

Implementation of Public Transportation Policy from the Perspective of *Siyasah Tanfidziyyah* in Bandar Lampung City

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Abstract: This study examines the implementation of public transportation policies in Bandar Lampung City based on Regional Regulation Number 10 of 2017 through the perspective of *Fiqh Siyasah Tanfidziyyah*. The main problem studied is the lack of adequate provision of public transportation even though it has been regulated in Regional regulations, especially regarding the obligation of the Regional government to guarantee the availability of public transportation as stipulated in Article 89 Paragraph (1). This study uses a juridical-normative and juridical-empirical approach with data collection techniques through in-depth interviews, field observations, and documentation studies at the Bandar Lampung City Transportation Agency. The results of the study indicate that the implementation of public transportation policies has not been running optimally due to budget limitations, minimal coordination between stakeholders, and low commitment to implementing regulations. The analysis of *Fiqh Siyasah Tanfidziyyah* reveals that the government as ulil amri has constitutional and sharia responsibilities in realizing public welfare through the provision of safe, comfortable, and affordable transportation facilities. This study recommends the need to revitalize the public transportation system through strengthening regulations, increasing budget allocations, and implementing good governance principles in line with Islamic values.

Keywords: Public Transportation, *Fiqh Siyasah Tanfidziyyah*, Regional Government Policy, Public Welfare, Bandar Lampung

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Introduction

The transportation system has undergone numerous transformations throughout the long course of human civilization, evolving from the primitive era that relied on human and animal power to the contemporary era that utilizes advanced technologies based on artificial intelligence and renewable energy. Transportation is not merely a mode of physical movement that carries people or goods from one location to another; rather, it constitutes a vital infrastructure that connects various economic, social, and political activities within society. The existence of an efficient and integrated transportation system is an important indicator of a nation's level of development, as a country's economic productivity is directly proportional to the quality of its transportation infrastructure (Nur et al., 2021).

Public transportation plays a strategic role in modern urban contexts not only as a solution for community mobility but also as a government policy instrument to address various urban problems such as traffic congestion, air pollution, and inequality of access to public facilities (Hutasuhut et al., 2022). In research written by Fadel, it is emphasized that the availability of adequate public transportation can reduce the use of private vehicles by up to 30–40 percent, which significantly impacts the reduction of congestion levels and greenhouse gas emissions in urban areas (Bhakti,

2024). Moreover, public transportation also functions as an equalizer of economic access for all segments of society, particularly low-income groups who do not own private vehicles.

Transportation problems in developing countries, including Indonesia, often stem from an imbalance between the growth in the number of private vehicles and the availability of road infrastructure and public transportation. Recent data from the Central Bureau of Statistics (BPS) show that in 2023 the number of motor vehicles in Indonesia reached 159.12 million units, and in 2024 this figure increased to 166.47 million units. Data from the last five years published by BPS indicate that the growth of motor vehicles in Indonesia has averaged 5.16 percent per year. Although the number of motor vehicles has increased rapidly, the growth in the length of non-toll roads under national, provincial, and district authority has shown only relatively limited additions in recent years (data 2019–2022) (Direktorat, 2024), resulting in a gap between the rate of vehicle growth and the expansion of the road network. This disparity creates extraordinary pressure on urban transportation systems and leads to chronic congestion in many major cities, especially during peak hours.

Similar conditions are also found in Bandar Lampung City. As the capital of Lampung Province, this city has experienced rapid economic growth and urbanization over the past two decades. BPS data for 2024 record that the population of Bandar Lampung City reached 1,077,664 people, with the proportion of the productive-age population reaching 65.48 percent. Population growth and economic activity have resulted in high demand for public transportation. Ahmad, in his study, identified that the need for public transportation services in Bandar Lampung City continues to increase along with urban expansion and the growth of economic activities (Anom, 2022). However, the availability of public transportation modes has instead experienced a significant decline in recent years. The Trans Bandar Lampung buses, which were once operated as a bus rapid transit (BRT) system in 2011, have experienced a reduction in fleet numbers since 2013 and no longer operate regularly. Currently, some Trans Bandar Lampung buses have been converted into buses for rent for tourism trips, leaving bus stop infrastructure unused at various strategic points in the city. This condition has caused the people of Bandar Lampung City to be highly dependent on private vehicles, which in turn has led to increased congestion levels and the degradation of air quality.

