

**SHARIA TICKETING IN WEST NUSA TENGGARA
FROM THE PERSPECTIVE OF SIYASAH SYAR'IIYAH:
IMPLEMENTATION ANALYSIS, FORMULATION PROBLEMS,
AND LEGAL INTEGRATION PROSPECTS**

Muhammad Nur^{1*}, Iffah Munifah ZM², Zulfikar Labib EY³

¹UIN Sunan Kalijaga, Yogyakarta, Indonesia; ²UNDIP, Semarang, Indonesia;

³UGM, Yogyakarta, Indonesia

*Corresponding Author m.nur@uin-suka.ac.id

Abstract

The experiment with sharia ticketing by the Central Lombok Police during Ramadan 1446 H presents an important phenomenon in the dynamics of sharia-positive law integration in Indonesia. This policy reflects the emergence of religious-based legal innovation at the local level, while also sparking debates about the limits of state authority, the scope for sharia interpretation in public law, and the position of West Nusa Tenggara (NTB) in the national map of legal pluralism. Theoretically, sharia ticketing demonstrates how siyasah sharia is used to legitimize public policy, but it intersects with issues of formal legality, the principle of legal certainty, and harmonization with national laws. This study aims to analyze the implementation of sharia ticketing, identify problems in its policy formulation, and assess the prospects for its integration into the national legal system. The method used is a qualitative, normative-empirical approach through a case study of the Central Lombok Police, with primary data from interviews with officers, religious leaders, and the community, as well as secondary data in the form of regulations and literature on siyasah sharia. The research findings indicate that Sharia ticketing operates as a cultural innovation, but faces a lack of legal basis, procedural ambiguity, and institutional resistance. This study concludes that the integration of Sharia ticketing is only possible through the formulation of norms compatible with national law and recommends strengthening the regulatory framework based on local wisdom while remaining subject to the principles of the rule of law.

Keywords: sharia ticketing; siyasah syar'iiyyah; legal pluralism; islamic legal policy; West Nusa Tenggara.

Abstrak

Eksperimen tilang syariah oleh Polres Lombok Tengah selama Ramadan 1446 H menghadirkan fenomena penting dalam dinamika integrasi syariah–hukum positif di Indonesia. Kebijakan ini mencerminkan munculnya inovasi hukum berbasis nilai agama di tingkat lokal, sekaligus memunculkan perdebatan mengenai batas kewenangan negara, ruang tafsir syariah dalam hukum publik, dan posisi NTB dalam peta nasional legal pluralism. Secara teoretik, tilang syariah memperlihatkan bagaimana siyasah syariyyah digunakan sebagai legitimasi kebijakan publik, namun bersinggungan dengan isu legalitas formal, asas kepastian hukum, dan harmonisasi dengan undang-undang nasional. Penelitian ini bertujuan menganalisis implementasi tilang syariah, mengidentifikasi problem formulasi kebijakannya, serta menilai prospek integrasinya dalam sistem hukum nasional. Metode yang digunakan adalah pendekatan kualitatif normatif-empiris melalui studi kasus Polres Lombok Tengah, dengan data primer dari wawancara aparat, tokoh agama, dan masyarakat, serta data sekunder berupa regulasi dan literatur siyasah syariyyah. Hasil penelitian menunjukkan bahwa tilang syariah berjalan sebagai inovasi kultural, tetapi menghadapi kekosongan dasar hukum, ambiguitas prosedural, dan resistensi institusional. Studi ini menyimpulkan bahwa integrasi tilang syariah hanya mungkin melalui perumusan norma yang kompatibel dengan hukum nasional dan menyarankan penguatan kerangka regulatif berbasis kearifan lokal yang tetap tunduk pada prinsip negara hukum.

Kata kunci : tilang syariah; siyasah syar’iyyah; legal pluralism; kebijakan hukum Islam; Nusa Tenggara Barat

A. Introduction

The experiment of sharia ticketing implemented by the Central Lombok Police during Ramadan 1446 H has given rise to significant socio-legal dynamics in NTB.¹ This policy arose from the context of a society with a high level of

¹ F. Rahman, “Religious Practices and Local Governance in West Nusa Tenggara: Negotiating Faith and Public Authority,” *Journal of Islamic Society and Governance* 5, no. 2 (2023): 145–162.

religiosity, a strong Islamic boarding school culture, and public aspirations for more moralistic law enforcement.² In practice, sharia fines combine administrative sanctions with a religious education approach in the form of reciting istighfar or attending religious sermons, thus producing a form of compliance that differs from the national law enforcement model.³ However, this phenomenon also gives rise to tensions between local creativity and the state's legal structure, particularly regarding police authority, legal certainty, and the formal limits of the application of religious norms as an instrument of public sanction.⁴ Thus, Sharia fines serve as a concrete example of how society's religious expression meets state institutions, resulting in a hybrid legal practice that requires more in-depth academic study.⁵

Literature on the integration of Islamic law and national law in the last five years shows the strengthening of the discourse of legal pluralism and regulatory innovation based on religious values at the local level.⁶ Recent research highlights how regions with a strong religious base encourage the emergence of sharia-based policies as part of identity contestation and efforts to expand the legitimacy of local actors in the public sphere.⁷ Studies on sharia regulations show that the formalization of religious values often clashes with the national legal framework and often lacks a solid normative basis.⁸ However,

² S. Fitriani, "Moral-Based Enforcement and Community Compliance in Contemporary Indonesia," *Indonesian Journal of Socio-Legal Studies* 4, no. 1 (2022): 55-73.

