



**JJIC:**

**Journalum Juris Islamicum Contemporanium**  
*(Jurnal Hukum Islam Kontemporer)*

E-ISSN:

Vol. 1 Issue 1, (Oktober 2025),  
PP. 63-82

DOI: .....

Publisher: Yayasan Darul Qur'an Afandi Lamongan, Indonesia

## **Theocentric and Ecocentric Perspectives on Sharia Traffic Enforcement in Central Lombok as a Tool for Legal Education**

*Perspektif Teosentris dan Ekosentris terhadap Penegakan Hukum Lalu Lintas Syariah di Lombok Tengah sebagai Alat Pendidikan Hukum*

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Article History : Received: 17-08-2025      Revised: 28-08-2025      Accepted: 22-09-2025      Published: 23-09-2025

### **ABSTRACT**

Traffic law enforcement in Central Lombok faces serious challenges related to low public awareness of safe, orderly, and environmentally friendly traffic. This requires a new approach that is not only repressive but also educational, based on religious values and sustainability. This study aims to analyse the application of theocentric and ecocentric perspectives in the enforcement of Sharia traffic laws as an instrument of legal education. The research method used is qualitative with a socio-legal approach, through in-depth interviews, field observations, and document studies on the practice of Sharia traffic fines in Central Lombok. The research findings indicate that the integration of theocentric values can foster religious awareness, morality, and divine responsibility in traffic behaviour, thereby enabling traffic fines to function as an educational legal training tool. Meanwhile, the eco-centric approach, through environmentally friendly indicators, has proven to encourage drivers to be more mindful of socio-ecological aspects, thereby strengthening the sustainability of both the law and the environment. Thus, the combination of theoscentric and eco-centric approaches makes the enforcement of Sharia traffic law not only about maintaining order but also about educating and building a sustainable legal culture.

Keywords : Theocentric; Ecocentric; Sharia Traffic; Legal Education

### **ABSTRAK**

*Penegakan hukum lalu lintas di Lombok Tengah menghadapi tantangan serius terkait rendahnya kesadaran masyarakat dalam berlalu lintas yang aman, tertib, dan ramah lingkungan. Hal ini menuntut adanya pendekatan baru yang tidak hanya bersifat represif, tetapi juga edukatif dengan basis nilai keagamaan dan keberlanjutan. Penelitian ini bertujuan untuk menganalisis penerapan perspektif teosentris dan ekosentris*

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dalam penegakan hukum lalu lintas syariah sebagai instrumen pendidikan hukum. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan sosio-legal, melalui wawancara mendalam, observasi lapangan, dan studi dokumen pada praktik tilang syariah di Lombok Tengah. Hasil penelitian menunjukkan bahwa integrasi nilai teosentris mampu menumbuhkan kesadaran religius, moralitas, dan tanggung jawab ilahiah dalam perilaku berlalu lintas, sehingga sanksi tilang berfungsi sebagai sarana pembinaan hukum yang mendidik. Sementara itu, pendekatan ekosentris melalui indikator ramah lingkungan terbukti mendorong perilaku pengemudi yang lebih peduli pada aspek sosial-ekologis, sehingga memperkuat keberlanjutan hukum dan lingkungan. Dengan demikian, kombinasi teosentris dan ekosentris menjadikan penegakan hukum lalu lintas syariah tidak hanya menertibkan, tetapi juga mendidik dan membangun budaya hukum yang berkelanjutan.

Kata Kunci : Teosentris; Ekosentris; Lalu Lintas Syariah; Pendidikan Hukum

## INTRODUCTION

The enforcement of Sharia traffic fines in Central Lombok during Ramadan in 2025, which emphasises an educational-religious approach rather than financial penalties, opens up new space for discourse on law enforcement that is not solely retributive but oriented towards moral formation, voluntary compliance, and social-ecological harmony. Globally, research on procedural justice indicates that perceptions of procedural justice and institutional legitimacy significantly influence citizens' willingness to cooperate with authorities. However, these findings are primarily based on secular and Western contexts and have rarely been tested in religiously-tinged or "educational-Sharia" enforcement regimes.<sup>1</sup> On the other hand, literature on the implementation of Sharia law in Indonesia, especially in Aceh Province, explains the institutional architecture, patterns of collaboration among Sharia enforcers, and the dynamics of legal pluralism; but the focus tends to be on moral offences and formal punishments, rather than traffic violations or the design of educational sanctions that foster intrinsic compliance.<sup>2</sup> Meanwhile, contemporary Islamic environmental ethics studies emphasise a theocentric paradigm (centred on tawhid and the trust of khilafah) that intersects with ecosentrisme (preserving ecosystem order and intergenerational well-being),<sup>3</sup> but there is still limited

<sup>1</sup> Kiseong Kuen. (2024). Reassessing the Process-Based Model: Do Procedural Justice and Police Legitimacy Lead to Reporting Neighborhood Problems to the Police Over Time. *Journal of Criminal Justice*, 95, <https://doi.org/10.1016/j.jcrimjus.2024.102290>.

