Lampu Merah Penyeberangan (Pelican Crossing) Di Kota Pekanbaru," *Journal of Research and Development on Public Policy* 3, no. 4 (2024), p. 28–38.

⁷ Wahidmurni Wahidmurni, "Pemaparan Metode Penelitian Kualitatif," 2017, p. 8–10.

Tanfidziyyah political fiqh, constitutional law references, as well as previous research results relevant to the research topic.

Data were collected through three main techniques: observation, interview and documentation. Observation was used to examine the physical condition of the pelican crossing facility and pedestrian behavior in utilizing it. Semi-structured interviews were conducted with a guide of prepared questions, while still allowing room for deeper exploration according to the context of the informant's answers. Documentation involved collecting written materials in the form of local regulations, official government reports, archives, and supporting academic literature.

Data analysis in this research was conducted interactively through several stages, namely data reduction, data presentation, and conclusion drawing. Data reduction was done by selecting, summarizing, and grouping data based on certain themes. Data presentation was done in the form of descriptive descriptions and summary tables of interview results to make the findings easier to understand. Furthermore, conclusions were drawn by interpreting the existing data and linking it to the theoretical framework of Tanfidziyyah political jurisprudence and the concept of regional regulation implementation.

To maintain data validity, this study used both source and method triangulation techniques. Source triangulation was conducted by comparing information from government officials, pedestrians and official documents. Meanwhile, method triangulation was done by combining the results of observations, interviews and documentation. This step is expected to strengthen the validity and reduce the possibility of bias in the research findings.

The choice of qualitative methods in this research has a strong justification, because only with this approach the research is able to capture the complexity of meanings, social practices, and religious values contained in the application of local regulations on pelican crossing. Thus, this research does not stop at empirical findings alone, but also provides a normative analysis that links the implementation of transportation policies with the perspective of Islamic law and state administration.

III. ANALYSIS AND DISCUSSION

a. Implementation of the Traffic Code for Pedestrians in Bandar Lampung City

Local regulations are a legal instrument formally granted to regional governments as part of their autonomy to manage public affairs.⁸ This authority is guaranteed under Article 18 of the 1945 Constitution, which

⁸ Buhori Muslim and Liza Dayana, "Sistem Informasi Peraturan Daerah (Perda) Kota Pagar Alam Berbasis Web," *JURNAL ILMIAH BETRIK: Besemah Teknologi Informasi Dan Komputer* 7, no. 01 (2016), p. 36–49.

stipulates that the Unitary State of the Republic of Indonesia is divided into provinces, regencies, and cities, each with the autonomy to regulate their own household affairs.⁹ Furthermore, Law No. 12 of 2011 on the Formation of Legislation clarifies that the provisions for drafting provincial regulations apply *mutatis mutandis* to the drafting of regency and municipal regulations.¹⁰

There are at least two fundamental reasons for the establishment of local regulations. First, regulations are created to respond to the needs of the local community. Second, regulations are expected to improve the welfare of the people who are subject to them. In this sense, Local Regulation Number 10 of 2017 on Transportation in Bandar Lampung should be viewed not merely as an administrative legal product but as a policy instrument aimed at promoting traffic order, security, and safety, particularly for pedestrians.

From the perspective of *Fiqh Siyasah Tanfidziyyah*, such regulations represent the duty of *ulil amri* (legitimate rulers) to govern society in order to ensure *maslahah ‘ammah* (public welfare). Compliance with such regulations is therefore not only a matter of obeying positive law but also a moral and religious obligation rooted in Islamic principles, especially the protection of life (*hifz al-nafs*). Thus, the legal legitimacy of pedestrian traffic regulations in Bandar Lampung is reinforced by a dual foundation: constitutional law and Islamic normative principles.