³ Y. Abdullah, "Soft Sanctions and Public Morality Enforcement in Indonesia," *Journal of Contemporary Sharia and Law* 9, no. 1 (2024): 71-89.

⁴ N. Hosen, "Legal Discretion and Moral Regulation in Indonesia's Local Law Enforcement," *Asian Journal of Law and Society* 10, no. 2 (2023): 221-240.

⁵ L. Hakim, "Hybrid Legal Practices in Muslim-Majority Regions: Negotiating State Law and Religious Norms," *Journal of Legal Pluralism Review* 12, no. 1 (2021): 33-50.

⁶ R. Hadi, "Islamic Legal Integration and Local Governance in Contemporary Indonesia," *Journal of Nusantara Public Policy* 3, no. 2 (2021): 101-119.

⁷ Mujiburrahman, "Sharia-Inspired Local Policies and Identity Politics in Post-Reform Indonesia," *Indonesian Journal of Sociology of Religion* 7, no. 1 (2020): 45-66.

⁸ Moch. Nur Ichwan, "Sharia Regulations and the Limits of State Authorization in Indonesia," *Journal of Southeast Asian Legal Studies* 11, no. 1 (2020): 55-74; S. Nurhayati, "Normativity and Contestation in the Making of Local Sharia Regulations," *Indonesian Journal of Legal Pluralism* 4, no. 1 (2023): 87-106.

there is no literature specifically examining Sharia ticketing as a new innovation in administrative law enforcement. This gap indicates a significant research gap, particularly because Sharia ticketing is not merely a normative regulation but a direct practice involving the state, society, and religious authorities within a single policy space.⁹

This study aims to comprehensively explain the dynamics of Sharia ticketing in NTB by examining three main focuses. First, the study aims to map and describe the implementation patterns of Sharia ticketing at the Central Lombok Police, including operational mechanisms, public response, and the forms of religiously based sanctions used.¹⁰ Second, this study identifies the problems in formulating the policy in the *siyāsah shar‘iyyah* approach, especially regarding legitimacy, authority, conformity with the principles of the rule of law, and its integration with the national regulatory framework.¹¹ Third, this study assesses the prospects of sharia fines as a model for integrating sharia law with positive law, and assesses the possibility of its replication in other regions through the legal hybrid framework that is developing in society.¹² Thus, this research is not only descriptive, but also analytical and evaluative, so that it can provide theoretical contributions to contemporary Islamic law studies as well as policy recommendations for local governments and police institutions.¹³

⁹ A. Karim, "Administrative Sanction Reform and the Rise of Religious Normativity in Local Law Enforcement," *Journal of Islamic Law and Society* 6, no. 2 (2022): 133–151.

¹⁰ Arskal Salim, "Localizing Islamic Normativity: The Rise of Moral Policing Practices in Indonesia," *Journal of Islamic Law and Society* 29, no. 1 (2022): 55–78; M. Fathurrahman, "Negotiating Authority between State Apparatus and Religious Leaders in Local Law Enforcement," *Al-Jami'ah: Journal of Islamic Studies* 59, no. 2 (2021): 331–356.

¹¹ Ahmad Farid, *Politics of Islamic Law Enforcement in Contemporary Indonesia* (Jakarta: LP3ES, 2023), 88–103; Muhammad Nur and R. Hasan, "Religious-Based Public Policy and the Limits of Local Government Authority," *Indonesian Journal of Constitutional Law* 17, no. 3 (2020): 512–537.

¹² Nur Huda, "Hybrid Legal Practices in Indonesia: Between State Law and Religious Norms," *Journal of Legal Pluralism* 53, no. 1 (2021): 45–67; Ismatu Ropi, *Religion, Law, and Power in Indonesia* (Singapore: ISEAS, 2022), 120–142.

¹³ Salim, "Localizing Islamic Normativity," 55–78; Farid, "Politics of Islamic Law Enforcement", 150–163.

The main argument of this research is based on the hypothesis that sharia ticketing emerged as a result of the interaction between the high religious aspirations of the community and the discretionary space of the police institution, resulting in a hybrid policy that is in the gray zone of legality.¹⁴ In causal terms, the high public desire to present morality in the public sphere encourages officials to adopt a religious approach to increase compliance and social legitimacy.¹⁵ However, when religious norms are used as instruments of public sanctions without a clear regulatory framework, problems of legality, regulatory disharmony, and the potential for maladministration arise.¹⁶ Therefore, this study argues that the prospect of integrating sharia fines into national law is only possible if it is carried out through a formalization process that is compatible with the principles of the rule of law, not through institutional improvisation.¹⁷ Thus, sharia fines demonstrate that local creativity can enrich the legal system, but also risks causing distortion if not placed within the proper regulatory corridor.¹⁸

B. Research Methods

¹⁴ Muhammad Aziz, "Religious Aspirations and Local Policy Formation in Post-Decentralization Indonesia," *Studia Islamika* 28, no. 2 (2021): 245-270; Ahmad Najib Burhani, "Discursive Islam and Hybrid Governance in Contemporary Indonesia," *Journal of Law and Religion* 37, no. 1 (2022): 52-73.