<sup>2</sup> Mohammad Izdiyan Muttaqin, Yon Machmudi & Che Zarrina Binti Sa'ari. (2025). From Law to Order: Wilayatul Hisbah and Satpol PP's Joint Efforts in Sharia Enforcement in Aceh. *Atlantis Highlights in Social Sciences, Education and Humanities, Proceedings of the International Conference on Strategic and Global Studies (ICSGS 2024)*, [https://doi.org/10.2991/978-94-6463-646-8\\_29](https://doi.org/10.2991/978-94-6463-646-8_29)

<sup>3</sup> Abdur Rozaq & Moch Hibatullah Zain. (2024). Transformative Islamic Spirituality as an Ethical Framework for Ecological Responsibility. *AJIT: An-Nur International Journal of Islamic Thought*, 2(2), 45-65. <https://doi.org/10.62032/wjtw8116>.

operationalisation in daily law enforcement policies, such as the management of orderly, safe, and environmentally low-impact mobility.

There are three previous lines of research that serve as a foundation and at the same time reveal scientific gaps, namely: *first*, longitudinal studies and recent reviews of procedural justice/police legitimacy excel in measuring the effects of procedural justice on compliance, but are weak in articulating the theological (divine) dimension as a source of normative legitimacy. This is an important gap in the context of Sharia traffic fines.<sup>4</sup>

*Second*, studies on the implementation of Sharia law in Aceh are strong in describing institutional structures and practices (e.g., the synergy between *Wilayatul Hisbah* and *Satpol PP*), but have not tested educational sanction models for non-moral violations such as traffic offences, let alone considering them as instruments of public legal education.<sup>5</sup> *Third*, Islamic theological-ecological literature provides a rich theocentric-ecocentric conceptual foundation, but lacks policy indicators and performance metrics when applied to traffic control, even though driving order has a direct impact on safety (*hifz al-nafs*), energy efficiency, and urban environmental health.<sup>6</sup> Some educational research also indicates that restorative practices can reduce exclusive sanctions and improve compliance, but these have not yet been linked to Sharia-based enforcement and road safety.<sup>7</sup>

Based on previous research, the focus of this study is to formulate and test a theocentric framework for enforcing Sharia traffic fines by combining theological legitimacy (divine values, *amar ma'ruf nahi munkar, maqāṣid: hifz al-dīn, al-nafs, al-bi'ah*) with social-environmental ecosystem objectives (safety, order, and lower environmental footprint) and mapping how the design of educational-restorative sanctions, fair procedures, and community participation influence driver compliance.

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<sup>4</sup> Lorraine Mazerolle, Sarah Bennett, Jacqueline Davis, Elise Sargeant & Matthew Manning. (2013). Procedural justice and police legitimacy: a systematic review of the research evidence. *Policing: An International Journal*, 36(3). <https://doi.org/10.1108/pijpsm.2013.18136caa.004>

<sup>5</sup> Amrin, Mas'udatul Fitriyah & Assad Hidayat. (2024). Wilayatul Hisbah and the Enforcement of Sharia Law in Aceh: Analysis of Roles and Challenges in the Modern Era. *Journal of Religious Policy*, 3(2), 294-314. <https://doi.org/10.31330/repo.v3i2.79>.

<sup>6</sup> Ruslan Renggong, Mustawa Nur, Baso Madiong, Dyah Auliah Rachma, Ashar Fahri & Hasnur Alfitra. (2023). Restorative Justice Application on Traffic Accident Cases at the Makassar City Police Resort, Indonesia. *Russian Law Journal*, 11(3), 607-618. <https://doi.org/10.52783/rlj.v11i3.1238>.

<sup>7</sup> Abdur Rozak & Lucky Nurhadiyanto. (2024). Implementation of Restorative Justice in Traffic Accident Cases in Sukabumi City Viewed from Reintegrative Shaming Theory. *Al-Qalam: Journal of Religious and Social Scientific*, 18(4), 2479-2497. <http://dx.doi.org/10.35931/aq.v18i4.3609>.

The novelty expected in this study is: (1) a conceptual and operational model of Sharia ticketing that links theocentrism-ecocentrism with procedural justice; (2) a set of performance indicators (legitimacy, voluntary compliance, safety, and environmental outcomes) to evaluate sharia-based enforcement; and (3) a policy map that shifts practices from mere punishment to sustainable public legal education instruments. The significance of this research lies in its contribution to the design of traffic policies that are compatible with local religious values, evidence-based, and environmentally friendly, while also offering a reference for other Muslim jurisdictions seeking to harmonise normative legitimacy, enforcement effectiveness, and socio-ecological sustainability.

## **RESEARCH METHOD**

This study uses a normative-empirical legal research method with a socio-legal approach to understand the enforcement of Sharia traffic fines in Central Lombok not only from a legal perspective, but also in terms of social practices and public perceptions.<sup>8</sup> Legal sources consist of primary legal materials (traffic-related laws and regulations, Sharia regulations, and official policy documents), secondary legal materials (journals, books, and previous research results), and tertiary legal materials (legal dictionaries and encyclopaedias). Legal material analysis is conducted through qualitative-descriptive analysis using legal interpretation techniques (statute approach, conceptual approach, and comparative approach), combined with field findings to assess the alignment between norms and reality. This approach enables the integration of theocentric and ecocentric perspectives in evaluating the effectiveness of sharia-based legal education instruments.<sup>9</sup>

## **RESULT AND DISCUSSION**

### **Integration of Theocentric Values in the Enforcement of Sharia Traffic Law: Dimensions of Morality and Divine Responsibility**

During Ramadan in 2025, the Central Lombok Resort Police made an innovation in regulating road users in traffic, called "Sharia Traffic Tickets".

