
ANALYSIS OF FACTORS CAUSING THE EXISTENCE OF ILLEGAL PARKING ATTENDANTS AND PAK OGAH IN THE PERSPECTIVE OF SHARIA ECONOMICS IN MAJALENGKA DISTRICT

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Abstract

The phenomenon of illegal parking attendants and pak ogah in the public spaces of Majalengka Regency reflects complex economic and social problems. This study aims to analyze the factors that cause the rampant practice and examine its suitability with the principles of Islamic economics. The research used descriptive qualitative methods with data collection techniques through in-depth interviews, participatory observation, and documentation studies. The results show that economic (unemployment and poverty), social (low education and permissive culture), and structural (weak regulations and lack of law enforcement) factors are the main causes. From an Islamic economic perspective, this practice contradicts the principles of justice, benefit and transparency of the contract. This study recommends solutions based on community empowerment through mosques and ZISWAF funds, strengthening integrated regulations, and sustainable Islamic economic education.

Keywords: Illegal parking attendants, pak ogah, sharia economy, Majalengka, informal work

Introduction

The phenomenon of informal work such as illegal parking attendants and pak ogah has become an inseparable part of the landscape of urban life in various regions in Indonesia, including in Majalengka Regency. Their existence often appears as an instant solution to limited access to formal employment and the lack of economic opportunities in certain areas. These informal work actors generally come from low-income communities struggling to make ends meet. In practice, they operate in strategic locations such as road intersections, market areas, shopping centers, and other public areas, by offering traffic management services or helping park vehicles without having official authority or permission from the government.

Although the presence of illegal parking attendants and pak ogah is sometimes considered helpful to road users, especially in areas with heavy traffic, the reality on the ground shows that their activities cause a number of complex problems. From a legal perspective, these activities do not have a clear legal umbrella and are not registered in the national labor system. The absence of formal regulations leaves them in a legal gray area, vulnerable to policing, and lacking social protection and rights as workers. From an economic perspective, the income they generate is not included in the tax system or contributed to the Regional Original Revenue (PAD), so their existence does not have a positive fiscal impact on local governments. In fact, in some cases, the practice of illegal levies by this group can harm the community and cause inconvenience in their activities.

From a social perspective, this practice often causes unrest in the community. Intimidating actions, arrogance in asking for payment, and the potential for physical conflict with road users are issues that cannot be ignored. In addition, their existence also reflects social inequality and the failure of the system to provide decent work for all levels of society. This condition shows that the issue of illegal parking attendants and pak ogah is not merely a matter of discipline or law enforcement, but also a reflection of deeper structural problems, such as poverty, unemployment, and development inequality. In the perspective of Islamic economics, economic activity cannot be separated from moral values and sharia principles. Every form of work and income earned must fulfill the elements of halal, fair, and

bring benefits to individuals and society at large. Islam teaches that work must be done in the right way, avoid exploitation, and pay attention to honesty, justice, and social responsibility. Therefore, the phenomenon of rampant informal work that has no legal basis and has the potential to harm the community must be studied in depth, not only from the aspect of positive law or public policy, but also from the perspective of Islamic economics.

An analysis of the factors causing the emergence and rise of the phenomenon of illegal parking attendants and pak ogah in Majalengka Regency is very important to do. This research not only aims to understand the socio-economic background of the perpetrators, but also to provide constructive input for local governments, religious institutions, and the wider community in formulating solutions based on Islamic values that are humanist and equitable. With this approach, it is hoped that policies or initiatives will be born that not only discipline, but also empower them so that they can transform into legitimate, productive, and dignified economic actors in accordance with the principles of Islamic economics.

Research Method

This research uses a descriptive qualitative approach with the aim of deeply understanding the phenomenon of the rampant practice of illegal parking attendants and pak ogah in Majalengka Regency, especially from the perspective of Islamic economics. This approach was chosen because it is considered the most appropriate for studying social phenomena that are complex, multidimensional, and require contextual understanding from the perspective of the actors and the surrounding community.

1. Approach and Type of Research

The qualitative approach allows researchers to explore social reality as a whole and holistically. This research is descriptive because it aims to provide a comprehensive picture of the practices of illegal parking attendants and pak ogah, including their motives, perceptions, and the challenges they face. This research also uses a phenomenological paradigm, which seeks to understand the meaning built by the actors of the activities they do.

2. Sources and Types of Data

The data used in this research consists of:

- a. Primary data, obtained through in-depth interviews with various key informants, such as:
 - Practitioners of illegal parking attendants and pak ogah:
 - Road users or the surrounding community:
 - Local government officials (e.g. from the Department of Transportation and Satpol PP):
 - Community leaders and academics of Islamic economics.
- b. Secondary data, obtained through a literature study of policy documents, mass media news, scientific journal articles, reference books, and relevant laws and regulations, especially those related to public order, informal work, and sharia economics.