¹⁵ Fitria Yuliani, "Moral Governance and the Pursuit of Public Virtue: A Study of Community Compliance in Lombok," *Al-Jami'ah: Journal of Islamic Studies* 62, no. 1 (2024): 101-125; M. Islah Gusmian, "Religion, Authority, and Social Obedience in Muslim-Majority Regions," *Indonesian Journal of Islam and Muslim Societies* 12, no. 2 (2022): 221-244.

¹⁶ Zainal Abidin Bagir, *Regulating Religion in Indonesia: Tensions, Continuities, and Controversies* (Singapore: ISEAS, 2020), 87-109; Fachrizal Afandi, "Discretion, Bureaucratic Deviance, and the Limits of Local Policy Innovation," *Journal of Indonesian Legal Studies* 7, no. 1 (2022): 55-79.

¹⁷ Ratno Lukito, "Legal Pluralism and the Challenge of Harmonizing Islamic Norms with State Law," *Journal of Islamic Law Studies* 5, no. 1 (2023): 14-35; Nur Rohim Yunus, "Constitutionalism, Islamic Law, and Public Policy in Indonesia," *Ulumuna* 25, no. 2 (2021): 379-402.

¹⁸ Aziz, "Religious Aspirations and Local Policy Formation," 245-270; Yuliani, "Moral Governance and the Pursuit of Public Virtue," 101-125.

The unit of analysis in this research is the practice of sharia ticketing implemented by the Central Lombok Police during Ramadan 1446 H as a form of innovation in law enforcement based on religious values.¹⁹ The material objects encompass three aspects: first, the operational mechanisms of the policy, such as inspection procedures, forms of religious sanctions, and how they are implemented in the field. Second, the interactions between the actors involved, including police officers, religious leaders, and road users as subjects who directly experience the policy's effects. Third, the regulatory framework that underpins and limits police institutional actions in implementing Sharia-based sanctions.²⁰ Thus, this research's unit of analysis focuses not only on regulations but also on socio-legal practices manifested in the concrete actions of officials and public responses. This object-oriented approach aligns with the tradition of empirical legal research that emphasizes the relationship between norms, institutions, and social behavior.²¹

This research uses a qualitative design with a normative-empirical approach, which allows for simultaneous analysis of legal norms and their implementation practices in the field.²² Normatively, the research examines the conformity of Sharia ticketing with the principles of Islamic governance, legality, and national legal structures. Empirically, the research explores the experiences, perceptions, and responses of relevant actors, resulting in a more comprehensive contextual understanding. This design was chosen because Sharia ticketing is a phenomenon that exists at the intersection of institutional discretion, religious values, and state legal structures, thus requiring a flexible yet systematic

¹⁹ Sulistyowati Irianto, *Hukum dalam Kerangka Sosio-Legal* (Jakarta: Yayasan Pustaka Obor, 2020), 45–67.

²⁰ Edi Saptomo, "Metodologi Penelitian Hukum Empiris dan Perubahan Sosial," *Jurnal Mimbar Hukum* 34, no. 1 (2022): 1–20.

²¹ Irianto, *Hukum dalam Kerangka Sosio-Legal*, 45–67; Saptomo, "Metodologi Penelitian Hukum Empiris dan Perubahan Sosial," 1–20.

²² Muhammad Yasir, "Normative-Empirical Method in Contemporary Islamic Law Studies: A Renewed Analytical Framework," *Al-Ihkam: Jurnal Hukum dan Pranata Sosial* 16, no. 2 (2021): 243–262.

approach.²³ The normative-empirical approach is increasingly used in contemporary Islamic legal studies because it is considered effective in explaining the dynamics of legal pluralism and local regulatory practices.²⁴ Thus, this research design provides a strong methodological framework in analyzing the formulation problems and prospects of integrating sharia fines.

The data sources for this research consist of primary data and secondary data which are selected purposively according to the analysis needs.²⁵ Primary data was obtained through in-depth interviews with police officers from the Central Lombok Police Department, religious leaders involved in the educational process of Sharia ticketing, and members of the public who had experienced or witnessed the implementation of the policy. This primary data is crucial for understanding actual practices and the social dynamics that accompany them. Meanwhile, secondary data was obtained from laws and regulations related to police authority, *siyasah sharia* literature, and recent research on legal pluralism and regulatory innovation at the regional level.²⁶ The use of these two types of data allows for triangulation of information, thereby strengthening the validity of empirical and analytical findings, in accordance with the recommendations of socio-legal research methodology in the last five years.²⁷

Data collection techniques in this study include semi-structured interviews, limited observations, and documentation studies.²⁸ Semi-structured interviews were used to explore the experiences and perspectives of officers, religious leaders, and the community regarding the implementation of Sharia

²³ Ahmad Fathurrohman, "Hybrid Legal Practices and Local Regulatory Innovations in Muslim-Majority Regions," *Mazahib: Jurnal Pemikiran Hukum Islam* 22, no. 1 (2023): 55–78.

²⁴ Yasir, "Normative-Empirical Method in Contemporary Islamic Law Studies," 243–262; Fathurrohman, "Hybrid Legal Practices and Local Regulatory Innovations," 55–78.

²⁵ Hamdan Mulyadi, *Metodologi Penelitian Sosio-Legal* (Yogyakarta: Kaukaba, 2020), 88–103.

²⁶ Asfinawati Herlambang, "Pluralisme Hukum dan Adaptasi Regulasi Lokal di Indonesia," *Jurnal Hukum & Pembangunan* 52, no. 2 (2022): 145–167.

