



Evaluation of Regional Policy Regarding Street Vendors: A Case Study of Bone Regency from the Perspective of Siyasaḥ Syar'iyah

Evaluasi Kebijakan Daerah Mengenai Pedagang Kaki Lima: Studi Kasus Kabupaten Bone dari Perspektif Siyasaḥ Syar'iyah

Muhammad Sattuo^{a,1*}, Maskawati,^{b,2} Nahi Hashim Fathi Aboalela^{c,3*}

^a Institut Agama Islam Negeri Bone, Indonesia

^b Institut Agama Islam Negeri Bone, Indonesia

^c Al-Neelain University, Sudan

¹ Sattmuhammad224@gmail.com

*Corresponding author

ARTICLE INFO

Article history

Received: 21 December 2024

Revised: 15 May 2025

Accepted: 19 May 2025

Keywords

Street Vendors (PKL);

Siyasaḥ Syar'iyah;

Bone

ABSTRACT

This study evaluates the implementation of Regional Regulation No. 1 of 2020 in Bone Regency, focusing on the consistency between legal provisions, field practices, and normative justice principles. Adopting a juridical-empirical approach, the research integrates normative legal analysis with interviews and field observations of street vendors (PKL). The findings indicate that despite formal regulations on zoning, operational hours, and empowerment, implementation is hindered by weak enforcement, limited awareness of legal norms among vendors, and minimal stakeholder participation. These gaps result in tensions between local policy objectives and constitutional guarantees, particularly the right to work and livelihood. From the perspective of Siyasaḥ Syar'iyah, the policy lacks full alignment with the principles of al-maslahah al-'ammah, distributive justice, and the protection of vulnerable groups. This study contributes an integrative legal-ethical framework, bridging positive law with Islamic values, and recommends a participatory governance model to enhance legal legitimacy and social justice in informal sector regulation.

This is an open access article under the [CC-BY-SA 4.0](https://creativecommons.org/licenses/by-sa/4.0/) license.



1. Introduction

Street vendors (PKL) are essential economic actors within the informal sector in many developing countries, including Indonesia. Their presence not only absorbs labor excluded from the formal economy but also provides affordable goods and services to urban communities. However, this economic activity often clashes with urban spatial planning, public order, and aesthetics, thereby creating a dilemma between the socio-economic needs of marginalized groups and the demand for orderly city governance. In many regions, regulatory responses to street vending rely heavily on legalistic approaches emphasizing prohibition and restriction without fully considering the socio-economic and cultural contexts, which has often resulted in resistance and policy conflict.¹

Studies have shown that the effectiveness and fairness of street vending policies are highly dependent on the extent to which regulations protect vulnerable groups and involve community participation in policy-making. In Bantul² and Soppeng³, for example, community-based empowerment programs have successfully improved the income and self-reliance of vendors through training, access to capital, and designated business zones. Conversely, in Karawang, Garut, and Surabaya, relocation efforts without accompanying empowerment measures have led to income loss, resistance, and social tension due to minimal community engagement and a government tendency to prioritize spatial order over socio-economic inclusion.⁴ These cases underscore the need for local regulations that are not only law-enforcing but also socially just, economically sustainable, and morally sound.

¹ Adinda Novita Sari dan Fifiana Wisnaeni, "Pelaksanaan Peraturan Daerah Kota Semarang Nomor 3 Tahun 2018 (Studi Tentang Penataan Dan Pemberdayaan Pedagang Kaki Lima Di Jalan Pandanaran II Kota Semarang)," *AL-MANHAJ: Jurnal Hukum dan Pranata Sosial Islam* 5, no. 2 (2023): 1355–68, <https://doi.org/10.37680/almanhaj.v5i2.3152>; Elisa Dwi Rahmawati, Achluddin Ibnu Rochim, dan Indah Murti, "Evaluasi Kebijakan Perda No 3 Tahun 2016 Tentang Penataan dan Pemberdayaan PKL (Pedagang Kaki Lima) di Kabupaten Sidoarjo (Studi di Pasar Larangan Sidoarjo)," *Journal of Research and Development on Public Policy* 3, no. 3 (2024): 09–22, <https://doi.org/10.58684/jarvic.v3i3.154>.

² Neng Julfa Habibah dan Mohamad Toha, "Street Vendor Empowerment in Bantul District: Analysis of the Role of the Indonesian Street Vendor Association of Struggle (APKLI-P) Based on the Perspective of Sharia Economics," *Sahwahita: Community Engagement Journal* 2, no. 1 (2025): 42–59, <https://doi.org/10.69965/sahwahita.v2i1.90>.

³ AHMAD ROSANDI SAKIR, "Upaya Pemerintah Daerah dalam Penataan Pedagang Kaki Lima di Kabupaten Soppeng," *FOKUS: Publikasi Ilmiah untuk Mahasiswa, Staf Pengajar dan Alumni Universitas Kapuas Sintang* 22, no. 1 (2024): 62–77, <https://doi.org/10.51826/fokus.v22i1.1047>.

⁴ Sanih Sanih, Anwar Hidayat, dan Muhamad Abas, "Implementasi Undang-Undang Nomor 13 Tahun 2022 Tentang Pembentukan Peraturan Perundang-Undangan terhadap Peraturan Daerah Kabupaten Karawang Mengenai Pindahan Pedagang Kaki Lima Berdasarkan Asas Keadilan," *Wajah Hukum* 8, no. 2 (2024): 849, <https://doi.org/10.33087/wjh.v8i2.1600>; Muhammad Rajib Dwi Septian, Yusuf Hermawan, dan Pupung Pundenswari, "Faktor-Faktor Kegagalan Relokasi Pedagang Kaki Lima Gedung Intan Medina

Bone Regency, located in South Sulawesi, issued Regional Regulation No. 1 of 2020 concerning the Management and Empowerment of Street Vendors. The regulation provides rules on zoning, operating hours, entrepreneurship training, and capital support. However, empirical findings indicate a significant gap between policy content and its field-level implementation. Many street vendors are unaware of zoning boundaries, fail to access empowerment programs, and feel excluded from the policy-making process. Weak oversight and administrative inconsistency have further deteriorated urban order and triggered public resistance to regulation. This raises critical questions about whether the policy adequately reflects regulatory justice, constitutional legitimacy, and ethical governance.

From a legal-constitutional perspective, local regulations on street vendors must align with the national legal framework. Article 27(2) of the 1945 Constitution guarantees the right to employment and a decent livelihood, while Article 28H(1) affirms the right to a proper living environment. Law No. 23 of 2014 grants local governments authority over spatial planning and public order, yet this must be exercised proportionally and in line with constitutional principles. Additionally, Law No. 20 of 2008 on Micro, Small, and Medium Enterprises (MSMEs) mandates legal protection and empowerment for micro-entrepreneurs, including street vendors. Therefore, evaluating local policies such as Regulation No. 1 of 2020 must go beyond normative analysis and consider moral, social, and constitutional dimensions.

This is where the concept of *Siyāsah Shar‘iyyah* becomes particularly relevant. As a form of political-legal reasoning in Islamic jurisprudence, *Siyāsah Shar‘iyyah* emphasizes public welfare (*al-maṣlaḥah al-‘āmmah*), distributive justice, and the protection of the vulnerable as foundational pillars of policy. Policy evaluation through the lens of *Siyāsah Shar‘iyyah* not only examines legal-formal validity but also tests the ethical, participatory, and social orientation of public decisions.⁵ Hence, this approach expands the scope of policy evaluation beyond mere legal documents to include Islamic moral and social values in assessing state policy legitimacy.

