# TRAFFIC EDUCATION IN CONTEMPORARY ISLAMIC EDUCATION CURRICULUM IN INDONESIA

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**Abstract**

Islamic studies that discuss the issue of traffic education in contemporary Islamic education curriculum in Indonesia are necessary to be followed up more seriously. In this context, the main purpose of this research is to find out what and how the problems of traffic as well as traffic education in Indonesia? What is the urgency of developing a traffic education curriculum in an Islamic perspective? This paper is written using qualitative data which is based on references and literature on books, news, journals and opinions in the mass media and other relevant sources in the study of the development of the traffic education in contemporary Islamic education curriculum in Indonesia. The results of the study show that: First, the problem of traffic education in Indonesia is very complex. From day to day, we know that the number of accidents has not yet dropped significantly.Even the highest accident rates occur in the age of students and school children. Secondly, the development of a traffic education curriculum in an Islamic perspective is very urgent given the many problems caused by the many factors underlying traffic accidents. Muslims and Islamic education institutions in this country should take a role of the awareness of students and schoolchildren to carefully keep trying to realize, know and obey all traffic rules for the safety and common good.

**Keywords: Traffic Problems, Curriculum Development and Islamic Education**

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## A. Introduction

Discussing the development of the traffic education curriculum in the perspective of Islam certainly cannot be separated from the facts and data in the community that from time to time the increase in the number of vehicles increases as if it cannot be controlled. This phenomenon is allegedly impacting the increasingly crowded road (highway) with various types of vehicles. Many highways are made even wider as if they can never overcome their density. Some trends due to the increasing number of vehicles are: 1) traffic jams occur everywhere, 2) the growth of "culture" violations, and 3) increased traffic accidents. The thing that concerns us all is the fact that most traffic accident victims are school children and 95% of the causes are human error.[1]

Suwarjoko, analyst of Road Traffic Accidents in Indonesia, sees that the high number of traffic accidents due to lack of serious attention from all parties in understanding the causes and anticipation systemically and comprehensively.[2] Based on the facts and data on the high number of accidents, it is deemed necessary to teach skills in terms of road safety to children (schools) as a provision for them regarding knowledge of polite, safe, orderly and safe behavior, ethics and behavior, both for himself and for others. Traffic Education seen in the context of Islamic education is a conscious effort to foster an orderly awareness of traffic.So that, students are able to control or reduce the incidence of traffic accidents. Traffic education can be interpreted as doing a series of programmatic and systemic efforts to generate generations that have an ethical and orderly culture of traffic. Traffic Education focuses on planting knowledge about traffic procedures (transfer of knowledge) and instilling transform of values ethics and culture of orderly traffic and building behavior in the younger generation.[3] Traffic Education in schools has the following objectives: In order to the young generation to consciously be able to implement a value system that is ethics and culture of traffic that is safe, polite, safe, orderly and

[1]AhmadMunawar, *Manajemen Lalu Lintas Perkotaan.* Jogjakarta: Penerbit Beta Offset, 2004. Also ee http://www.kompasiana.com/mr_li/pendidikan-lalu-lintas-pll-di-sekolah_55098361a33311a64e2e3a33, diakses 23 Januari 2016.
[2] Suwarjoko, *Analisa Kecelakaan Lalu Lintas Jalan di Indonesia.* Direktorat Jenderal Perhubungan Darat Indonesia. Bandung: ITB, 2002.
[3]ChoirulMahfud, *Pendidikan Multikultural*. Yogyakarta: Pustaka Pelajar, 2015.



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smoothly realized in daily life; Change road user behavior; Reducing traffic violations and accidents; Provide information and so on.

Integration of traffic education into Islamic religious subjects can also have a positive impact and have good short-term and long-term goals.[4] The short-term goal is to provide an understanding of the basics of traffic to students and prevent students from driving motorized vehicles in accordance with applicable regulations. The long-term goal is to realize a culture of orderly traffic for the community in a sustainable manner.