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<sup>8</sup> Muhammad Helmy Hakim. (2016). Pergeseran Orientasi Penelitian Hukum: dari Doktrinal ke Sosio-Legal. *Syariah: Jurnal Hukum dan Pemikiran*, 16(2), 105-113. <https://doi.org/10.18592/sy.v16i2.1031>.

<sup>9</sup> Tunggul Ansari Setia Negara. (2023). Normative Legal Research in Indonesia: Its Originis and Approaches. *Auditio Comparative Law Journal (ACLJ)*, 4(1), 1–9. <https://doi.org/10.22219/aclj.v4i1.24855>.

Sharia traffic tickets are the application of traffic rules that aim to provide a more humane approach to law enforcement for the community.<sup>10</sup>

The Head of the Traffic Unit of the Lombok Tengah Police Department, Puteh Rinaldi, stated that Sharia-based traffic fines will be imposed on traffic violators under certain conditions. For example, motor vehicle users who violate traffic rules on the road will not be immediately fined. Those who can prove and are able to read or recite the Quran properly and accurately will be given the opportunity to recite verses from the holy Quran. If they do so fluently, the police will not issue a fine to the violator but will only urge them not to repeat the offence in the future.<sup>11</sup>

The implementation of Sharia fines aims to strengthen religious values in society.<sup>12</sup> This is also done to increase interest in reading the Qur'an, and the policy will continue to be implemented in Central Lombok. Regarding this policy, Deputy Chairman of Commission III of the Indonesian House of Representatives, Dede Indra Permana Soediro, believes that the policy has good intentions but requires further review to align with the primary duties and functions (tupoksi) of the National Police, particularly in the field of traffic (lalin), as well as its application for Indonesian citizens with diverse backgrounds.<sup>13</sup>

Religious counselling prior to enforcement, as implemented in Central Lombok Regency, links the objectives of *hifz al-dīn* (strengthening obedience as worship) with *hifz al-nafs* (protecting life through traffic safety) and *hifz al-bi'ah* (protecting the environment as a mandate of the caliphate).<sup>14</sup> Within the framework of sustainable objectives,<sup>15</sup> traffic compliance is positioned not merely

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<sup>10</sup> Lusiana Mustinda. (2025). Polisi Terapkan 'Tilang Syariah', Pelanggar Batal Ditilang Kalau Bisa Ngaji. <https://www.detik.com/hikmah/khazanah/d-7806641/polisi-terapkan-tilang-syariah-pelanggar-batal-ditilang-kalau-bisa-ngaji>, diakses tanggal 20 Juni 2025.

<sup>11</sup> Lusiana Mustinda. (2025). Polisi Terapkan 'Tilang Syariah', Pelanggar Batal Ditilang Kalau Bisa Ngaji. <https://www.detik.com/hikmah/khazanah/d-7806641/polisi-terapkan-tilang-syariah-pelanggar-batal-ditilang-kalau-bisa-ngaji>, diakses tanggal 20 Juni 2025.

<sup>12</sup> Kasjim Salenda & Sudirman. (2023). The Reconstruction of Maqasid Al-Syariah against Traffic Violation in Indonesia. *Jurnal Adabiyah*, 23(1), 66–85. <https://doi.org/10.24252/jad.v23i1a4>.

<sup>13</sup> Lusiana Mustinda. (2025). Polisi Terapkan 'Tilang Syariah', Pelanggar Batal Ditilang Kalau Bisa Ngaji. <https://www.detik.com/hikmah/khazanah/d-7806641/polisi-terapkan-tilang-syariah-pelanggar-batal-ditilang-kalau-bisa-ngaji>, diakses tanggal 20 Juni 2025.

<sup>14</sup> Ciptia Khoirulina Sanawati & Rizky Selvia Putri. (2025). Pembangunan Berkelanjutan melalui Green Economy Perspektif Maqashid Syariah. *Journal of Economics, Law, and Humanities*, 4(1), 113–122. <https://doi.org/10.21154/jelhum.v4i1.4656>.

<sup>15</sup> Syahrul Basri, Yudi Adnan, Lilis Widiastuty, Muhammad Asrul Syamsul & Indar. (2024). Islamic Environmental Ethics: A Cultural Framework for Sustainable Resource Management and Global Ecological Stewardship. *Diversity: Disease Preventive of Research Integrity*, 5(2), 86-93. <https://doi.org/10.24252/diversity.v5i2.52342>.

as adherence to rules, but as value internalisation that safeguards life, dignity, and ecology across generations. This approach aligns with contemporary Islamic environmental ethics literature, which emphasises collective responsibility and environmental justice as integral dimensions of Islamic teachings.<sup>16</sup>

The internalisation of moral values through brief sermons at the point of enforcement builds intrinsic motivation (compliance by value), which is then reinforced by experiences of procedural justice, such as explanations of the reasons for enforcement, opportunities to provide explanations, and respectful treatment. These are mechanisms of compliance from moral sanctity to procedural legitimacy.<sup>17</sup> Recent meta-analytic evidence shows that procedural justice is strongly correlated with police legitimacy, and social identity (including religious-communal identity) acts as a psychological mechanism mediating that relationship toward citizen compliance and cooperation.<sup>18</sup> Thus, the theocentric dimension (religious advice) can “fill” group identity, which in turn makes fair treatment more effective in increasing legitimacy.

