



Public Awareness and Legal Compliance with the Implementation of Public Order Policies in Bagan Batu, Rokan Hilir: A Syariah Law Perspective

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Abstract: This study examines the legal awareness and compliance of the public regarding public order policies in Bagan Batu, Rokan Hilir, based on Regional Regulation No. 3 of 2014, using a juridical-empirical legal approach and the perspective of *siyasah syar'iyah*. The findings indicate that public legal awareness remains pragmatic and has not been fully internalized into consistent legal behavior. Violations committed by street vendors are largely driven by economic hardship, institutional weaknesses, and the absence of viable relocation alternatives. The author critically argues that policies lacking justice and public benefit fail to gain social legitimacy. From the perspective of *siyasah syar'iyah*, legal obedience must be built on the principles of justice ('*adl*), public interest (*maslahah*), and participatory governance (*shūrā*). Qur'an Surah An-Nisa (4):59 and Imam al-Mawardi's views assert that obedience to government is conditional upon the fairness and benefit of its policies. Therefore, strengthening legal awareness requires institutional reform, legal education, and the formulation of just and inclusive policies based on Islamic ethical governance.

Keywords: Legal awareness, Public compliance, *Siyasah syar'iyah*.

1. Introduction

Legal awareness is an essential component in a democratic and civilized social system (Awaluddin & Ambon, 2020), (Irawan, 2023). In a societal context, legal awareness reflects the understanding, appreciation, and compliance with applicable legal norms. According to Soerjono Soekanto, legal awareness is a person's level of knowledge of applicable legal regulations, including an understanding of rights and obligations (Nubatonis, Jacob, & Bire, 2023), (HADZIQ, 2021). Without legal awareness, regulations lack effective power to regulate social life. Legal awareness is not only measured by formal compliance, but also by the extent to which legal norms are internalized in individual and collective behavior (DM, Aziz, Rahmayani, Pebri, & Fadhil, 2024), (Wibowo, 2025).

Legal compliance in legal theory is the result of a process of legal awareness that is internalized in attitudes and behavior (Syamsarina, Aziz, Arzam, Hidayat, & Aji, 2022), (Ansari, 2025). According to Lawrence Friedman, compliance with the law consists of three elements: legal structure, legal substance, and the legal culture of society (Hariansah, 2022), (Putra, Bangun, Pradipta, & Sari, 2025). In this context, legal compliance with public order can only be achieved if the prevailing norms are understood, accepted, and voluntarily implemented by the community. However, in social reality, not all regulations are complied with, especially if these legal policies conflict with the economic interests of small communities such as street vendors (PKL) (Maulana, 2023), (Hanum, Yana, & Mauliza, 2024).

In this study, what will be studied is the awareness and legal compliance of the community in Bagan Batu Rokan Hilir and the community in question are street vendors who carry out buying and selling transactions at the old market in Bagan Batu Rokan Hilir. (Ambri, 2022), (Inai Mangisarah, 2023). Meanwhile, the policy on public order referred to in this research is Regional Regulation Number 3 of 2014 concerning public order (Hutasuhut, Zuhraini, Hermanto, & Triono, 2022), (Inai Mangisarah, 2023).

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Rokan Hilir Regency Regional Regulation Number 3 of 2014 concerning Public Order expressly prohibits all forms of commercial activity on sidewalks or roads. Article 10 Paragraph (1) states: "Every person or legal entity is prohibited from storing and/or placing their merchandise on sidewalks or the edge of public roads (NINGSIH, 2018), ." The purpose of this regulation is to create a public space that is safe, orderly, and does not disturb other road users (Rokan Hilir Regency Regulation No. 3 of 2014, Article 10 paragraph 1). However, the implementation of this policy in the field often causes friction between government officials and street vendors who continue to sell in prohibited locations due to economic considerations (Amal, 2022), (HIDAYAH, 2022).

The results of interviews with Satpol PP officers from Bagan Sinembah District showed that most street vendors at the Old Bagan Batu Market were aware of the existence of the regulation, but still violated it because they felt they had no other economic alternatives (Syah, 2021), (Amal, 2022) "We've given them verbal and written warnings, but they're still back to selling. This is because the relocation site isn't strategic, with no parking, and no place to dump sacks or unload. They're looking for profits on the street," said one source (Interview with Public Order Agency (Satpol PP), July 28, 2025). This indicates that while legal awareness exists, compliance is low due to pragmatic factors.

