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The Discrepancy between Religious Values and Road Traffic Behaviour: An Analysis from the Perspective of Religious Moderation

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ABSTRACT. Road behaviour is a form of social ethics relating to the application of religious values in everyday life. However, the behaviour of some road users still reveals a discrepancy between the values of responsibility and care for others and their actual actions in public spaces. This study aims to analyse the gap between religious values and road behaviour on Jalan Bojong, Pekalongan, from the perspective of religious moderation, and to identify the relevance of these findings for strengthening social ethics through Islamic Religious Education (PAI). The study employed a descriptive qualitative approach, utilising data collection techniques comprising observation and semi-structured interviews with three informants selected through purposive sampling: a road user, a religious teacher (ustaz), and an Islamic Religious Education (PAI) teacher. The results of the study revealed behaviours such as speeding, overtaking, using the wrong lane, and not wearing a helmet, which reflect issues in the application of caution and responsibility towards the safety of other road users. From the perspective of religious moderation, road traffic ethics can be interpreted through respect for the rights of others, the avoidance of dangerous behaviour, and responsibility towards public regulations. Informants' accounts indicate that road safety has not yet been a specific focus in the Islamic Education (PAI) learning experiences and religious guidance they provide. These findings highlight the relevance of contextualising moral values within PAI through ethical reflection, habit formation, and setting a good example. However, the effectiveness of this approach in changing road behaviour has not been tested in this study.

Abstrak. Religious Values; Road Safety; Religious Moderation; Islamic Religious Education

Keywords. *Perilaku berlalu lintas merupakan salah satu bentuk etika sosial yang berkaitan dengan penerapan nilai keagamaan dalam kehidupan sehari-hari. Namun, perilaku sebagian pengendara masih menunjukkan ketidaksesuaian antara nilai tanggung jawab dan kepedulian terhadap sesama dengan tindakan di ruang publik. Penelitian ini bertujuan menganalisis kesenjangan antara nilai keagamaan dan perilaku berlalu lintas di Jalan Bojong, Pekalongan, dalam perspektif moderasi beragama serta mengidentifikasi relevansi temuan tersebut bagi penguatan etika sosial melalui Pendidikan Agama Islam (PAI). Penelitian menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data berupa observasi dan wawancara semi-terstruktur terhadap tiga informan yang dipilih secara purposif, yaitu seorang pengguna jalan, seorang ustaz, dan seorang guru PAI. Hasil penelitian menunjukkan adanya perilaku mengebut, saling menyalip, menggunakan jalur yang tidak semestinya, dan tidak memakai helm yang mencerminkan persoalan dalam penerapan kehati-hatian dan tanggung jawab terhadap keselamatan pengguna jalan lain. Dalam perspektif moderasi beragama, etika berlalu lintas dapat ditafsirkan melalui penghormatan*

terhadap hak orang lain, penghindaran perilaku yang membahayakan, dan tanggung jawab terhadap aturan publik. Keterangan informan menunjukkan bahwa ketertiban berlalu lintas belum secara khusus menjadi perhatian dalam pengalaman pembelajaran PAI dan pembinaan keagamaan yang mereka sampaikan. Temuan ini menunjukkan relevansi kontekstualisasi nilai akhlak dalam PAI melalui refleksi etis, pembiasaan, dan keteladanan. Namun, efektivitas pendekatan tersebut dalam mengubah perilaku berlalu lintas belum diuji dalam penelitian ini.

Kata kunci: *Nilai Keagamaan; Etika Berlalu Lintas; Moderasi Beragama; Pendidikan Agama Islam*

Introduction

Roads are public spaces where various interests converge; consequently, behaviour on the road is not only a matter of compliance with regulations, but also of responsibility for the safety of others. Behaviours such as speeding, overtaking without regard for the surrounding conditions, and neglecting safety equipment highlight the importance of awareness and self-control whilst driving. Anggraini examined perceptions of road safety in relation to traffic offences and the use of safety equipment (Anggraini dkk., 2022), whereas (Bahar dkk., 2024) shows a negative correlation between emotional regulation and *aggressive driving behaviour*. These findings confirm that traffic issues are not merely technical in nature, but are also linked to drivers' attitudes and social responsibility.