The success of this model depends on trust in religious authorities who consistently convey moral messages that are pro-social. Comparative findings across countries show that the level of trust in religious leaders is positively correlated with voluntary compliance with public rules (e.g., social health policies), so that collaboration between officials and clerics in educational enforcement can strengthen public buy-in for Sharia-inspired traffic policies.<sup>19</sup> In Indonesia itself, experiences with sharia enforcement, such as in the Aceh region, demonstrate the institutional role of *Wilayatul Hisbah* and *Satpol PP* in linking religious norms with public order, while challenging practices to remain relevant, transparent, and accountable in the modern era.<sup>20</sup>

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<sup>16</sup> Cholil Fadil. (2024). Islamic Ethics and Environmental Stewardship: A Systematic Literature Review of Quranic Teachings and Modern Applications. (2024). *Islamic Studies Journal (ISLAM)*, 1(3), 123-131. <https://doi.org/10.62207/k7fweq88>.

<sup>17</sup> Natasha S. Madon, Kristina Murphy & Harley Williamson. (2023). Justice is in the Eye of the Beholder: a Vignette Study Linking Procedural Justice and Stigma to Muslims' Trust in Police. *J Exp Criminol* 19, 761-783. <https://doi.org/10.1007/s11292-022-09510-4>.

<sup>18</sup> Kristina Murphy, Natasha S. Madon & Adrian Cherney. (2017). Promoting Muslims' Cooperation with Police in Counter Terrorism: The Interaction Between Procedural Justice, Police Legitimacy and Law Legitimacy. *Policing: An International Journal*, 40(3), 544-559. <https://doi.org/10.1108/PIJPSM-05-2016-0069>.

<sup>19</sup> Pauline Jones & Anil Menon. (2022). Trust in Religious Leaders and Voluntary Compliance: Lessons from Social Distancing during COVID-19 in Central Asia. *Journal for the Scientific Study of Religion*, 61(3-4), <https://doi.org/10.1111/jssr.12804>.

<sup>20</sup> Fauzah Nur Aksa, T. Saifullah & A. Farabi. (2023). The Implementation of Qānūn of Jināyāt in Aceh: A Legal Point of View. *Al-Ahkam: Jurnal Ilmu Syari'ah Dan Hukum*, 8(1), 16–34. <https://doi.org/10.22515/alahkam.v8i1.5896>.

To avoid the trap of “morality without ecology”, the main challenge is when religious advice stops at individual morality (helmets, driver's licences) without articulating *hifz al-bi'ah* operationally (noise, emissions, mobility discipline).<sup>21</sup> Environmentalism in Islamic legal studies emphasises that Islamic ethics demand attention to environmental justice and multispecies perspectives;<sup>22</sup> therefore, advice and educational sanctions must directly address the ecological impacts of driving behaviour (e.g., idling, loud exhaust, and emissions) as part of the divine trust.<sup>23</sup>

**Table 1**  
**Mapping of Sustainable *Maqasid* to Operational Components**

Purpose/ <i>Maqasid</i>	Sustainability Goals	Operasional Components on the Road	Size (Example)
<i>Hifz al-dīn</i>	Culture of law-abiding worship	Religious advice before sanctions; collaboration with religious scholars	Survey on legitimacy and acceptance of policies
<i>Hifz al-nafs</i>	Road user safety	Risk assessment (helmets, speed) + risk education	Reduction in accidents/injuries
<i>Hifz al-bi'ah</i>	Air quality & noise	Noisy exhaust pipes prohibited; anti-idling; environmentally friendly routes	PM2.5/NO <sub>2</sub> trends, noise index
<i>Hifz al-māl</i>	Social cost efficiency	Educational diversion, transparent e-tickets	Enforcement costs per violation; reduction of illegal fees
<i>Hifz al-'aql/ird</i>	Dignity & rationality of policy	Respectful & non-discriminatory process	Procedural complaints; equality audit

**Source:** compiled from various legal sources

There are at least four implications of this policy: *first*, standardization of advisory scripts that link violations to *maqāṣid* and local environmental indicators.<sup>24</sup> *Second*, integration of environmental monitoring (portable noise/air

<sup>21</sup> Abdul Matin Bin Salman & Eko Asmanto. (2024). Islamic Environmental Stewardship: A Sociological Approach to Hadith and Legal Frameworks for Ecological Responsibility. *Volksgeist: Jurnal Ilmu Hukum dan Konstitusi*, 7(2), 361–378. <https://doi.org/10.24090/volksgeist.v7i2.12205>.

<sup>22</sup> Muhammed Ali & Muaz Agushi. (2024). Eco-Islam: Integrating Islamic Ethics into Environmental Policy for Sustainable Living. *International Journal of Religion*, 5(9), 949-957. <https://doi.org/10.61707/gq0we205>.

<sup>23</sup> Sulaiman Muhammad Amir, Juli Julaiha P., Hashim Mohammed Adam Hasabalh & Alwi Padly Harahap. (2025). Environmental Ethics in the Hadith: Building Ecological Awareness in the Era of Global Warming. *Diroyah: Jurnal Studi Ilmu Hadis*, 9(2), <https://doi.org/10.15575/diroyah.v9i2.39470>.

<sup>24</sup> Andi Firmansyah, La Ode Ismail Ahmad, & Abdul Rahman Sakka. (2024). Study of Environmental Preservation Law from an Islamic Legal Perspective. *The Journal of Socio-Legal and Islamic Law*, 3(1), 9-14. <https://doi.org/10.30651/jssl.v3i1.23449>.

sensors) into joint operations.<sup>25</sup> *Third*, procedural justice training for officers so that theological messages are not compromised by unfair practices.<sup>26</sup> *Fourth*, a three-party forum (authorities–clerics–community) for periodic evaluation of legitimacy, safety, and ecological impact.<sup>27</sup> These recommendations bridge the gap between sacred morality and operational sustainability, ensuring that Sharia fines remain an effective, socially legitimate, and ecosystem-friendly instrument of public legal education.