From the perspective of Islamic law, the government has the legitimacy to create and enforce policies for the public good (Hasan et al., 2018), (Diana, 2021). This is known as the concept of *Wilāyah al-ḥisbah*, namely the state's authority to oversee public affairs to ensure they do not deviate from the principles of sharia and order. Imam al-Mawardi, in *al-Aḥkām al-Sulṭāniyyah*, states:

"الْعَامَّةُ أَسْوَاقٌ يُنَظَّمُ أَنْ الْوَالِي عَلَى وَاجِبٍ"

Meaning: "It is obligatory for leaders to organize public markets in order to realize public welfare and prevent danger." (DWI, 2023) "In this context, the government's firmness regarding violations of regional regulations is not a form of injustice, but rather part of upholding the public interest (Irwansyah, 2021).

Meanwhile, in *al-Siyāṣah al-Syar'īyyah*, Ibn Taymiyyah asserts:

"شَيْءٌ كُلُّ فِي بِالْعَدْلِ يَأْمُرُ اللَّهُ إِنَّ"

Meaning: "Indeed, Allah commands us to be just in all things." (Ibn Taymiyyah, 2007:10). Enforcement of local regulations must be carried out fairly and proportionally, that is, without burdening the common people, while still maintaining the public's right to order. The regulation of street vendors must be directed towards solutions that provide space for the common people's economy, without sacrificing the public interest (Hanum et al., 2024).

Awareness of one's leaders (*ṭā'at al-ḥākim*) in Islam is part of a citizen's obligation, as long as the leader does not command evil. In verse 59 of the Quran, *An-Nisa'* states:

"وَأَطِيعُوا اللَّهَ وَأَطِيعُوا اللَّهَ أَطِيعُوا اللَّهَ آمَنُوا الَّذِينَ أُيُّهَا يَا"

This means: "O you who believe, obey Allah and obey His Messenger and those in authority among you." Therefore, violating regulations that are valid according to Islamic law and law, such as public order regulations, also means lowering the level of obedience to legitimate leadership.

The main problem in the Bagan Batu case is the imbalance between law enforcement and the socio-economic approach to street vendors. Many vendors claim to have official kiosks, but still choose to operate on the sidewalk due to unfair market competition. "They have kiosks inside, but they can't compete because more buyers go to the street. In the end, everyone leaves," said a Public Order Agency (Satpol PP) source (Interview with Satpol PP, July 28, 2025). This reflects the low effectiveness of relocation policies without adequate supporting facilities.

Conditions on the ground also show that the Old Market, which should no longer be used due to its status as a private market, is still busy with visitors and is used as a center for commercial activity (SARA, 2024), (SAHIDAYANI, 2021) The lack of coordination between the government and market owners, as well as the reluctance of kiosk owners to attend mediation, makes relocation difficult. As stated in an interview: "Every

time we invite them, they don't show up. Because if they are moved, they lose their income" (Interview with Satpol PP, July 28, 2025).

From the political side of Islamic law, the relationship between state law and public benefits cannot be separated. Imam al-Ghazali in *Iḥyā' 'Ulūm al-Dīn* states:

"مُسْتَشْرِيًا ظَلَمًا أَصْبَحَ بِالْعَدْلِ، يُوَازَنُ لَمَّ إِذَا الْحُكْمُ إِنَّ"

This means: "Policies that are not weighed with justice will become rampant injustice." (Al-Ghazali, 2005:21). In this context, relocation without considering the economic conditions of the lower classes can actually create new injustices that impact the legitimacy of government policies.

Considering the various aspects above, it is clear that public legal awareness of public order regulations is greatly influenced by social, economic, and cultural factors, as well as the government's approach. If the approach is coercive and unilateral, compliance will be temporary and superficial. Conversely, a participatory and educational approach will foster a more lasting legal awareness (Busriadi & Saleh, 2025), (Amelia & Lewoleba, 2024).

This condition is an important basis for further research into the actual level of legal awareness of the community, especially street vendors, regarding the regional regulation on public order (Rinandy, 2020), (Wangsa, 2022). Are the violations committed a form of resistance to the law or simply the result of socio-economic pressure? What is the view of *siyasa syar'iyah* regarding this phenomenon?