This issue was also observed on Jalan Bojong, Pekalongan. Based on initial observations and interviews, this road is busy in the mornings and evenings and is used by large vehicles, including lorries, whilst some sections of the road are uneven and potholed. Behaviours observed or reported included speeding, overtaking, using the wrong lane, and not wearing a helmet. Informants also expressed concern regarding the behaviour of some road users who disregard safety, including those wearing religious attire. Such appearance, of course, cannot be taken as a measure of a person's religiosity. However, this situation raises the question of the extent to which an individual's understanding of religious values is reflected in their social behaviour, particularly in respecting safety and the rights of other road users.

Previous research has examined road behaviour from various perspectives. Akbar discusses the relationship between social identity and aggressive driving behaviour from an Islamic perspective (Akbar, 2022), As for the findings of the study (Bahar dkk., 2024) examined the regulation of emotions and aggressive driving behaviour, whilst Putri studied road discipline and sustainable transport (Putri dkk., 2025). Meanwhile, Dina uses the perspective of religious moderation to analyse the behaviour of smoking whilst driving (Dina, 2025). These studies provide a basis for understanding driver behaviour through the prism of identity, emotional control, discipline and religious values. However, the issue of the discrepancy between religious values and

road behaviour in specific empirical contexts still needs to be examined, taking into account the experiences of road users and the perspective of religious guidance.

In the field of education, Nubuuwah explains the importance of habit-forming and setting a good example in the internalisation of the values of Islamic Religious Education (PAI) (Nubuwah dkk., 2023). Khodijah discussed the role of Islamic Education in shaping pupils' social ethics (Khodijah dkk., 2025), whilst Jamaliyah and Hermawan are examining the internalisation of religious moderation in the teaching of Islamic Education and Moral Education (Jamaliyah & Hermawan, 2026). This literature highlights the relevance of religious education in shaping social behaviour. In the context of road traffic, the value of tolerance can be understood as respect for the rights of other road users, non-violence as the avoidance of aggressive behaviour, and national commitment as an awareness of the need to obey the rules. These three values are used as a framework for interpreting social ethics, rather than as a means of measuring an individual's level of religiosity.

Based on this review, the scope of this study is not the first instance of applying the perspective of religious moderation to the discussion of road behaviour. Previous studies, including (Dina, 2025), has demonstrated the relevance of this perspective. The contribution of this study lies in its contextual analysis of the discrepancy between religious values and road behaviour on Jalan Bojong, Pekalongan, using observational data and interviews with three informants representing different viewpoints: a motorist, a religious teacher, and a teacher of Islamic Education. The involvement of these three informants has enabled the issue to be examined from the perspectives of road user experience, religious views and education. Nevertheless, the research findings are limited to the specific location and informants studied.

This study aims to analyse the gap between religious values and road behaviour on Jalan Bojong, Pekalongan, from the perspective of religious moderation, and to identify the relevance of these findings for strengthening social ethics through Islamic Religious Education. Through these objectives, this study seeks to understand how the gap between values and actions is reflected in road behaviour and how these findings can serve as a basis for reflection on the contextualisation of moral values in Islamic Religious Education (PAI)

Methods

This study employs a qualitative approach with a descriptive design to analyse the gap between religious values and road behaviour from the perspective of religious moderation, and to examine its relevance to the strengthening of social ethics through Islamic Religious Education. This approach is used to understand social phenomena based on the context and the informants' perspectives (Creswell & Poth, 2016). The study was carried out on Jalan Bojong, Pekalongan,

which was chosen because of its heavy traffic and the variety of road users and large vehicles that use the road.

There were three research informants, selected purposively on the basis of their relevance to the research focus: a motorist or resident who regularly travels along Jalan Bojong, a religious teacher, and a teacher of Islamic Education. The motorist provided information on their experiences and behaviour on the road; the religious teacher offered religious perspectives on road ethics; whilst the teacher of Islamic Education provided insights into values education and the reinforcement of social ethics. The purposive selection of informants enabled the researcher to obtain information from sources relevant to the focus of the study (Sugiyono, 2011).

Data was collected through observation and semi-structured interviews. Observations were made of road conditions, traffic density, vehicle types and driver behaviour, including speeding, overtaking, using the wrong lane and not wearing a helmet. The interviews utilised open-ended questions tailored to the role of each informant to explore their experiences of road traffic, religious views, and the relevance of Islamic Education (PAI) in strengthening social ethics. Both techniques were used to obtain a picture of the observed behaviour whilst also understanding the informants' explanations of the phenomena under study (Creswell & Poth, 2016).