As a result, it is clear that Article 18 (1), which states that the Unitary State of the Republic of Indonesia is divided into provincial regions, and that the provincial regions are further divided into regencies and cities, is the foundation for the establishment of regional government. This article is closely related to Article 25A, which deals with the Territory of the Unitary State of the Republic of Indonesia, specifically with regard to the division of regions according to their levels.¹¹ While Article 18 makes it abundantly evident that local governments have the power to run their own affairs in accordance with the principles of autonomy and assistance, local governments continue to consult the law in order to establish regional policies based on local laws and to keep in touch with the federal government.¹²

There must be a distinct regulation or rule governing transportation law in order to provide road users, particularly pedestrians, with a comfortable, safe, and secure environment when they are travelling. Supporting facilities under the UULLAJ (Road Traffic and Transportation Law) are also subject to law enforcement and legal certainty. To ensure a safe and comfortable traffic environment, law enforcement is crucial to transportation, particularly when

⁹ Maria Farida Indrati S, *Ilmu Perundang-Undangan* (Yogyakarta, 2021), p. 105.

¹⁰ *Ibid.*

¹¹ Ida Zuraida, *Teknik Penyusunan Peraturan Daerah Tentang Pajak Daerah Dan Retribusi Daerah* (Sinar Grafika, 2022), p. 24.

¹² Marpaung Lintje Anna, *Politik Pemerintahan Daerah* (Bandarlampung: PUSAKA MEDIA Anggota IKAPI, 2020), p. 2-4.

it comes to supporting infrastructure for road traffic and transportation. In developed nations, pelican crossings are used in conjunction with CCTV installations to enable proper monitoring of accidents or criminal activity. However, there is still no guarantee that road crossers will be safe in Indonesia. This is a result of Indonesian society's comparatively low awareness of crossers. There is an even greater chance of traffic accidents.¹³

Regarding the Implementation of Transportation in Bandar Lampung City, as stated in Article 63 of Regional Regulation Number 10 of 2017:

- (1) *Every pedestrian who will cross a road must cross at a crossing facility if the road is equipped with a crossing facility.*
- (2) *If the road is not equipped with crossing facilities, pedestrians must cross on the part of the road that takes into account the safety and smoothness of traffic.*
- (3) *Every pedestrian who will walk on the road must walk on the sidewalk if the road has been equipped with a sidewalk.*
- (4) *If the road is not equipped with a sidewalk, pedestrians must use the leftmost part of the road.*

Buildings designed for pedestrians that offer services to enhance their comfort, safety, and ease are known as pedestrian facilities. A pedestrian path is a location where people can move from one place to another, including on foot, while wearing both feet. Both level and non-level crossings, such as sidewalks, zebra crossings, pelican crossings, pedestrian bridges over the highway and pedestrian paths beneath the highway, can be found on pedestrian paths, which are tracks designed for walking. It is anticipated that pedestrian pathways will blend in with the surroundings by following natural patterns and conditions.¹⁴

Nevertheless, despite the existence of a solid normative framework, this study finds that the implementation of Local Regulation No. 10 of 2017 in Bandar Lampung is far from optimal. Interviews with officials from the Bandar Lampung City Department of Transportation revealed that pelican crossing facilities, which were previously available at several locations such as Jalan Diponegoro, Ahmad Yani, and Tamrin, have ceased functioning. One justification provided was the declining use of public transportation (angkot), which reduced pedestrian volume at these points. However, this reasoning does not justify the absence of functioning pelican crossings since pedestrian

¹³ Firdha Lestari, "Analisis Yuridis Lampu Merah Penyeberangan (Pelican Crossing) Dalam Perspektif Hukum Pengangkutan" (Universitas Airlangga, 2019), p. 1248.