The theocentric approach to enforcing Sharia traffic fines in Central Lombok, despite emphasising obedience to Allah (*tā'at Allāh*) and the duty to protect the safety of others, still leaves room for improvement in integrating these values with indicators of environmental sustainability (ecocentrism). Enforcement of violations such as the use of loud exhaust pipes or vehicles emitting excessive smoke has primarily focused on public order and traffic safety dimensions, rather than environmental protection (*hifz al-bi'ah*).<sup>28</sup> However, within the framework of contemporary *maqāṣid al-syārī'ah*, *hifz al-bi'ah* is now regarded as a standalone *maqṣad* alongside the protection of religion, life, intellect, lineage, and property, as environmental degradation directly threatens the sustainability of the other five *maqāṣid*.

Integrating traffic enforcement with an ecocentric perspective means shifting the paradigm of ticketing from merely a repressive legal mechanism to a tool for ongoing public legal education. For example, the use of loud exhaust pipes is not only positioned as an administrative violation, but also as israf (excessive behaviour) and a form of disturbance to the peace of other living beings, which, from an Islamic perspective, constitutes a moral violation of the trust of stewardship on earth.<sup>29</sup> Similarly, vehicles with excessive emissions can be linked to the prohibition of *fasād fī al-ard* (damage to the earth) as mentioned

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<sup>25</sup> Thomas Johnson & Kieran Woodward. (2025). Enviro-IoT: Calibrating Low-Cost Environmental Sensors in Urban Settings. *ArXiv*, 1, <https://doi.org/10.48550/arXiv.2502.07596>.

<sup>26</sup> Mengyan Dai. (2020). Training Police for Procedural Justice: An Evaluation of Officer Attitudes, Citizen Attitudes, and Police-Citizen Interactions. *The Police Journal*, 94(4), 481-495. <https://doi.org/10.1177/0032258X20960791>.

<sup>27</sup> Syahrul Basri, Yudi Adnan, Lilis Widiastuty, Muhammad Asrul Syamsul & Indar. (2024). Islamic Environmental Ethics: A Cultural Framework for Sustainable Resource Management and Global Ecological Stewardship. *Diversity: Disease Preventive of Research Integrity*, 5(2), 86-93. <https://doi.org/10.24252/diversity.v5i2.52342>.

<sup>28</sup> Ali Al-Damkhi. (2008). Environmental Ethics in Islam: Principles, Violations, and Future Perspectives. *International Journal of Environmental Studies*, 65(1), 11-31. <https://doi.org/10.1080/00207230701859724>.

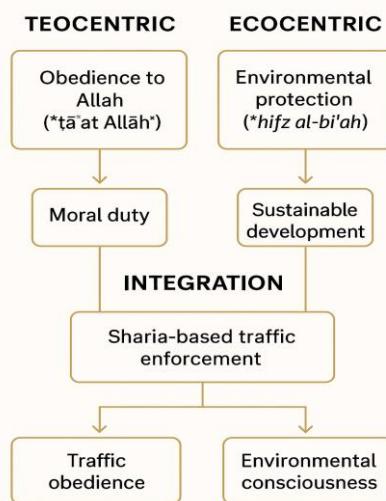
<sup>29</sup> Bsoul, L.; Omer, A.; Kucukalic, L.; Archbold, R.H. (2002). Islam's Perspective on Environmental Sustainability: A Conceptual Analysis. *Soc. Sci.* 11, 228. <https://doi.org/10.3390/socsci11060228>.

in QS. al-A'rāf verse 56, which normatively contains an explicit prohibition against the destruction of Allah's creation.

The application of this concept is in line with research studies that emphasise that the integration of *maqāṣid* values into public policy requires performance indicators that combine legal legitimacy, voluntary compliance, social safety, and measurable environmental outcomes.<sup>30</sup> Thus, Sharia fines that link environmental violations to ecological sins have the potential to raise public awareness in two ways: religious awareness to avoid ecological sins and rational awareness of the real impact of violations on the quality of life of the community.

This policy model can produce a new policy roadmap for Sharia-based traffic law enforcement, where success indicators are not only measured by a decrease in the number of violations, but also by an increase in ecological awareness, a reduction in pollution, and changes in driving behaviour that are environmentally friendly. In the context of Central Lombok, this aligns with efforts to achieve sustainable *maqāṣid* (sustainable objectives) that integrate obedience to Allah with environmental conservation as a unified transformative value. The policy model can be illustrated through an infographic as follows:

**Chart 1**  
**Mapping Sustainable *Maqasid* to Operational Components**



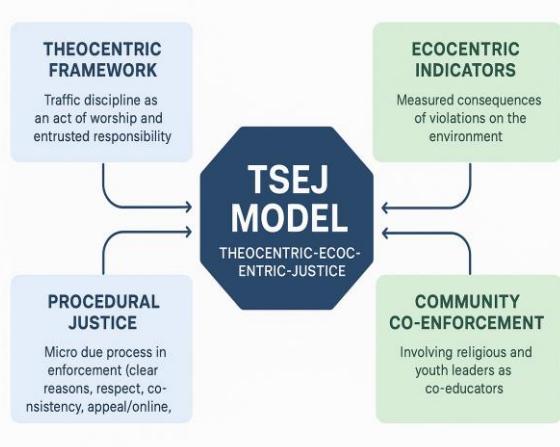
**Source:** the creativity of the writers