In response to these problems, the Bandar Lampung City Government issued Regional Regulation Number 10 of 2017 concerning the Implementation of Transportation in Bandar Lampung City. This regulation explicitly mandates the responsibility of the local government to ensure the availability of public transportation that is safe, comfortable, and affordable, as stipulated in Article 89 Paragraph (1) (Indonesia, 2017). Nevertheless, the implementation of these normative provisions remains far from expectations. Field realities show that the number of public transportation fleets continues to decline, service quality is deteriorating, and there is no integrated mass transportation system to serve the mobility needs of the community.

This phenomenon of a gap between normative regulation and empirical implementation is interesting to examine more deeply, not only from the perspective of positive law but also from the perspective of Islamic law, particularly *Fiqh Siyasah Tanfidziyyah*. *Fiqh Siyasah Tanfidziyyah* is a branch of *fiqh* that examines government policies in carrying out executive functions to realize public welfare. *Fiqh Siyasah Tanfidziyyah* is defined as the study of the implementation of laws and policies by holders of executive power in order to transform divine values into social and state life (Iqbal, 2023).

The perspective of *Fiqh Siyasah Tanfidziyyah* provides a strong normative–theological foundation for the obligation of the government to provide public transportation. This is in line with the fundamental principle in Islam that leaders (*ulil amri*) are *ra'in* (*caretakers*) who are responsible for the welfare of their people, as stated by the Prophet Muhammad (peace be upon him): “*Kullukum ra'in wa kullukum mas'ulun 'an ra'iyyatihi*” (Each of you is a leader, and each of you will be held accountable for his leadership) (Al Bukhari, 2010). This hadith emphasizes that every authority has a

moral and legal responsibility to ensure the fulfillment of the basic needs of the people, including the need for an adequate transportation system.

Previous studies related to public transportation have been conducted from various perspectives. Research on Trans Metro Deli in Medan City found that the success of public transportation policy implementation is highly dependent on the political commitment of local governments, the availability of adequate budgets, and active community participation (Nabilah et al., 2022). Meanwhile, Nabilah, in her study on public transportation governance in Bandung City, concluded that the application of good governance principles in managing Trans Metro Bandung significantly contributes to improving service quality and user satisfaction (Nabilah et al., 2022). On the other hand, Ramadhan examined the management of public transportation in DKI Jakarta using the concept of dynamic governance, which emphasizes the importance of policy adaptation to changes in the socio-economic dynamics of society (Ramadhan, 2023).

This study introduces novelty compared to previous research, as those studies have not addressed the dimension of fiqh siyasah as an analytical perspective, particularly in the context of implementing public transportation policies at the regional level. In fact, Indonesia, as a country with a Muslim-majority population, has a pluralistic legal system in which Islamic legal values also influence the formulation and implementation of public policies. Therefore, this research seeks to fill a gap in the literature by examining the implementation of public transportation policies in Bandar Lampung City through the perspective of *Fiqh Siyasah Tanfidziyyah*, which is expected to contribute academically to the development of contemporary Islamic legal theory while also providing practical recommendations for improving public transportation policies at the regional level.

The urgency of this research is further strengthened by the increasingly tangible negative impacts of the minimal provision of public transportation experienced by the people of Bandar Lampung City. Worsening traffic congestion, rising levels of air pollution, and transportation costs that increasingly burden economically disadvantaged communities are concrete indicators of the failure of public transportation policy implementation. Moreover, from the perspective of fiqh siyasah, this condition can be categorized as a form of governmental negligence in fulfilling its mandate and constitutional as well as sharia-based responsibilities toward the people. Therefore, this research is expected to provide constructive intellectual contributions to improving the governance of public transportation in Bandar Lampung City in a manner that not only meets the standards of positive law but is also aligned with the principles of Islamic sharia.

