

Indifference of Jakarta KRL Users: A Postive and Islamic Law Perspective

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Abstract

This research examines the indifferent behavior of users of priority seats on the Electric Commuter Train in Jakarta. This deviant behavior occurs during the commuting hours, both in the morning and evening. This research was examined using qualitative research methodology and a case study approach. In this study, it was found that KRL passengers choose to ride the KRL so they can sit and rest during the journey on the KRL. The irony is that on every seat occupied in the KRL, there is an appeal to give up their seat for those who are classified as priority. Meanwhile, those who have already gotten a seat choose to be indifferent, either by sleeping or covering their ears with headphones while watching their phones or playing games during the journey. With that behavior, they hope not to have to bother giving up their seats to priority users during the journey. Our analysis of that behavior concluded that it is not in line with the ethical system that applies in the KRL. This occurs due to the low legal awareness of KRL users regarding the applicable norms. Likewise, the background of religious, social, and moral education plays an important role in the existence of such indifferent behavior. The existence of such indifferent behavior falls into the category of a modern humanitarian problem that is highly capitalistic. Degrading the value of humans in Islam as khalifatullah, because they are unable to make Allah the primary object of worship in every activity, especially by giving priority to those who are more deserving.

Keywords: KRL, KRL User Etiquette, Indifference Behavior.

Abstrak

Penelitian ini mengkaji perilaku acuh tak acuh pengguna kursi prioritas di Kereta Rel Listrik (KRL) di Jakarta. Perilaku menyimpang ini terjadi pada jam-jam perjalanan, baik pada pagi maupun sore hari. Penelitian ini dikaji dengan menggunakan metodologi penelitian kualitatif dan pendekatan studi kasus. Dalam penelitian ini, ditemukan bahwa penumpang KRL memilih naik KRL agar dapat duduk dan beristirahat selama perjalanan di KRL. Ironisnya, di setiap kursi yang diduduki di dalam



KRL terdapat himbauan untuk merelakan tempat duduknya bagi mereka yang tergolong prioritas. Sementara itu, mereka yang sudah terlanjur mendapatkan tempat duduk memilih bersikap acuh tak acuh, entah dengan tidur atau menutup telinga dengan headphone sambil melihat handphone atau bermain game selama perjalanan. Dengan perilaku tersebut, mereka berharap tidak perlu repot-repot merelakan tempat duduknya kepada pengguna prioritas selama perjalanan. Analisis terhadap perilaku tersebut menyimpulkan bahwa hal tersebut tidak sejalan dengan sistem etika yang berlaku di KRL. Hal ini terjadi karena rendahnya kesadaran hukum para pengguna KRL terhadap norma-norma yang berlaku. Begitu juga dengan latar belakang pendidikan agama, sosial, dan moral yang memegang peranan penting dalam adanya perilaku acuh tak acuh tersebut. Adanya perilaku acuh tak acuh tersebut masuk dalam kategori masalah kemanusiaan modern yang sangat kapitalistik. Merendahkan nilai manusia dalam Islam sebagai khalifatullah, karena tidak mampu menjadikan Allah sebagai objek utama ibadah dalam setiap aktivitasnya, terutama dengan mendahulukan yang lebih berhak.

Kata kunci: KRL, etika pengguna KRL, sikap acuh

INTRODUCTION

DKI Jakarta is one of the provinces in Indonesia with the largest population. Based on the available data, in 2020 the population of DKI Jakarta reached more than 10 million people. The large population certainly has a significant impact on traffic congestion in DKI Jakarta, especially in the capital city of Jakarta. This is understandable because the city is the center of government, culture, and economy in Indonesia. Thus, making Jakarta a fairly crowded and busy city, and always an attractive place to live for the community (BPS Provinsi DKI Jakarta, 2021).

The impact of such a large population in Jakarta causes several problems, such as traffic congestion, air pollution, and land scarcity, especially for the lower-middle-class community, for whom it is a dream of prosperity. The problems of traffic congestion and air pollution contribute to increased transportation and health costs for them. The great hope for prosperity still makes Jakarta a destination city, where they can feel comfortable, safe, and prosperous financially, socially, and emotionally. Therefore, it cannot be denied that the dream of prosperity in Jakarta is something desired by everyone (Kadarisman, M., Gunawan, A., & Ismiyati, 2015)