This research focuses on the street vendor (PKL) community group in the Bagan Batu Old Market area who continue to sell on the roadside even though this is legally prohibited (Ambri, 2022). The public order referred to specifically refers to the regulations stipulated in Regional Regulation No. 3 of 2014 concerning Public Order. Violations of this regulation are the focus of examining legal awareness and the implementation of Islamic law in public policy (Mukhsinin, 2020), (Hutasuhut et al., 2022).

Based on the description above, the formulation of the problem in this study is how is the public's awareness and legal compliance with public order policies in Bagan Batu, Rokan Hilir?, what are the factors that influence public awareness and legal compliance in complying with public order policies in Bagan Batu, Rokan Hilir?, what is the view of *siyasa syar'iyah* towards public awareness and legal compliance in Bagan Batu, Rokan Hilir?.

2. Materials and Methods

This study uses an empirical juridical research type with a sociological juridical approach, namely an approach that not only examines written legal norms (law in books), but also how the law is implemented and complied with by the community in practice (law in action). The main focus of this study is to understand the public's awareness and legal compliance with the implementation of Rokan Hilir Regency Regulation No. 3 of 2014 concerning Public Order, especially in the Street Vendor (PKL) community in the Bagan Batu Old Market area. This approach is considered relevant because the issue of public order is not only a matter of legal norms, but also involves complex social, economic, cultural, and religious aspects (Irianto, 2010).

The data in this study were obtained through in-depth interviews with several key informants, such as Satpol PP officers from Bagan Sinembah District, street vendors, community leaders, and village/sub-district government officials. The interviews were conducted directly using a semi-structured guide to explore understanding, attitudes, and reasons behind compliance with or violations of local regulations. In addition, researchers also conducted field observations of trading activities on sidewalks and roadsides, as well as documentation of policies and official warning letters from the local government (Moleong, 2012).

Within a normative framework, this research also examines related laws and regulations and Islamic jurisprudence literature, such as the works of Al-Mawardi, Ibn Taymiyyah, and Al-Ghazali, to determine the compatibility between sharia principles and the implemented public policies. The analysis was conducted using a descriptive-analytical approach, systematically presenting data found in the field and linking it to Islamic legal principles and the theory of legal consciousness. Therefore, the results of this research are expected to provide both theoretical and practical contributions to the development and implementation of just and participatory public policies.

3. Results and Discussion

3.1 *A Portrait of Public Awareness and Legal Compliance with Public Order Policies in Bagan Batu, Rokan Hilir*

Public order issues in the Old Market area of Bagan Batu reflect the low level of legal awareness and compliance among the public with local regulations. Legal awareness is defined as the public's understanding and appreciation of the existence of law, accompanied by a desire to obey the applicable rules. According to Soerjono Soekanto, legal awareness encompasses four elements: legal knowledge, legal understanding, attitudes toward the law, and patterns of legal behavior (Soekanto, 2010:62). In this context, the public in Bagan Batu is generally aware of the existence of Regional Regulation No. 3 of 2014, but this knowledge has not been fully internalized in the form of compliance.

From the results of interviews with the Satpol PP of Bagan Sinembah District, it was found that many street vendors (PKL) continued to sell on sidewalks and roads, even though they knew that this activity violated Article 10 paragraph (1) of Regional Regulation No. 3 of 2014. This activity caused disruption to traffic, caused congestion, and in some cases triggered traffic accidents. However, these violations were not solely driven by ignorance of the law, but rather by economic needs and higher market accessibility in prohibited locations (Satpol PP Interview, July 28, 2025).

The presence of street vendors also creates inequality in the business ecosystem. Many official vendors who have rented stalls inside the market feel disadvantaged because they can't compete with vendors selling on the roadside. Public Order Agency (Satpol PP) stated that "vendors inside are unable to compete because the outside locations are more strategic." This situation triggers social jealousy and horizontal tensions between vendors. This aligns with Ernawati's (2016:43) findings that violations of regulations by street vendors often create economic imbalances and disrupt social harmony in traditional market areas.