Based on the above description, this study focuses on two main issues: first, how the implementation of public transportation policies in Bandar Lampung City is carried out as mandated in Article 89 Paragraph (1) of Regional Regulation Number 10 of 2017; and second, how the perspective of *Fiqh Siyasah Tanfidziyyah* analyzes the implementation of these policies in the context of fulfilling the obligations of the local government toward public welfare. These two issues will be examined comprehensively using a normative-juridical approach strengthened by empirical data from the field, thereby producing a holistic and in-depth analysis. By addressing these two issues, the research is expected to make a scientific contribution to the development of contemporary Islamic legal theory and to provide practical recommendations for improving the governance of public transportation in Bandar Lampung City.

Method

This type of research is field research (Muhaimin, 2020), employing a descriptive qualitative approach and a policy implementation case study. The focus of the research is directed toward gaining an in-depth understanding of the conditions surrounding the implementation of public transportation policy in Bandar Lampung City through the experiences of minibus (*angkot*) drivers, the community, and the local government. In addition, this study also uses a normative approach to analyze policy

implementation from the perspective of *Fiqh Siyasah Tanfidziyyah*. The research was conducted in Bandar Lampung City, specifically on the following sites: the Tanjung Karang–Sukarame, Rajabasa–Tanjung Karang, and Rajabasa–Sukarame angkot routes; Trans Bandar Lampung bus stops; and the Office of the Bandar Lampung City Transportation Agency. Research subjects were selected purposively, consisting of active *angkot* drivers, operators/fleet owners, officials from the Transportation Agency, and members of the public who use public transportation.

Data collection techniques included observation, interviews, and documentation. Primary data consisted of field observations and in-depth interviews. Secondary data were obtained from documents of Bandar Lampung City Regional Regulation Number 10 of 2017 concerning the implementation of transportation in Bandar Lampung City, with analytical focus on Article 89 Paragraph (1) of the regulation. Data analysis was conducted using the Miles, Huberman, and Saldaña model, namely data reduction, data display, and conclusion drawing. This normative analysis was used to assess the government's obligations in providing safe, comfortable, and affordable transportation, as well as to evaluate the conformity of policy implementation with the principles of *maslahah*, justice, state responsibility, and the protection of vulnerable groups.

Results and Discussion

Decline in the Quality of Public Transportation Services

The reduction in the number of urban public transportation fleets has had a significant impact on the quality of public transportation services in Bandar Lampung City. Based on interviews with urban transport operators on the Tanjung Karang–Sukarame route, the number of operating angkot units has decreased drastically from more than 400 units during their peak period to only around 25 units at present, with an average daily operation of only about 15 units. This condition has caused the community to experience difficulties in accessing public transportation, especially at certain times and in peripheral areas of the city.

Complaints from public transportation users indicate that waiting times to obtain public transport now exceed 30 minutes, whereas previously it only took 5–10 minutes. This situation forces many people to switch to online motorcycle taxis or purchase private vehicles, even though their economic capacity is limited. This behavioral shift indicates the failure of the public transportation system to meet community mobility needs effectively and efficiently. Although the public perceives that public transportation is no longer available, observations show that several routes are still operating, such as Rajabasa–Tanjung Karang and Rajabasa–Sukarame, as well as some other areas, but with very low trip intensity due to the lack of passengers.

Low Profitability and Operator Welfare

The main factor causing the decline in the number of fleets is the low level of profitability of the public transportation business. Interviews with angkot drivers who have worked in the profession for decades reveal that their daily income now ranges between IDR 100,000–150,000, and is often even lower on less busy days. Informants stated that this condition is vastly different from the golden era of angkot in the 1980s–1990s, when the income of an angkot driver in three working days could match a civil servant's monthly salary. This temporal comparison illustrates the drastic decline in the welfare of urban transport operators over the past three decades.

