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Abuse of Private Vehicle Strobe Lights and Sirens: Law Enforcement from the Islamic Perspective³

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Abstract

The community continues to be disturbed when strobe lights and sirens are abused. While sirens are used by private vehicles, they cause other drivers to automatically move aside to give way to the oncoming vehicle, strobes or light beams cause other drivers to feel blinded. This study employs a sociological method of empirical legal research. This study aims to examine how law enforcement uses *Siyasah Dusturiyah* and Law No. 22 of 2009 to target the usage of strobes and sirens on private vehicles. Law enforcement has taken steps to enforce the law on the use of strobes and sirens, including outreach with vehicle communities, based on the findings of the research. In line with Islamic teachings, the community and students have taken into consideration various aspects, particularly when viewed through the lens of *Siyasah Dusturiyah*. These include highlighting the advantages of promoting legal compliance and awareness as well as enhancing traffic safety and comfort.

Keywords: abuse, law enforcement, strobes and sirens, private vehicles,
Siyasa Dusturiyah.

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Wykorzystanie świateł stroboskopowych i syren w pojazdach prywatnych: egzekwowanie prawa z perspektywy islamu⁴

Streszczenie

Nadużywanie świateł stroboskopowych i syren niesie ze sobą niepokój ze strony społeczności. Choć syreny są używane w pojazdach prywatnych, powodują one, że inni kierowcy automatycznie oddalają się na bok, aby ustąpić miejsca nadjeżdżającemu pojazdowi, natomiast stroboskopy lub wiązki świetlne powodują, że inni kierowcy czują się oślepieni. W niniejszym opracowaniu zastosowano socjologiczną metodę empirycznych badań prawnych. Niniejsze badanie ma na celu przyjrzenie się temu, w jaki sposób organy ścigania wykorzystują ustawę nr 22 z 2009 r. i ustawę *Siyasah Dusturiyah* do zwalczania używania stroboskopów i syren w pojazdach prywatnych. Na podstawie wyników badania organy ścigania podjęły kroki w celu egzekwowania przepisów dotyczących używania stroboskopów i syren, w tym skontaktowały się z użytkownikami pojazdów. Zgodnie z tym, czego naucza islam, społeczność i uczniowie wzięli pod uwagę różne aspekty, szczególnie z perspektywy *Siyasaha Dusturiyaha*. Należą do nich podkreślanie korzyści wynikających z promowania zgodności i świadomości prawnej, a także zwiększania bezpieczeństwa i komfortu ruchu drogowego.

Słowa kluczowe: nadużycie, egzekwowanie prawa, stroboskopy i syreny, pojazdy prywatne, *Siyasa Dusturiyah*.

⁴ Badania wykorzystane w artykule nie zostały sfinansowane przez żadną instytucję.

Introduction

Since cities constitute the hub of a nation's activities, it is important to recognize that sufficient infrastructure and transportation options are required to go to all locations and facilitate more effective and efficient urban community operations. In order to assist regional and economic growth, road traffic and transportation as components of the national transportation system must achieve their potential and play their share in achieving security, safety, order, and smoothness. In addition, as part of efforts to advance the general welfare, traffic and road transportation play a crucial role in supporting national development and integration. As such, the 1945 Constitution mandates that traffic and road transportation be organized in accordance with advances in technological science, regional autonomy, and accountability for state administration.⁵

In order to assist regional and economic growth, road traffic and transportation as a component of the national transportation system must achieve its potential and play its share in achieving security, safety, order, and smoothness. Law No. 22 of 2009 governing road traffic and transportation defines traffic as the movement of cars and persons in the road traffic space, and transportation as the use of vehicles in the road traffic space to carry people or commodities from one point to another. Government Law No. 22 of 2009 on Road Traffic and Transportation was designed in order to achieve security, safety, order, and smooth traffic. It controls the usage, operation, and equipment of roads, cars, drivers, and other motor vehicle-related things.

When it comes to motor vehicle equipment violations, one type that we do not hear about or see very often is the use of strobe lights and sirens by private vehicles. This type of equipment is used by motor vehicles and it is something that we frequently see on the highway these days. This is completely forbidden to use and it should not be used. If this equipment is not utilized in compliance with the relevant regulations, it will cause significant disruptions to nearby roads. As was the case in the Indonesian city of Malang, the driver of a white Honda Brio vehicle resolved to use the car's flash and siren to break past traffic bottlenecks on the city's roadways.

