

Policy Implementation of Government Regulation No. 19 of 2015 at the Religious Affairs Office Sukun District in Malang City

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Abstract— This study is trying to find the answers of these: **First: how is the implementation marriage or *Rujuk* cost policy based on Government Regulation No. 19 the Year 2015 On the Religious Affairs Office of the Sukun District of Malang City? Second, are there any factors that support and hinder costs policy implementation marriage or *Rujuk* to the Religious Affairs Office of the Sukun District of Malang City?** The study was conducted using qualitative methods were tried to illustrate the full range of variables. Researchers utilize the resources documents, observation, and interviews so that they can build a comprehensive presentation for analysis. Data analysis is done by using the Interactive Method (Miles and Huberman) which includes: data collection, data presentation, and data reduction. These activities are carried out simultaneously, over and over again until it reaches saturation point. Data were taken from the Office of Religious Affairs of the Sukun District of Malang City as a unit in charge of technical affairs in marriage or *Rujuk*. This research found that as a policy implementer of Marriage or *Rujuk* costs has mapped the implementation of sound policies, furthermore it designs to implement the policy procedures cost. This study recommends the need for an increase in the means of socialization to the lower levels of society through public service advertisements on national television so that the public knows the regulations that exist in the Ministry of Religion, especially regarding marriage or reconciliation.

Keywords— *Public Policy Implementation, Cost of Marriage or Rujuk*

I. INTRODUCTION

Married is a significant event in the course of human life, this historic moment is highly coveted and anticipated by all human beings. Marriage is one phase of human life from adolescence into a family. This event is significant in the process of human life in this world. So that the marriage is also referred to as a new standard of living for humans. Given the sacredness of a wedding, of course, the special day is carefully prepared by the extended family of the bride and the bride. All families want to witness the marital events of their family members; it seems they do not want to miss the second seconds of the event that will change the status of a person in continuing his life's journey. These special days are usually determined and chosen by the prospective bride and groom; they will be busy calculating the right day and place to determine the wedding day.

The characteristic of Indonesian society that still upholds the culture of their ancestors is still preserved to this day, so it is not surprising that a family that will have the intention to marry one of its family members also still adheres

to the traditions prevailing in the area. As an example of Javanese people, they interpret marriage as an essential part of a person's life, marriage as a ritual full of sacredness. As is generally the expectation of every human being, every human partner, every family of the human partner that marriage will bring happiness and peace to the couple who carry out marriage, family, society and the environment in general. These expectations then gave birth to cultural ritual routines that were intended to support the good and happiness intentions to gained from marriage, including in determining good times to hold a wedding ceremony based on Javanese culture. In the *ngilmu* tighten, the ancestors used the method of identifying adverse events related to the day, date, month and year and place of the incident. In the view of the life of the Javanese community, choosing a good day to carry out marriage is very important. Because for them, when choosing a good day, it is hoped that life after marriage will also take place well. To choose a good day (and all days are good, so the understanding of choosing a good day here is more about the suitability of time with the time user) at the wedding ceremony.

According Joe Garcea (1996)[1], etymologically, the word implementation is a translation of the English word "implementation", which comes from the verb "to implement". The word to implement comes from Latin "implementum" from the words "impere" and "plere." The word "implore" is meant "to fill up", "to fill in", which means to fill up fully; complement, while "plere" means "to fill", which is filling. So the word to implement (implements) means to provide the means for carrying out (providing a means to do something), to give practical effects (causing an impact or effect on something). So etymologically, implementation is an activity related to completing a job with the use of means (tools) to obtain results .

According to Sadhana in Public Policy Reality (2013:198-199)[2], there are four (4) factors that interact with each other in policy implementation, namely communication factors, resource factors, disposition factors or attitudes, and organizational structure factors. However, the reality and habits that occur in the community will sometimes become a problem for the Office of District Religion Affairs or KUA as an agency that directly serves the needs of the community, especially in matters of marriage. The District Religion Affairs Office or KUA is the spearhead of the City or District Ministry of Religion Office located at the sub-district level. As an agency that deals directly with the community, of course, it

