

ACTUALIZE THE ISLAMIC EDUCATION VALUES IN TRAFFIC DISCIPLINE

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Abstract

Islamic education not only encompasses the sheer worship. The religious values of Islam are capable of covering all human activities. However, a Moslem makes use of his/her religion when dealing with his/her God. Conversely, when interacting with the environment either by humans or animals, these Islamic values are abandoned, including when on highway. As a religion of Rahmatan Lilalamin, a Moslem should necessarily be able to bring Islam to the benefit of the universe. On the highway, a Moslem should be able to demonstrate the Islamic behavior and prevent from having diverging behavior which is contrasted to Islamic values. Adherence to traffic regulations and laws should completely be reflected while on the highway. Islam has explained by its scripture, that human existence on this earth is not only to be submissive and obedient to the laws of religion, but there are government laws which are mandatory for all human beings to obey, as an effort to establish a peaceful earth. A Moslem should become a pioneer of discipline on the highway when a lot of people ignore the applicable regulations. A Moslem should be served as an example of traffic turmoil and chaos when on highway. A Moslem should convey the values of Islam to the fellow Moslems and the followers of different religions, anytime and anywhere including on highway.

Keywords: *Islamic Education Values, Traffic Discipline*

A. Introduction

Highway where every human being passed in daily activities ranging from children and teenagers to go and return from the learning activities in schools, traders and shoppers go to and come from trading and shopping in the market or supermarket or mall, employees and officials also use the highway to do their activities, it means that highway is important for the life of every human being, then with the development of highways, it encourage the emergence of the transport stream as support tools to make the easy society. As many kind of transportasion like tricycles, bikes, bajaj, motorcycles, buses, private cars and other kind of other land transportations enliven the flow of highway.

Highway and transportation that has existed and evolved are expected to provide convenience for the community that use those, in fact these expectations have not been fully real, the highway that essentially belong together for ease together, belong to the ego of individuals who only use their rights, regardless their obligations towards the highway facility. Implied in the Qur'an Surah Al-Israa verse 37 *"and do not walk on the earth with conceit and arrogance."* The phenomenon of highway shows the hint of pride, everyone only think of themselves, regardless of the traffic rules that apply,

Besides the arrogant attitude of road users, it is also followed by the attitude of impatience and then violate the traffic regulations, sometimes we see the vehicles against the current, ride in the sidewalk, broke the traffic signs and behaviors that harm others and even himself. Though Allah has explained in the Qur'an Surah Al-Baqarah verse 15 *"verily Allah is with those who patiently"*. With weak mental discipline on the public highway, unconsciously oppress the rights of others, and cause a crash, accumulated congestion and other negative things.

Problematic society to the traffic discipline is often contrary to what is taught in Islam, how Islam teaches patience, calmness, discipline, doing good, as if Islam was held at the mosque alone, while in the office, at home on the market as well as on the road highway, Islam abandoned. In fact the mental discipline in highway is weak so it needs to be strengthened, Islamic education is not only related to the

relationship between man and God, but also how the relationship with God may be reflected in everyday life. Furthermore, this paper will examine how the concepts and theories of Islamic Education in building mental traffic discipline.

B. The values of Islamic Education

According to Henderson education is a process of growth and development, as a result of the interaction of individuals with the social environment and the physical environment, lasts a lifetime since humans are born (Sadulloh, 2010: 5). Unlike the Suryosburoto which gives definitions of education as an activity that is aware of the purpose which the educational goals in order to bring the child towards maturity (Suryosburoto, 2010: 9). Islam according to the language is a religion taught by Prophet Muhammad SAW that guided by Al Qur'an was revealed to the world through the revelation of Allah SWT. (Dewan Redaksi, 2: 444). Islam according to the term is referring to the religion which is based on the revelation that comes from Allah, not from human (Yatimin, 2006: 7).

While the definition of Islamic education is a conscious and planned effort in preparing learners to know, understand, appreciate to faith, devoted, and noble in the teachings of Islam from the Al Qur'an and Hadits, through the activities of guidance, teaching, practice and the use of experience (Ministry of Education, 2003: 7).