The results of the study indicate that the Sharia-Theocentric-Ecocentric-Justice (TSEJ) model represents an innovation in Sharia-based traffic law enforcement that not only emphasises formal compliance but also internalises

<sup>30</sup> Fitriyana Agustin, Ridan Muhtadi & Sakinah Sahal. (2023). The Importance of Implementing Environment, Social and Government (ESG) and Maqasid Sharia-Based Islamic Finance in Islamic Bank. *Journal of Islamic Economic Laws*, 6(2), 133-158. <https://doi.org/10.23917/jisel.v6i2.21214>.

divine values, ecological responsibility, and procedural justice. This model is structured around four mutually reinforcing integrative pillars.

**Chart 2**  
**TSEJ Model: Sharia-based Traffic Ticket Innovation**  
**Based on Divinity and Ecocentrism**



**Source:** the creativity of the writers

The model in the diagram above can be explained as follows: first, the theocentric framing is done by delivering a short message that traffic rules are a form of *tā'at Allāh* (obedience to Allah) and *amānah* (trust) to protect lives.<sup>31</sup> This message is not merely dogmatic, but is designed as moral framing that fosters a sense of personal responsibility in drivers as part of their daily worship.

Second, the eco-centric indicator is realised by providing measurable information about the environmental impact of certain traffic violations.<sup>32</sup> For example, officers explain that the use of noisy exhausts or vehicles with excessive emissions has an impact on *hifz al-bi'ah* (environmental protection) and damages Allah's creation. The communication of these consequences is data-driven (e.g., decibel measurements or emission levels), thereby enhancing the legitimacy of law enforcement in the eyes of the public.

Third, procedural justice is implemented through micro due process in the field. Officers are required to explain the reasons for enforcement in respectful language, maintain consistency in rules, and provide access to objection

<sup>31</sup> Reza Tabrizi, Maryam Akbari, Kamran B. Lankarani, Seyed Taghi Heydari, Alireza Masoudi, Amir Hossein Shams, Armin Akbarzadeh, Saba Moalemi, Maryam Mahmoodi Mehr, Ahmad Kalateh Sadati, Payam Peymani. (2017). Relationship Between Religion and School Students' Road Behavior in Southern Iran. *Chin J Traumatol*, 20(5), 264-269. <https://doi.org/10.1016/j.cjtee.2016.12.001>.

<sup>32</sup> Frank Goedertier, Bert Weijters & Pieter Vanpaemel. (2023). The Longitudinal Effect of Digitally Administered Feedback on the Eco-Driving Behavior of Company Car Drivers. *Sustainability*, 15, 16571. <https://doi.org/10.3390/su152416571>.

mechanisms or e-tickets.<sup>33</sup> Recent longitudinal findings confirm that fair procedural experiences increase voluntary compliance and trust in law enforcement.

*Fourth*, community co-enforcement involves religious leaders, mosque youth, and community organisations as co-educators in traffic campaigns.<sup>34</sup> They act as a bridge between religious norms, ecological awareness, and positive legal practices. This involvement strengthens the social effect of law enforcement and expands the reach of education.

The integration of these four components forms a policy map that shifts the orientation of traffic law enforcement from merely punishing violators to a sustainable instrument of public legal education. With this approach, TSEJ is not only relevant in the context of Central Lombok but also has the potential to be replicated in other regions with strong religious and environmental awareness. There are three dimensions integrated into the four components above, namely: (1) the theocentric dimension, which strengthens moral and spiritual motivation in compliance with the law; (2) the ecocentric dimension, which links traffic violations to their impact on the environment; and (3) procedural justice, which ensures a transparent, fair, and participatory enforcement process.

### **The Ecocentric Approach as a Tool for Sustainability in Traffic Law Education**

The Sharia traffic ticket policy in Central Lombok not only serves as an instrument for enforcing traffic laws, but also has the potential to be a tool for sustainable environmental education. The emphasis on *hifz al-bi'ah* (environmental protection) means that every traffic violation is not only seen as a violation of positive law, but also as an action that has consequences for the social and ecological ecosystem.<sup>35</sup> For example, the use of noisy exhaust pipes or vehicles with excessive emissions is understood not merely as a technical violation but also as a form of *ifṣād fī al-ard* (damage to the earth). This aligns with the Islamic perspective that environmental damage is a form of damage to the earth that must be avoided and rectified.

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<sup>33</sup> Lyndel Bates, Sarah Bennett, Claire Irvine, Emma Antrobus & John Gilmour. (2025). A Procedurally Just Flyer Reduces Subsequent Speeding Offences: Evidence from the Queensland Speeding Engagement Trial (QSET). *J Exp Criminol*, 21, 201-217. <https://doi.org/10.1007/s11292-023-09582-w>.

<sup>34</sup> Angus Chan, Ben Bradford & Clifford Stott. (2025). A Systematic Review and Meta-Analysis of Procedural Justice and Legitimacy in Policing: the Effect of Social Identity and Social Contexts. *J Exp Criminol*, 21, 349-406. <https://doi.org/10.1007/s11292-023-09595-5>.