Based on data from the Public Order Agency (Satpol PP) in 2023, it was recorded that the number of kiosks in the Old Market was 40 units, 50 stalls, and the number of illegal street vendors reached 60 units. The total trading units were 150 units, but only a small number were official. This market is privately owned, not owned by the local government, with a land area of 10,000 m² and a building area of 6,000 m². The lack of facilities such as parking, a cleaning system, and adequate management makes this area unsuitable as an orderly trading center (Satpol PP, 2023 in Marsanda, 2023:67). Then, continued with the latest data findings from the Satpol PP in 2025, it has again recorded the number of kiosks in the Old Market as 102 kiosks and the number of illegal street vendors reaching

120 units. This means that the latest data from the Satpol PP in 2025 shows an increase in the number of illegal street vendors from the initial 60 units to 120 units (Satpol PP Data, 2025).

Normatively, Regional Regulation No. 3 of 2014 stipulates that business activities in public spaces such as roads, sidewalks, and parks may only be conducted with permission from the Regent or a designated official (Regional Regulation No. 3 of 2014, Article 10 Paragraph 1). However, weak law enforcement and the lack of suitable alternative business locations have led the public to view this regulation as an obstacle rather than a guideline. This demonstrates a "normative gap" between legal ideals and social reality (Purbo, 2016:26).

In its implementation, enforcement of the Regional Regulation in Bagan Batu faces structural and procedural challenges. The Public Order Agency (Satpol PP) stated that repressive actions such as confiscation and demolition require a Warrant (Seprin) from the leadership. Enforcement is only carried out upon public reports. This mechanism reflects a reactive, rather than proactive, law enforcement approach, and relies heavily on external pressure (Sektiadi, 2018:30). This situation is exacerbated by the lack of a Technical Implementation Unit (UPT) within the Department of Industry and Trade at the sub-district level, resulting in ineffective data collection and oversight.

This phenomenon leads to the formation of a permissive legal culture. According to Bukhari Alma, informal sector communities such as street vendors tend to operate outside the legal system due to weak oversight and low levels of education (Alma, 2002:120). In Bagan Batu, many street vendors are migrants and lack permanent residency status. Their mobility is high and they are difficult to reach by the local administrative system. This pattern leads to repeated violations without firm legal consequences.

From a public law perspective, violations of local regulations are not merely individual acts, but rather a systemic failure of the government to create fair and inclusive public space governance. Suryadi (2013:115) states that public order is the result of collaborative work between the community and the government. Without coordination, outreach, and the provision of facilities, regulations will become mere legalistic symbols that lose their binding power.

Another study conducted by Eka Darma Suryadi (2015:42) in Meulaboh showed that street vendor control efforts failed due to weak legal sanctions and a lack of alternative economic assistance. A similar situation occurred in Bagan Batu, where relocation to a new market was not optimal due to vendor resistance and inadequate facilities. Most street vendors stated that the new market lacked good access, lacked a waste disposal area, and was not strategic from a marketing perspective.

This low legal awareness can be interpreted not only as a violation of the law, but also as a form of social adaptation to weak public policies. In this context, law enforcement that is solely repressive has the potential to exacerbate horizontal conflict and undermine the legitimacy of local governments. Therefore, a dialogue-based approach, community participation, and strengthening institutional capacity are needed to foster legal awareness from the bottom up (Wahyuningsih & Aini, 2021:3879).

Taking these various dimensions into account, it can be seen that the Bagan Batu community's legal awareness of the Public Order Bylaw remains functional and instru-

mental. The public only complies with it under direct supervision or pressure, not out of an awareness of legal values and norms. Therefore, law enforcement must be accompanied by affirmative, educational, and restorative policies that strengthen the relationship between the state and the people within a humanistic legal governance framework.

3.2 Factors Influencing Public Legal Awareness and Compliance in Complying with Public Order Policies in Bagan Batu Rokan Hilir

The problem of public compliance with public policy, particularly in the implementation of government policy on Public Order in Bagan Batu, is a clear depiction of a legal awareness crisis that should not be underestimated. The author believes that society not only lacks understanding of the law but also tends to consciously ignore it for pragmatic gain. This indicates that legal orientation in society is not based on internalization of values, but rather on short-term profit and loss calculations. As Soekanto (2010:62) states, legal awareness is not only about knowing the law, but also about internalizing and embodying it in behavior.