The data were analysed using the Miles et al. model, which involves data condensation, data presentation, and the drawing and verification of conclusions (Miles dkk., 2014). Data from observations and interviews were grouped according to the research focus, then presented and interpreted using the perspective of religious moderation, specifically the values of tolerance, non-violence and commitment to the nation, as well as their relevance to strengthening social ethics through Islamic Education (PAI). Conclusions were drawn by distinguishing between the results of observations, informants' statements and the researcher's interpretations. The validity of the data must be explained on the basis of the procedures actually carried out; triangulation of sources and techniques is only mentioned where the researcher has compared information between informants and cross-checked interview results against observations.

Research Findings and Discussion

Results

The Phenomenon of Road Etiquette on Bojong Road

The issue of road safety on Jalan Bojong is characterised by driving behaviour that fails to take into account road conditions and the safety of other road users. Observations show that traffic is quite heavy in the morning around 07.00 and in the afternoon around 16.00. Under these conditions, instances of speeding, overtaking, using the wrong lane and not wearing a helmet were

observed. The condition of some sections of the road, which are bumpy or potholed, as well as the presence of heavy goods vehicles, further necessitate drivers to exercise caution.



Figure 1. Traffic conditions on Jalan Bojong, Pekalongan.

These observations were corroborated by Hikma Fitriani, a road user who regularly travels along Jalan Bojong. She stated that speeding and vehicles overtaking one another are quite common.

> *"What I often see is drivers speeding, overtaking one another, and sometimes not paying enough attention to their lane driving against the flow of traffic, as they say – especially when the road is busy. What's more, on Bojong Road there are lots of large excavator lorries passing by, which really makes my heart race."* (Interview, 16 October 2026).

Based on the data presented, the phenomenon of road safety behaviour on Jalan Bojong shows that some drivers do not yet fully take into account road conditions, traffic density and the safety of other road users whilst driving. Speeding and overtaking continue to occur even though road conditions and traffic flow require caution. These findings indicate that there are issues regarding the adoption of orderly and responsible driving behaviour in public spaces, particularly at the study site.

The Discrepancy Between Religious Values and Social Behaviour

The research findings revealed a discrepancy between religious values and social behaviour on the roads. This discrepancy is evident in the behaviour of some road users, which fails to reflect caution, consideration and responsibility towards the safety of other road users. Hikma Fitriani stated that she had encountered road users wearing a peci, a hijab or a santri's uniform, yet they still drove at high speed, overtook one another and did not wear helmets.

This view relates to Subechan's explanation of a Muslim's responsibilities when on the road. He stated: *"Muslims must be careful; they must ensure their own safety and respect other road users, and must not be solely concerned with their own interests."* (Interview, 18 October 2026)

Subechan also explained that when someone studies religion but does not apply it in their social life, there is a problem with the application of those values. In his view, worship is not only about the relationship between humans and God (*hablumminallah*), but also about relationships between people (*hablumminannas*).

In light of this information, this discrepancy can be understood as a mismatch between the values of social responsibility described by the informants and the road behaviour observed in the field. The issue does not lie in a person's outward display of religious devotion, but rather in the extent to which the values of prudence and care for others are manifested in concrete actions. These findings suggest that an understanding of religious values must be accompanied by consistent application in social behaviour, including when using the roads.

A Reinterpretation of Religious Moderation in Road Safety Ethics

Road etiquette can be understood as a form of social responsibility that is consistent with the values of religious moderation. The behaviour observed—such as speeding, cutting in front of other vehicles, using the wrong lane and not wearing a helmet—highlights the importance of caution and consideration for the safety of other road users. These findings suggest that road order is not only a matter of compliance with the rules, but also of a willingness to consider the rights and safety of others.

Subechan's views reinforce this understanding. He emphasised the importance of caution, responsibility and selflessness when on the road. Meanwhile, comments from another informant, Hikma Fitriani, regarding her concerns about drivers speeding and overtaking one another show that a person's behaviour on the road can affect the sense of safety of other road users.