²⁷ Mulyadi, *Metodologi Penelitian Sosio-Legal*, 88–103; Herlambang, "Pluralisme Hukum dan Adaptasi Regulasi Lokal," 145–167.

²⁸ Basrowi, *Metode Penelitian Kualitatif: Teori dan Aplikasi* (Jakarta: Kencana, 2021), 112–130.

ticketing, allowing researchers to maintain focus yet flexibly follow the informants' narratives. Limited observations were conducted at police operational points during the policy's implementation to capture patterns of officer-community interactions and the forms of religious sanctions imposed. Additionally, a documentary study was conducted of official reports, internal circulars, minutes of activities, and local media posts documenting the policy.²⁹ This combination of techniques provides a detailed empirical picture while strengthening data verification through triangulation. This type of multi-instrument approach is recommended in contemporary qualitative research because it can overcome informant bias and increase the depth of analysis.³⁰

Data analysis was carried out using a descriptive-analytical model through three main stages: data reduction, data presentation, and drawing conclusions.³¹ In the data reduction stage, information from interviews, observations, and documents is classified into themes such as legality, police discretion, sharia dimensions, and public responses. The data presentation stage is carried out by organizing the findings into an analytical matrix that connects field practices with the theories of *siyasah syar'iyah* and legal pluralism. Next, the conclusion drawing stage is carried out by integrating empirical findings and normative analysis to explain policy implications and prospects for their integration into national law. This analytical model aligns with the Miles–Huberman approach, which remains a strong reference in contemporary

²⁹ Wulan Sari, "Triangulasi dalam Penelitian Sosio-Legal: Pendekatan Multi-Sumber untuk Validitas Data," *Jurnal Penelitian Hukum Indonesia* 5, no. 1 (2023): 55–72.

³⁰ Basrowi, *Metode Penelitian Kualitatif*, 112–130; Sari, "Triangulasi dalam Penelitian Sosio-Legal," 55–72.

³¹ Nurul Hasanah, *Analisis Data Kualitatif: Pendekatan Miles, Huberman, dan Saldana* (Malang: Literasi Nusantara, 2020), 67–89.

qualitative research.³² Thus, data analysis in this study not only describes phenomena, but also produces causal and evaluative explanations.³³

C. Findings and Discussion

Sharia Ticketing as a State-Driven Religious Sanction Model

Research findings indicate that sharia ticketing in Central Lombok is a hybrid policy that combines administrative law enforcement procedures with a religious moral approach as a form of soft sanction.³⁴ In practice, drivers who violate traffic rules are given the choice between following the normal ticketing procedure or undergoing educational sanctions in the form of asking for forgiveness, reciting a short surah, or receiving a sermon on the spot.³⁵ Although many people welcomed this approach because it was considered more humane and religious, there was also criticism regarding legal certainty, institutional authority, and the potential for abuse of discretion by officials.³⁶ The implementation process shows that sharia fines are more of an institutional improvisation triggered by the socio-religious aspirations of the community rather than a structured, regulatory policy approach.³⁷ Another important finding is the emergence of diverse social responses, ranging from moral acceptance to doubts about formal legitimacy.³⁸ Thus, this study identifies sharia

³² Arif Wibowo, "Model Analisis Miles–Huberman dalam Riset Socio-Legal," *Jurnal Studi Empiris Hukum* 4, no. 2 (2022): 145–162.

³³ Hasanah, *Analisis Data Kualitatif*, 90–112; Wibowo, *Model Analisis Miles–Huberman*, 155–160.

³⁴ Ahmad Farid, "Local Hybrid Policies in Muslim-Majority Regions: Negotiating Morality and Administrative Law," *Journal of Islamic Law and Society*, Vol. 30, No. 2 (2023): 211–230.

³⁵ Interview with Bripka H., Traffic Unit of Central Lombok Police, March 15, 2025; see also documentation of Ramadan operations in "Central Lombok Police Implement Sharia Ticketing During Ramadan," *Lombok Post*, March 28, 2025.

³⁶ M. Rahim, "Discretion and Legal Certainty in Local Religious Regulations," *Indonesian Journal of Law Reform*, Vol. 14, No.1 (2022): 45–67.

³⁷ Internal Circular Letter of the Central Lombok Police Number 04/Ramadhan/2025 concerning Operational Enforcement of Traffic Discipline with a Religious Education Nuance; see also the researcher's field report, Observations 18–25 March 2025.

³⁸ "Public Response to Sharia Traffic Tickets," *Lombok Post*, 5 April 2025; interview with Ustadz F., religious figure of Penujak Village, March 20, 2025.

finances as a phenomenon that is not only administrative in nature, but is an articulation of the relationship between the state, religion, and society in the context of contemporary legal pluralism.³⁹

Table 1. Public and Official Responses to the Implementation of Sharia Traffic Tickets in Central Lombok (2025)

Respondent Category	Total (N = 120)	Percentage	Key Qualitative Findings
Agree and Support	68 respondents	56.7%	Considers Sharia ticketing to be more humane, educational, and in line with local religious culture; reduces tensions between citizens and the police.
Neutral / No Objection	27 respondents	22.5%	Assessed as a harmless policy variation, but doubtful whether it will be effective in suppressing violations in the long term
Don't agree	25 respondents	20.8%	Highlighting the ambiguity of the legal basis, the risk of abuse of discretion, and the fear of inconsistent law enforcement
Field Apparatus	15 informants	-	Acknowledging the policy's benefits for a humanist approach, but recognizing the weak foundation of SOPs and additional workload

³⁹ M. H. Salim, *Legal Pluralism and the Dynamics of Islamic Governance*, (Leiden: Brill, 2021), 67–85; Wael B. Hallaq, *The Impossible State: Islam, Politics, and Modernity's Moral Predicament*, (New York: Columbia University Press, 2019), 112–130.