3. Data Collection Technique

In this qualitative research, data collection technique is a very crucial aspect to ensure the depth and completeness of information obtained from the field. This research uses a combination of several data collection methods to ensure data triangulation, increase the validity of findings, and obtain a complete picture of the phenomenon of the rampant practice of illegal parking attendants and pak ogah in Majalengka Regency, especially in the context of sharia economics. The techniques used in data collection are as follows:

a. In-depth Interview

The in-depth interview technique is carried out with a semi-structured approach, which allows flexibility in the question and answer process between researchers and informants. Researchers used an interview guide containing open-ended questions as the main guide, but still provided space for informants to explain their views widely and deeply. This approach was chosen so that the researcher could capture subjective experiences, social interpretations, as well as the motivations and values behind the actors' involvement in the practice of illegal parking attendants and pak ogah. The informants interviewed included direct actors (illegal parking attendants and pak ogah), local residents, community leaders,

local government officials, and academics who understand the issue of informal economy and sharia.

The interview process was conducted directly at the informant's activity location and recorded (with permission), then transcribed for further analysis. These interviews were also intended to explore normative and pragmatic perspectives related to informal economic practices from a sharia perspective, as well as to find out whether there are certain understandings or justifications used by the actors.

b. Participatory Observation

In addition to interviews, researchers also conducted participatory observations as one of the main methods in the qualitative approach. This observation was carried out directly at strategic points of illegal parking attendants and pak ogah activities, such as around traditional markets, crossroads, traffic lights, and other public areas. Participatory observation allows the researcher to not only be a passive observer, but also to be limitedly involved in the social environment being studied, so as to obtain a contextual and emic understanding of the phenomena observed.

Through this technique, researchers systematically record various behaviors, communication patterns, social interactions between actors and road users, strategies in offering services, and the dynamics that occur between them. Observations were also conducted at different times and days to get a comprehensive picture of the intensity and consistency of the practice. Data from observation is important as a comparison to the results of interviews, so that it can be seen whether there is a match or discrepancy between what the informants say and do.

c. Documentation Study

As a complement to primary data from the field, this research also utilizes documentation study techniques. This technique involves collecting and analyzing relevant written documents, such as news from mass media, local government reports, statistical data related to informal employment, and policy documents such as local regulations on public order or parking retribution. In addition, researchers also reviewed academic literature that discusses informal economic practices from an Islamic economic perspective, such as the concepts of gharar, maslahah, and distributive justice.

These documents were useful to provide a broader contextual framework and enrich the interpretation of the findings in the field. With documentation studies, researchers can also trace the track record of local regulations and policy dynamics related to the existence and control of illegal parking attendants and pak ogah, and evaluate the extent to which state intervention has been carried out against this practice.

Overall, the three data collection techniques complement each other and form a strong basis for understanding the phenomenon under study holistically, both in terms of the subjective experience of the perpetrators, the social context, and the normative framework of Islamic economics.

3. Data Analysis Technique

Data analysis was conducted using thematic analysis techniques. The analysis steps include:

a. Data Transcription

All interviews were transcribed completely to maintain the authenticity of the information.

b. Coding

The transcribed data were then coded according to certain thematic categories, such as economic reasons, social pressure, religious understanding, and so on.

c. Theme Identification

The codes that have been determined are grouped to find the main themes that are relevant to the research objectives.

d. Data Interpretation

The data that has been analyzed is then interpreted using the theoretical framework of Islamic economics, such as the principles of justice, the blessing of sustenance, the

prohibition against ghasab (taking other people's rights), gharar (uncertainty), and exploitation.

4. Data Validity Test

To ensure the validity and reliability of the data, this study used source triangulation and method triangulation techniques. Source triangulation is done by comparing information from different informants, while method triangulation is done by comparing the results of interviews, observations, and documentation. In this way, the accuracy of the findings can be strengthened and the possibility of bias can be minimized.

5. Location and Time of Research

The research was conducted at several strategic points in Majalengka Regency which are known to have intense activities of illegal parking attendants and pak ogah, such as the alun- alun area, shopping centers, main road intersections, and terminals. Data collection was carried out for two months, from the beginning of April to the end of May 2025.

Results and Discussion

1. Economic Factors: Limited Employment and the Urge to Live

The open unemployment rate in Majalengka Regency based on BPS data in 2023 reached 7.4%. This figure is high when compared to the national average and shows that out of every 100 people in the labor force, around 7 to 8 people do not have a job. This reality has driven many residents to seek income in the informal sector, including becoming illegal parking attendants and pak ogah. These jobs are chosen because they do not require large capital, do not require special skills, and immediately generate daily income.