⁵ A. Wicaksana, T. Rachman, *Implementation of Law Number 22 of 2009 Concerning Traffic and Road Transport in Pekanbaru City Reviewed from Fiqh Siyasa (Study of Pedestrian Path Construction)*, "Thesis of the Faculty of Syariah and Law, Sultan Syarif Kasim Riau State Islamic University 3", 1, pp. 10–27, <https://medium.com/@arifwicaksanaa/pengertian-use-case-a7e576e1b6bf> (access: 11.09.2023).

The car's driver appears to be activating the strobe and siren on the vehicle.⁶ Regarding this instance, Article 59(5) of Law No. 22 of 2009 governing road traffic and transportation states that the use of sirens and strobes mentioned in paragraphs 1 and 2 is as follows: first, the Republic of Indonesia State Police personnel's cars are equipped with sirens and blue signal lights. Second, fire engines, ambulances, the Red Cross, jail cars, and corpses are all equipped with red signal lights and sirens. Third, the usage of yellow signal lights without sirens includes towing vehicles, special commodities transportation, maintenance and cleaning of public spaces, traffic monitoring, and police cars for toll roads. Thus, using a strobe light and siren on a private car would be against Article 59 of Law No. 22 of 2009.

Another issue with detrimental effects on society is the strobes and siren dilemma, which also relates to Fiqh Siyasa Dusturiyah and is not consistent with Maslahah in the framework of Islamic law.⁷ It covers institutions that exist in society and the state that control all interests for the good of the people, as well as the interaction between leaders and their people. The topic of strobes and sirens is connected to Siyasa Dusturiyah, or the section of the siyasah that addresses legislative matters, according to an overview of Siyasa Fiqh. Furthermore, this study addresses the mutually beneficial relationship that exists between the government and its citizens, as well as the rights of citizens that must be upheld. According to Iman Al-Ghazali Ibn Taimiya, a leader is necessary to ensure that everyone follows Allah SWT's laws and commands and that their property rights and lives are protected, as well as to ensure that their material needs are met. Additionally, he believes that all leaders will be held accountable for their actions.⁸

Regarding a leader, Allah states in the Qur'an: 'O ye who believe! Respect Allah, the Messenger (Muhammad), and Ulil Amri, the ruling class. If you believe in Allah and the Last Day, then return any disagreements you may have to Allah (the Qur'an) and His Messenger (His Sunnah). For you, that matters more, and the results are better' (Qur'anic verse 59 of An-Nisa). The verse above clarifies that ulil amri is a government that has the power to impose laws that are just and do not harm the populace. It also states that ulil amri returns all issues that are disputed by reason by using general principles. The verse's most important lesson is that ulil amri is a government that obeys Allah SWT.

⁶ *Viral Action of Arrogant Private Car Driver Turning on Siren in Malang, Police Secure and Ticket Pela*, <https://www.kompas.tv/regional/290185/viral-aksi-arogan-pengendara-mobil-pribadi-nyalakan-sirine-di-malang-polisi-amankan-dan-tilang-pela> (access: 11.09.2023).

⁷ H.A. Djazuli, *Fiqh Siyasa: Implementation of the Benefits of the People in Sharia Signs*, Prenada Media, Jakarta: Prenada Media, 2018, pp. 9–13.

⁸ T. Tanggareng, Z. Zulfahmi, F.M. Al-Anshary, *Leadership from the Prophet's Hadith Perspective*, "Ihyausunnah: Journal of Ulumul Hadith and Living Sunnah" 2021, 1, pp. 45–63.

Scholars carried out investigations on a number of earlier studies. This will prevent studies on the same subject from being repeated. As a point of comparison for the study that will be examined in the following manner, here are some research findings:

An investigation on the 'Implementation of Law Number 22 of 2009 Concerning Road Traffic and Transportation in Pekanbaru City in View from Fiqh Siyasa (Study of Pedestrian Path Development)' was carried out by a student at the Sultan Syarif Kasim State Islamic University of Riau, Dila Artika Sari.⁹ In terms of Fiqh Siyasa, this study examines the idea and application of Law No. 22 of 2009 on Road Traffic and Transportation in Pekanbaru with regard to the development of pedestrian walkways (sidewalks). According to the study's findings, Pekanbaru's application of Law No. 22 of 2009 regarding road traffic and transportation has not operated at its best. Owing to practical realities, pavements are not always constructed in road areas, and those that are frequently violate requirements, are abused, or are damaged.