Garut,” *Jurnal Pembangunan dan Kebijakan Publik* 15, no. 1 (2024): 47–56, <https://doi.org/10.36624/jpkp.v15i1.145>; Alifvia Nanda Lutfiana dan Tjitjik Rahaju, “Dampak Penataan Pedagang Kaki Lima Di Kawasan Gembong Kota Surabaya,” *Publika*, no. 9 (2022): 381–90, <https://doi.org/10.26740/publika.v10n2.p381-390>.

⁵ Mohammad Hashim Kamali, *Shari’ah Law: An Introduction*, Oneworld Publications, 2008; Jaser Auda, *MAQASID AL-SHARIAH as Philosophy of Islamic Law A Systems Approach*, The International Institute of Islamic Thought london washington, 2008.

This study aims to evaluate the implementation of Regional Regulation No. 1 of 2020 in Bone Regency regarding street vendor governance and empowerment, by assessing its alignment with national legal principles and the evaluative framework of *Siyāsah Shar‘iyyah*. The novelty of this research lies in its integrative evaluative approach that combines positive legal analysis with Islamic jurisprudence to assess the effectiveness, legitimacy, and fairness of public policy. Therefore, this research contributes not only to strengthening local informal sector governance but also to expanding academic discourse on the role of Islamic law in formulating just, participatory, and contextually responsive local policies in the era of decentralization.

2. Legal Material and Methods

This study adopts a juridical-empirical methodology, integrating normative legal analysis with field-based empirical research. The objective is to examine how legal norms - specifically Bone Regency Regional Regulation No. 1 of 2020 on the Structuring and Empowerment of Street Vendors - are operationalized within the socio-urban context. The normative component involves an in-depth review of primary legal instruments, such as Law No. 23 of 2014 on Regional Governance and relevant local regulations, as well as secondary sources, including academic literature, scholarly journal articles, and policy documents concerning the regulation of the informal sector.

To enrich the empirical dimension, data were gathered through semi-structured interviews with key stakeholders, including officials from the Department of Trade, market administrators, and street vendors (PKL) operating within the urban areas of Bone Regency. Furthermore, direct observations were conducted at various vendor locations to document spatial arrangements, zoning compliance, and the evolving social dynamics between informal traders and regulatory authorities. A purposive sampling strategy was employed to capture a diverse range of perspectives from both policymakers and those directly affected by the regulation.

Data were analyzed using a descriptive-analytical framework, whereby legal norms were interpreted systematically and contextualized with empirical findings. The analysis centers on assessing the extent to which the policies on vendor regulation and empowerment align with prevailing legal principles, as well as with the values of social justice and public welfare from the perspective of *Siyāsah Syar‘iyyah*. This approach enables a nuanced evaluation of legal effectiveness - beyond formal compliance - by uncovering issues of social legitimacy and the practical challenges encountered during implementation.

3. Result and Discussion

3.1. Implementation of Street Vendor Regulation in Bone Regency: A Normative and Empirical Analysis

The regulation and empowerment of street vendors (PKL) represent a fundamental component of local economic development policy, especially in enhancing the welfare of informal sector actors.⁶ Prior research has emphasized that limited access to capital, inadequate business infrastructure, and a lack of managerial capabilities are key factors pushing individuals into informal employment as an alternative livelihood strategy.⁷ This phenomenon is increasingly reflected in the growing number of street vendors occupying urban public spaces, indicating the informal sector's pivotal role in shaping urban socio-economic landscapes.⁸

Policy interventions addressing street vendors generally adopt a twofold strategy: regulatory control and empowerment initiatives.⁹ The regulatory approach typically involves spatial planning, zoning enforcement, and the establishment of licensing systems aimed at managing the presence of vendors within the public realm.¹⁰ Conversely, empowerment strategies are implemented through capacity building programs including entrepreneurship training, access to microcredit, and marketing facilitation¹¹, with the goal of enhancing vendors' business viability and sustainability.¹²

⁶ Eko Handoyo dan Tutik Wijayanti, "THE FACTORS AFFECTING THE WELFARE OF STREET VENDORS IN INDONESIA," *PLANNING MALAYSIA* 19, no. 4 (14 Desember 2021): 231–43, <https://doi.org/10.21837/pm.v19i18.1048>.

⁷ Lina Martínez dan John Rennie Short, "The Informal City: Exploring the Variety of the Street Vending Economy," *Sustainability (Switzerland)* 14, no. 12 (2022), <https://doi.org/10.3390/su14127213>; Syaeful Bakhri et al., "Social Capital As a Major Factor of Street Vendors Sustainability: an Insight for Public Regulation Policy in Emerging Economy," *Journal of Governance and Regulation* 13, no. 3 (2024): 105–14, <https://doi.org/10.22495/jgrv13i3art9>.

⁸ Shifa Awiah, Dewi Noor Azijah, dan Lukmanul Hakim, "Peran Satuan Polisi Pamong Praja dalam Mewujudkan Ketertiban Pedagang Kaki Lima (PKL) di Galuh Mas Karawang," *Jurnal Ilmiah Wahana Pendidikan* 8, no. 4 (2022): 36–49.

⁹ Nurul Widyawati Islami Rahayu et al., "The public space Paradox: Balancing governance and street vending in urban Indonesia," *Social Sciences and Humanities Open* 11, no. April (2025): 101559, <https://doi.org/10.1016/j.ssaho.2025.101559>.

¹⁰ Рина Хермавати, Каролина Паскарина, dan Нунунг Руниавати, "The Arrangement of Street Vendors In Bandung, Indonesia," *The Journal of Social Policy Studies* 20, no. 4 (29 Desember 2022): 659–70, <https://doi.org/10.17323/727-0634-2022-20-4-659-670>.

¹¹ Arifuddin Akil et al., "Suitable Potential Locations for Street Vendors in Makassar City, Indonesia," *International Review for Spatial Planning and Sustainable Development* 11, no. 3 (2023): 152–71, https://doi.org/10.14246/irpsd.11.3_152.

¹² O. A. Lucas dan E. Nuraeny, "Spatial negotiation: Understanding the inside and outside of temporary space," *IOP Conference Series: Earth and Environmental Science* 673, no. 1 (2021), <https://doi.org/10.1088/1755-1315/673/1/012042>.

In practice, however, the intersection of informal economic activities and formal urban planning often generates socio-political friction. Vendors' presence in strategic or high-traffic public areas frequently leads to conflict with municipal authorities and local communities, sometimes escalating into protests or confrontations.¹³ This underscores the necessity for inclusive governance models that incorporate participatory mechanisms and conflict-sensitive approaches to urban informality management.