Traffic jams occur on every street in the city of Jakarta. In 2019, the traffic congestion monitoring agency Tom Tom Index ranked Jakarta as the 10th most congested city out of 416 countries. Even the Jakarta, Bogor, Depok, Tangerang, and Bekasi Transportation Management Agency (hereinafter referred to as Jabodetabek) predicts that Jakarta will be completely congested by 2029. This is based on the commuting activities in Jabodetabek, which take up to 3-4 hours on the road per day to reach their destinations, while in the DKI Jakarta area itself, the average time spent on the road is 1-2 hours. (Ridwan, n.d.) The average time is apparently 2.3 times higher than the ideal time for someone to spend on the road for commuting each day. It is recorded that 3.7 million people spend more than two hours commuting (Lutfi Dwi Puji Astuti, n.d.). A survey conducted on 1,523 respondents

found that 31.7% traveled using public transportation over a distance of more than 20 km, with 44.2% of them traveling for 30-60 minutes, 35.6% for 1-2 hours, 13.2% for 30 minutes, 5.6% for 2-3 hours, and 1.4% for more than three hours. (Putra, n.d.) Not only that, the researchers previously conducted a pre-research with three respondents, with details of one person traveling 2.25 hours to and from work every day. As for the second respondent, they travel 2 hours to and 2 hours from work, and the last one travels 1 hour to and 1 hour from work. With a workload of 8 hours of work 5 days a week for each of them (Respondent, interview, September 19, 2021).

The government is trying to alleviate traffic congestion in Jakarta by building better and more varied public transportation modes. One of them, through Presidential Regulation No. 98 of 2015, the Light Rail Transit (LRT) was built, integrated in the Jakarta, Bogor, Depok, and Bekasi areas (History - LRT JABODEBEK, n.d.). However, it seems that this has not significantly reduced the number of KRL users, especially with the increase in fuel prices. Commuterline passengers increased to 538,537 (Arief, n.d.). The increase in the number of passengers is directly proportional to the KRL users' ability, equivalent to the price and service they receive (Nathanael et al., 2021). Similarly, user satisfaction and willingness to accept the fare increase are expected to improve the quality of the KRL (Philip et al., 2018). Especially with the KRL delay rate being below the maximum limit, which is 11 minutes (Siwi et al., 2020). This is considered relevant when linked to their quality of life based on income levels and the psychological state of KRL users, which stands at 57% (Kusmawan & Susilowati, 2020), with characteristics indicating that the majority of KRL users are employees, male, and earn 3-5 million (Nazwirman & Hulmansyah, 2017).

Behind the bustling KRL users in Jakarta, there are behaviors of KRL users that are interesting and have become subjects of research not found in KRLs anywhere else in other regions. It is interesting to see the large number of residents using the KRL, along with the long distance and time spent. Of course, it is not easy for the lower-middle class, the residents of Jakarta, to cope with the KRL's congestion combined with the relatively long travel distance. This is interesting for researchers to study the activities of KRL users in spending their travel time amidst the crowded KRL passengers and the long distance that must be covered. Among the many activities of KRL users, there is one behavior that has been widely reported in both social and conventional media, particularly concerning the indifference of users towards the TDP seats on the Jakarta KRL. From the various academic concerns mentioned above, we believe that this research is worth examining.

In this study, the method that will be used is the qualitative research method (Tobing, 2016). The nature of the problem in the research to be examined is case and field research. This aims to study the behavior of KRL users in Jakarta and their interactions with the situation (Wahyuningsih, 2013). The approach that will be used is the descriptive method, because in this research the researcher attempts to analyze the indifference phenomenon among KRL users (Suryana, 2010). Meanwhile, the research field design strategy is Naturalistic inquiry. Thus, the researcher does not attempt to manipulate the research

setting but instead conducts a study on the indifferent behavior of KRL users in Jakarta. The data sources to be sought in this research consist of primary data sources, which will be collected in the form of the researcher's observations in the context and interview data from the KRL users. Thus, the data will be collected using observation guidelines, interviews, and documentation. The data analysis design used is context sensitivity, where the researcher will emphasize the contextual side, so caution is needed in generalizing the research results later, especially when comparing with case analysis. In this case, the researcher will match the issue through field observations and confirm it with KRL users.