This decrease in income is caused by the reduced number of passengers due to competition with online transportation modes such as Gojek, Grab, and Maxim, which offer faster, more practical, and more flexible services. Angkot operators acknowledge that opportunities to obtain group passengers or charter services have also become increasingly rare, as consumers switch to online transportation applications that provide ease of booking and price transparency. The uniform angkot fare of IDR 5,000 for both short and long trips is insufficient to cover rising operational costs,

including fuel, vehicle maintenance, and levies. In this context, an informant (Head of the Road Transport and Sea Transportation Division of the Bandar Lampung City Transportation Agency) emphasized that the community's economic calculations favor the use of private vehicles, because traveling by angkot from Sukarame to Tanjung Karang requires two transfers with a total cost of IDR 10,000, whereas motorcycle fuel of the same value can be used to travel around the city.

These unfavorable economic conditions are exacerbated by the lack of government attention to operator welfare. Based on informant accounts, during decades of working as angkot drivers, they and their colleagues have never received subsidies or assistance from the local government, either for operational costs or vehicle rejuvenation. Although they were once asked to submit administrative documents for aid applications, no assistance was ever realized. The informant's statement that "*until now, never... not a single cent has ever been received by all angkot*" – Angkot Driver of Bandar Lampung City, Tanjung Karang–Sukarame Route – reflects deep disappointment with the government's commitment to supporting the sustainability of urban transport businesses. As a result, many operators choose to sell their vehicles or shift their businesses to other sectors, causing the number of fleets to continue to decline over time.

Regulatory Inequality with Online Transportation

The profitability problems of conventional public transportation cannot be separated from regulatory inequality between conventional transportation and application-based online transportation. The absence of a strict regulatory system for online transportation modes worsens the condition of conventional public transportation. Online transportation operates with a more flexible business model and is not bound to specific routes, enabling it to reach a broader market segment and respond dynamically to market demand. In contrast, conventional public transportation is bound by rigid route regulations and cannot adapt to changing demand dynamics. This regulatory imbalance creates unfair competition and further accelerates the decline in the competitiveness of conventional public transportation.

This condition further emphasizes that conventional public transportation requires transformation in business models and more adaptive regulations in order to survive amid changes in public behavior and technological development. Nevertheless, despite facing various difficulties, conventional public transportation such as angkot still plays an important role in serving certain segments of society. Based on operator observations, angkot is still needed by economically disadvantaged groups, such as informal workers, families without private vehicles, and elderly people who are unable to operate online transportation applications. Not all residents have the financial capacity to own private vehicles or to access online transportation services on a regular basis; therefore, the existence of public transportation with affordable fares remains an essential necessity.

Non-Operation of Trans Bandar Lampung

In addition to the problems related to urban minibuses (angkot), another aspect that demonstrates the failure of public transportation provision is the non-operation of the Trans Bandar Lampung Bus, which was designed as a mass transportation system and promoted as a public transportation solution in Bandar Lampung City. Based on information from the Transportation Agency, this bus service was previously managed by a consortium of private companies and had operated relatively well. However, its operations ceased due to the impact of the COVID-19 pandemic, which caused a drastic decline in passenger numbers and significant financial losses for the operators.

The termination of Trans Bandar Lampung Bus operations was caused by several complex and interrelated factors. First, the passenger occupancy rate or load factor was very low, averaging only 20–30 percent of capacity, resulting in continuously increasing operational losses that could not be covered by local government subsidies. Second, there were coordination problems between the local

government and private operators related to unclear subsidy mechanisms that were often disbursed late. Operators complained about the uncertainty of subsidy disbursement, while the local government considered the operators unprofessional in service delivery. Third, supporting infrastructure such as electronic ticketing systems, schedule information, and integration with other modes of transportation was not adequately developed, preventing the Trans Bandar Lampung system from functioning optimally as a modern mass transportation system.