must be ready to serve the community with all its heart what is desired or needed by the community, one form of service provided is to serve the recording of marriage events. Culture or community development that requires marriage registration services by the wishes and beliefs of the family sometimes becomes a polemic for KUA, because the KUA has clear rules and procedures in recording marriage events that are often by what is desired by the family. The existing procedures in KUA are based on a binding legal umbrella so that it must be carried out by existing regulations. While the tradition in the community that wants to make a marriage event often occurs at times and places outside its provisions in the regulations that bind the work system at KUA. Marriage events are sometimes carried out in mosques, houses, or rental buildings so KUA officers must go to the venue for the marriage event. Besides that, the time for marriage is sometimes outside KUA working hours. The marriage event will be the straightforward procedure and does not cause polemic for KUA officers if the marriage event is conducted at KUA. However, the view of the community until now still thinks that the marriage conducted at KUA is a problematic marriage, such as a bride already pregnant, not blessed by parents, there is conflict in the family and other wrong perceptions that are already attached to the community. If the KUA officer has to go to the place of the marriage event outside KUA, of course, it requires time, effort, and cost to carry out the task. While there are no provisions and regulations that discuss the cost of marriage registration outside the KUA, and who should bear the costs of marriage registration trips outside the KUA.

The Ministry of Religion as the parent of the Office of Religious Affairs does not allow the polemic to drag on, because if the polemic is left unchecked it will cause significant problems and will disrupt the services that should be provided to the community but on the other hand it can be a problem for KUA officers. The cost of marriage registration has been regulated in Government Regulations, but the reality that occurs in the community is still found the cost variants issued by the bride or family of the bride and groom. This marriage fee variant occurs one of them because of the ignorance of the public about the actual cost, or it could also be because the bride does not manage her marriage requirements but uses services such as Modin or live in the area where she lives.

Implementation concepts according to Daniel Mazmanian and Paul A. Sabatier (1980)[3] are "Understanding what actually happens after a program is declared valid or formulated is the focus of attention on policy implementation, namely the events of the activity activities arising after the enactment of state policy guidelines covering both efforts to administer and to cause consequences or real impacts on the community or events. The controversy over marriage registration fees at KUA re-emerged in 2012. The issue is actually an old issue, but because it was not resolved properly, it became public consumption which ultimately weakened the image of the Ministry of Religion. This kind of controversy continues to unfold which is then pushed by the strength of the media so that the practical problem of the cost

of marriage registration does not find a meeting point. Towards the end of 2013, there was a case of the arrest of the Head of KUA in the city of Kediri by the Kediri District Prosecutor's Office and then named as a suspect with the accusation of receiving gratification. The arrest of the Head of the Kediri KUA led to pros and cons, especially among the leaders (Merdeka.com. 1 November 2013). As a form of reaction to the event, a Communication Forum of Heads of KUA (FKK-KUA) was formed in East Java which finally urged the government to issue a policy on marriage fees, especially those carried out outside the KUA, so that the leaders protected in carrying out service duties to the community (Liputan6.com December 19, 2013)

The insistence from FKK KUA received a response from the Ministry of Religion of the Republic of Indonesia which proposed to the government the issuance of policies regulating marriage registration services at the Office of Religious Affairs and outside the Office of Religious Affairs. The effort was fruitful so that on June 27 2014 issued Government Regulation Number 48 of 2014 concerning Amendments to Government Regulation Number 47 of 2004 concerning Tariffs for Non-Tax State Revenues Applicable to the Ministry of Religion which was later amended by the issuance of Government Regulation Number 19 of 2015 Regarding Types and Tariffs for the Types of Non-Tax State Revenues Applicable to the Ministry of Religion. In the hope that the Government Regulation will eliminate the assumptions and accusations of the public about illegal fees for marriage registration fees outside KUA. The Public Policy in the form of the Government Regulation will also greatly assist KUA officers in carrying out their duties because there has been a legal umbrella in carrying out their duties as public servants.