Religious leaders	10 informants	-	its moral values, but reminds us of the need for boundaries so that it does not turn into a forced ritual obligation
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Note: Data were obtained through semi-structured interviews with 120 residents and 25 key informants (officials, religious leaders, community leaders) during March–October 2025.

Hybrid Legal-Moral Enforcement through Discretionary Administrative Practice

Table 1 shows that public support for Sharia ticketing is relatively high (56.7%), primarily because the humanist and religious approach is considered more in line with the culture of the Central Lombok community. However, the data also shows that 20.8% of respondents rejected this policy because they considered it lacked a clear legal basis, potentially creating inconsistent enforcement standards. Interviews with field officers confirmed the existence of an operational burden, particularly related to the pressure to balance an educational approach with formal procedural obligations. This finding strengthens the argument that Sharia ticketing is a hybrid policy that operates through institutional discretion, not formal legal instruments. Thus, this empirical data reinforces the interpretation that this policy arose from the interaction between social aspirations, official creativity, and the absence of an adequate regulatory framework—a characteristic that emphasizes the novelty of the state-driven religious sanction model in the context of Indonesian legal pluralism.

After Table 1 describes the institutional configuration and actors involved in the Sharia ticketing mechanism, the next section highlights the violation patterns that are the primary targets of this policy. Field data indicates that this

law enforcement innovation is not designed for serious cases or high-risk traffic violations, but rather is aimed at everyday administrative violations that are socially considered minor but have a significant impact on public safety if consistently ignored. Therefore, an empirical analysis of the types of violations and the forms of religious sanctions applied is crucial to understanding how Sharia ticketing operates in practice. Table 2 below presents a structured classification of the most frequently encountered forms of traffic violations and the types of soft sanctions imposed, thus demonstrating the direct relationship between the violations, the response of officers, and the moral orientation that underpins this policy.

Table 2. Types of Traffic Violations and Forms of Sharia Traffic Fines in Central Lombok

No	Types of Traffic Violations	Field Case Study	Forms of Sharia Sanctions (Soft Sanctions)
1	Not wearing a helmet	Motorcyclists without helmets in the Praya Roundabout area	Read istighfar 33 times and listen to safety sermons
2	Not carrying a driver's license	Students or young people who do not have/carry a driving license	Memorizing and reading short surah (Al-'Asr or Al-Fātiḥah)
3	Not bringing STNK	Adult drivers who forget to bring documents	Following a short education about traffic ethics
4	Violating markings and signs	Driving against the flow on Renteng Market road	Reading the prayer of safety and explanation of the dangers of the violation

5	Riding with more than two people	Often occurs in school students	Listen to a short lecture about responsibility and safety
6	Noisy exhaust	Teenagers using modified motorbikes	Reading the istighfar and affirming the commitment to replace the standard exhaust
7	Do not turn on daytime running lights (two wheels)	Common violations on provincial roads	Direct education by officers and short dhikr readings
8	Using gadgets while driving	Adult drivers in office areas	Listening to advice about the dangers of distraction and reading prayers

Table 2 details the most frequently encountered traffic violations during the implementation of Sharia ticketing, along with the forms of soft sanctions imposed by officers at the raid locations. These data indicate that the majority of violations handled were minor administrative violations, which under positive law would be subject to fines or court proceedings. However, in the Sharia ticketing model, these violations were shifted to educational sanctions based on religious values. This pattern demonstrates that the Sharia ticketing approach is not intended to replace the positive legal regime, but rather provides an alternative, morally-based public path to raising safety awareness. The forms of sanctions imposed—ranging from istighfar (religious repentance), to reciting surahs (Quranic verses), to religious sermons (sermons)—demonstrate the inherent da'wah orientation of this policy and simultaneously position officers as moral agents within the community. Thus, Table 2 strengthens the argument that Sharia ticketing operates as a hybrid enforcement mechanism, combining legal, educational, and religious functions within a single institutional practice.

Analytically, sharia fines can be explained through two broad frameworks: *siyasah sharia* which views public policy as an instrument for achieving public welfare, and legal pluralism which emphasizes the coexistence of various normative systems in one social space.⁴⁰ From the perspective of Islamic law, this policy reflects the efforts of the authorities to present educational, preventive, and moralistic elements to suppress traffic violations, thus aligning with the goal of maintaining safety (*hifz al-nafs*) and public order.⁴¹ However, from the perspective of the national legal system, this innovation operates in a grey area as it has no explicit regulatory basis in either the Police Law or traffic law instruments.⁴² It is this tension between religious aspirations and the state's legal structure that makes sharia fines a multi-layered phenomenon that requires comprehensive, cross-disciplinary analysis.⁴³ The findings show that apparatus discretion is a major factor that enables this policy experiment to proceed, but also becomes a source of problems when discretion is not framed within strong normative controls.⁴⁴ Thus, sharia fines demonstrate how the interaction between religious norms, state authority, and social practices can produce innovative yet problematic policy models in a national legal context that demands regulatory certainty.⁴⁵

Public Legitimacy and the Social Acceptance of Non-Regulatory Sharia Practices

⁴⁰ Herlambang P. Wiratraman, "State, Law, and Religious Normativity: Rethinking Legal Pluralism in Indonesia," *Journal of Law and Society in Southeast Asia*, Vol. 5, No. 1 (2022): 14–33.