Officials from the Transportation Agency explained that during the COVID-19 pandemic, public mobility was severely restricted, yet operators were still required to pay driver salaries and other operational costs. This prolonged financial pressure caused all operators within the consortium to go bankrupt. Currently, some bus units are more frequently rented out for campus activities or group travel, so their primary function as regular public transportation is no longer operational.

Field observations show that many bus shelters that were built using government budgets, CSR funds, or private sector assistance are now neglected and poorly maintained. Some shelters have even changed functions, becoming places for street vendors or merely used as temporary shelters. This condition reflects the absence of long-term planning and consistent commitment from the local government in developing a public transportation system. Fortunately, most of the construction of transportation shelters in Bandar Lampung City did not use the regional budget (APBD) but instead relied on CSR cooperation with private parties.

Implementation of Regional Regulation Number 10 of 2017

Regional Regulation Number 10 of 2017 actually establishes a comprehensive legal framework for the implementation of transportation in Bandar Lampung City. Article 89 Paragraph (1) explicitly states that "*The Local Government is obliged to guarantee the availability of public transportation for passenger transport services and goods transport services that are safe, comfortable, and affordable*" (Indonesia, 2017). This provision is in line with Law Number 22 of 2009 concerning Road Traffic and Transportation, which places the government as the party responsible for transportation provision (Indonesia, 2009). In this context, the obligation of the local government to ensure the availability of public transportation has a strong dimension of social justice. Public transportation is not merely an issue of economics and efficiency, but also a basic right of the community to access safe, comfortable, and affordable mobility services.

Nevertheless, interviews with Transportation Agency officials indicate that the implementation of this Regional Regulation is still at the stage of preparation and fulfillment of technical requirements. The local government is currently drafting supporting documents and conducting intensive coordination with ministries and various related parties. The implementation of this Regional Regulation requires various technical elaborations and service innovations to meet the requirements set by the central government. The normative provisions contained in the Regional Regulation are not followed by effective and consistent implementation mechanisms, resulting in a gap between *das sollen* (what ought to be) and *das sein* (what actually occurs) in the provision of public transportation.

In addition to technical and institutional constraints, the implementation of Regional Regulation Number 10 of 2017 also faces problems of weak public participation and limited public education. To date, there is no forum or participatory mechanism that allows the public to convey their aspirations and needs substantively in the planning and evaluation of public transportation policies. The planning process tends to remain top-down without involving users or potential users of public transportation, so the resulting policies are often not fully responsive to the real needs of the community. As a result, the utilization rate of public transportation remains low even when services are provided.

From the aspect of public education, the local government has also not conducted massive and sustainable socialization and behavior-change campaigns to encourage a shift from private vehicles to public transportation. The lack of education regarding the benefits of public transportation and the negative impacts of dependence on private vehicles has caused the public to prefer private transportation modes that are considered more practical and economical. The phenomenon of owning more than one private vehicle in a single household has become a new norm in urban society, which is difficult to change without policy intervention in the form of well-planned public education and campaigns.

In an effort to align regional policies with central government programs, the local government has adopted the Buy The Service (BTS) Program. This program has been implemented since 2019–2020 and is sustainable in nature, with the central government fully financing all operational needs such as bus procurement, fuel, and other operational costs for three to four years before management is transferred to the local government. This shows that the implementation of the Regional Regulation depends on synchronization between the central and local governments as well as the availability of financial support. The local government expects that the BTS Program can serve as a stimulus to improve basic public transportation services, which in turn can attract private sector interest to reinvest in this sector.

Barriers to the Implementation of Public Transportation Policy

The implementation of Regional Regulation Number 10 of 2017 in Bandar Lampung City faces various interrelated structural barriers, primarily stemming from budget limitations, weak policy prioritization, and institutional and inter-stakeholder coordination problems. From the budgetary aspect, analysis of regional budgeting policies shows that the allocation of funds for public transportation development remains relatively low and fluctuating. According to the Transportation Agency, although public transportation budgets are allocated in the Regional Revenue and Expenditure Budget (APBD), the amount is highly dependent on the region's fiscal capacity, which must be shared with other priority sectors such as health, education, and basic infrastructure. This condition causes public transportation budgeting to be inconsistent and not conducted on a long-term basis.