In the case of Bone Regency, the local government's regulatory framework seeks to achieve a balance between urban order, spatial aesthetics, and functional use of public facilities. The policy objective centers on optimizing government-owned spaces while preserving environmental sustainability. Interestingly, the etymology of *pedagang kaki lima* (PKL) reflects the historical repurposing of five-foot walkways originally designed for pedestrians into informal vending areas, illustrating the embeddedness of informality in urban morphology.¹⁴

The institutional design of PKL management in Bone Regency encompasses six strategic pillars: (1) spatial regulation and zoning; (2) licensing and regulatory compliance; (3) entrepreneurial training and skill development; (4) marketing and promotional support; (5) partnership and network building; and (6) sustainability planning. Rather than imposing restrictive controls, these initiatives aim to legalize and legitimize street vending practices, thereby integrating informal economic actors into the broader urban economy. Through this approach, the government aspires to simultaneously strengthen grassroots economic resilience and rehabilitate the intended function of public spaces, fostering a more equitable and harmonious urban ecosystem.

3.1.1. Designation and Zoning of Street Vendor Locations in Bone Regency

The regulation of street vendors in Bone Regency exemplifies the nuanced governance challenges posed by regional autonomy, particularly in the domains of spatial planning and informal economy integration. Within this context, local governments are tasked not only with maintaining urban order but also with providing equitable access to designated trading spaces. This dual responsibility reflects a broader developmental agenda that seeks to promote social inclusion, economic justice, and environmental sustainability within urban governance frameworks.¹⁵

¹³ "Bentrok PKL Vs Satpol PP di Padang ! Penertiban Ricuh , 8 Orang Terluka," *Kompas.com*, 2025; Christian, "Penertiban PKL di Monas Berakhir Bentrok," *metrotvnews.com*, 2025; "Bentrok Berdarah PKL Vs Satpol PP di Bandung," *detik.com*, 2025.

¹⁴ Gilang Permadi, *Pedagang kaki lima: riwayatmu dulu, nasibmu kini!*, Yudhistira Ghalia Indonesia, 2007.

¹⁵ Dr. Varad Rajan Bhanage., "Green Practices: Way to Sustain with Small-Scale Enterprises," *Interantional Journal of Scientific Research in Engineering and Management* 09, no. 01 (2025): 1–9, <https://doi.org/10.55041/ijrsrem40855>.

The normative basis for this responsibility is articulated in Regional Regulation of Bone Regency No. 1 of 2020 concerning the Regulation and Empowerment of Street Vendors. Specifically, Article 14 mandates the regent to (1) designate vendor locations based on functional land use planning; (2) consider multidimensional criteria including public interest, socio-cultural values, aesthetics, economic viability, safety, order, health, and environmental hygiene, aligned with the regional spatial plan; and (3) physically demarcate these zones through visible signage and boundary markers, as per prevailing legal norms.¹⁶

Despite this comprehensive legal framework, empirical observations reveal persistent tensions in the implementation process. Urban space management, while oriented toward cleanliness and visual order, often imposes spatial constraints on the informal sector. This regulatory rigidity, in the absence of long-term and context-sensitive solutions, has contributed to a continuous rise in street vendor activity—particularly in high-traffic urban areas. Vendors function as both economic agents and entrepreneurial actors, yet their presence is frequently perceived as disruptive to spatial order and detrimental to environmental aesthetics due to the unregulated occupation of public spaces.¹⁷

Field evidence further indicates that in critical nodes such as city centers and commercial business districts (CBDs), vendor concentration significantly exceeds spatial capacity. Consequently, public infrastructure including sidewalks, roadsides, and storefront corridors is routinely appropriated for vending activities, leading to spatial disorder, environmental degradation, and heightened traffic congestion.¹⁸ Morning peak hours are particularly affected, as informal stalls and illegal parking encroach upon roadways, compromising public mobility. The proliferation of non-uniform and semi-permanent stalls exacerbates the problem, undermining both the functional and visual integrity of urban landscapes.

Key insights from in-depth interviews with Andi Hidayat, Head of Facilities and Distribution at the Department of Trade, underscore the government's attempt to mitigate these issues through the enactment of Regent Regulation No. 62 of 2022 and Regent Decree No. 543 of 2022, which serve as implementing instruments for Regional Regulation No. 1/2020. These legal tools formalize a zoning system comprised of three categories:

¹⁶ “Peraturan Daerah Kabupaten Bone No. 1 Tahun 2020 Tentang Penataan dan Pemberdayaan Pedagang Kaki Lima (Local Government Regulation of Bone Regency No. 1 of 2020 on the Management and Empowerment of Street Vendors)” (2020).

¹⁷ Sally Roever dan Caroline Skinner, “Street vendors and cities,” *Environment and Urbanization* 28, no. 2 (2016): 359–74, <https://doi.org/10.1177/0956247816653898>.

¹⁸ Agung Pramono, “Polisi Tertibkan Jukir Liar Picu Kemacetan di Kawasan Perdagangan Bone,” *detik.com.com*, 2024, <https://www.detik.com/sulsel/watampone/d-7284598/polisi-tertibkan-jukir-liar-picu-kemacetan-di-kawasan-perdagangan-bone>.

- a. Green Zones: Permanent vending areas permitted without operational time restrictions, including market complexes, village-built stalls, and government-authorized locations.
- b. Yellow Zones: Semi-permitted zones with restricted trading hours, often located near sensitive areas such as religious or government facilities.
- c. Red Zones: Prohibited areas such as sidewalks, urban parks, and road intersections, where vending is strictly banned due to safety and traffic considerations.

To provide further clarity, the zoning categories and their respective conditions are outlined in the following table.

Table 1. Zoning Classification and Operational Conditions for Street Vendors in Bone Regency

Zona Type	Area Description	Permitted Operating Hours
Green Zone	<ul style="list-style-type: none"> - Central Market Complex (Palakka, Lacokkong, Bajoe) - PKL areas built by village governments - Government-owned traditional markets - Privately built stalls with official permits 	Flexible / Not limited in decree
Yellow Zone	<ul style="list-style-type: none"> - Specific road sections (e.g., Beringin, Veteran, Agussalim) - Cultural/religious/government areas (e.g., stadium, temples, offices) - Ex-central market zone - Designated “Car Free Day” areas 	05:00 – 10:00 or 16:00 – 00:00 (depending on area)
Red Zone	<ul style="list-style-type: none"> - Sidewalks, parks, and roadsides in city center - Areas within 10 meters of road intersections 	Strictly prohibited

Source: Regent of Bone Decree Number 543 Year 2022 Concerning the Designation of Street Vendor Locations.

Based on Table 1, the Yellow Zone; designated as a provisional area for street vending activities, encompasses a number of spatially defined urban locations. These include segments of Beringin Street, Veteran Street, Agussalim Street (commercial parking area), Besse Kajuara Street, and Sulawesi Street, particularly those sections located outside educational zones and river setbacks. The designation also covers Arif Rahman Hakim Street beyond the river buffer area, the Lapatau Stadium complex excluding designated green open spaces, and various functional sub-zones, including religious facilities, public and private offices, healthcare services, cultural-tourism districts, transportation infrastructure, social and cultural institutions, as well as the former central market site.