Islamic education could be said as an order as described in Al Qur'an. *And let none of you are calling a class of people to virtue, sent to act what is right and forbidding evil, they're the ones who are lucky* (Qur'an, Ali Imran verse: 104). In addition to the Qur'an as a guide there are several features of the Qur'an in order to attempt human education, among others, respecting human reason, scientific guidance, not against human nature, the use of the stories for the purpose of education and maintain the necessities of social (Hasan, 1995: 36). Islamic education is responsible not only explain and provide understanding to the faithful of worship to God, but also how to explain what human task as khalifah especially social life of society. As the purpose of Islamic Education

according to M. Arifin (1993: 224), is the embodiment of Islamic values in students predicted by Muslim educators through the process that the terminal on the results (products) that have Islamic personality who believe, pious and learned knowledge that could develop itself into an obedient servant of Allah. Value means the properties (things) that are important or useful to humanity (Purwadarminta, 2003: 677). That is indeed evoked response quality awards.

Value is practical and effective in the soul and human actions objectively and institutionalized in society (Iskandar, 1993: 110). Value itself is always faced by humans in their daily lives. Whenever they want to do a job, then it must make choices among the many possibilities, and must choose. This is where they conduct the assessment. Islamic education is concern with individual and social arrangement that brings its adherents to the application of Islam and its teachings into everyday behavior. Therefore, the existence of the source and foundation of Islamic education should be the same as the source of Islam itself, namely the Qur'an and As-Sunna (Abdurrahman, 1995: 28).

According to Zakiah Drajat, one of the four principal amount to be conveyed through a process of Islamic education are essential values. According to him, the essential value is the value that is taught that there is another life after this life, to acquire this life should be taken in ways that taught religion yatiu through the maintenance of a good relationship with God and fellow human beings (Haironi, 2006: 40).

C. Traffic Discipline

Masykur Arif Rahman (2011: 66), says that the discipline comes from English word, "discipline" which contains several meanings. They are self-control, forming moral character; improve the sanctions, as well as a collection of some of the rules to regulate behavior. According to the US Moenir (2010: 94), "Discipline is a form of obedience to rules; both written and unwritten that has been established". From the two expert opinions, it can be concluded that the disciplinary form of control over one's self against the rules become obligations both written and unwritten rules.

Discipline gives a form of human values, how humans are able to use the potential of reason and passion or ego in social life, without the discipline of the life process will slow down, when everyone is just excited to use their rights and on the contrary neglect the obligations which should be the same as the rights. Have an attitude of discipline is not easy, it needs a strong effort against the interests of himself and habituation to practice it, in addition also a strong religious beliefs as a control.

Meanwhile, according to Purwadi and Saebeni, the definition of traffic discipline itself is when someone obey what is prohibited in the highway, both in signs or not (Purwadi, 2008: 20). Where the prohibitions contained in UU No. 22 of 2009 on UULAJ. The traffic in UU RI No. 22 of 2009 is defined as the movement of vehicles and people in the area of road traffic, was referred by Space Road Traffic is infrastructure that is destined for motion moving vehicles, people, and goods such as roads and support facilities (UU No. 22 of 2009). There are three components of the traffic that is human as a user, the vehicle and the road that interact in the movement of vehicles that meet the eligibility requirements piloted by drivers follow traffic rules established by legislation concerning traffic and road transport over the road which meets the requirements of geometric.



Humans as users can play a role as a driver or pedestrian that under normal circumstances has the different capability and preparedness (reaction time, concentration etc.). The differences are still influenced by the state of physical and psychology, age and gender and external influences such as weather, road lamp lighting and layout. Vehicle that is used by a driver has a characteristic that is associated

with speed, acceleration, deceleration, dimensions and cargo traffic requires sufficient space to be able to maneuver in traffic. Roads are planned trajectory to pass a motor vehicle and non-motorized vehicles, including pedestrians. The road is planned to be able to stream traffic flows smoothly and is able to support the payload and safe vehicle axis, so as to dampen the number of traffic accidents.