Difficult economic conditions mean that the lower classes have to make a living by any means possible. The cost of basic necessities continues to increase, not proportional to the available employment opportunities. Many actors previously worked in the formal sector but had to lose their jobs due to layoffs, the impact of the pandemic, or because they were no longer productive.

The majority of actors are those with low education levels and no job skills. Thus, when the formal sector demands certain competencies and certificates, they are automatically eliminated and eventually choose the easiest path. An interview with an offender with the initials RM (38 years old) showed that he had tried to find a formal job but was rejected because he only graduated from elementary school. The lack of competency certificates, age and lack of connections make it difficult for them to compete.

From an Islamic economic perspective, this condition reflects a failure to fulfill the principles of al-kifayah (fulfillment of the basic needs of each individual) and al-adl (fairness in the distribution of economic opportunities). The state and society should provide access to halal and dignified work for all. This inequality in access to economic opportunities creates structural injustice that triggers practices that are not ideal in sharia.

BPS Majalengka data (2023) recorded an open unemployment rate of 7.4%. This condition has a direct impact on the increase in informal work, including illegal parking attendants and pak ogah. Many perpetrators admit that this work is the only way to earn a daily income to meet basic needs.

Interview Perpetrator 1 (RM, 38 years old): *"I have applied to many places, but was not accepted because I only graduated from elementary school. Instead of being unemployed, I help cars at this T-junction, sometimes I can earn 20-30 thousand a day."*

These confessions reflect the inequality in access to formal employment. Many actors do not have skills or work certificates, so they are unable to compete in the formal sector, which increasingly demands high qualifications.

In terms of Islamic economics, this reality contradicts the principles of al-kifayah (basic sufficiency of life) and al-adl (justice). The state and society should ideally ensure that every individual has access to halal and dignified sources of income.

2. Social Factors: Low Education and Cultural Normalization

Most of the perpetrators of illegal parking attendants and pak ogah only complete their education up to elementary or junior high school level. Low education limits their insight into life and income options. Many do not realize that their practices are not legal or sharia compliant, let

alone understand alternative livelihoods. They also often lack social networks that can help them advance economically.

The tradition is also often passed down through families or neighborhoods. A perpetrator with the initials SD (45 years old) said that since childhood he had been accustomed to helping his brother on the roadside. This practice was tolerated by the surrounding community, even considered "normal" because he did not steal or rob. When the community does not reprimand or provide alternative solutions, then this practice becomes normal, even learned by the next generation.

This permissive culture leads to the normalization of economic behavior that is not in accordance with Islamic principles. In Islam, clarity of contract, legality and benefit must be fulfilled for an economic activity to be considered halal. As stated by KH. AA, a religious figure in Majalengka, the community often forgives because the perpetrators are not seen committing criminal acts. However, syar'i, this work still contains elements of shubhat and dharar.

As a result, a new generation has grown up who consider this work to be legitimate, even though its practice involves taking wages without a legitimate basis and often causes inconvenience and even conflict with road users. This has the potential to worsen social conditions in general, as there is a shift in values between what is legally correct and what is considered normal by community custom.

Most of the perpetrators (70%) had only completed primary school. This low level of education limits their knowledge of livelihood alternatives and makes them easily trapped in informal, even semi-legal work.

Interview with Perpetrator 2 (SD, 45 years old): *"Since I was a child, I used to follow my brother to help with parking. The local residents don't protest either. It's common here for someone to help on the road."*

Interview with Local Religious Leader (KH. AA, Leader of Pesantren in East Majalengka): *"Our society is too permissive. Because they see they are not stealing, it is considered halal. In fact, if there is no permission and just asks for money arbitrarily, it can be haram and harm road users."*

This culture of permissiveness has led to the normalization of practices that are still questionable in Islamic principles (syubhat). In Islam, it is not enough just to "not steal"; all forms of income must have clear contracts and not harm other parties.

3. Structural Factors: Weak Regulation and Lack of Enforcement

Field observations show that points such as Kadipaten Market, Majalengka Square, and Simpang Empat Jatiwangi are active locations for illegal parking attendants and pak ogah. However, the local government does not have specific and firm regulations to regulate this practice. The absence of regulations has led to systemic neglect.

Officials from the Transportation Agency (HJ) admitted that enforcement could not be carried out thoroughly due to limited personnel and budget. Many field officers have to divide their duties with congestion management, traffic regulation, and other administrative activities. Likewise, Satpol PP (NS) stated that without alternative solutions, the curbing efforts are only temporary. Offenders will return to the location if they are not given a way out that guarantees their economic sustainability.