As it is understood that Law Number 22/ 2009, concerning Road Traffic and Transportation, gives the mandate to all stakeholders to participate in obeying traffic when driving in public.[5] But until now, the implementation of the ideal rule is facing problems. In fact, between what should be done (das sollen) and what is actually everyday (das sein) is often not directly proportional. It is proven that there are still many traffic violations here and there.

In fact, the nature of law is the rule of human behavior in order to create order in the community and for the violator is given sanctions. Indonesia as a legal state, so that wherever citizens are in the jurisdiction of the Republic of Indonesia are still bound by legal provisions.[6] Likewise the nature of Law No. 22/ 2009 is a rule on ethics and traffic culture, so that order is created on the highway. Community awareness and adherence to the law, including law number 22/ 2009, is still relatively low.Resulting in frequent violations that result in accidents, and sanctions are recognized.

As understandable that the objectives of Law 22/ 2009 as stated in article 3 are organized with the aim of: a. The realization of the services of Road Traffic and Transportation that are safe, orderly, smooth and integrated with other transportation capital encouraging the national economy, promoting general welfare strengthening the unity and integrity of the nation, and being able to uphold the dignity of nation: b.

[4]ChoirulMahfud, *Politik Pendidikan Islam di Indonesia*.Yogyakarta: Pustaka Pelajar, 2016.
[5] UU RI No.22 Tahun 2009. *Undang-Undang No. 22 Tahun 2009 tentang Lalu Lintas dan Angkutan Jalan.*
[6]See http://semuaserbainfo.blogspot.co.id/2013/02/pendidikan-lalu-lintas.htmlaccessed 23 Januari 2018.



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The realization of traffic and cultural ethics; and c. The realization of law enforcement and legal certainty for the community

Coincidentally or not, the perpetrators of violations turned out to be not a few of the educated people. The question is why does this continue to happen? How do you reduce or overcome it? Answering these questions is certainly not as easy as turning your palm. Because, breaking the rules seems to be a habitus (culture) of society. Therefore, news about the efforts and strategic steps of the East Java Regional Police and the Education Office in East Java, especially those who continue to finalize the curriculum to include traffic material into school lessons, needs to be appreciated by all parties.

The hope is that such cooperation between all parties is to change the old culture towards a new and good culture. Yes, this article is part of appreciation and support as part of civil society. As widely informed, the efforts and strategic steps of the East Java Regional Police and the Education Office in East Java are to finalize the curriculum or traffic material to school lessons, not without expectations and goals. A number of media outlets reported that the government's hopes were nothing but a culture of orderly traffic and respect for road users now entering schools in Surabaya and East Java in general. Starting from elementary to high school, you will get special lessons in class traffic.

## B. Discussion

The problem of traffic education in contemporary Islamic education curriculum in Indonesia is very complex. From day to day the number of accidents has not yet dropped significantly, even the highest accident rates occur in the age of students and school children. In this case, the development of a traffic education curriculum in an Islamic perspective is very urgent given the many problems caused by the many factors that cause traffic accidents. Islamic education should take a role in opening



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"the eyes" of students and schoolchildren's awareness to be careful to keep trying to realize, know and obey all traffic rules for the safety and common good.[7]

The development of the traffic education curriculum today and later is a necessity for modern society. So far, the plan to include traffic material is limited to integration into learning. By looking at whether it can significantly be used as a curriculum and enough to meet the integration of several types of subjects to be included in this traffic learning.

In East Java, the plan for the development and implementation of the traffic curriculum, would not be half-hearted involving police officers from the traffic unit itself who provided the material.[8] According to Harun, the former of Head of the East Java Education Office, about the lesson schedule submitted to each school in the area. The implementation, said Harun, will be allocated every week at least one hour of study. Here is why only students or schools get extra attention and need to be given an in-depth study through a special curriculum on traffic. The answers or arguments that can be submitted here include: First, school age and educational environment that still play a role in educating, in addition to teaching. Assuming the provision of traffic education from an early age.It is certain that the level of compliance and their understanding to always be orderly in traffic will be maximized, rather than other conventional methods. If you have entered the curriculum, the deepening of traffic regulations will be easier and maximum.

