

IMPLEMENTATION OF MARRIAGE ISBAT IN SYAMTALIRA BAYU DISTRICT, NORTH ACEH REGENCY: ANALYSIS OF OBSTACLES AND EFFORTS TO IMPROVE ACCESS TO PUBLIC SERVICES

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Abstract

This study focuses on analyzing the implementation of the marriage confirmation program in Syamtalira Bayu District, North Aceh Regency. The main problems identified are related to financial resource constraints and the lack of effective communication between program implementers and the community in the success of the program. The main theory used is the public policy implementation theory of George C. Edward III, which emphasizes the importance of resources, communication, cooperation, and implementer disposition in the sustainability and success of a policy. This research methodology uses a qualitative approach with data collection techniques through in-depth interviews, observations, and document studies with relevant sources, such as the Sharia Court, the Islamic Sharia Office, and the District Office of Religious Affairs (KUA). The results show that the success of the marriage confirmation program is greatly influenced by the availability of stable and transparent funds from the government, the positive disposition of implementing officers, and effective communication between agencies. In addition, good resource management and cross-institutional collaboration are key supporting factors.

Keywords: *Implementation, marriage confirmation, marriage registration, legalization, society.*

INTRODUCTION

Marriage registration is a crucial administrative requirement in the modern legal system. Without official registration, a marriage lacks legal force, so that if a dispute arises or one party neglects their obligations, the other party cannot take legal action because they do not have valid and authentic evidence of the marriage that took place. Dr. H. Aden Rosadi (2021) emphasized that marriage registration aims to make the marriage event clear, both for the parties concerned and for other people and the wider community. This is reflected in the official letter and special list provided at the time of the marriage, which can then be used as a legal basis for various purposes. Law Number 1 of 1974 concerning Marriage defines marriage as a physical and spiritual bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on the One Almighty God. Article 2 paragraph (1) of the Law states that a marriage is valid if it is carried out according to each party's religion and beliefs. Furthermore, Article 2 paragraph (2) explains that "each marriage is registered according to applicable laws and regulations." Based on this provision, it is clear that every marriage must be registered. Given the importance of marriage registration, the government has provided a solution through the marriage registration process, which re-certifies previously unregistered marriages. Marriage registration is a way for married couples who are legally married according to religious law to obtain state recognition of their marriage, thus facilitating their access to other public service administrative documents. This marriage registration process is crucial in protecting couples who do

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not yet have a marriage book or certificate. In Aceh, the Government issued Aceh Governor Regulation Number 25 of 2017 concerning the Implementation of One-Day Integrated Marriage Validation (Isbat Nikah) Services. This regulation aims to provide general guidelines for the implementation of marriage validation for Acehnese Muslims who married during the conflict and tsunami but were not registered in state documents. This one-day integrated service involves four agencies: the Sharia Court, the Islamic Sharia Office, the Ministry of Religious Affairs, and the Population Registration Office. However, marriage registration remains a problem among Acehnese society. Many people do not have marriage certificates due to various factors, such as the conflict and the 2004 tsunami that resulted in the loss of documents, economic constraints that prevent them from registering their marriages at the Office of Religious Affairs (KUA), and a lack of legal awareness and low levels of education. Other factors include marriages that took place before the enactment of Marriage Law No. 1 of 1974.

The implementation of marriage confirmation (isbat nikah) in Aceh began in 2015, but was initially only carried out in five districts. In North Aceh Regency itself, marriage confirmation (isbat nikah) was only implemented in 2016. The implementation of integrated marriage confirmation (free) was only carried out from 2016 to 2019, and will not be restarted until 2023-2024. In 2020 and 2021, integrated marriage confirmation (isbat nikah) was not implemented due to the COVID-19 pandemic, which resulted in the government budget not being allocated for this program, although independent marriage confirmation (isbat nikah) continues to run. The implementation of marriage confirmation (isbat nikah) is divided into two forms: regular/independent marriage confirmation (isbat nikah) and integrated marriage confirmation (isbat nikah). Integrated marriage confirmation (isbat nikah) through the Islamic Sharia Office is free because it is covered by the government budget, while the cost of regular marriage confirmation (isbat nikah) is borne by each participant. The following is data on the number of residents whose marriages have not been officially registered and the number of couples who have been officially registered in Syamtalira Bayu District, showing that:

Table 1.1

Number of Residents Who Do Not Have a Marriage Book/Marriage Certificate and the Number of Married Couples Who Are Already Registered Married in Syamtalira Bayu District, North Aceh Regency

No	Year	Number of residents who do not have a marriage book/certificate	Number of married couples who have attended the marriage ceremony
1.	2020	9,115 Population	6 Couples
2.	2021	5,713 Population	16 Couples
3.	2022	4,765 Population	20 Couples
4.	2023	4,461 Population	34 Couples
5.	2024	4,351 Population	10 Couples
Amount		28,405 Population	86 Couples