DISCUSSION

Public Transportation and Public Interest

Public transportation in Jakarta consists of various modes, such as buses, trains, subways, commuter trains, and city transportation (*angkot*). The importance of public transportation in Jakarta is evident from the level of congestion that occurs in this city. As one of the most densely populated cities in the world, traffic congestion will worsen, especially if everyone uses private vehicles. Especially when looking at the statistical data from 2015, with a population of 10 million, the majority owned private vehicles consisting of 12 million motorcycles and 3 million cars, compared to the number of buses at that time, which was only 360,000 buses in an unrepresentative condition (Dahlan & Fraszczyk, 2019). With the availability of adequate public transportation, traffic congestion can be alleviated, people are encouraged to use public transport, and air pollution can also be reduced.

KRL Transport Capacity and Load Capacity

KRL is one of the public transportation modes that is quite popular in the Jabodetabek area. KRL can transport passengers at high speeds, making it the right choice for people who want to travel quickly and comfortably (Fuadilah, 2021). The KRL Commuter Line is a subsidiary of the company PT. KAI. Persero. However, in 2018, the KRL service was operated by a new company called PT. KAI Commuter Jabodetabek, which since 2017 has changed to Kereta Commuter Indonesia (KCI, now KAI Commuter). Data from the Central Statistics Agency (BPS) shows that KCI had 1,252 KRL units as of December 2020, with 964 trips every day (Dihni, n.d.).

The KRL in Jabodetabek consists of several lines, namely the Commuter Line, Jabodetabek KRL, and Airport Rail Link KRL. The Commuter Line is the most widely used route by the public, with routes connecting several cities in the Jabodetabek area. The Jabodetabek Commuter Line is a route that connects Jakarta with the surrounding cities, while the Airport Rail Link connects Soekarno-Hatta Airport with Jakarta. With the KRL's high capacity and fairly comfortable facilities, such as spacious seats, air conditioning, and toilets (Handayasari, I., & Artiani, 2018).

The carrying capacity of KRL in Jabodetabek is considered quite high. This is based on the available data, on an annual scale in 2020, KRL was able to transport more than 500,000 passengers per day, with an average passenger occupancy rate of up to 90% on regular weekdays. In 2021, the number of KRL passengers continued to increase to more than 600,000 passengers per day, with an average passenger rate of up to 95% on regular weekdays (Dihni, n.d.). As for the BPS data on a monthly scale, 12.4 million passengers used the KRL in Jabodetabek in April 2021. The number increased by 3.41% compared to the previous month, which was 12 million passengers. And on a daily scale, Monday has the highest volume of daily users compared to other days. Therefore, KCI always adds more fleets each year to accommodate the increase in KRL passengers (Rizaty, n.d.). Thus, it shows that KRL remains the primary choice for people who want to travel quickly and comfortably in the *Jabodetabek* area.

Several obstacles were faced by KRL in 2020 and 2021, such as congestion issues and system disruptions. These obstacles can cause delays in KRL departures, leading to passenger disappointment. To address these issues, the government has undertaken several efforts, such as the construction of new lines, the increase of train capacity, and system improvements. These efforts are expected to improve the quality of KRL services and provide solutions to the issues of congestion and system disruptions that occur. Even though the delay can still be tolerated within the minimum delay limit for the train (Siwi et al., 2020).

User Behavior With Public Norms

From the author's observations, during rush hours, the KRL is filled with passengers. To get into the KRL, finding a place to hold on is still difficult; one has to shift slowly to get a bit further inside because there are many people crowding at the door. This crowded condition occurs because many passengers have just boarded and some passengers are preparing to get off at the next station. On the other hand, passengers with final destinations move towards the middle, looking for seats if available. There, the author found the indifferent behavior of passengers sitting in the seats despite the call to give their seats to Priority users. This is also corroborated by the results of interviews with respondents who reported several activities passengers engage in to pass the time on the KRL. Passengers spend their time searching for news on detik.com, sometimes spending their return journey sleeping because they are tired or reluctant to stand when there are women or mothers. He also mentioned that he often sees female passengers spending their time watching Korean dramas, as well as young male passengers who spend their time on the way home playing online games like Mobile Legends and others (Respondent, interview, September 19, 2021). This also happens even when they are still at the station, such as at the Depok Baru Station where the author observed three young women sitting in seats marked as priority seats specifically for pregnant women and others. They were engrossed in playing on their

devices, oblivious to the people passing by in front of them. For a moment, the train arrived, and the three of them suddenly rushed towards the train entrance (observation result on September 1, 2022).

Some women choose to enter the nearest carriage, regardless of whether it is designated for women or not. This often happens at several KRL entrances near the station's entrance and exit gates, especially during rush hours. When the KRL is full, female passengers no longer hope to find the women's carriage at the front or the back. Because sometimes in the women's carriage, the passengers tend to be indifferent and focus on their own comfort. They consider this as selfish behavior, finding certain ways to rest or even sleep, or pretending to sleep, playing games, wearing headsets, being preoccupied with themselves (Respondent, Interview September 1, 2022).