The absence of social rehabilitation programs or profession transfer programs leaves the perpetrators with no other option but to return to the streets. From an Islamic economic perspective, this lack of enforcement contradicts the concept of hisbah, which is a system of social and economic supervision to prevent evil and encourage amar ma'ruf nahi munkar. The state is obliged to ensure public order and eradicate practices that harm society, while still prioritizing fair and humane solutions.

Field observations show that at several crowded points such as Kadipaten Market, Majalengka Square, and Jatiwangi junction four, the presence of pak ogah and illegal parking attendants is quite massive. However, the local government's response is still minimal.

Interview with Transportation Agency Official (HJ, Head of Traffic): *"We realize that this phenomenon is increasing, but the limited personnel make it impossible to carry out a comprehensive control. On the other hand, not all perpetrators can be immediately dealt with without a solution."*

Satpol PP interview (NS): *"We need stricter regulations and an empowerment system. If we only crack down without a solution, they will come back next week."*

This phenomenon shows the weak implementation of hisbah (social supervision in Islam). In Islamic economics, the state has a strategic role in ensuring order, justice and preventing practices that harm the public.

4. Sharia Economic Analysis

The practice of illegal parking attendants and pak ogah can be studied in depth from the following sharia principles:

- a. Gharar (Akad Unclearity): There is no clarity of services and rewards between the perpetrators and road users. The perpetrator sometimes demands money even though the user does not ask for help. When there is no agreement (contract), the money given can be invalid in sharia.
- b. Shubhat: Since the performer does not have an official license and his income is not regulated by law, his legal status is unclear. In Islam, wealth obtained from things that are unclear (syubhat) is feared to be included in the haram category.
- c. Dharar: The activity of stopping vehicles in the middle of the road, regulating traffic without authority, or giving arbitrary signals has the potential to harm road users and disrupt public order. This contradicts the principle of "la dharar wa la dhirar" (no harm to oneself or others).
- d. Maslahah 'Ammah: This practice does not bring public benefits, but rather causes unrest. Islam emphasizes that economic activities must provide benefits, not add to the burden or potential conflict in society.

5. Sharia Economic Solutions Offered

- a. Mosque and Community Based Empowerment: Mosques can become a center for skills training such as motorcycle servicing, environmental security, and official parking management. This activity can be carried out through routine training programs, cooperation with the employment office, and capital facilitation from zakat institutions. Mosques are not only places of worship, but also centers of social and economic transformation.
- b. ZISWAF Utilization: Zakat, infaq and waqf funds can be used for:
 - Halal business capital for ex-offenders, such as opening a small business or joining a community cooperative.
 - Job training and mentoring to provide relevant new skills.
 - Skills scholarships for children of offenders so that they do not inherit illegal professions and have better life opportunities.
 - ZISWAF can also fund economic rehabilitation shelters, mosque business units, and neighborhood-based labor-intensive programs.
- c. Integrated Regulation and Social Incentives: The government needs to develop a special regulation that not only cracks down, but also establishes a cooperative of Islamic parking attendants under the Department of Transportation. This aims to provide legality, training, and supervision in one system. Incentives such as uniforms, monthly incentives, and social security can also be provided to entice perpetrators to switch to the legal route.
- d. Education on Islamic Economic Ethics: People need to be educated that not all jobs are sharia-compliant. Islam emphasizes the importance of clarity of contracts, social benefits, and not harming other parties. This education can be done through Friday sermons, thematic recitations, and social media da'wah.

This phenomenon is a reflection of a systemic crisis, both in the fields of economics, education, and social governance. A comprehensive solution based on Islamic values is needed, which is not only repressive (policing), but also solutive (empowerment). The active involvement of mosques, zakat institutions and local governments is the key to eliminating this practice with dignity.

Conclusion

The phenomenon of illegal parking attendants and pak ogah in Majalengka Regency is a manifestation of the failure of the economic system to provide decent work. Economic, social and structural factors contribute greatly to the rise of this practice. In Islamic economics, work must bring benefits, be fair, and in accordance with halal principles. Therefore, handling this phenomenon requires a holistic approach based on Islamic values such as productive zakat, mosque-based job training, and fair regulation enforcement. The phenomenon of illegal parking attendants and pak ogah in Majalengka is not merely a matter of economics, but also reflects an education crisis, weak regulations, and blurred social ethical values. Islamic economics offers a comprehensive solution through empowerment, hisbah, and productive distribution of zakat. An approach that is not only repressive, but also solutive and equitable, is key in eliminating this practice with dignity. The active role of various elements, ranging from the government, zakat institutions, mosques, to civil society, is needed to create an economic ecosystem that is inclusive and based on Islamic values. Thus, shubhat economic practices can be replaced with professions that are halal, productive, and bring mutual benefits.

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