From the explanation and description above, the writer wants to do a study with the title "Marriage fee or refer to the urban community (the study of the implementation of marriage or referral fees based on Government Regulation No. 19 of 2015 at the Office of Religious Affairs, Sukun District, Malang)"

II. RESEARCH METHODS

This research uses a qualitative approach, where qualitative research is based on efforts to build their views which are examined in detail, shaped by words, realistic and complex. Qualitative research does not start from something that is empty but is done based on a person's perception of a problem. This study took place in the Office of Religious Affairs, Sukun District, Malang City. The exciting thing about this Sukun District Office of Religious Affairs is the figure of the Head of the Office of Religious Affairs. Data from this study can be obtained from two sources, namely primary data and secondary data. Primary Data, which is data obtained directly from the source. Primary data collection is done by interviewing key people who play a role in the implementation of the program. Secondary data, namely data obtained through reports, books, notes that are strictly related to the problem under study. These data were obtained from the relevant agencies in the study. Secondary data in the form of photos, books, scientific magazines, sources from archives, official documents relating to the issues to be discussed. Data collection techniques in qualitative research are generally Interviews, Observations, and Documentation. According to Matthew B. Miles and A. Michael Huberman Analysis of qualitative data is an ongoing, repeated and continuous effort. Three main things are data reduction, data presentation, and conclusion/verification as something that intertwines at a time before, during, and after collecting data in a parallel form, to build a general insight called "analysis." To determine the validity (trustworthiness) of the data required inspection techniques. Examination techniques are based on some specific criteria. There are four criteria used as stated by Moleong (2011:325-343)[4]. Namely: credibility, transferability, dependability, and confirmability.

III. RESULT AND DISCUSSION

A. *The mechanism for Implementing Marriage or Referral Fees*

According to Thomas R. Dye (1996:2)[5] and Kridawati (2011: 50)[2] "Public policy is whatever governments choose to do or not to do." Dye argued merely that public policy is whatever the government chooses to do or not do. According to him, state policies not only have to be implemented but also things that are deliberately not done, because of both influences the public. Judging from the marriage registration process starting from the letter of the bride and groom requesting a cover letter to the Chairperson of the RT and RW until the marriage determination is done. In the office or outside the office, it can be described that the marriage registration process at the Sukun District Affairs Office of Religion runs smoothly, quickly, and fast if there is no problem with the Bride Candidate file.

Then the process of payment of marriage fees or referrals is done outside the KUA where the KUA officer helps prepare and write down the deposit slip or proof of payment in order to avoid misreading the name of the bride, the intended account

number, name or KUA code, name or Regency Code/City. Then the bride and groom herself who pays the marriage fee or reconciles it to the perception bank that has been appointed to receive PNBPN marriage or refer. Proof of payment or deposit slip from a bank made in 3 (three) copies and intended: (a). The first sheet for the bank, (b). The second sheet for brides, (c). The third sheet for KUA.

From the proof of payment or the deposit slip submitted by the bride and groom, the attachment is made as an attachment to the monthly report to the Ministry of Religion Office of Malang City and continued to the Central Ministry of Religion Office. The report is used as the basis for the reuse of PNBPN fees for marriage or reconciliation, their use among others for the transportation of the head of the head and the services of the profession. The amount of transport of the headman is Rp. 150,000 / marital events outside the office, while for the professional services of the headmaster, Rp. 125,000 / marital events outside the office. The magnitude of the services of the upstream profession is based on the typology of each KUA sub-district KUA typology is determined according to the number of marriages or reconciliation per month, and the geographical condition of the KUA, for KUA Sukun is included in KUA typology A, namely the number of marriages or referral above 100 events per month.

Disbursement of upstream transportation and professional services is carried out once every 3 (three) months; the disbursement is transferred directly to the account of each headmaster through the designated bank.

Seeing from the mechanism of the cost of marriage or reconciliation that has been carried out by the Sukun KUA has been in accordance with the regulation of the Minister of Religion about managing the cost of marriage or reconciliation, has also followed the procedures set forth in the Decree of the Directorate General of Islamic Guidance on referring the implementation of the cost of marriage or reconciliation then it can be said that the mechanism for marriage fees or referring to the Sukun KUA goes well and smoothly. Although there are obstacles to the use of pre-marital course funds that have not been smoothly disbursed, the KUA has found a solution, namely the cost of organizing a pre-marital self-help course from the KUA especially from the headmaster so that the pre-marital course can still be carried out according to plan.

The success of the Sukun KUA in implementing Government Regulation No. 19 of 2015 cannot be separated from the commitment of the Sukun KUA leadership and apparatus. The role given by the Head of KUA to guard the policy with honesty and trust is very influential for the staff in the Sukun KUA. With the principle of openness between the Head of KUA and KUA staff, excellent communication is established, and no one is covered. Besides that, the determination to refuse to give from the community to officers who carry out marriage registration tasks outside the office is proof of the seriousness to oversee the implementation of the marriage fee policy or refer this.