Standard operational hours for most Yellow Zone locations are set between 16:00 and 00:00 WITA (Central Indonesia Time). However, exceptions apply: for instance, vending activities in the Kajaolaliddong Zone are limited to 05:00–10:00 WITA, while

Car-Free Day zones operate under more restrictive timeframes of 06:00–10:00 WITA. This spatio-temporal zoning arrangement is governed by Bone Regent Decree No. 543 of 2022, which formalizes designated vending areas and their corresponding operational schedules.¹⁹

Despite the existence of a clearly articulated regulatory framework, implementation on the ground presents persistent challenges. Interview data with Jumartini, Head of Palakka and Old Central Markets, revealed that in specific regulated spaces such as traditional market precincts vending is restricted to 05:00–10:00 WITA, with enforcement outside this timeframe delegated to the Municipal Civil Service Police Unit (Satpol PP). Nevertheless, field observations indicate widespread non-compliance: many vendors continue to operate beyond permitted hours, often encroaching upon public roadways and exacerbating traffic congestion in central urban areas. Moreover, poor waste disposal practices among some vendors undermine environmental hygiene and diminish the functionality and aesthetic quality of public spaces.²⁰

These findings underscore a persistent gap between formal regulatory mechanisms and the dynamic, adaptive nature of informal economic practices in urban space. While zoning and scheduling frameworks provide a structured approach to spatial governance, their effectiveness ultimately hinges on consistent enforcement, inter-agency coordination, and inclusive stakeholder engagement. A more adaptive, context-sensitive governance strategy is thus necessary to reconcile the competing imperatives of spatial order and economic resilience particularly in relation to the livelihoods of structurally vulnerable urban populations.

3.1.2. Empowerment Process of Street Vendors in Bone Regency

At the local level, empowerment reflects a strategic effort to enhance both individual and collective capacities in addressing socio-economic vulnerability.²¹ This process requires sustained involvement from local governments and relevant stakeholders

¹⁹ “PERATURAN BUPATI NO. 62 TAHUN 2022 TENTANG PERATURAN PELAKSANAAN PERATURAN DAERAH KAB.BONE NO. 1 TAHUN 2020 TENTANG PENATAAN DAN PEMBERDAYAAN PEDAGANG KAKI LIMA” (2022).

²⁰ Dedy, “Diteken Bupati Bone , DLH Surati Pelaku Usaha Wajib Sediakan Tempat Sampah,” *Kilassulawesi.com*, 2025, <https://kilassulawesi.com/2025/03/diteken-bupati-bone-dlh-surati-pelaku-usaha-wajib-sediakan-tempat-sampah/>.

²¹ Endri Bagus Prastiyo dan Miswanto Miswanto, “Strategi Pemberdayaan Pedagang Kaki Lima Di Perkotaan,” *Jurnal Empirika* 2, no. 2 (2017): 123–36, <https://doi.org/10.47753/je.v2i2.42>.

to create equitable opportunities and ensure the long-term sustainability of empowerment programs.²²

Article 22 of the Regional Regulation outlines several empowerment strategies, including business development, access to capital, provision of trade equipment, institutional strengthening, production enhancement, expansion of networks and promotion, and technical assistance.²³ In addition, collaborative mechanisms through Corporate Social Responsibility (CSR) programs are employed, facilitated based on verified vendor data.

Although a regulatory framework is formally in place, field findings indicate that empowerment initiatives remain fragmented and have yet to be fully optimized. Many vendors exhibit limited understanding of empowerment as a concept, despite relatively high levels of informal participation. This is evidenced by the organic formation of interest-based groups, reflecting strong social solidarity and internal coordination within vendor communities.

A significant aspect of institutional strengthening lies in the presence of vendor organizations, such as the Regional Board of the Indonesian Street Vendors Association (DPD APKLI) of Bone Regency, which recently held its 2020–2025 board inauguration.²⁴ Conducted virtually and attended by local government officials, including the Regent of Bone, the event illustrates a concrete institutional effort to strengthen the representation and policy voice of street vendors. The presence of APKLI has strategic potential as an intermediary institution connecting vendors with local authorities to design more responsive and sustainable empowerment programs.

From a governance perspective, vendor communities have begun to demonstrate emergent patterns of leadership and accountability. However, institutional participation from local authorities remains limited, particularly in the observed study areas. This governance gap becomes especially apparent in operational regulation and financial accountability mechanisms.

²² Prastiyo dan Miswanto.

²³ Peraturan Daerah Kabupaten Bone No. 1 Tahun 2020 Tentang Penataan dan Pemberdayaan Pedagang Kaki Lima (Local Government Regulation of Bone Regency No. 1 of 2020 on the Management and Empowerment of Street Vendors).

²⁴ “Pelantikan dan Pengukuhan Pengurus DPD APKLI Kabupaten Bone Periode 2020-2025,” *Bone.go.id*, 2025, <https://bone.go.id/2021/03/10/pelantikan-dan-pengukuhan-pengurus-dpd-apkli-kabupaten-bone-periode-2020-2025/>.

One critical dimension where this institutional absence is evident is in the management of vendor contributions, particularly retribution mechanisms, which form an integral part of everyday market governance. In this regard, Jumartini confirmed that while formal procedures for retribution collection have not yet been implemented, preliminary coordination is underway. At present, informal regulation is maintained by local actors, including youth groups operating around the market area.²⁵ While this grassroots mechanism contributes to maintaining order, it simultaneously exposes a governance vacuum within the official regulatory structure.

Qualitative evidence from field interviews further illustrates this institutional disconnection. Rosnaeni, a vegetable vendor at a traditional market, expressed the absence of any tangible support from the local government. She stated: "*As ordinary people, we have yet to feel any outreach from the government, let alone empowerment for street vendors.*"²⁶ This statement highlights the perceived absence of the state in the everyday realities of informal economic actors and underscores the disconnect between top-down empowerment policy frameworks and the practical needs of their intended beneficiaries.

Furthermore, field observations reveal the lack of multi-stakeholder collaboration. Key external actors such as legal aid organizations, non-governmental organizations (NGOs), and technical agencies like the Regional Financial and Asset Management Agency (DPPKAD) are largely absent from the empowerment process. Decision-making remains hierarchical and lacks inclusive consultative platforms. Given the relatively homogeneous and vulnerable socio-economic background of street vendors, empowerment strategies must be contextually grounded and responsive to the lived realities of these communities. An inclusive, participatory, and adaptive governance model is essential for producing sustainable outcomes and enhancing the socio-economic resilience of marginalized urban populations.

3.2. Supporting and Inhibiting Factors in the Regulation and Empowerment of Street Vendors under Regional Regulation No. 1 of 2020 in Bone Regency

The expansion of the informal sector, particularly street vendors (PKL), in Bone Regency is closely linked to structural challenges within the local economy, notably the underdevelopment of the real sector.²⁷ The inability of the formal sector to generate

²⁵ Interview with Jumartini, S.E., Department of Trade, Bone Regency, February 5, 2025

²⁶ Interview with A. Rosnaeni, street vendor location, Bone Regency, February 6, 2025.

²⁷ Aulia Rahman B dan Firdayanti Ahmad, "Efek PDRB, Pengeluaran Pemerintah, dan Inflasi terhadap Pengangguran di Kabupaten Bone," *Bulletin of Economic Studies (BEST)* 3, no. 3 (2023): 145–59, <https://doi.org/10.24252/best.v3i3.44052>.

sufficient employment opportunities has driven a significant number of people to seek alternative livelihoods through informal economic activities in public spaces.

According to data from the Central Bureau of Statistics (BPS), as of August 2024, the unemployment rate in Bone Regency reached 9,503 individuals.²⁸ This figure reflects the limited capacity of the formal economy to absorb the labor force and reinforces the argument that the presence of street vendors is a direct response to socio-economic exclusion rather than mere encroachment on urban space. Accordingly, policies aimed at regulating and empowering street vendors must address the structural conditions that underlie the rise of informality at the local level.