Various violations are often made. Ironically, the omission often harms others. Sometimes an accident makes other people injured or even killed. Some types of violations that often occur. Here are the results of Koran Sindo poll of 400 respondents.

1. Break through the Red Light

A traffic light is a vital component of traffic management. But ironically, violation of traffic lights is actually ranks first as the type of offense most frequently performed motor vehicle users. Being in a hurry and did not see the lights had changed color, are some of the reasons are often ejected from the offender.

2. Not Using Helm

UU No. 22 of 2009 on traffic and road transport already provides for an obligation for riders to use Indonesian National Standard (SNI) helmets. Even in the UU clearly stated also sanction if the driver was not wearing a helmet, so he could be convicted with imprisonment of one month or a fine of Rp 250,000. However, in practice, this rule is often ignored. On average reasoned, they are reluctant to use a helmet because of the distance that close and uncomfortable.

3. Not Turning on the Lights Vehicle

Pasal 107 of UU No. 22 Year 2009 regarding Traffic and Road Transportation stating that the driver of motor vehicle shall turn on the headlights of motor vehicles used in the road at night and on certain conditions. Then in the second paragraph stated motorcycle driver in addition to adhere to the provisions referred to in paragraph (1) shall turn on headlights during the day.

Violations often occur, especially for liability turn on the lights during the day.

4. Not Bring Driving License Card and other driving Cards

Ticketed actions undertaken by the police also often happens to riders who do not carry the letters driving like a driver's license (SIM) as well as the vehicle registration certificate (STNK). Various operations are being intensively conducted, the officers often find such violations. Many of those who do not have a driver's license because of insufficient age, but forced himself to ride a motorcycle. This of course could endanger the safety of themselves and others.

5. Against the Flow (Contra Flow)

In big cities such as Jakarta, bikers often act arbitrarily on the streets with "against the tide". They seemed close the eye with the other riders who runs the opposite direction to them.

6. Breaking the Traffic Signs

Violations of the traffic signs often occur. Parking under the no parking signs and stop in front of the stop sign ban has become a frequent activity. Whereas according to the provisions of pasal 287 ayat (1) of UU No. 22 In 2009, the type of the offense could face imprisonment sentence 2 months or a maximum fine of Rp. 500,000.

7. *Breaking through Bus way Track*

The rise of accidents due to the action of desperate motorists entering into the busway lane does not make other motorists deterrent. Once the custody of officials' slack, disciplinary action will be recurring. Whereas the sanctions imposed for this offense does not light. Reason through traffic jams often posed by the perpetrators of these violations.

8. The Use of Vehicles without Considering Safety Aspects

Currently, many riders who modify their vehicles, but do not comply with safety standards. Ride motorbike with more payloads are also included in this category. Many accidents

because drivers impose vehicles crammed with passengers who are not at capacity.

9. *Not Using the Rearview Mirror*

Awareness of the importance of using the rearview mirror while driving is often overlooked. Whereas the rearview mirror can help drivers to ensure that the current environment is conducive to deflect vehicles. It is also useful to minimize the occurrence of accidents. Based on UU No. 2 of Traffic and Transportation, Pasal 285 ayat 1, rider will be ticketed or fined Rp. 250,000 if the vehicle is not equipped with a rearview mirror.

10. *Driving Passing Pavement*

Sidewalks should be a place for pedestrians. But in fact, the right of pedestrians was also snatched by the riders. Without feeling guilty, they drive a vehicle on the sidewalks, forcing pedestrians to yield to reason to avoid congestion

D. Actualization of Values of Islamic Education in Traffic Discipline

Congestion is the biggest problem in the activity of highway traffic. Congestion is a situation where a certain moment the vehicle is running through a road stop for a short time or a long time. Congestion is evidence of traffic management irregularities that occur in urban areas, but the congestion is not a new phenomenon. Almost all the major cities in both the developed and the developing countries are still facing the problem of congestion at least at rush hour in the morning and afternoon. The road congestion makes road users think how to avoid it, even by breaking the rules though. Congestion often becomes an excuse for violating the traffic regulations.