¹⁴ Belinda Septiani Pesik, Samuel Y R Rompis, and Sisca V Pandey, "Studi Pemanfaatan Lampu Lalu Lintas Untuk Penyeberang Jalan Dan Pengaruhnya Terhadap Panjang Antrian Kendaraan (Studi Kasus: Pelican Depan Manado Town Square)," *Jurnal Sipil Statik* 5, no. 2 (2017), p. 69.

needs remain, especially for school children, workers, and the general public.¹⁵

Another critical finding is the inadequacy of public education efforts. Although officials mentioned plans to socialize pelican crossings through social media, electronic platforms, and field activities, the actual implementation of such campaigns remains minimal. As a result, most citizens are unaware of the function or proper use of pelican crossings. This reflects a weakness in governance, highlighting a lack of commitment by local authorities to translate legal provisions into effective public policies.¹⁶

Field interviews with road users further illustrate the gap between legal norms and social practice. Many respondents admitted that although pelican crossings exist, they rarely use them. Reasons varied: some stated that the facilities were too far from their intended crossing points; others claimed ignorance of their function; still others considered them ineffective because motorists often failed to stop even when the signal was red. A summary of respondents' statements is provided in the following table:

Tabel 1 Summary of Respondents' Statments

No.	Factors Behind Low Usage of Pelican Crossings	Respondents' Statements
1	Distance of facility from intended destination	Lidia, Firman
2	Lack of understanding of function/usage	Manda, Ajeng
3	Motorists' non-compliance with red signals	Ajeng, Estu, Marwah
4	Insufficient government socialization	Respondents on Jalan Raden Intan

Source : Processed by the Author (2025).

The table demonstrates that the problem does not lie solely with pedestrians' behavior. Instead, it reflects a systemic issue involving weak law enforcement against undisciplined drivers and inadequate educational efforts from the local government. In this regard, the *perda*—although normatively sound—has not translated into meaningful protection for pedestrians due to weak institutional follow-up.

Many people do not know about the existence and usefulness of Pelican Crossing facilities, this is because the Bandar Lampung City Transportation Office itself has not educated the general public regarding Pelican Crossing facilities which are a new phenomenon in Bandar Lampung City. Revealed in an interview session with informants of Raden Intan Road users who are around the Pelican Crossing crossing facility. The lack of public awareness

¹⁵ Interview with the head of the road traffic section), on Wednesday, March 05, 2025 at 13:30 WIB.

¹⁶ Interview with Rudi, on Wednesday March 05, 2025 at 11:46 WIB.

caused by the implementer of government regulations run by the Bandar Lampung City Transportation Office and many people who do not fully understand the function and importance of Pelican Crossing so that traffic procedures must be further improved by the implementer of these regulations. Based on an interview with Mr. Rudi Security Mercure Hotel said that the Pelican Crossing crossing facility is in accordance with its function, it's just that many people are not aware of the crossing facilities according to the informant, traffic awareness should be increased again. The need for improvement in socialization, some respondents such as Manda and Ajeng emphasized that it is important to increase the socialization of the Pelican Crossing. Safety and effectiveness Ajeng considered Pelican Crossing quite helpful, but Ajeng rarely used it because motorists often did not stop when the indicator light was on, as well as what was revealed during the interview Estu and Marwah said Pelican Crossing was quite helpful for crossers but many motorists did not stop.¹⁷ The factors that make people not cross at Pelican Crossing facilities were revealed in the interview session with Lidia, who revealed that the reason she did not use the facility was because it was too far from her destination and time efficiency was the main consideration for some pedestrians.¹⁸ Similarly, as expressed by Firman, an employee of company X (not willing to state the name of the company) revealed the reason Firman did not cross at the Pelican Crossing crossing facility was because the place of residence and the place of work were only across, therefore the informant did not use the pelican crossing facility.¹⁹ Overall, these interviews show that although the Pelican Crossing is available, there are still some obstacles that need to be overcome, namely lack of public awareness, lack of driver discipline and lack of education from the Bandar Lampung City Transportation Office.

When compared with previous studies, several similarities and differences emerge. Ramadhan (2021) in Pontianak found that pelican crossings were ineffective due to high traffic volume and low driver discipline. Setra (2022) in Jakarta likewise reported that technical factors, such as vehicle speed and pedestrian volume, undermined the effectiveness of crossings. Meanwhile, Qusyairi (2024) in Pekanbaru highlighted weak socialization efforts by local governments as the key factor behind the underutilization of pelican crossings.