One of the respondents had an experience when taking the KRL with his grandparents. While on the KRL, he chose to deliberately stand in front of the priority seats. He recounted that he saw a young woman deliberately sleeping. Because she didn't stand up to give her seat to her grandparents, he scolded her to stand up and give her seat with a sarcastic remark (interview respondent September 1, 2022).

"Excuse me, miss, are you healthy? Yes, I'm fine, sir. Can I ask you to give this to my grandparents?"

He also admitted that when sitting in the TDP, he must be ready to give up his seat when there is someone in the priority category. Even on public seats, there is an appeal to give those seats to certain priority individuals. This is also confirmed by other respondents, who often give up their public seats for others who are more prioritized. Even though there were already seats available at both ends of the carriage clearly marked as TDP. He emphasized that he rarely sees people sitting in the general seats giving their seats to those who are more prioritized (interview respondent September 1, 2022). Sometimes there are some officers who try to reprimand or provide service to TDP on the KRL. Some officers tend to hesitate to take firm action at the moment, fearing it will be viral on social media. On the contrary, if firmness is not applied, there will be no change in service. As seen from the existing reality, it is very far from the characteristics of legal awareness, which are evident in the lack of understanding and compliance with applicable laws, such as sitting in TDP seats, as well as the lack of awareness in maintaining existing legal order, such as leaning against train doors. Then, the lack of legal certainty is evident, for example, in the very minimal number of officers who can provide TDP to those entitled when users are not encouraged to give it to those entitled.

The respondents seem to understand this; they accept that with the ticket price they paid, they do not expect more from the service provided (interview, Respondent September 1, 2022). This was confirmed by transportation service observer in Indonesia, Danang Parikesit, who also expressed regret over the existence of the TDP

provided by the operator. Even though the matter of TDP has been regulated in Article 134 paragraph (2) letter b of PP 72/2009 and Article 131 paragraphs (1 & 2) of the Railway Law. However, he regrets why the TDP is often misused even though no additional fees are charged (Indonesian Government Regulation Number 61 of 2016, 2016).

The entire KRL room displays several written rules and signs found in every corner of the KRL walls. Clearly posted are the train destination signs, safety rules inside the train, appeals to give up seats for holders of special pins for pregnant women, prohibitions against blocking the doors, warnings to be careful when getting on and off the train, and so on. Some of these advisories and rules are also accompanied by written translations in English below them. These rules are placed in strategic locations. The colors in these rules are very contrasting, making them easy to read, such as the choice of a blue background and white text. All the rules are also clarified with illustrative images. As for the rules related to the indifferent behavior of KRL passengers, it is in the appeal to anyone who should be given a Priority Seat (TDP) that reads:

“Please be kind to give the seat to others passengers who need it most”.

The basis of these regulations is clearly stated in the KRL, as outlined in the Commuter Line Guidebook (Panduan Naik KRL Commuterline, n.d.). In the guide, several norms are clearly written and illustrated regarding the boundaries of permitted behavior and some prohibitions and recommendations. Even some of the latest norms related to health protocols in the Cov-19 pandemic era have been implemented.

The regulations governing every passenger in the KRL have been adjusted to comply with the Railway Law. (Republic of Indonesia Law Number 23 of 2007 on Railways, 2007). In this case, the operator of the KRL in Indonesia is the KRL Commuter Line company, which is a subsidiary of PT. KAI. Persero. However, in 2018, the KRL service was operated by a new company named PT. KAI Commuter Jabodetabek, which since 2017 has changed to Kereta Commuter Indonesia (KCI, now KAI Commuter) (*History – LRT JABODEBEK*, n.d.).

The indifferent behavior of KRL users in Jakarta is inseparable from the attitudes that consist of beliefs, feelings, and tendencies held by each passenger. As in the Concept of Attitude and Behavior According to Hogg & Vaughan, Attitude is a belief, feeling, and tendency. Whereas behavior itself is relatively the ability to endure against objects, groups, events, or significant social symbols. This is also reinforced linguistically in the KBBI, which states that attitude is an action and so on based on stance, belief, and similarly, behavior is an individual's response or reaction to stimuli or the environment. So, it can be concluded that the indifferent behavior of KRL users in general is not separate from the variables of belief, feelings, and tendencies of each individual. From these three variables, when faced with traffic jams and overcrowding on the KRL, the indifferent behavior emerges.