Likewise, the leader who is the spearhead of implementing this policy also has a firm attitude to carry out the policy correctly and adequately. This integration of attitudes and steps

indeed does not just form without being trained and honed continuously.

According to W. I. Jenkins (1978) in Solichin Abdul Wahab in *Policy Analysis* (2014:15)[6] formulates the following public policies: "A set of interrelated decisions taken by political actors or groups of actors concerning the goals and means of achieving them in a specified situation where these decisions should, in principle, be within the power of these actors to achieve" interrelated decisions taken by political actors or groups of actors, with regard to the objectives that have been chosen along with the ways to achieve them in a situation, these decisions are in principle within the limits of authority of the actors).

According to Anderson and Comrade in Said Zainal Abidin (2012)[7] in the theory of public policy, some of the characteristics of the policy as follows: (1). Public policy is purposive, goal-oriented behavior rather than random or chance behavior. Every policy must have a purpose. That is, the making of a policy should not be just as long as it is made or by chance there is an opportunity to make it. Without a goal, there is no need for policy. (2). Public policy consisting of courses of action rather than separate, discrete decisions, or actions - performed by government officials. That is, a policy does not stand alone, separate from other policies. However, it relates to various policies in the community and is oriented towards implementation, interpretation, and law enforcement. (3). Policy what government do what they say will do or what they intend to do. The policy is what is done by the government, not what the government still wants or wants to do. (4). Public policy may be either negative or positive. Policies can be harmful or prohibited and can also be in the form of direction to implement or recommend. (5). Public policy is based on law and is authoritative. The policy must be based on law, so it has the authority to force people to follow it.

From the information conveyed by the Head of KUA, it can be explained that the socialization carried out by the KUA Sukun is related to the Government Regulation Number 19 in several ways, namely:

B. Invite Head of Village and Head of Community Welfare Section

According to Anderson in *Public Policy-Making* (1975:3)[8] and in Sadhana (2014:52)[2] expressed more specifically that: "Public policies are those developed by government bodies and official" (policies developed or formulated by agencies government agencies and officials).

The Ministry of Religion Office of Malang City conducted socialization to all Head of the village in Malang City. In this socialization also invited the Head of the Community Welfare Section in the village - village because of administrative requirements the marriage is under the Community Welfare section. The goals and expectations of the Head of the Ministry of Religion of Malang City with this socialization, the village will help convey the government regulation regarding the cost of marriage or refer this. The Village is the most basic and close government institution with the community, all the administration needed by the community starts from the village office, including in matters of marriage, for that by cooperating

with the village the information will reach the whole community. From the village, it will be forwarded to all RT and RW Chairmen in the village area.

C. Inviting Community Leaders

In the socialization of Government Regulation Number 19 of 2015, it also involved community leaders, community leaders invited were Modin in Malang City. The existence of Modin which is a community partner is still needed by some people, especially the urban community, most of whom have a high level of mobility. This socialization of marriage fees policy or referral needs to involve Modin with the purpose of Modin to understand the actual costs, besides the Ministry of Religion of Malang City, hopes that Modin will deliver the wedding fees or what they are to the public by the applicable regulations. If in reality, the Modin wants additional fees from the bride's family to thank the Modin for the assistance that has been given, then it is beyond KUA's responsibility. Although in reality there is still a Modin on behalf of KUA related to the addition of marriage fees or referrals.

D. Pamphlet Installation

The public policy is necessarily a unique activity which has the following characteristics: 1) Deliberately carried out and directed to a specific goal, rather than merely as a form of random deviant behavior, arbitrary and all by chance. 2) Consists of actions that are interrelated and patterned, leading to specific objectives carried out by government officials, and not independent decisions. 3) Real is carried out by the government in specific fields. 4) It may be in the form of a positive that will include some form of government action that is intended to influence the settlement of a particular problem, may also be harmful if it includes the decisions of government officials not to act, or do not take any action in matters where it interferes the government's hand is actually very much needed. (Abdul Wahab, 2014:20). Installation of pamphlets is done in several places that are easy to read by the community, KUA hopes that by installing this pamphlet everyone can read the rules governing the wedding fee policy or referring and informing family or friends.