<sup>35</sup> Sri Setiawati & Sri Hartati. (2023). Criminal Fines for Traffic Violations in the View of Islamic Law. *Jurnal Hukum Khoiro Ummah*, 18(2), 1-11. <http://dx.doi.org/10.30659/jhku.v18i2.35344>.

The implementation of this policy also reflects efforts to transform religious values into environmental law practices in Indonesia. As Rohman and Ibrahim's research highlights, Islam emphasises the importance of protecting the environment as part of humanity's responsibility towards the earth.<sup>36</sup> In the context of Central Lombok, this approach does not only rely on legal sanctions, but also on education based on religious values that can raise public awareness of the importance of protecting the environment. Thus, the Sharia traffic fine policy in Central Lombok has the potential to become a model for integrating positive law and religious values in environmental conservation efforts.

The environmentally friendly indicators integrated into Sharia ticketing cover four main aspects: air pollution reduction, noise control, transport waste management, and energy efficiency. Field officers are beginning to link violations to ecological consequences, such as explaining to drivers that smoky vehicles contribute to an increased risk of respiratory diseases in the community and damage to local air quality. The integration of these indicators demonstrates a paradigm shift from punishment-based law enforcement to sustainability-based law education.

**Table 2**  
**Ecosentric Indicators in Sharia Traffic Tickets**

Indicator	Explanation	Outcome
Reduction in air pollution	Vehicle maintenance, ban on excessive smoke	Improved air quality
Noise control	Prohibition of noisy exhaust pipes	A more comfortable and healthy environment
Transportation waste management	Education on littering from vehicles	Clean roads, reduced risk of flooding
Energy efficiency	Encouraging machine maintenance & efficient fuel use	Energy savings, reduced carbon emissions

**Source:** compiled from various legal sources

The impact of the Sharia ticketing policy in Central Lombok has shown significant changes in driver behaviour, with drivers now more aware of the importance of protecting the environment. Some drivers, after receiving Sharia-based advice linking traffic violations to environmental damage, have begun to regularly maintain their vehicles to reduce pollution. The importance of a spiritually-based approach in shaping pro-environmental behaviour is also supported by research findings indicating that spiritual values can strengthen

<sup>36</sup> Agus Taufiqur Rohman & Aminullah Ibrahim. (2022). A Discourse of Islamic Law on Environmental Protection and Sustainability: How are Religious Values Transferred into Indonesian Environmental Law. *Indonesian Journal of Environmental Law and Sustainable Development*, 1(2), 139-164. <https://doi.org/10.15294/ijel.v1i2.58136>.

environmental concern. For example, a study finding that spiritual norms act as mediators in the relationship between environmental citizenship and environmental behaviour among students suggests that spiritual values can reinforce pro-environmental behaviour.<sup>37</sup>

In addition, other studies highlight that Islamic values have a significant influence on environmentally friendly behaviour, such as energy conservation, recycling, and sustainable consumption.<sup>38</sup> Islam teaches principles such as *khilafah* (leadership), *amanah* (trust), and *mizan* (balance), which encourage believers to protect and preserve the environment as part of their worship.<sup>39</sup> This values-based approach has proven effective in fostering voluntary compliance with environmental regulations, as it addresses the moral and spiritual aspects of individuals. Thus, integrating Sharia values into traffic violation policies could serve as an effective model for fostering public awareness and concern for the environment.

This policy also contributes to socio-ecological sustainability by strengthening the relationship between religious norms, ecological awareness, and social order. Enforcing laws that prioritise traffic safety is a mandate to protect lives (*hifz al-nafs*) and preserve the environment (*hifz al-bi'ah*), thereby fostering community solidarity in adhering to driving discipline.<sup>40</sup> Thus, sustainability is not only understood within an environmental framework but also within a framework of social harmony.

This study also identified implementation challenges. Not all officials have the capacity to convey ecological messages that are integrated with religious messages. Some are still stuck in old patterns, emphasising administrative penalties alone. This gap highlights the need for special training for officials so that *maqāṣid*-based ecocentric messages can be conveyed consistently and systematically.

<sup>37</sup> Nilasari Siagian, Ridayani, Andrias, Kamsinah, Endang Maryanti, Endang Fatmawati, Susatyo Adi Pramono & Iwan Fajri. (2023). The Effect of Environmental Citizenship and Spiritual Norms as Mediators on Students' Environmental Behaviour. *International Journal of Adolescence and Youth*, 28(1). <https://doi.org/10.1080/02673843.2023.2231511>.

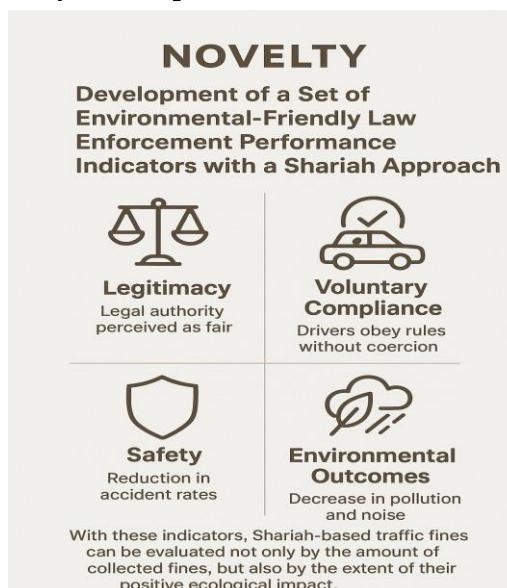
<sup>38</sup> Zulaika, Sahrizal Vahlepi, Warissuddin Soleh & Nor Syahriah Ulfa Binti Aliudin. (2025). Green Spirituality in The Qur'an: Integration of Spiritual Values and Environmental Conservation Education. *Jurnal Progress: Wahana Kreativitas dan Intelektualitas*, 13(1), 91-107. <https://doi.org/10.31942/pgrs.v13i1.12693>.