Regarding the indifferent behavior of KRL users towards the appeal inscribed above the TDP, it is a pure response from individuals to norms based on low religious beliefs or low principles. With the presence of a low religious foundation and stance, it influences a person's mindset and behavior, leading to indifferent behavior. In addition to that, it can also happen because the information or stimuli received from the environment regarding the prevailing norms are bad, so automatically the attitude of KRL users towards the law becomes negative.

In the concept of legal awareness, we will discuss the sense of remorse, feeling, knowing, or understanding experienced by an individual. With the existing phenomenon, this represents the awareness of KRL users regarding the law, its function, and its role. This needs to be understood not only by restoring such behavior to the beliefs and stances of individual passengers, but also by understanding that awareness of the law impacts the protection of human interests, recognizing that humans have many interests that also require legal protection. Thus, it can be concluded that the low legal awareness of KRL users is one of the reasons for the emergence of such indifferent behavior. It should also be emphasized that the high or low awareness of the law or life views of KRL users is not merely a product of rational considerations alone, but rather develops under the influence of several factors such as religion, economy, politics, and so on. Thus, the fact that the legal awareness behavior of KRL users arises from personal awareness without coercion, having been confronted with the challenging environment and the hustle and bustle of Jakarta city. However, it is not impossible for this awareness to start from each individual within the small scope of oneself and then be passed on to family members, schools, communities, nations, and the state.

The lack of awareness of a legal norm implies non-compliance with that law; unfortunately, non-compliance with norms within the KRL scope results in very minimal sanctions. It is difficult to call it a legal violation because KRL users consider it a habit or even a necessity. Even though legal sanctions should be firm and real. In fact, it is not far from the social sanctions imposed by KRL users, such as being mocked, ostracized, and even expelled if they can no longer be reprimanded. As for the psychological sanctions that come from within the KRL environment, their own inner feelings and guilt seem not to occur.

In Islam, guidelines for social life are derived from Allah SWT and conveyed through the Prophet Muhammad SAW in the form of commands, prohibitions, or recommendations. Islamic law has regulated that such indifferent behavior is not recommended. In an Islamic legal adage, it is mentioned that *al-istsar fi ghairil ibadah mathlub*. This encourages prioritizing or allowing others to go first in matters other than worship, which is recommended and even mandated. Giving TDP or anything other than TDP is included in that recommendation. However, it seems that even the concept of religion is difficult to move that legal awareness, especially when linked to its

form of sanction in the form of God's pleasure, even in the consequences of reward or sin.

Besides questioning individuals as legal actors, let's discuss KRL as the locus of the normative system. The system of norms regulates manners, etiquette, good communication practices, and the maintenance of each other's interests, which is governed by the legal system. These norms are adjusted according to the provisions of prevailing customs and habits and do not contradict the basic human rights of every individual in general. Based on this, an Ethics is formed that regulates the behavior of every individual in community life. So, the behavior of KRL users must adhere to the system of norms that govern it. The indifferent behavior of KRL users is indeed not included in strict reprimands or prohibitions in the form of written rules. However, the indifferent behavior of TDP users can be classified as inappropriate and unjustified behavior based on Indonesian tradition in general.

Speaking of the laws that apply within the KRL scope, in addition to those that are clearly and explicitly stated, there are also unwritten laws in the form of ethics that have been in practice. In terms of terminology, ethics is a concept of assessing the nature of truth or goodness of a social action based on the traditions held by individuals or groups. Besides the varying levels of legal awareness among KRL users being the basis of the problem, the behavior of KRL users in adhering to the prevailing ethics is also important to discuss. It is understandable when the goals of the law are not achieved as they should be, if each individual lack behavior that is aware of the law and ethics. In response to this, Danang Parikesit stated that this occurs due to the degradation of moral values and empathy in society. Although it is normative, it is necessary to foster moral and mental attitudes, especially during the current crisis of empathy experienced by society. He also added that in order to create comfort on the KRL, cooperation between operators and users is needed, along with sympathy for social sensitivity. This can be implemented by having officers instructing the TDP to be given to those entitled, but if the train is empty, the TDP can be occupied by others (Putri, n.d.). although ordinary passengers should not sit in seats designated for pregnant women. However, if there is a pregnant woman and the TDP seat is no longer available, morally, regular passengers should give it to the pregnant woman (Sovia Hasanah, n.d.).