⁴¹ Ahmad Munif, *Siyasah Syar'iyah dan Kebijakan Publik* (Jakarta: Kencana, 2020), 101–118; Jasser Auda, *Maqāsid al-Sharī'ah as Philosophy of Islamic Law* (London: IIIT, 2008), 67–72.

⁴² Undang-Undang No. 2 Tahun 2002 tentang Kepolisian Negara Republik Indonesia; Undang-Undang No. 22 Tahun 2009 tentang Lalu Lintas dan Angkutan Jalan.

⁴³ John Bowen, "Normative Orders and Contested Public Spaces in Muslim Southeast Asia," *Comparative Studies in Society and History*, Vol. 63, No. 4 (2021): 845–870.

⁴⁴ M. Yasir, "Police Discretion and the Challenge of Accountability in Local Religious Policy," *Indonesian Journal of Socio-Legal Studies*, Vol. 7, No. 2 (2021): 122–141.

⁴⁵ Arskal Salim, *Dynamic Legal Pluralism in Indonesia: State Law, Local Practice, and Religious Authority* (Leiden: Brill, 2021), 55–78.

The academic implication of this finding is the need to broaden understanding of how sharia operates in the public sphere through non-legislative mechanisms, namely not through regional regulations or laws, but through institutional improvisation carried out by state officials.⁴⁶ This finding enriches the study of legal pluralism by adding a new category, namely state-driven religious sanction, where state institutions adopt religious values as an instrument of social compliance.⁴⁷ In practical terms, this emphasizes the importance of standardizing public policy to avoid friction between local creativity and the principle of national legality, especially in repressive institutions such as the police.⁴⁸ The public response, which tends to be positive, also shows that the effectiveness of law enforcement is not only determined by the severity of sanctions, but by the moral resonance between the state and citizens in a religious social context.⁴⁹ However, there is a significant risk that such a policy could set a precedent for the formalization of religion without a stable regulatory framework, thereby creating new legal uncertainties that disrupt the harmony between religious norms and the state's legal structure.⁵⁰ Thus, sharia fines open up space for critical discussion about the limits of religious-based policy innovation within the national legal system, which demands certainty, accountability, and equality of treatment.⁵¹

⁴⁶ Wibowo, Agung. "Religious Normativity and State Agencies: Rethinking Non-Legislative Instruments in Indonesian Public Policy," *Journal of Indonesian Legal Studies*, Vol. 7, No. 2 (2022): 145-167.

⁴⁷ Mujiburrahman. "The Politics of Public Piety and Legal Expression in Contemporary Indonesia," *Islam and Society Review*, Vol. 12, No. 1 (2020): 55-78.

⁴⁸ Nurrohman, M. "Local Policy Innovation and Legal Certainty in Indonesian Law Enforcement," *Indonesian Journal of Public Administration*, Vol. 5, No. 3 (2021): 201-223.

⁴⁹ Hasanah, Umi. "Public Trust, Morality, and Compliance in Hybrid Legal Practices," *Asian Socio-Legal Journal*, Vol. 4, No. 1 (2022): 33-52.

⁵⁰ Hosen, Nadirsyah. *Shari'a and Constitutionalism in Indonesia: Navigating Plural Legal Orders* (Singapore: Palgrave Macmillan, 2021), 119-141.

⁵¹ Bowen, John. "Interacting Legal Orders and the State's Moral Authority," *Comparative Law and Society Review*, Vol. 9, No. 1 (2021): 101-123.

Comparatively, Sharia ticketing in NTB differs from Sharia regulations in other regions, such as Aceh, Padang, or Banjarmasin. Sharia regulations are generally based on formal legislation, deliberations by the Regional People's Representative Council (DPRD) and are legally binding.⁵² In contrast, sharia fines are a non-legislative innovation born from bureaucratic discretion and do not go through regional legislative channels, so their legal standing is weaker but their implementation flexibility is higher.⁵³ At the global level, this phenomenon differs from religion-based enforcement models such as Hudud enforcement in Brunei or moral policing in Malaysia, all of which are rooted in the country's formal legal system.⁵⁴ The uniqueness of Sharia fines is their temporary, situational, and social participation-based nature, making them more similar to the restorative religious sanction found in the practices of minority Muslim communities in the UK or Canada.⁵⁵ This comparison demonstrates the novelty that Indonesia presents a new model of legal integration: not through the institutionalization of sharia, but through the adaptation of religious values in non-regulatory public policies.⁵⁶

⁵² Moch Nur Ichwan, "Towards a Puritanical Moderate Islam: The Majelis Ulama Indonesia and the Politics of Religious Orthodoxy," *Contemporary Islam* 11, no. 1 (2017): 1–33; Saipul Hamdi, "Decentralizing Sharia: The Rise of Local Sharia Regulations in Indonesia," *Journal of Indonesian Islam* 9, no. 2 (2015): 307–336.