The low budget allocation reflects the weak political priority of the local government in making public transportation a strategic development agenda. In the Bandar Lampung City APBD for 2023, for example, the allocation for public transportation development was only about 3 percent of the total transportation sector budget, while the largest portion of the budget was still focused on road infrastructure development and maintenance. This imbalance in priorities directly affects the absence of adequate subsidies for public transportation operators, the lack of fleet rejuvenation programs, and minimal capital support for operators to improve vehicle quality and services. These findings are consistent with complaints from angkot drivers and operators who stated that they have never received assistance or subsidies from the local government despite fulfilling various administrative requirements.

In addition to budgetary issues, policy implementation barriers are also closely related to institutional and coordination problems. The Transportation Agency as the leading sector faces limitations in institutional capacity, both in terms of the quantity and competence of human resources. Based on interview results, it is acknowledged that there is still a shortage of personnel with specialized expertise in urban transportation planning and management. On the other hand, coordination with related agencies such as the Regional Development Planning Agency, the Public Works Office, and the Civil Service Police Unit has not been integrated into a holistic transportation planning system, but remains sectoral and partial in nature.

Nevertheless, the local government has undertaken various strategic efforts to improve these conditions. These efforts include coordination with experts and professionals in formulating transportation policy, adopting central government programs such as the Buy The Service (BTS) scheme as an initial step to improve services, consulting with operators and public transportation users to explore field needs, and exploring cooperation with the private sector through investment facilitation and guarantees of operational security. The local government has also attempted to encourage the rejuvenation of angkot fleets and formulate new policies in the public transportation sector, although implementation remains constrained by low operator income and minimal public interest in using public transportation.

However, efforts to establish cooperation with the private sector have not yet shown significant results. Investor interest remains low due to considerations of profitability and the high financial risks involved in managing public transportation in Bandar Lampung City. The experience of the bankruptcy of the Trans Bandar Lampung Bus operator consortium during the COVID-19 pandemic has become an important factor influencing investor risk perceptions. Without guarantees of passenger numbers and clear subsidy schemes from the local government, the private sector tends to remain cautious about deeper involvement in the provision of public transportation.

Fiqh Siyasah Tanfidziyyah Analysis of Public Transportation Policy Implementation

Fiqh Siyasah Tanfidziyyah, as a branch of fiqh that examines government policies and actions in carrying out executive functions, provides a comprehensive normative framework for assessing the implementation of public transportation policies in Bandar Lampung City (Nisak, 2018). Etymologically, the term *tanfidziyyah* derives from the word *naffadza*, which means to execute or implement. In the context of *siyasah syar'iyyah*, *tanfidziyyah* refers to executive authority tasked with implementing laws and policies to realize public welfare (*maslahah 'ammah*) (S et al., 2021).

Analytical Framework of Siyasah Tanfidziyyah

To analyze the implementation of public transportation policy in Bandar Lampung City, this study employs three fundamental pillars in *Fiqh Siyasah Tanfidziyyah* as its analytical framework:

1. The Principle of Amanah and the Responsibility of *Ulil Amri*

The primary foundation of *siyasah tanfidziyyah* is the concept of *amanah* entrusted to rulers or government officials (*ulil amri*). Allah SWT states in QS. An-Nisa [4]: 58:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤْدُوا الْأَمْانَاتِ إِلَىٰ أَهْلِهَاٰ وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعُدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُّكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ٥٨

Meaning: "Indeed, Allah commands you to render trusts to whom they are due, and when you judge between people, judge with justice. Indeed, Allah gives you the best instruction. Indeed, Allah is All-Hearing and All-Seeing." (QS. An-Nisa 4:58) (Al-Qur'an Kemenag, 2019; Kemenag RI, 2019).