The presence of street vendors should not merely be positioned as a target of enforcement, but rather as citizens with constitutional rights to economic participation and livelihood security. Article 27(2) of the 1945 Constitution of the Republic of Indonesia affirms that *“Every citizen has the right to work and to a decent livelihood for humanity.”* Furthermore, Article 13 of Law No. 9 of 1995 concerning Small Enterprises emphasizes the state's responsibility to create a supportive business environment by providing legal protection, designated trading spaces (including for street vendors), and legal consultation services.

At the same time, urban spatial governance must also uphold the rights of the general public to safety, order, and a clean environment. Article 29H(1) of the 1945 Constitution guarantees every individual's right to a decent and healthy living environment. Therefore, policies on street vendors must carefully balance the protection of economic rights with the need to manage public space in a fair and sustainable manner.

In practice, the implementation of Regional Regulation No. 1 of 2020 continues to face significant challenges. One of the primary issues is the absence of a fair and transparent transition mechanism for street vendors affected by relocation or eviction. In many cases, enforcement actions have been carried out without compensation, based on the assumption that such activities are illegal. However, to foster public acceptance of regulatory interventions, local governments should provide financial assistance and relocation support for vendors displaced from their trading locations.

Moreover, the spatial behavior of street vendors is influenced by two key factors:

²⁸ Wahdaniar, “BPS : Pengangguran di Bone Sulsel Capai 9.503 Orang,” *Tribunnews.com*, 2025, <https://makassar.tribunnews.com/2025/05/07/bps-pengangguran-di-bone-sulsel-capai-9503-orang>.

- a. Crowd density: Vendors tend to occupy high-footfall areas to maximize sales potential, even when these locations fall outside designated commercial zones.
- b. Accessibility: Easily reachable locations are prioritized due to their direct correlation with transaction volume and customer convenience.

These spatial preferences can serve as both enablers and barriers in regulatory implementation, depending on the degree to which urban planning accommodates informal economic activity. The challenge lies in designing a governance model that recognizes street vendors as legitimate economic actors, without undermining spatial functionality and urban order.

While the complexity of informal sector dynamics necessitates adaptive and participatory approaches, their success relies heavily on the availability of enabling factors that operate across institutional, social, and spatial domains. Identifying and strengthening these enabling conditions is crucial to translating legal frameworks into inclusive and responsive policy practices.

3.2.1. Enabling Factors in the Regulation and Empowerment of Street Vendors under Regional Regulation No. 1 of 2020 in Bone Regency

The implementation of policies for the regulation and empowerment of street vendors in Bone Regency, especially under the mandate of Regional Regulation No. 1 of 2020 is not solely dependent on legal frameworks, but on the existence of enabling conditions across institutional, socio-economic, and spatial dimensions. These factors serve as practical levers that translate regulatory intentions into sustainable and inclusive urban practices.

A central driver of successful street vendor governance is the commitment of local government authorities. This includes not only the formulation of appropriate legal instruments, but also the allocation of dedicated budgets and the provision of structured programs.²⁹ Government initiatives such as the designation of legal trading zones, vocational training tailored to informal workers, and simplified access to capital collectively shape the conditions under which street vendors can operate more securely and productively.

²⁹ Yonan Bastiar, R. Deni Muhammad Danial, dan Darmo Suwiryo, "Analisis Implementasi Peraturan Daerah Kota Sukabumi Tentang Penataan Dan Pemberdayaan Pedagang Kaki Lima (Studi Kasus Peraturan Daerah Kota Sukabumi Nomor 10 Tahun 2013)," *Jurnal Governansi* 8, no. 2 (2022): 79–90, <https://doi.org/10.30997/jgs.v8i2.4389>.

Complementing governmental efforts is the active participation of civil society actors.³⁰ Community engagement, including from street vendor associations, cooperatives, and local NGOs ensures that the lived realities of informal workers are represented in policymaking processes. These groups not only advocate for the rights and needs of vendors but also help build social legitimacy for regulatory initiatives. Public awareness, in this regard, becomes equally critical. Promoting a broader societal understanding of the economic contribution of street vendors helps to reduce stigma, foster empathy, and build support for inclusive urban policy.

The growing role of technology and innovation further strengthens vendor empowerment. The use of digital platforms for payment, promotion, and inventory management has expanded vendors' access to markets while improving business efficiency. Moreover, strategic partnerships with the private sector, particularly local businesses and financial institutions can provide street vendors with training, mentorship, and microcredit, helping to stabilize and formalize their operations.³¹

Education and training initiatives designed to meet the specific needs of street vendors also play a key role in enhancing their competitiveness.³² Programs focused on business planning, financial literacy, customer service, and hygiene standards can elevate the quality of informal enterprises and support long-term sustainability. These efforts are most effective when integrated within broader urban planning frameworks that explicitly accommodate informal trade. Urban development that considers flexible-use zoning and inclusive spatial allocation fosters spatial justice and creates environments where vendors and formal activities can coexist.

Finally, the symbolic and material recognition of vendor achievements,³³ through awards, certifications, or public acknowledgments can generate motivation and strengthen internal accountability within vendor communities. Recognizing exemplary practices encourages others to follow suit, reinforcing self-regulation and improving service quality on the ground.

³⁰ Lukman, "DPW APKLI Sulsel Akan Gelar Pemulihan Ekonomi di Bone , Begini Tanggapan Kadis Pariwisata Bone," *fajar.co.id*, 2025, <https://rakyatsulsel.fajar.co.id/2025/07/04/dpw-apkli-sulsel-akan-gelar-pemulihan-ekonomi-di-bone-begini-tanggapan-kadis-pariwisata-bone/>.

³¹ Popon Srisusilawati et al., "The roles of self efficacy and sharia financial literacy to SMES performance: Business model as intermediate variable," *F1000Research* 10 (2022): 1–14, <https://doi.org/10.12688/f1000research.76001.2>.

³² Handoyo dan Wijayanti, "THE FACTORS AFFECTING THE WELFARE OF STREET VENDORS IN INDONESIA."

³³ "Patut Dicontoh , Apresiasi Bupati Bone Andi Asman Sulaiman Bantu Gerobak PKL UMKM, Ketum APKLI-P," *Lepasnews.com*, 2025.

Taken together, these enabling factors suggest that the regulation and empowerment of street vendors require more than policy enforcement. They call for an intersectoral governance approach, one that is responsive to local context, participatory in design, and adaptive in implementation. Without these foundational supports, regulatory frameworks are unlikely to yield the inclusive and equitable outcomes they aim to achieve.

3.2.2. Constraining Factors in the Regulation and Empowerment of Street Vendors under Regional Regulation No. 1 of 2020 in Bone Regency

Despite the presence of formal regulatory frameworks and growing recognition of the socio-economic role of street vendors, the practical implementation of vendor regulation and empowerment in Bone Regency continues to face substantial barriers. One of the most fundamental challenges lies in the limited availability of designated urban space that accommodates informal economic activity. In the absence of specific areas for street vending, vendors often occupy sidewalks, roadsides, and even riverbanks—spaces not originally intended for commercial use. The low capital requirements and proximity to residential areas make such informal setups attractive, particularly to economically vulnerable individuals starting their ventures with minimal resources.