It can be understood from the above findings that the concept of religious moderation can be used to understand road ethics through three dimensions. Tolerance is reflected in respect for the rights of other road users; the principle of non-violence relates to efforts to avoid driving behaviour that risks harming others; whilst commitment to the nation relates to the responsibility to obey shared rules. Road ethics can serve as a sphere for the application of religious values in social life. However, these three dimensions constitute the researcher's analytical framework for interpreting field data; they are not indicators measured directly in each driver.

The Role of Islamic Religious Education in the Internalisation of Social Ethics

There is still scope for further development in strengthening road safety ethics through Islamic Religious Education, particularly in linking moral education to actual behaviour in public spaces. Berliana Putri Melati, an Islamic Religious Education teacher, explained that the Islamic Religious Education curriculum already incorporates moral values and social responsibility, but has not yet specifically addressed traffic regulations.

> *"In fact, those values are already covered in Islamic Education lessons, as the subject matter forms part of the curriculum on ethics and social responsibility*." (Interview, 19 October 2026)

These findings indicate that the relationship between religious values and ethical road behaviour has not yet been a particular focus in the religious education and guidance they provide. Meanwhile, the results of observations regarding behaviour such as speeding, overtaking, using the wrong lane and not wearing a helmet provide context regarding the importance of applying the values of caution and responsibility in daily life. Nevertheless, the research data has not yet proven that such behaviour is directly caused by a lack of traffic ethics material in Islamic Education (PAI) lessons.

Furthermore, Berliana links the formation of behaviour to social circles, peers and digital media. She takes the view that religious knowledge does not always translate into action if it is not accompanied by a deep understanding and habitual practice. These findings indicate that the internalisation of values cannot stop at the acquisition of knowledge alone, but must be linked to everyday behavioural practices.

Based on these findings, strengthening road safety ethics through PAI is relevant by integrating moral values, concern for safety, and social responsibility into real-life contexts. Cultivating orderly behaviour, educators setting a good example, and support from families and the community can form part of these efforts. This represents an implication of the research findings, rather than the result of a test of a specific learning programme's effectiveness.

Discussion

The Discrepancy Between Religious Values and Social Behaviour

The fundamental issue in the relationship between religion and social behaviour does not lie in the existence of moral values within religious teachings, but rather in how those values are taken into account when a person makes decisions in their daily life. In the context of road traffic, a person may recognise the importance of safety and responsibility, but this knowledge does not necessarily form the basis of their actions when faced with personal interests, time constraints or driving habits. Therefore, the gap between values and behaviour can be understood as a matter of

value actualisation that is, the distance between the recognition of a moral principle and its application in concrete situations.

This explanation must be distinguished from the view that regards religious identity as a direct determinant of behaviour. Religious attributes cannot be used as the sole measure for assessing a person's moral character, just as traffic offences are not sufficient to explain the entirety of their religious life. The relevance of the study (Akbar, 2022; Hafizhatul 'Afifah & S, 2025) The link between social identity and aggressive driving behaviour lies in the intersection between identity and driving behaviour as an issue that can be examined together. However, the focus of this study is not to prove a link between social identity and aggression, but rather to examine the ethical issues that arise when behaviour in public spaces is at odds with the values of responsibility and concern for others. This distinction is important to ensure that the analysis does not turn into a moral judgement of specific groups of drivers.

From the perspective of Islamic education, the issue of the realisation of these values can be understood through the relationships of *hablumminallah and hablumminannas*. A person's relationship with Allah is inseparable from their responsibility towards other human beings, for social life is one of the spheres in which moral values are realised (Albina & Maulida, 2025; M. S. Hasan, Mujahidin, dkk., 2024; Zaini dkk., 2026). One informant's view on the importance of prudence, responsibility and selflessness provides a normative basis for this understanding. This idea is also linked to the discussion of (Ghozali dkk., 2019) on Islamic guidance regarding safe driving. Within this framework, road safety is not merely a matter of complying with technical regulations, but also a form of respect for the safety and rights of others (Kamila G, 2025). The concepts of 'hablumminallah' and 'hablumminannas' are more appropriately used as an ethical interpretative framework for understanding discrepancies in values and behaviour, rather than as evidence of the primary cause of traffic offences.