This verse serves as a normative foundation in *siyasah tanfidziyyah* because it explicitly commands holders of authority to deliver trusts to those entitled to them. In the context of governance, "rendering trusts to their owners" means that rulers are obliged to exercise authority and manage state resources for the benefit of the people as the true holders of sovereignty. The term *al-amanat* (plural form) indicates that governmental trust encompasses various aspects, including the provision of infrastructure and public services required by the people.

In the case of public transportation in Bandar Lampung, Article 89 Paragraph (1) of Regional Regulation Number 10 of 2017, which mandates the local government to "guarantee the availability of public transportation that is safe, comfortable, and affordable," constitutes a constitutional trust

that must be fulfilled. However, in reality, the number of angkot fleets has drastically declined from 400 units to only 25 units, Trans Bandar Lampung is no longer operating, and operators have never received assistance or subsidies despite having submitted complete administrative requirements. This condition indicates the failure of the local government to fulfill its executive trust.

2. The Principle of *Ri'ayah al-Maslahah* (Safeguarding Public Welfare)

A hadith of the Prophet Muhammad SAW narrated by Imam Bukhari and Muslim states:

كُلُّمَّ رَاعٍ، وَكُلُّمَّ مَسْؤُلٌ عَنْ رَعِيَّتِهِ

Meaning: “*Each of you is a leader, and each of you will be held accountable for his leadership*”. (HR. Imam Bukhari dan Muslim) (Al Bukhari, 2010).

This hadith constitutes a fundamental principle in *siyasah tanfidziyyah* because it establishes that leaders (*ra'in*) are caretakers (bearers of trust) who are responsible (*mas'ul*) for the welfare of their people (*ra'iyyah*). The term *ra'in* derives from the root *ra'a-yar'a*, which means to manage, maintain, and protect. This indicates that executive functions are not merely administrative but also include an active obligation to ensure the fulfillment of the people's basic needs.

Public transportation in the context of modern urban life constitutes a very basic necessity (*hajiyah*), as it concerns public access to employment, education, healthcare, and economic activities. Field data show that the decline in public transportation services forces economically disadvantaged communities to incur higher costs, as expressed by informants who noted that angkot fares of IDR 10,000 (two transfers) are equivalent to the cost of motorcycle fuel that can be used to travel around the city. This indicates that the government has failed to perform its *ri'ayah* (welfare maintenance) function, particularly for vulnerable groups such as informal workers, the elderly, and low-income families.

3. The Principle of *Muhasabah* (Accountability and Oversight)

QS. Al-Isra [17]: 36 states:

وَلَا تَقْنُقْ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْؤُلًا ٣٦

Meaning: “*And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart each of them will be questioned.*” (QS. Al-Isra 17:36) (Kemenag RI, 2019; Lajnah Pentashihan Mushaf Al-Qur'an, 2019).

This verse serves as the foundation for the principle of accountability in *siyasah tanfidziyyah*. Although the verse is general in nature, within the context of Islamic governance every action and policy of the ruler must be accountable (*mas'ul*), both vertically before Allah SWT and horizontally before the people. The term *mas'ulan* (to be held accountable) indicates the existence of a system of supervision and evaluation of executive performance.

The implementation of transportation policy in Bandar Lampung demonstrates a weak accountability system. Although the regulation has existed since 2017, there is no effective *muhasabah* mechanism to ensure its implementation. Officials of the Transportation Agency acknowledge that implementation remains at the stage of “preparation” and “fulfillment of technical requirements” without a clear timeline. The absence of measurable performance indicators, data-based monitoring systems, and public transparency indicates the lack of the *muhasabah* principle that should serve as a pillar of *siyasah tanfidziyyah*.

Evaluation of Policy Implementation Based on *Siyasah Tanfidziyyah*

Based on the three principles above, the implementation of public transportation policy in Bandar Lampung City reflects several forms of negligence (*tafrith*) from the perspective of *siyasah tanfidziyyah*:

First, there is neglect of the executive trust (*ihmal al-amanah*), as evidenced by the discrepancy between regulatory mandates and field realities. The Regional Regulation mandates a “guarantee of availability,” yet in practice services continue to decline without corrective intervention from the local government. The allocation of only 3 percent of the transportation sector budget to public transportation indicates the absence of political will to fulfill this mandate.