Second, the number of vehicles on the highway is increasing. Many also agreed that all dominated by two-wheeled vehicles. And so far the number of motorbike riders on the streets from among the students is quite large. Some of them are believed to still have behaviors that are deemed not in accordance with traffic regulations. This condition has the potential to cause casualties on the streets among students. In addition to the above, there are indeed other things to watch out for regarding accidents and their causes.

[7]ChoirulMahfud, *Politik Pendidikan Islam di Indonesia*.Yogyakarta: Pustaka Pelajar, 2016.
[8]See http://choirulmahfud.blogspot.co.id/2011/12/mengapresiasi-kurikulum-pendidikan-lalu.htmlaccessed 23 Januari 2018



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Muhamad Ikhsan (2009) said that from several studies in the field, correlative factors that can affect the stability of security, safety, order and smooth traffic on the highway are interactions and a combination of several factors that influence each other's traffic situation: First, human factors . Humans as road users, namely as pedestrians and motorists, both motorized and non-motorized. Speaking of humans is inseparable from: Character, Knowledge, Skills and Ability to control (Drive) Vehicles.

Second, the Vehicle Factor. Talking about the vehicle is not free to talk about the quantity and quality of the vehicle. Third, the Road Factor. Handling of road factors is a realm that has the complexity of interests and responsibilities that are in the involvement of many relevant agencies.It is necessary to carry out comprehensive coordination between these agencies. Not only that, facilities and infrastructure such as signs, road markings, traffic signaling devices, control devices and road safety guards, road monitoring and monitoring tools.There are facilities supporting road traffic and transportation activities that are on the road and at off the road.

Fourth, Environmental Factors. Environment as a source of information. Humans, vehicles and environmental systems are valuable information that can be used by road users. Observation (vision, touch, hearing) allows someone to demonstrate the ability to drive into the desires of his personal habits. The purpose of this observation is to get as much as information about the road and the environment.This is the basis for the desired situation.

In this context, attempt to realize road safety are a shared responsibility between road users and state apparatuses who are competent in handling roadways both responsible for the procurement and maintenance of infra and supra structures, road facilities and infrastructure as well as regulation and law enforcement.[9]This aims to maintain a safe situation on the road in a directed manner and achieve the expected goals, active participation of road users towards ethics. Courtesy and compliance with the prevailing laws and regulations are the most important things in order to realize security, safety, order and smooth traffic.In accordance with the modern policing

[9]AzyumardiAzra, *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru*. Jakarta: Logos Wacana Ilmu, 2002.



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system, placing the community as a subject in maintaining personal safety will have an impact on safety and orderliness for users other way.

In this context, we certainly need to understand the complexity of traffic problems and various forms of traffic violations that occur in this country. In general, the website *pelanggaranlalulintas.blogspot.co.id* revealed that there are five forms of traffic violations that often occur, namely: 1. Driving a Vehicle While Calling; 2. Vehicles Not Turn on Turn Signal; 3. Drive a Vehicle Against Direction; 4. Crashing vehicles that do not turn on lights at night; 5. Vehicles Do Not Have an Vehicle Registration Certificate.

In addition, there were results of the Sindo Newspaper Research and Development poll which stated that there were 10 types of traffic violations, namely: Breaking through Red lights 42%; Do not use Helmets 23%; Breaking the traffic warning 9%; Not carrying a driving certificate9%; Fight current 7%; Do not turn on the vehicle lights 3%; Breaking 3% Busway; Components / vehicle use do not match the 2% allocation; Do not use 1% Rearview; Stop passing the sidewalk 1%. Details of the traffic violation data, including: Motorcycle 3,565,168 (60%); Goods Cars 1,227,536 (21%); Passenger Cars 815,812 (14%); Bus Cars 245,130 (4%); Special Vehicles 37,046 (1%). Various violations are often carried out. Ironically, this negligence often inflicts harm on others. Accidents often occur that make other people injured or even killed.