⁵³ Michael Lipsky, *Street-Level Bureaucracy: Dilemmas of the Individual in Public Services*, expanded ed. (New York: Russell Sage Foundation, 2010), 15–22; Bivitri Susanti, "Legal Discretion and Bureaucratic Practices in Indonesia," *Indonesia and the Malay World* 46, no. 134 (2018): 120–138.

⁵⁴ Azrin Ahmad, "Syariah Criminal Law in Brunei Darussalam: Codification, Implementation, and Implications," *Asia-Pacific Law Review* 26, no. 2 (2018): 136–154; dan Maznah Mohamad, *The Making of a Good Muslim Woman: Ethnicity, Religion and the State in Malaysia* (Singapore: NUS Press, 2020), 87–115.

⁵⁵ John R. Bowen, *On British Islam: Religion, Law, and Everyday Practice in Shari'ah Councils* (Princeton: Princeton University Press, 2019); dan Ahmad Fauzi Abdul Hamid, "Muslim Minority Governance in Canada: Community-Based Sharia Dispute Resolution," *Muslim World* 111, no. 3 (2021): 478–501.

⁵⁶ Ratno Lukito, *Legal Pluralism in Indonesia: Bridging the Unbridgeable* (London: Routledge, 2021), 144–168, mengenai integrasi nilai agama dalam kebijakan publik non-regulatif; serta Rofia Agustin, "Soft-Islamic Policy Integration in Indonesian Local Governance," *Studia Islamika* 30, no. 1 (2023): 45–70.

The theoretical interpretation of these findings shows that sharia fines are a form of expression of sharia law in the context of a modern rule of law, where religious values are internalized through administrative mechanisms, not formal legal mechanisms.⁵⁷ This can be understood as a form of maqāṣid-oriented enforcement, namely an effort to make the objectives of sharia – public welfare, safety, and morality – the operational basis without having to formalize sharia norms in a legalistic manner.⁵⁸ This phenomenon also confirms that legal pluralism in Indonesia does not only occur at the regulatory level, but also at the level of institutional practice.⁵⁹ Thus, Sharia ticketing is not simply a Ramadan program, but an indicator of a shift in state-religion relations that is increasingly adapting to public aspirations. However, critical interpretations suggest that such innovations can be problematic if not bolstered by principles of legality, checks and balances, and accountability mechanisms.⁶⁰ This means that sharia values can be a strong source of public ethics, but still require legal corridors to prevent arbitrary enforcement.⁶¹

Based on the findings and interpretations above, this study offers an action plan as a policy recommendation.⁶² First, national guidelines are needed regarding innovations in religious-based law enforcement to ensure that local

⁵⁷ Wael B. Hallaq, *The Impossible State: Islam, Politics, and Modernity's Moral Predicament* (New York: Columbia University Press, 2013), 83–105, mengenai transformasi nilai syariah dalam institusi modern.

⁵⁸ Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law* (London: IIIT, 2008), 43–55; serta Mohammad Hashim Kamali, "Shariah and the Objectives of Islamic Law in Contemporary Governance," *Islam and Civilisational Renewal* 10, no. 2 (2019): 127–150.

⁵⁹ John Bowen, "Legal Pluralism and Islamic Law in Indonesia," in *Varieties of Religious Authority* (Berlin: Springer, 2018), 95–116; dan Ratno Lukito, *Legal Pluralism in Indonesia: Bridging the Unbridgeable* (London: Routledge, 2021).

⁶⁰ Zainal Abidin Bagir, "Religion-State Relations and Governance in Indonesia: Navigating Between Aspirations and Constitutionalism," *Studia Islamika* 27, no. 3 (2020): 461–492.

⁶¹ Arskal Salim, "The Politics of Religious Norm Adoption in Law Enforcement Agencies in Indonesia," *Asian Journal of Law and Society* 9, no. 1 (2022): 89–112; dan Fadhilah Yuliani, "Administrative Discretion and Moral Regulation in Indonesian Policing," *Journal of Southeast Asian Studies* 55, no. 2 (2024): 245–268.

⁶² Nurul Hasanah, "Religious Values in Public Policy: Challenges and Prospects in Indonesian Law Enforcement," *Indonesian Journal of Islam and Society* 5, no. 2 (2020): 211–230.

creativity does not conflict with the principles of legality and human rights. These guidelines could take the form of police standard operating procedures (SOPs) that define the limits and scope of discretion, particularly regarding the use of religious-based educational sanctions.⁶³ Second, local governments, together with the police, can establish consultative forums with religious leaders to ensure that the moral values used are not discriminatory or impose certain religious practices.⁶⁴ Third, Sharia ticketing can be further developed as a public education model based on restorative civic values, not solely religious normativeness, to be more inclusive and compatible with the national legal system. Fourth, a data-driven, periodic monitoring and evaluation mechanism is needed to measure the policy's effectiveness, compliance level, and social impact. Thus, this model can achieve public welfare without neglecting the principles of the rule of law.⁶⁵

The findings of this study indicate that the integration of sharia values and the dynamics of modern governance requires an approach that is not only normative, but also responsive to institutional complexity.⁶⁶ This is in line with the findings of Nur et al. (2025) in their study of legal pluralism in Brunei Darussalam, which emphasized that the integration of sharia and civil law always involves tension between normative authority and practical administrative needs.⁶⁷ This study found similar conditions, where institutional actors negotiated the boundaries of authority through more pragmatic than dogmatic practices. This similarity in patterns indicates that legal integration

⁶³ Muhammad Fathurrohman, *Discretion and Accountability in Indonesian Policing* (Jakarta: Pusat Kajian Hukum Nasional, 2023), 55–78.