This condition, however, contributes to increased urban disorder, congestion, and infrastructural strain. The government's efforts to enforce relocation have often lacked structure, resulting in ad hoc interventions rather than coordinated, equitable transitions. These structural issues are compounded by a number of interrelated constraints that hinder the sustainable implementation of Regional Regulation No. 1 of 2020.

First, bureaucratic complexity in business licensing remains a persistent barrier.³⁴ The permit application process is often perceived as cumbersome, with excessive administrative requirements that discourage compliance. As a result, many vendors continue to operate without legal documentation, reinforcing their informal status and exposing them to potential eviction.

Second, limited access to financial capital significantly constrains vendors' ability to expand or improve their businesses.³⁵ Without collateral or formal financial records, most street vendors are excluded from conventional financing mechanisms, forcing them to rely on high-risk informal loans or insufficient self-financing.

³⁴ Akhmad Raditya Maulana Fajrin dan Dian Rahmawati, "Faktor-Faktor yang Berpengaruh dalam Penataan Pedagang Kaki Lima (PKL) pada Koridor Jalan Pasar Besar Kota Malang," *Jurnal Teknik ITS* 5, no. 1 (18 Maret 2016), <https://doi.org/10.12962/j23373539.v5i1.11414>.

³⁵ Fajrin dan Rahmawati.

Third, inadequate location conditions further complicate the operational environment.³⁶ Many designated or informal vending spots lack basic infrastructure such as sanitation facilities, organized parking areas, or accessible pedestrian pathways. This not only reduces customer comfort and footfall but also exacerbates public health and safety risks.

Fourth, legal uncertainty regarding land use rights creates an ongoing sense of insecurity.³⁷ Vendors often do not have a clear legal claim to the spaces they occupy, making them vulnerable to arbitrary eviction, especially during periods of political or spatial restructuring.

Fifth, limited access to education and business training contributes to low levels of efficiency and strategic planning among vendors.³⁸ The absence of structured capacity-building programs restricts their ability to manage finances, adopt digital tools, or apply marketing strategies that could improve their resilience.

Sixth, high levels of market competition among vendors operating within close proximity intensify income volatility.³⁹ In densely populated corridors such as Jalan Agussalim, Jalan Besse Kajuara, and Jalan Sulawesi, overlapping market segments lead to diminished profitability and increase the likelihood of conflict among vendors over space and clientele.

The findings from field surveys across these key corridors reinforce the presence of site-specific challenges. Traffic congestion, for example, is frequently cited as a major impediment to orderly vending. Vendors occupying sidewalks and road shoulders obstruct mobility, while unregulated parking by customers further worsens traffic conditions. Similarly, waste mismanagement and poor sanitation negatively affect both aesthetics and public health. Many vendors lack access to waste disposal systems and engage in environmentally harmful practices, which degrade the quality of public space.

Furthermore, the absence of consistent government outreach and supervision undermines vendors' understanding of operational norms, such as permitted trading hours and spatial limitations. Limited interaction between municipal authorities and the vendor community reduces trust and hampers collaborative governance. This disconnect is further amplified by the lack of formal legal protections for vendors, which leaves them exposed to arbitrary enforcement and institutional neglect.

³⁶ Fajrin dan Rahmawati.

³⁷ Fajrin dan Rahmawati.

³⁸ Fajrin dan Rahmawati.

³⁹ "Patut Dicontoh , Apresiasi Bupati Bone Andi Asman Sulaiman Bantu Gerobak PKL UMKM, Ketum APKLI-P."

Finally, the absence of structured business regulation and spatial discipline contributes to urban disorganization. In the absence of codified guidelines and management systems, vendor activities often spill over into public zones in uncontrolled ways, compromising urban order and creating friction with formal sector activities.

Addressing these constraints requires a multidimensional strategy involving coordinated efforts between local government, civil society, and the private sector. Solutions may include streamlining licensing procedures, offering targeted financial support, providing legal certainty through spatial codification, and investing in education and infrastructure tailored to the needs of informal workers. Moreover, enhancing communication and trust between authorities and vendors is essential to fostering a participatory governance model that not only regulates but also empowers.

3.3. Regulation and Empowerment of Street Vendors Through the Lens of *Siyasah Syar'iyah*

The governance of informal economic actors such as street vendors (PKL) in Indonesia, particularly in Bone Regency, cannot be separated from the broader ethical and normative foundations embedded in Islamic political thought. One such foundational framework is *siyasah syar'iyah*, a classical concept in Islamic jurisprudence that refers to policies and decisions issued by legitimate authorities (*ulil amri*) for the purpose of public interest (*maslahah*), especially in areas not explicitly regulated by textual sources such as the Qur'an and Sunnah.

According to Abdurrahman Taj, *siyasah syar'iyah* is a set of policies designed to manage state affairs and solve societal problems based on the spirit and universal principles of the shariah. Its ultimate objective is the realization of social welfare, even when specific provisions are not explicitly detailed in primary Islamic texts.⁴⁰ Thus, *siyasah syar'iyah* serves as a bridge between divine guidance and the practical necessities of governance, situating the state as both a spiritual and administrative steward of society.

The Qur'anic verse in Surah An-Nisa [4]:59 reinforces the imperative of obedience to God, the Prophet, and legitimate rulers

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ
إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

⁴⁰ Abdurrahman taj, *Al-siyasah al-syar'iyah wa al-Fiqh al-Islami*, (Mesir:mathba'ah Dar al-Ta'lif, 1993, hal.10.

“O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day...”⁴¹

This verse provides the ethical legitimacy for state authority, while simultaneously emphasizing that all human-made regulations must align with divine justice and the protection of human dignity. Within the context of street vendor governance, *siyasah syar’iyyah* mandates that policies, such as spatial regulation, licensing, and empowerment programs must serve not only the state’s administrative goals but also protect the rights and livelihoods of the economically vulnerable.

The essence of *siyasah syar’iyyah* lies in its dual sourcing:⁴² (1) revelation (*wahyu*) as the transcendental normative base, and (2) empirical human experience (*urf*, *adat*, and *ijtihad*) as a contextual input. Therefore, state regulations such as Regional Regulation No. 1 of 2020 in Bone Regency must be evaluated through their conformity to these sources. If a policy contradicts shariah principles, such as by causing undue hardship, injustice, or socioeconomic marginalization it cannot be considered valid under Islamic political ethics.

From a *maqashid shariah* (objectives of the law) perspective, protecting livelihoods (*hifz al-mal*), intellect (*hifz al-‘aql*), life (*hifz al-nafs*), and dignity (*hifz al-‘ird*) are central imperatives.⁴³ These objectives resonate directly with the regulation of PKL populations, whose activities often emerge as survival strategies in the face of exclusion from the formal economy. Displacing them without compensation or viable relocation alternatives would contradict the higher aims of Islamic governance, which emphasize justice, compassion, and social protection.

Moreover, Islamic economic ethics impose specific obligations on market actors, including street vendors. These principles include *shidq* (honesty), *amanah* (trustworthiness), refraining from fraud, and fulfilling contractual obligations. Promoting these ethical values through trader education and institutional support can strengthen the moral foundation of informal economic practices while reducing exploitative behavior.⁴⁴

In practice, this framework demands that local governments adopt more compassionate, inclusive, and dialogic approaches to policy implementation.

⁴¹ Departemen Agama RI, *Al-Qu’an dan Terjemahnya*, (Jogjakarta: Cipta Bagus Segara, 2016), hal 87.