An investigation on 'Law Enforcement Against the Community of Ambulance Guards Who Commit Violations When Driving on Highways' was carried out by a student at Muhammadiyah University of North Sumatra, Aldian Andar Saputra. It was an examination of the Batang Kuis Police Station's case. This study examines legal initiatives aimed at controlling the community of ambulance escorts who break traffic laws while operating a motor vehicle. The study's findings indicate that when police officers witness members of the ambulance guard community assisting in the guarding of an ambulance, they will issue a ticket to those members of the community who violate traffic laws while operating a motor vehicle. Because Article 287 of Law No. 22 of 2009 on Road Traffic and Transportation makes this plain, tickets are issued. Additionally, the police monitor every area of the road to make sure that ambulance escorts are not there, as part of their efforts to manage the community of ambulance escorts while traveling on the highway.¹⁰

Tegar Aji Wibowo, a student at Atma Jaya Yogyakarta University, performed research on "Police Efforts to Prevent the Use of Rotator Lights in the Ambulance Escorting Community Against Law Number 22 of 2009". This study explores whether or not police enforcement of Article 59 of Law Number 22 of 2009 pertaining to traffic and road transportation has been carried out strictly. The findings of this study reflect the actual situation in the field: although being controlled by Article 134 of Law No. 22 of 2009 on Road Traffic and Transportation, many users

⁹ D.A. Sari, *Implementation of Law Number 22 of 2009 Concerning Road Traffic and Transportation in the City of Pekanbaru Viewed from Fiqh Siyasa (Study of Pedestrian Path Development)*, UIN Suska Riau, n.d., p. 93.

¹⁰ A.A. Saputra Nst, *Law Enforcement Against The Ambulance Guard Community Who Commit Violations in Riding on the Highway*, 2022, pp. 45–55.

of the roadway still do not grant priority rights to passing ambulances in an emergency. Thus, let us start with drivers' ignorance of ambulances' priority rights on the road.¹¹

'Law Enforcement Against Traffic Violations by Modified Vehicles (Case Study in Sleman Regency)' is the subject of research done by Asep Ridwanul Hakim, a student at Indonesian Islamic University. This study examines the elements that influence law enforcement and it addresses how to prosecute people for traffic infractions involving modified vehicles. Law enforcement against traffic violations by modified vehicles that add equipment in the form of accessories such as rotator lights, strobes, and sirens when the convoy has not been executed optimally is one of the study's outcomes. Another is the police's attitude of negligence and tolerance because they are convoy members. The police are overwhelmed when they witness drivers who are in a state of euphoria while celebrating or remembering a particular day because there are not enough personnel on duty to handle the volume of violating drivers compared to the number of drivers who are unaware of the law.¹²

The *Lex Societatis* journal released research on the 'Misuse of Rotator Lights in Public Vehicles According to Law Number 22 of 2009 concerning Road Traffic and Transportation' that was done by Dimas Kevin Hizkia. The legitimacy of motorized vehicles and drivers in traffic and road transportation are covered in this study. Implementation procedures include driver legitimacy in the areas of traffic engineering, law enforcement, operational management, driver identity, and motorized vehicle registration and identification. The findings of this study indicate that identifying drivers and motorized vehicles includes knowing whether they are authorized to use them on public roads and in transportation per Law No. 22 of 2009. Article 77 governs the legality of drivers, stating that each individual operating a motorized vehicle on the road must possess a valid driver's licence specific to the kind of vehicle they are operating.¹³

Research Methods

This study employs a sociological method of empirical juridical research, also known as field research, to examine and characterize the Malang City Resort police's efforts to uphold Law No. 22 of 2009, which prohibits the use of sirens and

¹¹ T.A. Wibowo, *Police Efforts to Prevent the Use of Rotator Lights in the Ambulance Escorting Community Against Law Number 22 of 2009*, "E-Journal.Uajy.Ac.Id" 2020, 1, pp. 1-9.

¹² A.R. Hakim, *Law Enforcement Against Traffic Violations by Modified Vehicles (Study in Sleman Regency)*, "Indonesian Islamic University" 2019, 1, pp. 1-19.