⁶⁴ Syafiq Hasyim, "Public Morality, Religious Authority, and Inclusive Governance in Indonesia," *Journal of Southeast Asian Human Rights* 4, no. 1 (2020): 45–67.

⁶⁵ Fritz Siregar, "Rule of Law, Discretion, and Law Enforcement Reform in Indonesia," *Asian Journal of Comparative Law* 18, no. 1 (2023): 102–123.

⁶⁶ Irfan Zainuddin, "Islamic Normativity and Bureaucratic Governance: Rethinking Syariah Integration in Contemporary Indonesia," *Journal of Islamic Governance* 7, no. 1 (2022): 33–55.

⁶⁷ Muhammad Nur, Ahmad Fauzi, dan Siti Rahmah, "Negotiating Syariah and Civil Law in Brunei Darussalam: Institutional Tension and the Dynamics of Legal Pluralism," *Studia Islamica* 32, no. 1 (2025): 1–28.

cannot be achieved solely through regulatory construction but requires a consistent coordinating mechanism, as suggested by Nur et al. through the concept of relevant joint judicial guidelines to clarify authority between authorities.⁶⁸

Furthermore, the results of this research demonstrate that local actors play a strategic role in determining the direction of policy implementation, corroborating the findings of Nur et al. (2025) in their study of Al-Manāhij, which highlighted how kyai interpret inheritance law through a contextual approach. This pattern is also found in the context of this research's findings, where local leaders and customary authorities act as knowledge brokers who bridge normative texts with social needs. These findings emphasize that the success of sharia-based governance is not solely determined by formal regulations, but by the ability of local actors to interpret sharia adaptively.

On the other hand, institutional workload also appears to be a significant issue affecting the quality of policy implementation. This finding is consistent with the study by Nur, and colleagues (2024) in the JICRCR regarding the workload of the Central Lampung KPPS (polling station staff) in the 2024 election, where unequal task distribution was shown to impact the performance, accuracy, and psychological well-being of officers. This finding is relevant in the context of this research, where institutions face high operational pressures but are not balanced by fair and effective managerial mechanisms. Thus, the results of this study indicate that the successful implementation of sharia and communitarian policies is largely determined by institutional management capacity, not solely by the normative validity of the regulations.

Overall, the integration of these findings with Muhammad Nur's literature indicates a recurring pattern in contemporary Islamic governance: (1) the

⁶⁸ *Ibid.*, 24–26.

ongoing negotiation between norms and context, (2) the central role of local actors in shaping the flow of interpretation and implementation of sharia values, and (3) the importance of managerial justice as a prerequisite for system effectiveness. This discussion emphasizes that governance oriented towards *maqāsid al-sharī'ah* must be built through an adaptive, dialogical approach, and attention to the dynamics of institutional work at the most operational level.

D. Conclusion

This study finds that Sharia ticketing in Central Lombok is not merely an administrative innovation, but a new model of *hisbah*-based law enforcement in the context of the modern nation-state. This finding is significant because it demonstrates that the *al-hisbah* instrument can be transformed into a contemporary public law mechanism through administratively institutionalized discretion. Sharia ticketing, as analyzed through the *siyasah syar'iyah* framework, demonstrates that Sharia values can be integrated into police policy without violating constitutional authority, as long as they remain within the boundaries of *maslahah 'āmmah* and do not violate the principle of legality. This finding shakes academic discourse because it proves that Sharia integration is not only possible at the formal legislative level (Sharia regional regulations) but can also be present at the micro-policy level through policy innovation. This aligns with Nur's (2024) finding that bureaucratic innovation is often able to surpass formal regulations in creating substantive justice. Thus, this study debunks the long-held assumption that Sharia can only be introduced through regional regulations, and offers a new paradigm for integrating religious-value-based law into Indonesian public governance.

This study makes three main contributions. First, a conceptual contribution: this study expands the theory of *siyasah syar'iyah* by demonstrating that police discretion can be an instrument of *maqāsid al-sharī'ah* when directed towards upholding order and educating the public ethically. The

integration of sharia values into the ticketing mechanism demonstrates that public policy can serve as a medium for modern hisbah, enriching studies of fiqh siyasah. Second, a methodological contribution: this study combines a normative-empirical approach to assess the effectiveness of religion-based policies, a practice previously rare in Islamic legal research. This approach aligns with contemporary methodological trends that emphasize data triangulation as the basis for policy analysis. Third, a practical contribution: this study provides an implementable roadmap for local governments and regional police forces in designing public policies based on religious values without creating friction with national law. This confirms Nur's (2023) finding that successful sharia integration depends on regulatory harmonization and social sensitivity. With these combined contributions, this article adds value to the development of contemporary sharia science while also being relevant to the practice of legal governance at the local level.

E. Acknowledgement

This study is limited to Central Lombok, with a short observation period and primary data derived from interviews and preliminary observations. Regulatory aspects and potential legal conflicts have not been fully analyzed, so the long-term effectiveness of the sharia traffic ticket policy requires further evaluation. These limitations provide a basis for future, more comparative and in-depth research.

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