Second, there is a failure of the *ri’ayah* function, marked by the neglect of the welfare of both operators and users of public transportation. Angkot operators earning IDR 100,000–150,000 per day have never received assistance, subsidies, or fleet rejuvenation programs. Meanwhile, economically disadvantaged communities are losing access to affordable transportation. This condition contradicts the hadith *kullukum ra’in*, which obliges rulers to actively safeguard the welfare of their people rather than adopting a passive or reactive stance.

Third, the absence of a credible *muhasabah* system results in the lack of mechanisms to hold relevant officials accountable for policy failures. Monitoring activities remain administrative in nature without evaluating impacts on community welfare. Performance reports of the Transportation Agency do not present analyses of user satisfaction levels or public transportation load factors. The lack of transparency and public participation in policy evaluation reflects weak implementation of the *muhasabah* principle.

Normative Implications of *Siyasah Tanfidziyyah*

It can be concluded that the Bandar Lampung City Government has not optimally carried out the function of *siyasah tanfidziyyah*. The three fundamental principles of *amanah*, *ri’ayah*, and *muhasabah* have not been effectively implemented in the governance of public transportation. This condition represents not only a technical-administrative failure but also negligence in fulfilling *shar’i* responsibilities that will ultimately be subject to accountability, as emphasized in the hadith *kullukum ra’in*.

To improve this condition, policy transformation grounded in the three principles of *siyasah tanfidziyyah* is required: (1) prioritizing the provision of public transportation with adequate budgetary commitment as a manifestation of fulfilling the *amanah*; (2) developing subsidy systems and support for operators and users as an implementation of the *ri’ayah* function; and (3) establishing a monitoring and evaluation system based on measurable indicators with public participation as a credible and transparent *muhasabah* mechanism.

Conclusion

Based on the findings of this study, it can be concluded that the implementation of public transportation policy in Bandar Lampung City, as mandated by Article 89 paragraph (1) of Regional Regulation Number 10 of 2017, has not been carried out effectively. This is evidenced by the drastic decline in the number of urban transport fleets from more than 400 units to only 25 units, the cessation of Trans Bandar Lampung operations, and the limited public access to safe, comfortable, and affordable public transportation services. These conditions reflect the weak role of the local government in ensuring service sustainability, influenced by budgetary constraints, low policy commitment, weak coordination among stakeholders, and the absence of subsidy and incentive schemes for public transport operators.

From the perspective of *Fiqh Siyasah Tanfidziyyah*, the failure to implement this policy indicates negligence (*tafrith*) on the part of the local government in fulfilling its trust and

responsibilities as *ulil amri* to realize public welfare. Public transportation constitutes a basic public service directly related to the principles of *maslahah*, justice ('*adalah*), trust (*amanah*), *shura* (consultation), and accountability (*muhasabah*), which should serve as the primary foundations of governance. The failure to provide adequate public transportation services has implications for the potential undermining of the achievement of *maqashid al-shari'ah*, particularly the protection of life (*hifz al-nafs*), property (*hifz al-mal*), and the environment (*hifz al-bi'ah*).

Therefore, this study affirms that public transportation policy in Bandar Lampung City has not yet reflected the fulfillment of the constitutional and *shar'i* obligations of the local government in ensuring public welfare. Nevertheless, this condition still presents opportunities for improvement through the strengthening of political will, adequate budgetary commitment, and the application of good governance principles, as demonstrated by the successful management of public transportation in several other cities. Accordingly, policy transformation is required through the reinforcement of equitable governance, the development of a sustainable public transportation system, and the enhancement of public participation and accountability so that the objectives of the regulation and the values of *Fiqh Siyasah Tanfidziyyah* can be realized concretely in the administration of public transportation in Bandar Lampung City.

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