<sup>39</sup> Saeid Karimi, Genovaité Liobikienė, & Fatemeh Alitavakoli. (2022). The Effect of Religiosity on Pro-Environmental Behavior Based on the Theory of Planned Behavior: A Cross-Sectional Study Among Iranian Rural Female Facilitators. *Front. Psychol.* 13:745019. <https://doi.org/10.3389/fpsyg.2022.745019>.

<sup>40</sup> Natrisia Hutagalung. (2024). Islam and the Environment: A Conceptual Analysis Based on the Qur'an and Hadith. *Muqaddimah: Jurnal Studi Islam*, 15(5), 18-31. <https://doi.org/10.71247/r0jk0s98>.

The novelty of this research lies in the development of a set of environmentally friendly law enforcement performance indicators with a sharia nuance. These indicators include legitimacy (legal authority is considered fair), voluntary compliance (drivers obey the rules without coercion), safety (reduction in accident rates), and environmental output (reduction in pollution and noise). With these indicators, Sharia traffic fines can be evaluated not only based on the amount of fines collected but also on the extent to which this policy generates positive ecological impacts.

**Chart 3**  
**Research Novelty: Development of a Set of Performance Indicators**



**Source:** the creativity of the writers

This study makes an important academic contribution to the study of law and public policy by offering a model of traffic law enforcement based on Sharia values and ecocentrism. This model represents a shift from a deterrence approach to a normative compliance approach, as Tyler does in his theory of legal compliance, which emphasises the importance of legitimacy and procedural justice in shaping compliant behaviour.<sup>41</sup> Sharia traffic fines function as a tool for continuous public education, not merely as punishment, but as a means of building moral and spiritual awareness through the internalisation of religious values regarding ecological responsibility. This aligns with Naess's ecosentrist perspective in environmental philosophy, which positions humans as part of the ecosystem, not its rulers.<sup>42</sup> Thus, the theoretical contribution of this research lies

<sup>41</sup> Tom R. Tyler & Y. J. Huo. (2002). *Trust in the Law: Encouraging Public Cooperation with the Police and Courts*. (New York: Russell Sage Foundation), p. 90.

<sup>42</sup> A. Naess. (1973). The Shallow and the Deep, Long-Range Ecology Movement: A summary. *Inquiry*, 16(1-4), 95-100. <https://doi.org/10.1080/00201747308601682>.

in the integration of Islamic spiritual values with the modern environmental law paradigm within a local framework.

In practical terms, this Sharia-based traffic violation model offers an innovative strategy for fostering voluntary and sustainable traffic compliance. The implementation of this value-based policy, if carried out consistently with institutional support and community participation, has the potential to reduce traffic violations while improving the quality of the environment. Islamic values such as *khilafah*, *amanah*, and *mizan* have a strong influence in shaping environmentally friendly behaviour. Given the strong religious cultural background in Central Lombok, this approach is not only locally relevant but can also be replicated in other regions with similar cultural characteristics.<sup>43</sup> Therefore, this research not only contributes to the development of academic literature but also offers contextual, participatory, and sustainable public policy alternatives.

## CONCLUSION

Based on the results and discussion above, it can be concluded that the enforcement of Sharia traffic law in Central Lombok from a theocentric and ecocentric perspective is capable of introducing a new dimension to public legal education. The integration of theocentric values has proven to promote religious awareness, morality, and divine responsibility in traffic behaviour, so that Sharia traffic fines are not merely seen as penalties but also as educational tools that foster the values of worship and social ethics. Meanwhile, the ecocentric approach significantly contributes to building environmental awareness, where sustainability indicators in Sharia traffic violation policies have been proven to influence drivers' behaviour to be more mindful of the ecological impact of driving activities. Thus, the synergy between the theocentric and ecocentric dimensions makes the enforcement of Islamic traffic law not merely repressive but transformative and sustainable, while also strengthening the role of law as a means of moral, social, and ecological education in society.

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## Acknowledgements

With all humility, the authors would like to express their gratitude to their beloved families who have always provided prayers, encouragement, and unwavering moral support. The authors also extend their deepest appreciation to the academic advisors who patiently guided, provided feedback, and offered valuable direction in the preparation of this article. The academic guidance, meticulous corrections, and motivation provided were instrumental in helping me complete this research successfully.

## AUTHOR'S STATEMENT

### Conflict of Interest Statement

The authors declare that they have no financial interests related to individuals that could influence the results of the research in this article.

### AI Use Statement

The authors declare that no AI assistance technology was used during any stage of the preparation of this article.

### Availability of Legal Materials

All legal materials and research materials presented were compiled by the authors themselves.

### Funding Statement

This research did not receive any special grants from funding agencies in the public, commercial, or non-profit sectors.

### Author Contributions Statement

**Author 1:** Conceptualisation, methodology. **Author 2:** Curation of legal materials. **Author 3:** Writing and drafting of the original manuscript. **Author 4:** Writing and review, and editing.

### Additional Information

No additional information from the authors.