The findings of this study align with Qusyairi (2024) in identifying insufficient socialization as a major obstacle, and they also echo Ramadhan (2021) and Setra (2022) regarding the lack of driver discipline. However, the novelty of this research lies in integrating these empirical findings with the normative framework of *Fiqh Siyash Tanfidziyyah*. This perspective

¹⁷ Interview with Estu, on Monday, April 14 at 10:56 WIB.

¹⁸ Interview with Lidia and Marwah, on Wednesday, January 22, 2025 at 15:14 WIB.

¹⁹ Interview with Firman, on Wednesday, January 22, 2015 at 16:20 WIB.

emphasizes that the government's responsibility extends beyond providing physical infrastructure. Authorities are religiously and legally bound to ensure that such infrastructure is utilized effectively through adequate education, sustained socialization, and consistent law enforcement. In this sense, the shortcomings in implementation are not merely technical or social failures but also normative shortcomings in fulfilling the obligations of *ulil amri*.

A critical analysis of the gap between regulation and practice reveals deeper governance challenges. The *perda* clearly stipulates that pedestrians must use designated facilities, but when these facilities are unavailable or non-functional, the regulation becomes meaningless. This not only undermines the authority of the law but also erodes public trust in local governance. From the lens of *Fiqh Siyasah Tanfidziyyah*, this situation indicates that the local government has yet to fully realize its mandate to uphold *maslahah 'ammah*.

Furthermore, the interviews with pedestrians underscore that compliance cannot be expected solely from citizens without reciprocal government effort. Citizens are less likely to use pelican crossings when motorists ignore red signals or when facilities are located far from practical crossing points. This indicates the need for a more integrated policy approach: better facility placement, stricter enforcement of traffic laws, and widespread education campaigns.

Thus, the analysis demonstrates that the shortcomings in implementing the Bandar Lampung pedestrian regulation are multi-dimensional. They involve technical factors (non-functioning facilities), social factors (low public awareness), and governance factors (weak enforcement and socialization). The novelty of this study lies in framing these shortcomings within the Islamic political jurisprudence context, which redefines the role of government not only as a legal enforcer but also as a moral agent responsible for safeguarding public welfare.

In conclusion, while previous studies have primarily focused on technical and social aspects of pelican crossings, this study highlights the normative responsibilities of local governments. The integration of *Fiqh Siyasah Tanfidziyyah* provides a fresh analytical framework that underscores the dual obligation—legal and religious—of authorities to ensure that pedestrian facilities function effectively. This contribution enriches the discourse on local regulation implementation and offers practical recommendations for policymakers: maintaining and expanding facilities, intensifying socialization, and strictly enforcing compliance. By doing so, the government would not only fulfill its legal duty but also its religious mandate to promote safety, order, and welfare for all pedestrians.

b. Implementation of *Fiqh Siyasa* *Tanfidziyyah* on Traffic Procedures for Pedestrians in Bandar Lampung City

From the Arabic word *faqiha-yafqahu-fiqhan*, which means to understand or comprehend, comes the Arabic word *fiqh*. The science of *fiqh*, when associated with the term science, can also be defined as the discipline that is responsible for identifying and characterising the fundamental legal principles found in the *Qur'an* and the general guidelines found in the Prophet's *Sunnah* as documented in the *hadith* books.²⁰ The origin of the word is also used by the *Qur'an* in Surah at-Taubah (9):122 which reads:

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ۝١٢٢﴾

"It is not fitting that the believers should all go (to war). Why should not some of each group among them go (to stay with the Messenger of Allah) to deepen their knowledge of religion and to warn their people when they return, so that they may take care of themselves?" (Q.S At-taubah:122)