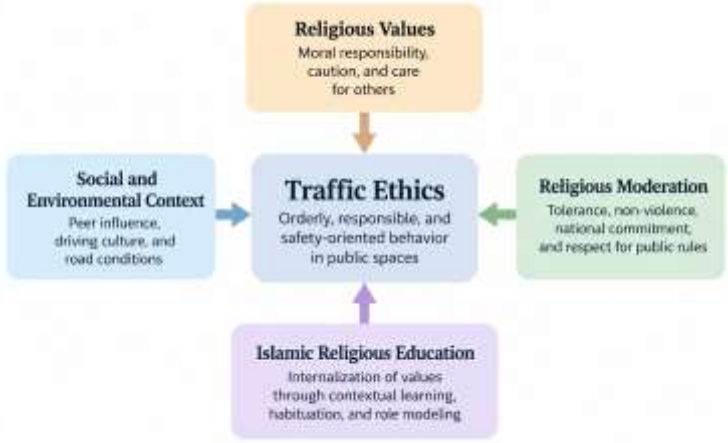


Figure 2. A conceptual model of the realisation of religious values in road safety ethics from the perspective of religious moderation.

The model does not depict a proven cause-and-effect relationship, but rather an analytical synthesis designed to explain the issue under consideration. Religious values provide a moral compass; the social environment serves as the context for their application; religious moderation offers a framework for respecting the rights and safety of others; whilst Islamic Education (PAI) is one of the areas with the potential to support the internalisation of these values (Hamim dkk., 2026; Hidana dkk., 2026). With this structure, the aim is not merely to list factors, but to reinforce the study's main argument. The existence of moral values and their application in social behaviour are two distinct concepts, and their interconnection needs to be examined.

Religious Moderation as an Ethical Perspective on the Public Sphere

Religious moderation in this study becomes relevant when used to analyse the relationship between beliefs and responsibility in the public sphere. Roads bring together road users with different needs, aims and interests. In such situations, driving is not entirely a private matter, as a road user's decisions can affect the safety of others. On this basis, the principles of religious moderation can be interpreted within the context of public ethics: tolerance relates to respect for the rights of other road users; the principle of non-violence is relevant to the rejection of aggressive behaviour that poses a danger; and commitment to the nation can be linked to respect for commonly agreed rules (M. Hasan, 2021; M. S. Hasan, Solechan, dkk., 2024a; Safitri, 2025). This interpretation broadens the scope of application of the value of religious moderation from the social relationships commonly discussed to responsibility in the use of public spaces.

This expansion has points in common with (Habibah dkk., 2022; M. S. Hasan, Solechan, dkk., 2024), which examines the internalisation of the value of tolerance, and (Dina, 2025), which specifically examines the behaviour of smoking whilst driving from the perspective of religious moderation. Dina's study serves as a relevant point of comparison as it also links behaviour on the road to a framework of religious values (Dina, 2025). A key distinction regarding the focus of this study is that it examines road safety ethics more broadly, based on field findings, and links this to the role of Islamic Education (PAI). The contribution of this research is not to claim that religious moderation constitutes a new theory of road safety, but rather to demonstrate the usefulness of this perspective in interpreting the moral dimensions of road user behaviour.

Nevertheless, the use of religious moderation as an ethical framework has conceptual limits that must be observed. Not every traffic offence can be automatically categorised as a form of intolerance or violence, and compliance with the rules does not automatically prove that a person possesses a high degree of religious moderation. The principles of moderation need to be translated, through reasoned argument, into relevant behaviour (Hidayat, 2020), It should not be applied to every action without explanation. For example, actions that endanger other road users

can be analysed from the perspective of responsibility and hazard prevention, whilst the behaviour of overtaking unsafely can be discussed in relation to respect for the rights of others.

The analysis also shows that issues of road safety cannot be adequately resolved through moral appeals alone. The study (Ganjar & Lase, 2025) regarding legal culture and compliance with traffic signs, as well as (Nabilah, 2024) With regard to compliance with traffic laws, this provides a comparative perspective from the fields of compliance and legal culture. This literature is relevant for situating traffic behaviour within the relationship between rules and individual awareness. The perspective of religious moderation complements this analysis by highlighting the ethical reasons for respecting the safety of others. In other words, public regulations and moral responsibility are not two mutually exclusive approaches. Legal compliance establishes behavioural obligations, whilst religious ethics can serve as a source of reflection on the responsibilities underpinning such behaviour (Hidayati, 2023).