Some forms of traffic violations include the following: First, use the road in a way that can hinder endangering order or traffic safety or which might cause damage to the road. Secondly, drive a motorized vehicle that cannot show a valid driving license (SIM), vehicle registration certificate, Vehicle Test Certificate (STUJ) or other proofs in accordance with applicable regulations or can show but the validity period has expired. Third, allow or allow motorized vehicles to be driven by other people who do not have a SIM.

Fourth, not fulfilling the provisions of road traffic legislation concerning numbering, lighting, equipment, vehicle loading and coupling requirements with other vehicles. Fifth, allow motorized vehicles that are on the road without the license



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plate number that is valid.In accordance with the letter of the relevant vehicle number. Sixth, violation of orders given by road traffic control officers, signs that are on the road surface. Seventh, violation of the provisions regarding the size and load permitted, how to raise and lower passengers and or how to load and unload goods. Eighth, a violation of the route permit, the type of vehicle allowed to operate on the specified road.

In this context, of course, the problems that occur in traffic conditions in Indonesia have caused various problems.Especially regarding traffic problems. These problems, such as: 1.) The high number of traffic accidents both at the intersection of traffic lights and on highways; 2.) Safety of motorists and pedestrians is threatened; 3.) Traffic congestion due to people who are reluctant to walk or use bycycle; 4.) Habits of breaking normal traffic rules then become a culture of breaking the rules.

Ideally, it is expected that road users must have a courtesy ethic on the road and must obey and implement traffic rules.For example, to the left of the road, follow the lights, parking is prohibited as well as not littering on the road. Speed in driving a vehicle must be adjusted according to road conditions.Whether the road is crowded or quiet, morning, afternoon, evening or night. For public transportation should not raise or lower passengers carelessly. In using the road, we must realize that not only we use the road, but everyone has the right to use it. Even though, it is the right of everyone.Everyone is obliged to maintain politeness on the road.By complying with the existing traffic regulations.

Therefore, in East Java and possibly in other regions, the police and stakeholders related to traffic take the initiative to create a good traffic culture through collaboration with educational institutions. Because education is able to make people aware. If this goes on, of course, the police are not only tasked with developing technology to overcome congestion problems, and registering (making a driver's license), but also conducting guidance as early as possible in the traffic culture to the community, especially for young people. Of course,this hope is for good and safety in traffic.



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Aspects and indicators of traffic education materials, including: First, legal aspects, namely: a. Obey traffic signs; b. Obey road markings; c. Obey traffic control cues; d. Completing self-security in traffic; Second, 2. Aspects of sociology, namely: a. Give a chance for road givers; b. Do not abuse the function of roads and body roads. Third, economic aspects, namely: a. Be thrifty on the way; b. Travel effectiveness. Fourth, Psychology aspects, namely: a. Sense of security; b. Comfortable feeling. Fifth, Political aspects, namely: a. Making traffic policies based on public/ shared interests; b. Implement traffic policies based on truth.

## C. Urgency of the Traffic Education Curriculum

Mochtar Buchori in the book "Anticipatory Education", explained that one of the functions of education is anticipatory.[10] This means that whatever problems in the community, including traffic problems, can be overcome through education. Education should respond quickly and systematically to foster an orderly awareness of traffic.So that students can control or reduce the incidence of traffic accidents. Thus, traffic education is designed in a programmable and systemic manner to generate generations that have an ethical and orderly culture of traffic. Traffic education not only teaches knowledge about traffic procedures (transfer of knowledge), but also implements transform values of ethics and culture of orderly traffic and builds behavior in the younger generation for a better future. Traffic Education in schools has the following objectives: In order for the young generation to be consciously able to implement a value system that is ethics and culture of traffic that is safe, polite, safe, orderly and smoothly manifested in everyday life.