The freedom of individuals within the framework of Islamic ethics were admitted as long as do not conflict with the interests of larger social or along that individual was not overstepping the rights of others (Antonio, 2001: 11). Often the error is caused by bad habits over and over again even to the culture.

Islamic education should teach early associated with comprehension and Islamic teachings about human behavior on the highway. An understanding of traffic discipline has not been associated with religion, but Islam is a universal teaching and covers all life aspects including traffic. The role of law enforcement officers and road users that have a mental attitude or discipline, and of course, also supported by the condition of the highway. Some efforts to actualize the values of Islam in building traffic discipline, they are:

First, the mental discipline of the law enforcement. In UU No. 2 of 2002 on the Indonesian National Police Pasal 5, paragraph (1), the Indonesian National Police is an instrument of the state that play a role in maintaining security and public order, enforcing the law, and provide protection, shelter, and services to the community in order maintaining internal security. The function of the police is one of the functions of state government in maintaining security and public order, law enforcement, protection, and services to the public (Pasal 2). Law enforcement can ensure law, order and protection of the law in the era of modernization and globalization can be accomplished, if the various dimensions of legal life always maintain harmony, balance and harmony between morality civilian was based on actual values in a civilized society (Arief, 2002: 109).

Historically, Rasulullah SAW was known to be firm in enforcing the law, on the other hand is famous as a wise man. The assertiveness can be seen from the various cases that is decided by him to the crime of *hudud*. Rasulullah SAW sworn, even if Fatima bint Muhammad stole, it must have their hands cut off (Munajat, 2008: 233). We often hear the term of “oknum”, the use of the word 'oknum' to the identity of the person intends to separate himself personally with the institution or the social community. So that legal liability for the actions of the individual is his personal responsibility, not as part of the institution or community (Fidel, 2013: 1).

Law enforcement officers become the public concern nowadays, in the electronic or mass media and law enforcement officers frequently exhibited negative. Though these actions expressly violate the religion.

One example of a very common crime is bribery, it was claimed in the hadiths of Nabi, they are. Abdullah ibn Umar, he said, "The Prophet sallallaahu 'alaihi wasallam curse those who bribe and accepting a bribe." (HR. Abu Daud: 3580). Also hadith, From Tsauban radi 'anhu, he said, "The Prophet sallallaahu 'alaihi wasallam cursed / condemned those who bribe, who accept bribes and those that connect the two." (HR. Ahmad). While in Sunan at-Tirmidhi, Abu Hurayrah, he said, "*Rasulullah sallallaahu 'alaihi wasallam has cursed those who bribe and accepting a bribe in legal matters*". (HR. At-Tirmidzi: 1351).

Bribery is included in the act of haram regarded Islam, but it become usual because of habit, including in the traffic law, in this case each elements of law enforcement and highway users take advantage of such actions but harm others even harm the country, both of them have told as hadith of Rasulullah above as well as the word of God "*And do not partly of you eat treasure from partly others among you with the falsehood and (do not) you bring (affairs) treasure to the judge, that ye may eat partly rather than other people's property with (the act) sin, whereas you know.*" (Qur'an, Al-Baqarah: 188). So is the word of Rasulullah SAW said, "*Know that mouthful unlawful if it goes into the stomach either of you, then deeds are not accepted for 40 days.*" (HR At-Thabrani), Imam Ahmad ra was asked what should be done so easily accept the hearts of patience, so he replied, "*By eating kosher food.*" In the book of Imam Sya'bul stated, "*Those who buy clothes for ten dirhams of which illicit money, then Allah will not accept his prayer for the clothing worn.*" (HR Ahmad).

Second, the mental discipline of road users. Istiqomah attitude can only be owned by the brave. Dare to oppose lust, because the truth is generally opposed to lust. Also dare to be different even though the offense has dominated the earth. Bold attitude to the truth will only be owned by those who believe, not just Islam. Because many of us who have been faithful and diligent worship but socially distant from religious attitudes. Even with no shame and regret breaking the traffic. Whereas adherence to the rules have been established, among other things, as in Q.S. An Nisa verse 59: "*O ye who believe, obey Allah and*

and Obey His Rasul and Ulil Amri from (among) you ..." It is often when a mistake has been made the majority of people, as if the mistake had been changed become truth, so someone who wants to do the truth (discipline) make them seems making mistakes. Furthermore as road users, we cannot receive a clear mistake when we did, and finally avoid penalties we often commit bribery to avoid the ticket.