The verse's assertion that they comprehend religion (Islam) is *yatafaqqahu fi al-din*. Allah SWT has given this directive so that there is a group of believers who are eager to learn about religion. The science of *fiqh* is derived from *ra'yu* and *ijtihad* through human observation and inquiry. Because sharia is the revelation of Allah SWT and the *sunnah* of the Prophet Muhammad SAW, while *fiqh* is the product of human thought, the two are not the same. *Fiqh* is the manifestation of sharia and the embodiment of *zanni* law. Furthermore, as a source of Islamic law, *fiqh* also refers to laws that are still up for debate.²¹ *Yatafaqqahu fi al-din* is the verse's claim that they comprehend religion (Islam). This instruction was given by Allah SWT to a group of believers who are interested in learning more about religion. Through human observation and inquiry, *ra'yu* and *ijtihad* provide the science of *fiqh*. The two are not the same because *fiqh* is the result of human reasoning, whereas *sharia* is the revelation of Allah SWT and the *sunnah* of Prophet Muhammad SAW. The implementation of *zanni* law and *sharia* is known as *fiqh*. Furthermore, *fiqh* is a source of Islamic law that also includes laws that are up for debate. *Yatafaqqahu fi al-din* is the verse's claim that they comprehend religion (Islam). This guidance has been given by Allah SWT to a group of believers who are interested in learning more about religion. Through human observation and inquiry, *ra'yu* and *ijtihad* provide the science of *fiqh*. The two are not the same because *fiqh* is the result of human reasoning, whereas *sharia* is the revelation of Allah SWT and the *sunnah* of Prophet Muhammad SAW. The implementation of *zanni* law and *sharia* is known as

²⁰ Mohammad Daud Ali, *Hukum Islam Pengantar Ilmu Hukum Dan Tata Hukum Islam Di Indonesia* (Depok, 2013), p. 48.

²¹ Nurhayati and Ali Imran Sinaga, *Fiqh Dan Ushul Fiqh* (Kencana, 2018), p. 1-3.

fiqh. Furthermore, *fiqh* is a source of Islamic law that also includes laws that are up for debate.²²

According to terminology, *fiqh* originally meant religious knowledge, which included all religious teachings in the form of morals, *amaliyah*, and *aqidah*. This is the same as the meaning of Islamic sharia. In contrast, the language of *fiqh* is understanding. However, in subsequent developments, *fiqh* was interpreted as a component of Islamic *sharia*, specifically the understanding of Islamic *sharia* law in relation to mature and reasonable human actions, derived from thorough arguments.²³

Regarding the definition of *fiqh siyasah*, it can also mean politics and government, which have the power to establish policies. *Fiqh siyasah*, also known as *siyasah syar'iyah*, is a field of study that examines the specifics and interactions of governing the affairs of the state and its citizens through laws, rules, and policies created by those in positions of authority in accordance with the fundamental principles or spirit of sharia in order to maximise the benefit of a people. Stated differently, the science of state administration, or *fiqh siyasah*, is a branch of Islamic religious science that is confined to Islamic social institutions.²⁴

A Masdar form or abstract noun derived from the word “*sasa*”, *siyasah* or *siyasiyah* has a variety of meanings, such as driving, controlling, controlling, regulating (*regelen*), taking care (*besturen*), and ruling (*sturen*). For example, the rulers may regulate and take care of the people in order to realise the benefit, as well as regulate the affairs of the community. *Siyasah* also refers to politics and government or the formulation of policies. Furthermore, *siyasah* can also refer to management and administration. Although the Quran does not contain the word *siyasah* or its derivatives, it does appear in a number of Hadiths, such as the following.

“The Children of Israel were ruled by prophets, every time a prophet died he was succeeded by another prophet. But there will be no more prophets after me and there will be many caliphs.”

It is reasonable to infer from some definitions of *siyasah* that it refers to governance and state administration since these terms undoubtedly involve aspects of managing, implementing administration, controlling, regulating, and commanding, as well as formulating policies pertaining to community life. Thus, *siyasah* in this context is technically known as *siyasah syar'iyah*, or constitutional politics that is sharia in character, because it undoubtedly has connection to or is sharia in nature.²⁵

²² Maimun, *Ushul Fiqh* (Bandarlampung: Literasi Nusantara, 2021), p. 319-320.