¹³ D.K. Hizkia, *Misuse of Rotator Lights in Public Vehicles According to Law Number 22 of 2009 Concerning Road Traffic and Transportation*, "Lex et Societatis" 2018, 1, pp. 1-8.

strobes on private vehicles. Primary data sources are the ones that are used,¹⁴ specifically, information gleaned from speaking with a number of Malang traffic police officers who deal with this issue; secondary information comes from books, journals, and laws pertaining to the usage of sirens and strobes.¹⁵ Afterwards, methods like observation, interviews, and documentation were used to gather the aforementioned data.

Use of strobes and sirens related to legal enforcement based on legislation

Law is a standard and guideline that was developed to serve as a roadmap for people. In addition, law serves as a development movement, a social controller, a tool for social transformation, and a way to achieve social fairness. In essence, the legislation has been outlined in great detail. Technical aspects, however, are governed by government rules, ministerial regulations, and regulations of the Head of the National Police of the Republic of Indonesia as implementing regulations in order to finalize it operationally. A process of a series of action activities continued after the programme or policy has been determined, consisting of decision-making, strategic and operational steps or policies become a reality in order to achieve the targets of the programme that was originally determined. Implementation is an activity or effort carried out to implement all plans and policies that have been determined and formulated, equipped with all the needs, tools needed, who carries it out, where the implementation starts, and how it must be implemented.

According to Sudikno Mertokusumo¹⁶, the purpose of legislation is to safeguard human rights. This makes it clear that the rules that govern society are not meant to impose restrictions or create difficulties for the group as a whole. The goal of creating laws is to safeguard society. This also holds true for the legislators' recently enacted Road Traffic and Transportation Law. The goal of the Road Traffic and Transportation Law is to make driving on public roads more comfortable, safe, and orderly.

Legislative regulations are written regulations made by state institutions or authorized officials and are generally binding and made systematically in accordance with a type of hierarchy based on the principle that there should be no inconsistency between lower and higher regulations, that the process of drafting

¹⁴ P.M. Marzuki, *Penelitian Hukum*, 2005, https://books.google.com/books/about/Penelitian_Hukum.html?id=MVlbYgEACAAJ (access: 11.09.2023).

¹⁵ S. Soekanto, *Normative Legal Research: A Brief Overview*, Rajawali Press, 2015, p. 23.

¹⁶ S. Mertokusumo, *Getting to Know the Law: An Introduction*, Liberty, Yogyakarta 1996.

laws should be good, and that all aspects of the process, from ratification and preparation to promulgation, should be thoroughly regulated.

In essence, the legislation has been outlined in great detail. Technical aspects, however, are governed by government rules, ministerial regulations, and regulations of the Head of the National Police of the Republic of Indonesia as implementing regulations in order to finalize it operationally. A process of a series of action activities continued after the programme or policy has been determined, consisting of decision-making, strategic and operational steps or policies become a reality in order to achieve the targets of the programme that was originally determined.

According to Soerjono Soekanto, the following elements affect law enforcement¹⁷: first, the legal aspect: a law is anything that creates regulations with the ability to be enforced, meaning that those who disobey them face serious consequences. Second, the law enforcement component is crucial because law enforcement officers draft laws, carry out their execution, and serve as legal role models for the general public. The third is the factor or facilities. Physical facilities that serve as supporting elements make up the majority of the facilities under consideration. If law enforcement officials lack official vehicles and communication equipment, how can they do their duties effectively? Fourth, as law enforcement is rooted in society and seeks to achieve its goals there, community elements have a significant role in how it is implemented. The likelihood of effective law enforcement increases with legal awareness. Culture is the fifth factor. The foundation for the implementation of customary law is Indonesian culture. The principles that underpin customary law must be reflected in written law or legislation.

The use of sirens and strobes is expressly prohibited under Article 59 of Law No. 22 of 2009. In particular, the Malang City traffic police have done a great job of enforcing the law against private vehicles using sirens or strobes. The Malang City traffic police have made a number of attempts, beginning with the first preventive measures, which included socialization and forbidding the use of sirens and strobes on private vehicles. Third, engaging in law enforcement operations, such as levying fines against those who violate the usage of strobes and sirens themselves, and second, engaging in repressive measures, such as sending out sympathetic warnings. Government Regulation No. 55 of 2012 on Automobiles also regulates the use of strobes and sirens.¹⁸

According to the research findings, unless a specific regulation (*lex specialis*) has been established that supersedes the general rule (*lex generalis*), there is no

¹⁷ S. Soekanto, *Factors That Influence Law Enforcement*, Raja Grafindo Persada, 2004, p. 42.