The highway can be used as an Islamic educational institution which is significant for a Muslim, on the highway a Muslim can test his patience, practice compassion unfortunately, far away from the attitude of ego and anger, positive thinking and speaking well, even able to recite zikir as much in when congestion encountered on the highway. But not all people are able to make the highway as education, even many people assume there is no God who oversees highway, the start of hostilities on the highway, hate each other, each is oppressing the rights of other motorists and pedestrians' rights.

The satire of Prophet for us Muslims. Abu Mas'ud 'Uqbah bin' Amr al-Ansari al-Badri, Radi-Allahu anhu he said, "*Rasulullah sallallaahu 'alaihi wa sallam said, 'Verily one case known by man of prophetic preceding sentence is, 'If you not shy, did according as you please.'*" (Al-Bukhari: 3483). If the meaning of shame is prevented from doing something reprehensible, then calls to have shame, is basically a call to prevent any vice and crime. In addition, the shame is the hallmark of goodness, which is always desired by humans. They see that not having shame is the lack and a disgrace. The embarrassment is also a part of the perfection of faith. As mentioned in the hadith of Rasulullah: "*Shame is a part of faith.*" It is also another hadith: "*The shame is always for the good.*" (HR Bukhari and Muslim). The absences of a sense of shame cause human underestimate the regulations.

There is another thing that we realize that our actions is a tyranny, as we arbitrarily up sidewalks, randomly parking in any places, against the current, through the break the traffic light, whereas Islam clearly remind us, "*By the might and majesty of me, I will reply to the unjust immediately or in the future. I will reply to the person who saw a*

man who tyrannized he was able to help him but it did not help him." (HR. Ahmad).

Third, a Muslim has a duty to do Da'wah. Allah says, *"You are the best people are born to men, sent to the ma'ruf, and prevent it from being evil, and believe in Allah"*. (Ali Imran: 110). Every movement of a Muslim is Da'wah, as when a Muslim to be a terrorist, they indirectly state Da'wah that Islam is a religion that is loud and overbearing, when a Muslim is much corruption, indirectly they preach that Islam is a religion that is corruption. Likewise, when many Muslims violate traffic fond indirectly they preach that Islam does not regulate how good social life and how to live a good rule. And clearly, Rasulullah SAW said: *"Whoever shows a kindness, then his reward as those who carry it out"*. A Muslim is told to give a good example, so many people follow it, the more people who follow not only will get a reward from Allah but goodness will color the life of the community. Even more pointedly the Prophet Muhammad said. *"Whoever looks denial, then forbid with your hands, if you can not, then forbid the mouth, if it can not, stop the heart, and forbidding the heart is a sign of the weakest faith"*. A Muslim is not only commanded to show kindness, but firmer than it was ordered to stop when you see a denial/sin at least in his heart, but in fact let forbidding, giving examples, we are not be able to do it, instead of it became perpetrators of any violations that occurred on the highway. Da'wah is not only in the mosque or a recitation Quran, Da'wah is actually housed in the midst of society and in the life of social complex.

E. Conclusion

Religion's rule has been clear as state in government regulation of traffic, in the end the decision of discipline is in the desire of each individual to do it or not, but there are things that become the moral responsibility for a religious person, for a Muslim it is not just a religious laws and government that must be obeyed, but what the realization of worship to God is able to be reflected in the social life, it is life-traffic. A devout Muslim can be measured the extent of benefit to others.

The values of Islam can be an good example for many people, and give a peace, discipline and security of traffic for himself and others, a devout Muslim believes that it is not legal or law enforcement feared, but always feel being watched by the Lord when and wherever he is. So Islam education seeks to establish human become humanist besides being religious man.

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