M. Quraish Shihab quoted the verse of the Qur'an letter Al-Furqan [25]: 63, that: "Servants of the Rahmân - the Lord of Mercy - are people who walk on earth humbly and when people ignorant people greet them, they say "greetings" (ie let's part with peace). According to Shihab, the content of the message above is in line with the content of the Q.S. Al-Isra '[17]: 37. In that context, Shihab stated that ethics

[10] Mochtar Buchori, *Pendidikan Antisipatoris.* Yogyakarta: Kanisius, 2001. Also see AzyumardiAzra, *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru.* Jakarta: Logos Wacana Ilmu, 2002.



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and the way had been reminded by the Prophet Muhammad. However, when he saw someone walking towards the arena with enthusiasm and arrogance, he said: "This way of life is hated by Allah, except in this (war) situation." Furthermore, according to Shihab, now in the rush and chaos traffic, we can include in the scope of the understanding of the verse above respect for traffic discipline. Road traffic regulations are similar to life traffic regulations. Never say that red lights hamper smooth traffic.It smooths it out. Therefore, as well as the obligation to avoid the illegitimate.It is also obligatory to heed the red light, and as must obey the government leader-like him or not-so also must heed the traffic police who regulate the smooth running, because chaos, disobedience will occur.

According to Quraish Shihab, the policemen are part of what is called the Ulu Al-Amr, people who have governing authority, which is by Q.S. An-Nisaa ’[4]: 59 otherwise must be obeyed. Of course if it does not violate the law. In Islamic teachings, Quraish Shihab states that the Prophet Muhammad Saw. underlines four things that constitute road rights, namely: a) Limiting views - including not slowing down vehicles, or crowding so that traffic jams just to see an event; b) Avoid disturbance, not only by not throwing trash on the road, but also - for example - not honking the horn excessively; c) Disseminate the relationship, among others, by tolerating the opportunity to overtake who asks for it. On the other hand, thank you - even if you nod or raise your hands to the ones that make you feel good; d). Inviting to goodness and blocking evil.[11]

As reported by *Republika*daily newspaper, traffic accidents are ranked as the leading cause of death in many countries. The tragedy was due to many factors. Starting from the carelessness of the drivers to poor road infrastructure. In Indonesia, road accidents do not show a significant drop in the graph. In fact, it tends to increase. Sheikh Abdul Wahab Imarah in his article entitled “Ishamat Islamiyah fi Hallil Musykilat al-Mururiyyah”noted that the problem of traffic cannot be separated from the principles of Islam. Actually, Islam paid attention to the importance of an orderly traffic attitude. This is because basically, traffic is a matter of indiscipline following

[11] AbdullahSulaiman, *Sumber Hukum Islam: Permasalahan dan Fleksibilitasnya*, Jakarta: Sinar Grafika 2004.



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traffic signs and regulations. Islam straightens that attitude to obey ethics on the highway. He wrotethat there are also rights that must be fulfilled when we driving.

He explained, there are five main cases that must be maintained and maintained by Muslims, namely religion, soul, reason, descent, and property. This is then called the five basic rights of every human being (al kuliyyat al khamsah). So, the disasters that occur on the streets have a fatal impact on the loss of one of the points or even the five points. The accident could result in loss of life. This can be seen from the 32nd verse of Surah al-Maidah. In terms of the loss of offspring, the tragedy on the highway caused the loss of the family head who supported his children. Wife widows, children are orphaned. Education affairs are neglected. On this basis, religion urges urgency to sanction those who have accidentally killed. Moreover, those who deliberately did it. Including, a matter of careless driving.

A hadith from Abdullah bin Umar, said one time the Prophet had risen to the pulpit and called for fellow Muslims not to harm other Muslims. Because the wealth and blood of a Muslim brother is not lawful and must be maintained. This, the Sheikh said, the impact caused by indiscipline and recklessness. Negligent drivers who do not care about driving ethics will endanger themselves and others. He proposed a number of suggestions and advice for the establishment of traffic discipline. Among other things, orderly traffic rules. This can be started by obeying the signs and mutual respect for fellow drivers. The authorities must complete the infrastructure that helps enforce the rule. In addition to adding personnel, can also maximize technology in the form of maximum speed radar or surveillance cameras.