⁴² Mujar Ibnu Syarif dan Khamami Zada, *Fiqh Siyasah : Doktrin dan Pemikiran Politik Islam*, (Jakarta : Penerbit Erlangga, 2008), h.11-12.

⁴³ Lukman Arake, “Agama dan Negara Perspektif Fiqh Siyasah,” *Al-Adalah: Jurnal Hukum dan Politik Islam* 3, no. 2 (2018): 79–116, <https://doi.org/10.35673/ajmpi.v3i2.200>.

⁴⁴ Darmawati. *Perilaku Jual Beli di Kalangan Pedagang Kaki Lima*. (Malang: Cipta Buku): 130.

Empowerment programs should be viewed not merely as bureaucratic interventions but as a manifestation of the state's moral duty to ensure equitable access to economic opportunity. Likewise, enforcement efforts must be conducted with due process, transparency, and support systems that enable vendors to transition toward more secure and dignified livelihoods.

In conclusion, *siyasaḥ syar'iyah* provides a robust ethical and theological framework for reimagining the governance of street vendors. It calls for a balance between order and compassion, legality and inclusion, and state authority and communal well-being. Integrating these principles into the regulatory approach in Bone Regency could enhance the legitimacy, effectiveness, and moral grounding of policies aimed at restructuring the informal economy.

4. Conclusion

This study finds that the implementation of policies regulating and empowering street vendors (PKL) in Bone Regency remains constrained by both structural and cultural limitations. While regional regulations formally prescribe spatial zoning, operational hours, and empowerment programs, weak enforcement, low legal awareness among vendors, and limited participatory mechanisms continue to hinder their effective execution. This regulatory gap is especially concerning given the substantial contribution of street vendors to the informal economy and local livelihoods, which warrants formal recognition and systemic protection.

From the perspective of *Siyasaḥ Syar'iyah*, policy formulation should not be limited to legal-formal compliance, but must also embody the principles of *maslahah 'ammah* (public benefit), distributive justice, and *hisbah* (social accountability), particularly in favor of structurally vulnerable groups. As *ulil amri*, the government bears a moral and political responsibility to develop policies that are participatory, context-sensitive, and capable of maintaining a just balance between urban order and economic rights.

This research acknowledges certain limitations, particularly its geographically narrow focus on the urban core of Bone Regency, and the absence of quantitative analysis to assess the economic impact of policy interventions on vendor welfare. Furthermore, the study does not empirically test the correlation between street vendors' perceptions of policy legitimacy and their compliance with zoning and operational regulations.

Future research is recommended to adopt quantitative and comparative approaches across different regions to identify contextual patterns of policy success. Additionally, deeper exploration into the integration of *Siyasaḥ Syar'iyah* values in the design of local

public policy for the informal sector holds potential to enrich contemporary Islamic legal discourse and governance practices at the subnational level.

5. References

- Abdurrahman taj. *Al-siyasah al-syar'iyah wa al-Fiqh al-Islami*. Mesir:mathba'ah Dar al-Ta'lif. 1993.
- Akil, Arifuddin, Ananto Yudono, Wiwik Wahidah Osman, Roslinda Ibrahim, dan Arief Hidayat. "Suitable Potential Locations for Street Vendors in Makassar City, Indonesia." *International Review for Spatial Planning and Sustainable Development* 11, no. 3 (2023): 152–71. https://doi.org/10.14246/irspsd.11.3_152.
- Arake, Lukman. "Agama dan Negara Perspektif Fiqh Siyasah." *Al-Adalah: Jurnal Hukum dan Politik Islam* 3, no. 2 (2018): 79–116. <https://doi.org/10.35673/ajmpi.v3i2.200>.
- Auda, Jaser. *MAQASID AL-SHARIAH as Philosophy of Islamic Law A Systems Approach*. The International Institute of Islamic Thought london washington, 2008.
- Awiah, Shifa, Dewi Noor Azijah, dan Lukmanul Hakim. "Peran Satuan Polisi Pamong Praja dalam Mewujudkan Ketertiban Pedagang Kaki Lima (PKL) di Galuh Mas Karawang." *Jurnal Ilmiah Wahana Pendidikan* 8, no. 4 (2022): 36–49.
- B, Aulia Rahman, dan Firdayanti Ahmad. "Efek PDRB, Pengeluaran Pemerintah, dan Inflasi terhadap Pengangguran di Kabupaten Bone." *Bulletin of Economic Studies (BEST)* 3, no. 3 (2023): 145–59. <https://doi.org/10.24252/best.v3i3.44052>.
- Bakhri, Syaeful, Suharno Suharno, Abdul Aziz Ahmad, dan Eko Suyono. "Social Capital As a Major Factor of Street Vendors Sustainability: an Insight for Public Regulation Policy in Emerging Economy." *Journal of Governance and Regulation* 13, no. 3 (2024): 105–14. <https://doi.org/10.22495/jgrv13i3art9>.
- Bastiar, Yonan, R. Deni Muhammad Danial, dan Darmono Suwiryono. "Analisis Implementasi Peraturan Daerah Kota Sukabumi Tentang Penataan Dan Pemberdayaan Pedagang Kaki Lima (Studi Kasus Peraturan Daerah Kota Sukabumi Nomor 10 Tahun 2013)." *Jurnal Governansi* 8, no. 2 (2022): 79–90. <https://doi.org/10.30997/jgs.v8i2.4389>.
- Bhanage., Dr. Varad Rajan. "Green Practices: Way to Sustain with Small-Scale Enterprises." *Interantional Journal of Scientific Research in Engineering and Management* 09, no. 01 (2025): 1–9. <https://doi.org/10.55041/ijsem40855>.
- Christian. "Penertiban PKL di Monas Berakhir Bentrok." *metrotvnews.com*, 2025.
- Darmawati. *Perilaku Jual Beli di Kalangan Pedagang Kaki Lima*. (Malang: Cipta Buku).
- Dedy. "Diteken Bupati Bone , DLH Surati Pelaku Usaha Wajib Sediakan Tempat Sampah." *Kilassulawesi.com*, 2025. <https://kilassulawesi.com/2025/03/diteken-bupati-bone-dlh-surati-pelaku-usaha-wajib-sediakan-tempat-sampah/>.
- detik.com*. "Bentrok Berdarah PKL Vs Satpol PP di Bandung." 2025.
- Elisa Dwi Rahmawati, Achluddin Ibnu Rochim, dan Indah Murti. "Evaluasi Kebijakan Perda No 3 Tahun 2016 Tentang Penataan dan Pemberdayaan PKL (Pedagang Kaki Lima) di Kabupaten Sidoarjo (Studi di Pasar Larangan Sidoarjo)." *Journal of Research and Development on Public Policy* 3, no. 3 (2024): 09–22. <https://doi.org/10.58684/jarvic.v3i3.154>.
- Fajrin, Akhmad Raditya Maulana, dan Dian Rahmawati. "Faktor-Faktor yang Berpengaruh dalam Penataan Pedagang Kaki Lima (PKL) pada Koridor Jalan Pasar Besar Kota Malang." *Jurnal Teknik ITS* 5, no. 1 (18 Maret 2016). <https://doi.org/10.12962/j23373539.v5i1.11414>.
- Habibah, Neng Julfa, dan Mohamad Toha. "Street Vendor Empowerment in Bantul District: Analysis of the Role of the Indonesian Street Vendor Association of Struggle (APKLI-P) Based on the Perspective of Sharia Economics." *Sahwahita: Community Engagement Journal* 2, no. 1 (2025): 42–59. <https://doi.org/10.69965/sahwahita.v2i1.90>.
- Handoyo, Eko, dan Tutik Wijayanti. "THE FACTORS AFFECTING THE WELFARE OF STREET VENDORS IN INDONESIA." *PLANNING MALAYSIA* 19, no. 4 (14