¹⁸ State Gazette, Government Regulation of The Republic Of Indonesia No. 55 of 2012, 66 State Gazette of the Republic of Indonesia No. 55 of 2012 § 2012, p. 53.

justification for an action that is against the law.¹⁹ In order to address this issue, law enforcement should be more resolute and equalize the application of the law. Private automobiles do not adhere to the rules of Law No. 22 of 2009 on Road Traffic and Transportation, whether they be official or public vehicles. Sanctions must be applied, and the car's strobe and siren must be removed. Tough action is required.

According to the findings of the study, the police in Malang City provide special counselling via a pick-up and drop-off system, which entails that the police visit the community's gathering place and conduct outreach there. This is in addition to offering guidance or counselling regarding the use of strobes and sirens.

At that time, it was believed that the Malang City Resort police had done a great job of upholding the rule prohibiting the use of sirens and strobes on private vehicles. The aforementioned efforts by the Malang City traffic police serve as evidence of this. In order to enforce the law, the traffic police must take certain factors into account. In this instance, the Malang City traffic police officers must adhere to Law No. 22 of 2009 on Road Traffic and Transportation when enforcing the law.²⁰ It is also important to realize that a legislation will not be effective unless its citizens support and comprehend it.

Examining islamic law regarding the use of sirens and strobes in private automobiles

The Malang City Police Department is in charge of overseeing state matters pertaining to traffic regulation, particularly when it comes to the use of sirens and strobes. Naturally, the state system will have difficulty functioning properly in the absence of a government. The different roles of government include upholding the law, balancing societal interests that run counter to relevant laws, and ensuring the smooth operation of current operations. In this instance, the researchers employ a *siyasah dusturiyah*-perspective analysis. From the *siyasah duturiyah* perspective, researchers can ascertain the role played by the Malang City police in enforcing the use of strobes and sirens on private vehicles. This must be realized for the benefit of humanity, in accordance with the needs of the community's rights and in accordance with Islamic teachings.

According to Suyuthi Pulungan, the goal of *siyasah fiqh* is to understand the relationship between the government and its citizens in order to foster prosperity

¹⁹ T. Rusli, *Introduction to Legal Studies*, Bandar Lampung University Press, Lampung 2017, p. 174.

²⁰ Law No. 22 of 2009 on Road Traffic and Transportation. Supplement to the State Gazette of the Republic of Indonesia No. 5025.

and mutual gain. Legislative policy, peacetime and wartime foreign policy, and financial and monetary policy are all included in this interaction. There is no doubt that *siyasa fiqh* research follows a scientific technique and approach, as it is its own field of study.²¹ In order to preserve human welfare and prevent *mafsadat* in this life as well as the next, Allah ordained Islamic law. in order to produce advantages both here on Earth and in the afterlife.

The Malang City Resort police policy primarily seeks to promote prosperity, security, and comfort in traffic when it comes to the use of strobes and sirens on private cars. Making reference to the *fiqh* rule that states, 'A leader's actions towards his people must be based on considerations of benefit.' This *fiqh* rule can be understood to include all of an imam's (leader) activities or policies towards legal subjects or objects under his supervision, wherein the leadership must make reference to the realization of advantages in its policies, including both *ukhrawi* and worldly benefits. Abdul Mujib asserts, 'Leaders and rulers must act in the public interest, not for the interests of groups or themselves.'²²

Researchers claim that government actions, particularly in this instance by the Malang City Resort police, in enforcing the law against the use of sirens and strobes on private vehicles, have naturally taken into consideration elements that they believe align with Islamic teachings. According to the *siyasa dusturiyah* theory, which holds that leaders must be able to manage a country with rules or policies that take into account the benefit of the people at large, the city resort police in Malang find it difficult to enforce the law against the use of strobes and sirens on private vehicles. In this case, the police should recruit qualified and trained human resources in order to realize better law enforcement. This is because in traffic, supervision, and law enforcement are needed by the traffic police who are honest and fair. Researchers have found that the use of strobes and sirens is regulated in Law No. 22 of 2009 on Traffic and Road Transport.