One of the main causes is the permissive social conditions of society toward law violations. Street vendors in Bagan Batu are not merely informal economic actors but also agents of an opportunistic legal culture. They know that selling on sidewalks is prohibited, but they continue to do so because they know the sanctions are not strictly enforced. This creates a collective mindset that breaking the law is part of social norms. When the law loses its authority in the eyes of the people, the social order becomes more driven by the logic of profit than by norms (Sektiadi, 2018:29).

Economic factors are often the dominant justification for violating the law. Many street vendors argue that they have no other alternatives, that relocating to a legal market would reduce revenue, or that the operational burden of their kiosks would be greater. However, if this economic narrative is allowed to persist, it will trap the public in a position of playing victim. The law will never stand firmly if it is constantly compromised by economic pressures without institutional solutions (Fatimah & Latifah, 2023:26).

The author believes that society also has a collective responsibility to contribute to creating social order. Tolerating legal violations in the name of economics is a form of normalizing legal dysfunction itself. If non-compliance with local regulations is considered commonplace, then at some point society will reject all regulations that conflict with its interests. This is what Wahyuningsih and Aini (2021:3882) call a systemic failure to instill legal values into society's social construct.

Institutional weaknesses also exacerbate low legal compliance. The absence of a Technical Implementation Unit (UPT) from the Department of Industry and Trade in Bagan Batu weakens control over trade activities. The local government appears to have handed over the entire burden of law enforcement to the Public Order Agency (Satpol PP), even though functionally, the Satpol PP only has administrative enforcement authority, not economic development. When a regulatory institution is absent, law enforcement degenerates into mere routine patrols without any root solutions (Indriyani & Rahman, 2021:60).

The relocation facilities offered by the government are also not attractive enough for street vendors. The new market is considered far from the busy center, lacks supporting

facilities, and offers no incentives for law-abiding vendors. The author observes that relocation not based on the principle of distributive justice will only create new segregation between "legal vendors who lose" and "illegal vendors who profit." This creates economic inequality and delegitimizes public policy (Mustari, 2015:89).

The lack of two-way communication between the government and the community also fuels resistance. Many street vendors stated that they were never consulted or intentionally informed about the substance and objectives of the regional regulation. The local government seems to focus solely on formal legality, neglecting the affective and sociological aspects of the regulation. Yet, regulations that are not understood and not perceived by the community as beneficial will only be seen as a tool of repression (Wahyuningsih & Aini, 2021:3881).

Criticism also needs to be directed at the public's tendency toward a transactional mindset regarding the law. If the authorities are absent, the regulations are invalid. Only if a raid occurs are laws obeyed, and even then only temporarily. This demonstrates that legal compliance remains reactive and not a product of value awareness. Soekanto (2010:71) states that law only functions effectively when it is culturally internalized, not simply memorized as normative text.

The Bagan Batu community's permissive legal culture toward violations of local regulations has become a major obstacle to the development of civilized urban planning. The author observes that the indecisiveness in prosecuting violations has created a symbiotic relationship between lawbreakers and compromising authorities. In the long term, this will undermine the foundation of the rule of law, which should be the hallmark of a state based on the rule of law (Suryadi, 2013:115).

This reality demonstrates that regional legal policies cannot simply be designed normatively; they must also be accompanied by strategies for changing societal behavior. The public must be made aware that compliance with the law is not merely a demand from the government, but a shared need to maintain a just and orderly living space. If society only chooses laws that benefit itself and rejects laws that do not align with its interests, there will be no room for justice (Tanjung, 2022:140).

The author recommends that local governments focus not only on implementing the law strictly, but also develop educational approaches and incentives for compliant communities. For example, providing discounts on fees, capital assistance, or promotions for vendors who comply with sales zone regulations. This way, the law will be understood as a tool for development, not oppression. Behavioral change requires tangible incentives and role models.

Taking all these aspects into consideration, it can be concluded that the low level of public awareness and compliance with public order regulations in Bagan Batu is a result of weak institutions, minimal legal education, and the dominance of pragmatic interests over normative values. Therefore, the author believes that improving legal compliance must begin with a restructuring of communication patterns, consistent enforcement, and the instilling of legal values through a contextual socio-cultural approach.