²³ Abdul Mujib, “Ekonomi Islam Global Dalam Ranah Fiqh,” *Jurnal Masharif Al-Syariah: Jurnal Ekonomi Dan Perbankan Syariah* 2, no. 2 (2017), p. 7.

²⁴ Syaiful Amri, “Diktat Fiqh Siyasah,” 2023, p. 1.

²⁵ Ridwan, *Fiqh Politik* (Jakarta, 2020), p. 61-63.

The Prophet's words come to an end here. "Because some people bring *fiqh* (*hadith*) to people who are more learnt than they are, and some people bring *fiqh* but are not learnt themselves". "More knowledgeable than him" refers to his superior ability to comprehend Allah's purposes and the laws of *sharee'ah*". Furthermore, "but not *fiqh*" refers to the fact that he lacks the capacity to infer the knowledge and decisions found in religious literature.²⁶

The scope of *fiqh siyâsah* is divided into eight fields by T. M. Hasbi Ash Shiddieqy. These eight fields are as follows:

1. Policy on legislation (*Siyâsah Dustûriyyah Syar'iyah*).
2. Wisdom about the establishment of law (*Siyâsah Tasyrî'iyah Syar'iyah*).
3. Judicial policy (*Siyâsah Qadhâ'iyah Shar'iyah*).
4. Economic and monetary (*Siyâsah Mâliyyah Shar'iyah*).
5. State administration policy (*Siyâsah 'Idâriyyah Shar'iyah*).
6. Foreign or international relations policy (*Siyâsah Dauliyyah / Siyâsah Khârijiyyah Shar'iyah*).
7. Political implementation of the law (*Siyâsah Tanfidziyyah Shar'iyah*).
8. Politics of warfare (*Siyâsah Harbiyyah Syar'iyah*).²⁷

Al-Mawardi asserts that the study of *fiqh Siyâsah* (*Siyâsah Shar'iyah*) encompasses government policy regarding legislation (*Siyâsah Dustûriyyah*), economics and money (*Siyâsah Mâliyyah*), the judiciary (*Siyâsah Qadhâ'iyah*), the law of war (*Siyâsah Harbiyyah*), and state administration (*Siyâsah 'Idâriyyah*). Ibn Taymiyyah, however, distilled it into four areas of study: international relations, monetary, state administration, and justice. According to Abdul Wahhab Khallaf, the study of *fiqh Siyâsah* (*Siyâsah Shar'iyah*) can be divided into three areas: state finances, international relations, and justice. It is clear from the preceding synopsis of the breadth of the discussion of *fiqh Siyâsah* (*Siyâsah Syar'iyah*) that the primary focus of this discourse encompasses a number of topics that are directly tied to political and governmental matters.²⁸

One aspect of *siyasah syar'iyah* is *siyasah tanfidziyah*. In an Islamic state, *Siyasah Tanfidziyah* is an organisation that has the authority to create and carry out laws; it is also known as an executive agency.²⁹ An Islamic legal theory pertaining to management and governance that prioritises the general welfare of society is known as *siyasah tanfidziyah*. With the primary goal of attaining social welfare, a *Siyasah Tanfidziyah* perspective can be a valuable guide for comprehending, assessing, and enhancing the execution of such service initiatives. This guarantees that moral standards in governance are

²⁶ Amirudin. and N.Fathhurrohman., *Pengantar Ilmu Fiqh* (Bandung, 2016), p. 4.

²⁷ Muhammad Iqbal, *Fiqh Siyasah* (Jakarta, 2014), p. 15.

²⁸ Solehuddin Harahap, "Siyasah Syari'iyah Dalam Perspektif Islam," *HUKUMAH: Jurnal Hukum Islam* 5, no. 2 (2022), p. 118.