Implications for Islamic Religious Education

The implications for Islamic Education stem from a broader issue than simply whether or not traffic-related content is included in the curriculum. The challenge in values education lies in how normative knowledge develops into the moral judgements that pupils apply when faced with real-life situations (Nasarudin dkk., 2026). If the values of responsibility, discipline and care are understood merely as subjects to be taught, there is a possibility that pupils have not had sufficient opportunity to reflect on how these values are applied in everyday life. Therefore, the relationship between Islamic Education and road safety should be understood as a matter of contextualising values, rather than simply a need to add a list of traffic regulations to the religious curriculum.

Study (Khodijah dkk., 2025) regarding the role of Islamic Education in the development of social ethics and (Nubuwah dkk., 2023) The discussion of the internalisation of values through extracurricular activities provides a comparative framework for examining education as a process of shaping behaviour, rather than merely the transmission of knowledge. Zulfikar, who examines the internalisation of Islamic Education (PAI) values in the ethics of social media use, is also relevant as he highlights the importance of examining the application of religious values in the context of real-life situations (Zulfikar dkk., 2026). It is precisely these contextual differences that clarify the scope of this study's contribution: the values of responsibility and respect for others can be reflected in a variety of social contexts, including road traffic. Nevertheless, these studies cannot be regarded as proving that specific learning strategies will be effective in improving compliance with traffic regulations.

From a pedagogical perspective, contextualisation can be achieved by encouraging pupils to analyse ethical dilemmas relating to road use, to consider the impact of their behaviour on the

safety of others, and to reflect on the relationship between religious responsibilities and compliance with public regulations (Ta dkk., 2023; Wong, 2021). Habituation and setting a good example can form part of this approach if accompanied by opportunities to put values into practice and evaluate one's actions. Thus, learning does not stop at the ability to explain the meaning of responsibility, but also encourages pupils to consider how responsibility is demonstrated in their day-to-day decisions.

In addition to schools, families and the community provide a vital context for the consistency of values education. However, the involvement of various stakeholders cannot simply be framed as a general call for cooperation. A more substantive question is how messages about safety and respect for others can be consistently conveyed through learning, adult role modelling and social norms. This study has not yet provided sufficient data to explain these mechanisms; therefore, the roles of the family, the community and religious leaders should be prioritised as topics for further research. Subsequent studies could examine how driving norms are learnt and maintained within families or social groups, as well as whether contextually relevant values education programmes can bring about observable behavioural changes.

Conceptually, this study brings together three domains that are often discussed separately: the actualisation of religious values in social action, the use of religious moderation as an ethical perspective on the public sphere, and the role of Islamic Education (PAI) in the contextualisation of values. The findings on Jalan Bojong provide an empirical context for this discussion, but are insufficient to establish general causes of offences or to measure the effectiveness of religious education in changing driving behaviour. The study's contribution must therefore be framed proportionately: not to prove that a lack of religious understanding causes offences, but rather to offer a framework for understanding road ethics as a matter of applying values in social life. Limitations regarding the location and number of informants necessitate further research with a more diverse data set. Follow-up research must also clearly distinguish between knowledge of values, moral considerations, environmental norms, legal compliance and actual behaviour so that the relationships between these aspects can be explained more robustly.

Conclusion

This study concludes that the discrepancy between religious values and road behaviour on Jalan Bojong, Pekalongan, reflects the issue of the realisation of moral values in social life. Values such as responsibility, caution and concern for others are not always taken into account when driving. This gap cannot be simplistically attributed to low levels of religious devotion amongst drivers; rather, it indicates that the presence of religious values does not, in itself, guarantee harmony between belief and behaviour. From the perspective of religious moderation, road ethics

possess a social dimension relating to respect for the rights of others, the avoidance of dangerous actions, and compliance with public regulations.

A key finding of this study is that road ethics can be positioned as a space for the actualisation of religious values whilst also serving as a context for the application of the principle of religious moderation in everyday life. The study's contribution lies in the integration of religious values, religious moderation, and road ethics within a single interpretative framework that positions collective safety as a form of social responsibility. Consequently, Islamic Religious Education needs to pay greater attention to the contextualisation of moral values through learning that links religious understanding with real-world issues in the public sphere. Ethical reflection, habit formation and setting a good example can serve as approaches to strengthen pupils' awareness that the practice of religious values is not limited to ritual observance, but is also reflected in behaviour that demonstrates responsibility for the safety and rights of others.

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