3.3 *Siyasah Syar'iyah Review of Community Legal Awareness and Compliance in Bagan Batu, Rokan Hilir*

Discussions regarding public legal awareness and compliance cannot be separated from the ethical position and legitimacy of power from an Islamic perspective, particularly within the framework of *siyasah syar'iyah*. In the context of Bagan Batu, the low level of public legal awareness regarding government policies on public order is not merely a normative issue, but rather a reflection of the relationship between the people and the government that has not been built on a basis of justice and benefit. In this regard, *siyasah syar'iyah* presents itself as a conceptual approach that positions state policy as an instrument for realizing justice (*adl*) and benefit (*maslahah*), as well as shaping citizens' collective awareness of the law.

Al-Qur'an in QS. An-Nisā' verse 59 provides a normative framework for the obligation to obey the law and leaders:

"... مِنْكُمْ الْأَمْرُ وَأُولِي الرَّسُولِ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا آلَ أَمِينٍ مِنْ الذِّكْرِ أَيُّهَا يَا"

Meaning: "O you who believe! Obey Allah and obey the Messenger and Ulil Amri among you..." (QS. An-Nisa: 59).

This verse is the basis for the belief that obedience to the government is a commandment of the Shari'a as long as the policy does not conflict with God's law and the principles of justice. According to Al-Razi, in his commentary (*Mafātīḥ al-Ghayb*), this verse gives the government authority to regulate the affairs of society on condition that it does not order sin or injustice (Al-Razi, 2000: Juz 10, p. 142).

However, in practice, public compliance with public policy is heavily influenced by the moral legitimacy of the policy itself. If a regional regulation is perceived as burdensome to the common people without offering a just solution, the author believes that public resistance is not merely a violation, but also a form of social criticism of structural injustice. The concept of *maslahat* is a key pillar of Islamic governance. Yusuf al-Qaradawi explains that *maslahat* must be the basis for every public policy:

"God شرع في ثم المصلحة، Tokio ح د ي ثما"

Meaning: "Where there is benefit, there is Allah's law." (Al-Qaradawi, 2001:137).

Therefore, regulating street vendors is not sufficient through regional regulations alone, but must be designed with a welfare approach, such as economic empowerment, kiosk rental subsidies, and business training. (Mam al-Mawardi in Al-Aḥkām al-Sultāniyyah states:

"فِيهِ مَصْلَحَةٌ Mo Allah فِي وَتَسْقُطُ نَظَرٌ، فِيهِ Mo Allah فِي الْإِمَامِ طَاعَةُ الرَّعِيَّةِ عَلَى يَجِبُ"

This means: "It is obligatory for the people to obey the Imam in matters that are within his authority and bring benefits, but they are obligated to obey him in matters that do not bring benefits." (Al-Mawardi, 2002:45).

This statement reinforces that obedience to leaders is conditional on the benefits resulting from the policy. Therefore, in the context of Bagan Batu, street vendor violations do not necessarily indicate defiance of the law, but rather could be an indicator that the bylaw does not actually fulfill the principle of benefit.

Legal awareness, from a sharia perspective, is shaped not only by knowledge of the rules but also by belief in the justice of the authorities in enforcing the law. The government, as the authority in authority, has the responsibility not only to enforce the law but

also to ensure that the laws enforced are just and beneficial (Az-Zuhaili, 2004:1101). If policies only emphasize prohibitions without adequate relocation solutions, then the public has the moral right to question the legitimacy of government actions.

In addition, within the framework of the *wilāyah al-ḥisbah*, the state has a supervisory function over public order and market behavior. This function is carried out to balance public and individual rights. However, in the Bagan Batu case, weak institutions, such as the absence of a Technical Implementation Unit (UPT) at the Department of Industry and Trade, resulted in suboptimal oversight of social and trade dynamics. According to the author, this situation indicates that the legal violations that occurred were not solely the fault of the community, but also a structural failure of the state in carrying out its functions. *ḥisbah* (Al-Mawardi, 2002:142).

Ibn Taymiyyah emphasized:

"مُؤْمِنَةٌ كَانَتْ وَإِنَّ الظَّالِمَةَ يُقِيمُ وَلَا كَافِرَةٌ، كَانَتْ وَإِنَّ العَادِلَةَ الذُّلَّةَ يُقِيمُ اللهُ إِنَّ"

Meaning: "Indeed, Allah will establish a just state even if it is an infidel, and will not establish an unjust state even if it is a Muslim." (Ibn Taymiyyah, 2007:53).