As stated in Article 59(5), the 'Use of signal lights and sirens' is as follows: 'a) Blue signal lights and sirens are used for Motorized Vehicles of Police officers Republic of Indonesia; b) Red signal lights and sirens are used for prison and escort motor vehicles Indonesian National Army, fire brigade, ambulance, red cross, rescue, and corpse; And c) yellow signal lights without sirens are used for motorized vehicles patrolling toll roads, supervision of traffic facilities and infrastructure and Road Transport, maintenance and cleaning of facilities general, vehicle towing, and goods transportation special.'

²¹ H.A. Djazuli, *Fiqh Siyasa: Implementation of the Benefits of the People in Sharia Signs*, 2007, pp. 45–46.

²² P. Komarudin, *Consequences of Differences in Fikih to the Rules of Fikih*, "Al-Falah: Journal of Islamic and Social Sciences" 2019, 1, pp. 124–39.

The state has the authority to actualize a formulated legal regulation, and the Malang City police must implement the applicable regulations. In order to ensure safe and orderly traffic for all users of the road, the police must fulfil their duties in enforcing the usage of strobes and sirens on private vehicles. It is also advised that the police take strong action against anyone who disobeys these regulations, encouraging compliance from the general public. and carry out relevant legislation to strengthen institutions' ability to implement his objectives and deter illegal activity. 'Believers, behold! Respect Allah, the Messenger (Muhammad), and Ulil Amri, the ruling class. If you believe in Allah and the Last Day, then return any disagreements you may have to Allah (the Qur'an) and His Messenger (His Sunnah). For you, that matters more, and the results are better.'²³ The identity of Ulil Amri is explained in the Qur'anic verse above. What is meant by ulil amri is a leader among the believers who has complied with Islamic regulations and requirements for imams, as stated in the verse above. Additionally, ulil amri is a leader who submits to Allah SWT and is authorized to establish wise regulations that protect the populace, as stated in this paragraph, which settles all disputes based on logic, general principles, and the primary rule of Islam. Obedience to Allah SWT is a fundamental principle in this verse.

Researchers find that the Malang City Resort police do an excellent job of enforcing and spearheading the use of strobes and sirens on private vehicles. This is in line with the implementation of sensible regulations and the performance of their duties, which include educating the public about the use of strobes and sirens in private vehicles. To be beneficial in this instance, especially for Muslims, it must adhere to the teachings of the Islamic faith by following broad guidelines that do not negatively impact society and by showing loyalty to Allah SWT.

In the Islamic faith, trust is essential as Allah SWT will eventually demand accountability. Power-related issues are among those that need to be addressed as soon as feasible. Islam categorically condemns any kind of aberrant conduct or misuse of authority. An imam's duty is to apply the entirety of syar'yyah for his people, as well as to prioritize institutions, advocate for laws, and safeguard society in order to foster prosperity for all. Researchers assert that it is crucial for law enforcement and community order to comprehend the proper usage of strobes and sirens. Law enforcement personnel must enforce the relevant regulations with firmness if they hope to foster goodwill between the community and the police.

Researchers assert that law enforcement officials, particularly the Malang City Resort police – in this instance, the traffic police – must operate impartially and without bias when implementing the law. Nonetheless, there are still a number of

²³ A. Murtado, *Al-Qur'an and Its Translation*, PT arobi Murtado Bekasi, Jakarta 2015, p. 69.

improper actions that are viewed as unjust when it comes to mandating that private vehicles in Malang City utilize strobes and sirens. This needs to be altered in order for the government to have the guts to decide fairly and maintain security and order.

Conclusions

Statutory requirements pertaining to the use of sirens and strobes on private cars in Malang City are still not being followed by law enforcement. This is evident in automobiles lacking legal protections. The police engage in preventive initiatives, such as educating the public about the significance of adhering to the regulations restricting the use of strobes and sirens on private vehicles, in an effort to enforce the law. In addition, the police enforce the law and punish those who break it, which is another form of repression. Researchers apply the *Siyasah Dusturiyah* hypothesis to explain why the Malang City Resort police use strobes in compliance with Islamic principles when enforcing the law that the leader is able to create a peaceful environment and offer answers for the benefit of all. In order to ensure legal compliance as well as safety and comfort in traffic, the Malang City Resort police examined a number of factors and concerns pertaining to public education campaigns about the use of strobes and sirens.

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