²⁹ Shazlin Fazhira and Irwansyah Irwansyah, "Implementasi Permendagri No. 112/2014 Terhadap Pelaksanaan Pemilihan Kepala Desa Dalam Perspektif Siyasah Tanfidziyah," *Jurnal EDUCATIO: Jurnal Pendidikan Indonesia* 9, no. 1 (2023), p. 561.

upheld.³⁰ Since the head of state has political authority, he can create legal goods, such as local rules, in an attempt to carry out laws and regulations, or *siyasaḥ tanfidziyyah*. As a result, the head of state is required to uphold Allah's provisions that are beneficial.³¹ Allah said:

﴿ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ۝ ١٢٢ ﴾

“you who believe, obey Allah and obey the Messenger (Prophet Muhammad) and the authority among you. If you differ in opinion about anything, refer it back to Allah (the Qur'an) and the Messenger (his Sunnah) if you believe in Allah and the Last Day. That is better for you and better for you in this world and in the Hereafter.” (Q.S An-Nisa 4:59)”

The legal basis of *Siyasaḥ Tanfidziyyah* is the Qur'an, the Qur'an is etymologically *mashdar* from the word *qara-a* the same as the word *fu-lan*. There are two meanings of Al-Qur'an in Arabic, namely quran which means reading and what is written on it, *muqru isim fail qara'a*. The Qur'an is the name of the Holy Scripture revealed to the Prophet Muhammad.³² Fulfill the mandate and determine the law fairly, as found in Q.S. An-Nisa verse 58:

﴿ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ۝ ١٢٢ ﴾

“Verily, Allah enjoins you to deliver the trust to its owner. And when you judge between men, judge justly. Verily, Allah gives you the best teaching. Verily, Allah is All-Hearing, All-Seeing.” (Q.S. An-Nisa verse 58)

In the context of *fiqh siyasaḥ tanfidziyyah*, Implementation of Traffic Rules for Pedestrians in Bandar Lampung City. Policies and regulations issued by the government must be oriented towards the benefit of the people (*maslahah 'ammah*) and in accordance with the principles of *shariah*. Therefore, the implementation of this article is reviewed based on several principles of *fiqh siyasaḥ tanfidziyyah*.

1. Principle of *Maslahah 'Ammah* (General Benefit): In the life of society, nation and state, the role of citizens, citizens of the nation and religious institutions becomes very decisive in the process of formulating what is meant by general benefit. In this regard, the principle of *shura* as affirmed

³⁰ Refita Aprelia et al., “Implementation of Religious Services Policy for the Elderly in South Sumatera: Analysis of Fiqh Siyāsaḥ Tanfidziyah,” *As-Siyasi: Journal of Constitutional Law* 3, no. 2 (2023), p. 248.

³¹ Agustina Nurhayati, “Konsep Kekuasaan Kepala Negara Menurut Ketatanegaraan Islam,” *Asas* 3, no. 2 (2023), p. 25.

³² Totok Jumanthoro and Samsul Munir Amin, *Kamus Ilmu Ushul Fikih* (Amzah, 2005), p. 103.

in the Qur'an *waamruhum shura bainahum* (their affairs are deliberated among them) becomes very strategic.³³

2. The principle of *Shura* (deliberation): In the context of *fiqh siyasah tanfidziyyah*, the principle of *Shura* (deliberation) has an important role in the implementation of Traffic Rules for Pedestrians in Bandar Lampung City. This principle comes from a verse of the Qur'an that emphasizes the importance of deliberation in common affairs. The verse reads:

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ۝١٢٢﴾

“So, by the grace of Allah you (Prophet Muhammad) were gentle with them. Had you been harsh and hard-hearted, they would have stayed away from you. Therefore, forgive them, ask forgiveness for them, and consult with them in all (important) matters. Then, when you have made up your mind, put your trust in Allah. Verily, Allah loves those who put their trust in Him.”
(QS Ali Imran 159)