Justice is the spirit of obedience. Without justice, people will lose their inner motivation to obey. In conditions like this, according to the author, government policy in Bagan Batu needs to be reviewed so that it is not only formally valid, but also morally and socially valid. Furthermore, *siyasaḥ syar'iyah* also requires the government to involve the people in every policy formulation. QS. Ash-Shura verse 38 states:

"بَيْنَهُمْ شُورَى وَأَمْرُهُمْ"

Meaning: "And their affairs are (decided) by consultation among them."

Public policies that fail to engage with the public tend to be met with resistance. In Bagan Batu, the relocation process failed to involve kiosk owners or small traders in open dialogue. Public participation, however, is a manifestation of the Islamic principle of social justice, namely, maintaining justice and social stability (Wahyuningsih & Aini, 2021:3883).

The author also believes that low public compliance with the law is inextricably linked to the absence of legal education strategies that address sociological roots. Local governments have not maximized the use of cultural and religious approaches to foster public legal awareness. However, Islamic-value-based education would be more acceptable to a predominantly religious population. Legal awareness cannot be fostered solely within a structural framework; it must also be incorporated into moral and spiritual contexts.

From the above description, it can be emphasized that Islamic law views legal awareness and compliance as something that must be built from two sides: fair policies from the state and obedience from the community. If either is inequitable, the system will not function. Therefore, the government's task is not only to formulate regulations and enforce them, but also to ensure that these policies bring real benefits, are equitable in distribution, and open up dialogue with affected communities.

The author argues that to increase the public's awareness and compliance with the Public Order Bylaw in Bagan Batu, the policy must be reviewed from a public welfare perspective, enforced fairly, socialized intensively, and supported by professional insti-

tutions. This way, the bylaw will not be obeyed solely because of the threat of sanctions, but because it is believed to bring the common good.

4. Conclusions

This study shows that public awareness and compliance with public order policies in Bagan Batu, Rokan Hilir, remains low and instrumental. Many street vendors (PKL) are aware of Regional Regulation No. 3 of 2014, but this awareness does not encourage them to actually comply with the applicable regulations. This indicates an imbalance between legal knowledge and the internalization of legal values in the community's social life. The author believes that society has developed a pragmatic mindset that views law not as a shared moral value, but rather as merely an administrative burden that can be circumvented.

Social, economic, and institutional factors significantly influence the dynamics of non-compliance. Structural injustice in relocation policies, weak institutional coordination, and the absence of an educational and participatory approach from the government are the main causes of community resistance. The author believes that in this context, the community cannot be entirely blamed, as public policies that do not guarantee distributive justice and are not developed with a spirit of deliberation tend to fail to gain social legitimacy. Therefore, the legal violations that occur must be seen as a product of the shared failure of the state and the people to create a functioning legal culture.

From a syariah (Islamic) perspective, legal awareness and compliance cannot be enforced solely through coercive and administrative approaches. State policies must uphold the principles of justice (al-'adl), public benefit (al-maslahah), and deliberation (shūrā). Surah An-Nisa': 59 and the views of Imam al-Mawardi explicitly state that obedience to the government is conditional on just and beneficial policies. Therefore, public actions that disobey local regulations should not be immediately categorized as a form of disobedience to the state, but rather should be read as a sign that the policy does not fully reflect the principles of substantive justice.

Thus, the author concludes that efforts to increase public awareness and compliance with the law must be pursued through a more integrative strategy: improving institutional quality, developing fair and applicable policies, strengthening public participation, and implementing *siyasa sharia* values in every regional policy formulation. Public compliance will grow if the law is present not merely as a threat, but as a guarantee of welfare, justice, and the common good.

The findings of this study have great potential to serve as a model or best practice for other regions with similar legal, institutional, and governance challenges, as the approach that combines legal certainty, procedural efficiency, and protection of public interests has proven to be effective and replicable with local context adjustments. The recommendations generated can be operationalized through the development of clear local technical regulations, the establishment of cross-sectoral coordination teams, capacity building for public officials, the implementation of regular monitoring and evaluation with measurable indicators, and the integration of policy implementation into the local information system to ensure transparent, accountable, and sustainable implementation.

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