He requested that the police tighten the issuance of a license to drive a car or motorcycle. This step is considered to help reduce the number of accidents caused by low driving ability. Poor road infrastructure is also important for the government.[12] In anticipation of this, he asked the government to immediately repair damaged and unworthy roads. The principle of eliminating discomfort on this road is in accordance with Bukhari Muslim's hadith from Abu Said al-Khudri and Turmidzi from Abu Dzar al-Ghifari.

[12] P.Warpani, *Pengelolaan Lalu lintas dan Angkutan Jalan.* Bandung: ITB, 2002.



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Is it violating traffic signs? The answer is of course yes. Traffic signs are held in the context of great benefits for Muslims. Then it is mandatory for all motorists to comply with these signs. Because by obeying it, a great *maslahah* is realized for the community. And by breaking it, there are various events and disturbances for others. It also causes damage to others.

Maqashid Asy-Syariiah or the purposes or objectives of Islam are considered *dharuri* and must be maintained or maintained hierarchically there are 5 types: a) Religion; b) Soul; c) Intellect; d) Descent or honor; e) Assets. Islam came to guarantee the maintenance of the five primary things. For this reason syara '(religion) gives rules relating to the maintenance of these five primary things.

This is in line with the principles of Islamic teachings in the Qur'an and Hadith described in the study of fiqh.[13] All rules and laws that are included in this category cannot be ignored and must be obeyed, except that if they are implemented they will damage the higher and more important provisions. For example, a Muslim is forbidden to kill anyone, Muslim or non-Muslim, but the prohibition can fall and does not apply if in a war to defend religion. Another example, defending the property of the robber must, but if it is feared it will cause greater damage, such as a murder will occur, then releasing property is preferred rather than maintaining it.

Also an example related to our current article is, it is prohibited to endanger yourself or others in walking or driving on the highway. That is our obligation to obey traffic signs to protect our souls and others from accidents.

Abubakkar Iskandar in the book “Towards Traffic and Transportation on an Orderly Road”, stated that many things needed to be done by all parties related to the arrangement of traffic order in this country, including the willingness and cooperation of all parties.[14] The road users must have a courtesy ethic on the road and must obey and implement the traffic rules, for example, to the left of the road or to the left, follow the lights, parking is prohibited nor do they litter on the road.[15] Speed in

[13] AmirSyarifuddin, *Garis-garis Besar Fiqh*, Jakarta: Prenada Media, 2003. Also see M. KhalidMas'ud, *Filsafat Hukum Islam dan Perubahan Sosial*, Surabaya: Al-Ikhlas, 1995.
[14] Abubakkar Iskandar,*Menuju Lalu Lintas dan Angkutan Jalan Yang Tertib.* Jakarta: Departemen Perhubungan Indonesia, 1996.
[15] Kansil,*Disiplin Dalam Berlalu Lintas di Jalan Raya.* Rineka Cipta. Jakarta: 1995



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driving a vehicle must be adjusted according to road conditions, whether the road is crowded or quiet, morning, afternoon, evening or night. For public transportation should not raise or lower passengers carelessly. In using the road, we must realize that not only we use the road, but everyone has the right to use it. Even though it is the right of everyone, everyone is obliged to maintain politeness on the road, one of which is by complying with the existing traffic regulations.

## D. Conclusion

The development of the traffic education in Islamic education curriculum is very important and needs to continue to be used as a work together with all elements of society, including the teachers and stakeholders. The development of the traffic curriculum is expected to bring goodness, safety and benefit to the people, society and nation. Islamic teachings along with their people through educational institutions are very responsive and care about the recent traffic problems that need to be a common concern.

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