- Desember 2021): 231–43. <https://doi.org/10.21837/pm.v19i18.1048>.
- Kamali, Mohammad Hashim. *Shari'ah Law: An Introduction*. Oneworld Publications, 2008.
- Kompas.com*. “Bentrok PKL Vs Satpol PP di Padang! Penertiban Ricuh, 8 Orang Terluka.” 2025.
- Lepasnews.com*. “Patut Dicontoh, Apresiasi Bupati Bone Andi Asman Sulaiman Bantu Gerobak PKL UMKM, Ketum APKLI-P.” 2025.
- Lucas, O. A., dan E. Nuraeny. “Spatial negotiation: Understanding the inside and outside of temporary space.” *IOP Conference Series: Earth and Environmental Science* 673, no. 1 (2021). <https://doi.org/10.1088/1755-1315/673/1/012042>.
- Lukman. “DPW APKLI Sulsel Akan Gelar Pemulihan Ekonomi di Bone, Begini Tanggapan Kadis Pariwisata Bone.” *fajar.co.id*, 2025. <https://rakyatsulsel.fajar.co.id/2025/07/04/dpw-apkli-sulsel-akan-gelar-pemulihan-ekonomi-di-bone-begini-tanggapan-kadis-pariwisata-bone/>.
- Lutfiana, Alifvia Nanda, dan Tjitjik Rahaju. “Dampak Penataan Pedagang Kaki Lima Di Kawasan Gembong Kota Surabaya.” *Publika*, no. 9 (2022): 381–90. <https://doi.org/10.26740/publika.v10n2.p381-390>.
- Martínez, Lina, dan John Rennie Short. “The Informal City: Exploring the Variety of the Street Vending Economy.” *Sustainability (Switzerland)* 14, no. 12 (2022). <https://doi.org/10.3390/su14127213>.
- “Pelantikan dan Pengukuhan Pengurus DPD APKLI Kabupaten Bone Periode 2020-2025.” *Bone.go.id*, 2025. <https://bone.go.id/2021/03/10/pelantikan-dan-pengukuhan-pengurus-dpd-apkli-kabupaten-bone-periode-2020-2025/>.
- PERATURAN BUPATI NO. 62 TAHUN 2022 TENTANG PERATURAN PELAKSANAAN PERATURAN DAERAH KAB.BONE NO. 1 TAHUN 2020 TENTANG PENATAAN DAN PEMBERDAYAAN PEDAGANG KAKI LIMA (2022).
- Peraturan Daerah Kabupaten Bone No. 1 Tahun 2020 Tentang Penataan dan Pemberdayaan Pedagang Kaki Lima (Local Government Regulation of Bone Regency No. 1 of 2020 on the Management and Empowerment of Street Vendors) (2020).
- Permadi, Gilang. *Pedagang kaki lima: riwayatmu dulu, nasibmu kini! Yudhistira Ghalia Indonesia*, 2007.
- Pramono, Agung. “Polisi Tertibkan Jukir Liar Picu Kemacetan di Kawasan Perdagangan Bone.” *detik.com.com*, 2024. <https://www.detik.com/sulsel/watampone/d-7284598/polisi-tertibkan-jukir-liar-picu-kemacetan-di-kawasan-perdagangan-bone>.
- Prastiyo, Endri Bagus, dan Miswanto Miswanto. “Strategi Pemberdayaan Pedagang Kaki Lima Di Perkotaan.” *Jurnal Empirika* 2, no. 2 (2017): 123–36. <https://doi.org/10.47753/je.v2i2.42>.
- Roever, Sally, dan Caroline Skinner. “Street vendors and cities.” *Environment and Urbanization* 28, no. 2 (2016): 359–74. <https://doi.org/10.1177/0956247816653898>.
- SAKIR, AHMAD ROSANDI. “Upaya Pemerintah Daerah dalam Penataan Pedagang Kaki Lima di Kabupaten Soppeng.” *FOKUS: Publikasi Ilmiah untuk Mahasiswa, Staf Pengajar dan Alumni Universitas Kapuas Sintang* 22, no. 1 (2024): 62–77. <https://doi.org/10.51826/fokus.v22i1.1047>.
- Sanih, Sanih, Anwar Hidayat, dan Muhamad Abas. “Implementasi Undang-Undang Nomor 13 Tahun 2022 Tentang Pembentukan Peraturan Perundang-Undangan terhadap Peraturan Daerah Kabupaten Karawang Mengenai Pemindahan Pedagang Kaki Lima Berdasarkan Asas Keadilan.” *Wajah Hukum* 8, no. 2 (2024): 849. <https://doi.org/10.33087/wjh.v8i2.1600>.
- Sari, Adinda Novita, dan Fifiana Wisnaeni. “Pelaksanaan Peraturan Daerah Kota Semarang Nomor 3 Tahun 2018 (Studi Tentang Penataan Dan Pemberdayaan Pedagang Kaki Lima Di Jalan Pandanaran II Kota Semarang).” *AL-MANHAJ: Jurnal Hukum dan Pranata Sosial Islam* 5, no. 2 (2023): 1355–68.

-
- <https://doi.org/10.37680/almanhaj.v5i2.3152>.
- Septian, Muhammad Rajib Dwi, Yusuf Hermawan, dan Pupung Pundenswari. “Faktor-Faktor Kegagalan Relokasi Pedagang Kaki Lima Gedung Intan Medina Garut.” *Jurnal Pembangunan dan Kebijakan Publik* 15, no. 1 (2024): 47–56. <https://doi.org/10.36624/jpkp.v15i1.145>.
- Srisusilawati, Popon, Zaini Abdul Malik, Irma Yulita Silviany, dan Nanik Eprianti. “The roles of self efficacy and sharia financial literacy to SMES performance: Business model as intermediate variable.” *F1000Research* 10 (2022): 1–14. <https://doi.org/10.12688/f1000research.76001.2>.
- Wahdaniar. “BPS : Pengangguran di Bone Sulsel Capai 9.503 Orang.” *Tribunnews.com*, 2025. <https://makassar.tribunnews.com/2025/05/07/bps-pengangguran-di-bone-sulsel-capai-9503-orang>.
- Widyawati Islami Rahayu, Nurul, Mohammad Sawir, Fitri Melawati, dan Ahmad Mu’is. “The public space Paradox: Balancing governance and street vending in urban Indonesia.” *Social Sciences and Humanities Open* 11, no. April (2025): 101559. <https://doi.org/10.1016/j.ssaho.2025.101559>.
- Хермавати, Рина, Каролина Паскарина, dan Нунунг Руниавати. “The Arrangement of Street Vendors In Bandung, Indonesia.” *The Journal of Social Policy Studies* 20, no. 4 (29 Desember 2022): 659–70. <https://doi.org/10.17323/727-0634-2022-20-4-659-670>.