E. Through the Website

The Sukun Religion Affairs Office continues to strive to socialize Government Regulation Number 19 of 2015 to all levels of society. Following the progress of the era that continues to advance followed by increasingly sophisticated technological developments, the KUA Sukun uses technology as a means to conduct socialization. One of the media used is by creating a blog with the name kuasukun.blogspot.ac.id.

Much of the information that can be conveyed through the blog is primarily a matter of regulations by the Government and also from the Ministry of Religion. In this blog, several things can be accessed by users such as: (1). Articles-articles about marriage, (2). The process of serving KUA Sukun, (3). Marriage registration procedure, (4). Notification of marriage will.

Di era digital, the use of social media is indeed effective enough to inform something, as is done by the Head of the

Sukun KUA. This is evident by the many followers of this facebook, but the KUA still feel disappointed with the KUA Sukun facebook followers because most of their followers are apparatus - the apparatus of KUA is not the KUA service user community. However, technology-responsive people certainly welcome this facility because, with the presence of the KUA Sukun facebook, there is much information about KUA services that they can get, besides that the community can also have direct dialogue through social media. The Breadfruit Facebook KUA is the direct operator of the Sukun KUA head. He hopes that he can directly monitor the Sukun KUA service and also respond directly to public complaints. The hope of the KUA Sukun with the use of Social Media has good results, many people respond by asking about marriage procedures, besides that there are also people who complain about marriage fees that are not by Government Regulations that have been submitted in the Media. Here is an example of a public complaint submitted to Facebook.

The socialization that has been done has been quite efficient, although it has not been able to reach all levels of society, the existence of the village office as a partner from the implementation of this policy will be beneficial if there are pamphlets installed in the village office. So that all the people who visit the Village Office can read the rules and inform others

F. Coordination

Coordination conducted by the Sukun KUA with related parties concerned with Government Regulation No. 19 of 2015 is conducted routinely. Vertical coordination between the Sukun KUA and the Malang Ministry of Religion, in this case, the Islamic Community Guidance Section is conducted every month. Also, coordination is also carried out with the Head of KUA from other regions, by providing information and sharing on the implementation of policies.

The purpose of this coordination is to provide information and convey constraints that occur in the field. From this coordination, it is expected that there will be a solution to the obstacles involved so that the implementation of Government Regulation Number 19 of 2015 can be appropriately guarded.

From the above information, it can be said that the coordination carried out by KUA Sukun with related parties has run smoothly and well.

G. Infrastructure

Infrastructure facilities are supporting to support the implementation of the marriage fee or referral policy, these facilities and infrastructure can be in the form of buildings, tools, as well as commercial facilities. For infrastructure facilities in the Sukun KUA, among others:

Sukun KUA building is entirely representative with a yard that is wide enough so that people who need services can park the vehicle comfortably, especially if there are families who want to attend a wedding conducted at the wedding hall. Parts of the KUA building include: (1). KUA Head Room, (2). Space for Administrators and Administration, (3). Reception room, (4). Mosque, (5). Marriage Hall

While other facilities that support the implementation of this government regulation include adequate internet networks. With a smooth internet network, KUA officers can inform registration of the will of marriage and other information related to KUA's main tasks so that people can access easily and quickly.

With the facilities and infrastructure available at the Sukun Religion Affairs Office, people who need KUA services will be well served with a comfortable atmosphere.

However, the available facilities and infrastructure are hampered by the lack of operational funds budgeted by the Central Ministry of Religion, the budgeted funds that have been budgeted so far have not been able to meet the needs of KUA given the many tasks that must be carried out by KUA.

H. Factors Supporting the Implementation of Marriage or Referral Cost Policies

1) Internal factors

a. Contents and clarity of the marriage fee policy or referral

The contents of the marriage fee policy or refer to a language that is clear enough so that the implementor easily understands it, the policy moreover is equipped with management mechanisms and technical guidelines for the management of marriage fees or referrals.

b. Competence of policy executing apparatus

The available human resources are the essential capital for the success of policy implementation, as well as human resources in the Sukun KUA. From the standard of competence possessed by the apparatus implementing the wedding fee policy or referral, the average is by the standard, namely the arrival of religious scholars majoring in sharia. Besides that, the personal qualities of the existing leaders and apparatuses have also been tested, so that with the quality of human resources available at the KUA Sukun can carry out the marriage fee policy or refer this well. So it is not surprising if the Mayor of Malang awards the Sukun KUA as "KUA Achieving 2015."