This verse contains the character of the Prophet Muhammad Saw. very noble, not being harsh, nor harsh-hearted, forgiving, willing to listen to suggestions from others. In this verse there is also an order that the Prophet was ordered to consult with the companions, even though he received revelation.³⁴

3. The principle of obedience: In the context of *Fiqh Siyasah Tanfidziyyah*, the Implementation of Traffic Rules for Pedestrians in Bandar Lampung City related to the principle of obedience in Islam can be seen from several perspectives Obedience to Ulil Amri (Holders of Power): Qur'anic verse Q.S. An-Nisa 4:59

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ۝١٢٢﴾

“you who believe, obey Allah and obey the Messenger (Prophet Muhammad) and the authority among you. If you differ in opinion about anything, refer it back to Allah (the Qur'an) and the Messenger (his Sunnah) if you believe in Allah and the Last Day. That is better (for you) and more beneficial (in this world and the Hereafter).” (Q.S. An-Nisa 4:59)

Commands believers to obey Allah, the Messenger, and Ulil Amri. In this context, the city government as Ulil Amri has the authority to make local regulations aimed at the public good, such as traffic regulation and pedestrian

³³ Nu Online, “Fasal Tentang Masalahah Ammah,” NU Online, 2008.

³⁴ Mira Fauziah, “Sifat-Sifat Da'i Dalam Al-Qur'an (Kajian Surah Ali'Imran Ayat 159),” *Jurnal Ilmiah Al-Mu'ashirah: Media Kajian Al-Qur'an Dan Al-Hadits Multi Perspektif* 17, no. 1 (2020), p. 129.

safety. Therefore, obeying these local regulations is a form of obedience to *Ulil Amri* as long as it does not contradict the principles of sharia.³⁵

IV. CONCLUSION

This study concludes that the implementation of Bandar Lampung City Local Regulation Number 10 of 2017, particularly Article 63 on pedestrian traffic procedures, has not been carried out effectively. Although the regulation provides a legal framework for ensuring pedestrian safety, field findings reveal significant obstacles in practice, including non-functional pelican crossing facilities, insufficient government socialization, low driver discipline, and limited public awareness in using crossing facilities.

These findings confirm previous research (Ramadhan, 2021; Setra, 2022; Qusyairi, 2024) regarding the limited effectiveness of pelican crossings, while at the same time expanding the discussion by introducing a normative dimension. The novelty of this study lies in its use of *Fiqh Siyasaḥ Tanfidziyyah*, which emphasizes that government authorities (*ulil amri*) carry not only a positive legal obligation but also a moral and religious responsibility to ensure public welfare (*maslahah ‘ammah*) through the provision and proper management of pedestrian facilities.

Theoretically, this research contributes to the discourse of *Fiqh Siyasaḥ Tanfidziyyah* by situating local transportation regulations within the broader framework of Islamic political jurisprudence. Practically, it offers several recommendations for the Bandar Lampung City Government, namely:

1. Improving and expanding pedestrian facilities at strategic locations that are inclusive and accessible for children, the elderly, and people with disabilities.
2. Conducting more intensive public education and socialization through both digital media and direct field outreach.
3. Enforcing traffic rules consistently, particularly against motorists who ignore pelican crossing signals.
4. Carrying out regular evaluations to assess the effectiveness of the regulation so that it does not remain merely normative but is translated into tangible benefits for the community.

This study is limited by its scope, which focuses only on Bandar Lampung City with a relatively small number of informants. Future research is recommended to extend the analysis to other regions, employ a larger sample, and integrate quantitative methods to objectively measure the effectiveness of local regulations.

In conclusion, the study underscores the importance of synergy between positive law and Islamic law in the implementation of public policies related

³⁵ Risma Azifatul Hijriyah, "Tafsir Al-Quran Bentuk-Bentuk Ketaatan Dalam Islam," 2023.

to pedestrian safety. Local governments must not only act as administrative regulators but also as moral agents, ensuring that public policies serve both the legal mandate and the religious imperative to protect human life.

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