The attitude and behavior of KRL users with low legal awareness have given rise to a modern humanitarian problem. As Kuntowijoyo stated, the vision of humans was originally someone who, being free, could determine their own life with their own hands. It does not happen to KRL commuters who are indifferent to their surroundings. This happens starting from the belief that technological advancement is important, and humans skillfully process their logic into new technologies with all their advancements, which then unknowingly makes these humans slaves to technology and creates artificial needs that sometimes they do not actually need. This is reflected in their behavior, which is busy playing games, watching Korean drama series, reading

news websites, or simply listening to music through headphones. Thus, as has been happening lately, humans are no longer independent beings but have become elements of technology that work systematically and have become slaves to the progress they have created themselves. This, of course, we have realized especially in the midst of a highly capitalistic urban life (Kuntowijoyo, 2017).

If the vision of a free human being is not achieved due to a low attitude and behavior towards the prevailing legal awareness, then what about the trust of human embodiment in Islam as God's representative sent on earth, namely Khalifatullah? Of course, this is a degradation of human value in the eyes of Islam. Especially when we consider how Islam elevates the status of humans, who were initially elements of nature, then became foolish beings needing gods or deities to guide them, and now have drastically transformed into servants of God who work and actualize themselves solely for Allah SWT. In this case, KRL users, as humans with a very noble status, should be able to make Allah SWT the primary object of worship in every activity or endeavor. However, this primary aspiration in servitude to Allah SWT becomes difficult to achieve when Muslims start to be affected by the superficial advancements shown by the West, which suggest that everything will be good and of high quality if detached from religion and transcendental references (Kuntowijoyo, 2017, 171-175).

CONCLUSION

The indifferent behavior of KRL users in Jakarta, such as being preoccupied with themselves, pretending to be asleep, even actually sleeping, using headsets, listening to music, reading news, watching Korean dramas, and even playing games, is a modern humanitarian issue in the capitalist era. This is exacerbated by the advancement of technology for KRL users, making it important, with all the advancements that then turn them into slaves of that technology and progress. Thus, it creates an artificial need and makes them elements of the technology and progress they have created themselves. This behavior has certainly degraded the KRL passengers who were originally seen as humans in Islam, as khalifatullah, the embodiment of God's representative on this earth. This happens when humans, as very noble beings, no longer make Allah the primary object of worship in every activity or endeavor. This situation is a consequence of the infiltration of superficial Western advancements that are detached from religion and transcendental references. This indifferent behavior is certainly not in line with the small scope of KRL as an ethical system that regulates manners, etiquette, good communication, and mutual interests. Because such indifferent behavior does not align with the customs and practices prevailing in Indonesia, and of course, it contradicts the basic human rights of every individual in general.

The inconsistency of behavior with societal ethics is caused by the low legal awareness of KRL users. This happens because KRL users do not fully understand what the law is, its functions, and its role for themselves and the surrounding community. In addition, it is also

influenced by several factors such as religion, economy, politics, and so on. The low legal awareness of KRL users serves as the basis for their behavior in adhering to the applicable regulations, particularly regarding TDP. This happens because the behavior of non-compliance with the law among KRL users has been considered a habit, even a necessity, and it is no longer in line with the demands of life and, of course, a lack of legal awareness. Likewise, there is no sanction for legal norms, which should be strict and tangible. So far, the only sanctions have been social ones from KRL users, such as ridicule, ostracism, or even expulsion. In addition, there is also no psychological sanction from the KRL environment, either specifically within oneself with feelings of guilt. The low awareness of the prevailing legal norms is also addressed in Islam. This admonition is as stated in the legal adage that goes *al-istsar fi ghairil ibadah mathlub*. By not prioritizing or offering others a seat who need it more, it is certainly not justified. So, the perpetrator does not receive praise from Allah SWT for neglecting goodness.

In the realm of the individual, the behaviors that emerge are forms of attitudes that have long been ingrained and consolidated within a person, consisting of the interrelation between belief variables, feelings, and tendencies of each KRL user. From their attitudes, the behavior of KRL users emerges as a response of each individual to their surroundings. This is based on beliefs or stances that are relatively long-lasting, thereby influencing the mindset and behavior patterns of each KRL user. By paying attention to every aspect of the indifferent behavior of KRL users. It should be noted that this issue does not solely depend on adequate laws, facilities, and environment. But also the human resources that we must strive for. Both from religious education, ethics, morals, and nationalism.

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