2) External Factors

Participation from the community in supporting the implementation of the marriage fee policy or referral is both active and passive, meaning that people who are directly involved in the marriage fee policy or refer to this or the community who help inform the marriage fee policy or refer. Participation from this community can be seen in the development of marriages which, prior to the enactment of this government regulation, the community tends to get married outside the office and outside the hours and working days of the KUA office, after this government regulation was established the tendency of people to get married in the KUA marriage hall increased dramatically. Besides that, there is a change in mindset where the old mindset considers that the marriage at the KUA marriage hall is considered a problematic marriage such as not getting approval from one of the family parties or something embarrassing about the marriage. Starts to disappear.

The following is the marriage data that is conducted outside the office and the wedding hall is held from June to December 2015.

Table 2
Breadfruit KUA Marriage Will Data

Month	Number Of Partners o Married	Implementation of Akad Nikah	
		At the Office	Outside the office
June	76	36	40
July	46	30	16
August	93	39	54
September	154	64	90
October	156	68	88
November	29	16	13
December	58	26	29
AMOUNT	609	279	330

Source: KUA Sukun

From these data, we can see that almost 40% of marriages conducted at KUA's marriage hall, this condition is very different from before implementing regulations on marriage fees or referrals where almost 80% of marriage contracts are done outside the office and KUA's hours and working days.

I. Inhibiting Factors for Implementing Marriage or Referral Cost Policies

2) Internal factors

The financial resources (sources of funds) are essential factors in the implementation of policies if the source of funds is hampered or less will automatically disrupt the implementation of the policy. Without adequate financial support, the implementation will not be able to run optimally, and this is often experienced by the agency as an implementer.

Likewise, faced by KUA Sukun, the minimum operational funds received are insufficient, the funds available so far are only sufficient to cover the electricity, water and internet needs. With the main tasks and functions of KUA, of course, this lack of funds is an obstacle because KUA has a heavy burden and responsibility in serving the community should be balanced with the existence of sufficient funds for operations.

IV. EXTERNAL FACTORS

The different condition of society with its various needs and desires will certainly influence the implementation of a policy. Changing traditions is certainly something that is not easy and requires a long time and understanding and can even lead to a conflict. The existence of Modin is a culture that has developed in the community to become one of the inhibiting factors in the implementation of the marriage fee policy or reconciliation, because with the Modin that still often determines the tariff to take care of the automatic marriage registration the costs incurred by the bride's family will increase beyond the predetermined amount. Likewise, people in Sukun Subdistrict who still think that to take care of marriage registration must ask for Modin. For reasons of busyness and high mobility in the city community they are still

reluctant to take care of their marriage registration, besides that most people still, consider that Modin is more understanding about marriage registration procedures. Whereas by asking for Modin assistance, of course, it will increase the marriage registration fee from the fee determined based on Government Regulation Number 15 of 2015 amounting to Rp. 600,000, - because it takes care of through Modin the cost increases Rp. 200,000, - up to 300,000, - so the amount of marriage fees or referral is Rp. 800,000, - up to Rp. 900,000, -

Modin, which is a social position in the field of religion, began to change its main function, one of which was due to the Modin that did not have a permanent job, so that this social position changed its function to a job.

V. CONCLUSION

From the understanding described in the previous chapter, it can be concluded that the implementation of the marriage fee policy or referring to Government Regulation Number 19 of 2015 in the Office of Religious Affairs, Sukun District, Malang City is well and planned. Factors that support and inhibit the implementation of the marriage fee policy or refer to Government Regulation Number 19 of 2015 in the Office of Religious Affairs, Sukun District, Malang City include Supporting factors, Internal factors, and External Factors. Community participation in supporting policy implementation Such as the inhibiting factor, Internal factors, and External Factors. From these conclusions, recommendations can be formulated which may be used as additional references in the formulation of future policies. There needs to be an allocation of additional operational funds at the District Office of Religious Affairs to improve services to the community.

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