(Source: Dukcampil Office and Lhokseukon Sharia Court)

Data from the Lhokseukon Population and Civil Registration Office shows that the number of residents in Syamtalira Bayu District who do not have a marriage book/marriage certificate from 2020 to 2024 is still very high. In 2020-2024, the number of residents who do not have a marriage certificate/marriage book reached 28,405, while only 86 couples have been married from 2020-2024. This indicates that the implementation of marriage isbat in Syamtalira Bayu District has not been fully implemented, so many couples have difficulty obtaining legal identity. Some reasons why couples do not apply for marriage isbat include a lack of public understanding of the procedures and requirements for application, economic limitations. In addition, some couples consider marriage certificates are no longer necessary, and a lack of facilities and infrastructure, namely the limited budget from the government for

the implementation of integrated marriage isbat. Based on initial observations in Syamtalira Bayu District, residents who did not apply for marriage confirmation demonstrated a lack of understanding regarding its implementation, despite a positive attitude from implementing agencies (government and related institutions) in encouraging official marriage registration. Lack of communication from the Office of Religious Affairs (KUA) or other institutions regarding the procedures and requirements for marriage confirmation presented an obstacle. Limited clear and accurate information hindered public awareness and participation. Furthermore, the lack of adequate resource allocation, particularly government funding, also presented a barrier. If the government cannot provide sufficient funding for outreach and implementation, the public will have difficulty accessing this service. Therefore, the purpose of this marriage confirmation is to facilitate married couples in obtaining a marriage certificate as proof of a valid marriage under religious and state law, so that they can easily and easily manage various population administration services. Authorized institutions such as the Office of Religious Affairs (KUA) and the Sharia Court are expected to increase public awareness of the importance of marriage registration, and the government can provide facilities and infrastructure, including an adequate budget, for the integrated implementation of marriage confirmation.

LITERATURE REVIEW

A. Definition of Implementation

Implementation is an action taken, either by individuals/officials or government or private groups, directed towards achieving the objectives outlined in policy decisions (Van Meter and Van Horn in Subianto, 2020). Pressman & Wildavsky (in Subianto, 2020) state that implementation is the interaction between the goal setter and the means of action in realizing those goals, as well as the ability to connect the causal relationship between the desired goals and the means to achieve them. JL Pressman and Aaron B. Wildavsky (in Subianto, 2020) add that implementation is a process of interaction between a set of goals and actions, thus becoming a non-transparent network. It can be concluded that implementation does not only concern the behavior of administrative bodies responsible for implementing the program, but also involves a network of political, economic, and social forces that directly or indirectly influence the behavior of stakeholders, and ultimately impact the expected and unexpected results. The top-down policy implementation model developed by George C. Edward III in (Subianto, 2020) calls his public policy implementation model the Direct and Indirect Impact on Implementation. In this model approach, there are four variables that influence the success of a policy's implementation:

a. Communication

According to George C. Edward III, the first variable influencing the success of policy implementation is communication. Communication, he believes, is crucial for achieving the objectives of public policy implementation. Effective implementation occurs when decision-makers know what they are going to do.

b. Resources

Even if the policy's content has been communicated clearly and consistently, it will not be effective if the implementer lacks the resources to complete its implementation. These resources can include human resources, namely the implementer's skills, and financial resources. Resources are crucial for effective policy implementation. Without them, policies remain on paper and remain mere documents.

c. Disposition

The third variable influencing the success of policy implementation is disposition. According to George C. Edward III, the disposition variable is crucial for examining the appointment of bureaucrats. The disposition or attitude of the implementers will create real obstacles to policy implementation if the existing personnel do not implement the policies desired by high-ranking officials. Therefore, the selection and appointment of policy implementing personnel must be people dedicated to the established policies.

d. Bureaucratic Structure

According to Edward III, what influences the success of implementation

Public policy is a bureaucratic structure. Even if the resources to implement a policy are available, or the policy implementers know what should be done and have the desire to implement a policy, the policy may not be implemented or realized due to weaknesses in the bureaucratic structure.

B. Definition of Marriage Confirmation

Marriage confirmation means "Marriage Confirmation." Marriage confirmation is defined as the confirmation of a marriage through registration in an effort to obtain legal validation of a marriage according to applicable law. In another sense, marriage confirmation is a method that can be used by a married couple who have been legally married according to religious law to obtain state recognition of the marriage that has been carried out by both of them and the children born during the marriage, so that the marriage has legal force. The authority to handle marriage confirmation cases for the Religious Court is intended for those who have had an unofficial marriage before the enactment of Law No. 1 of 1974 concerning Marriage in conjunction with Government Regulation No. 9 of 1975. However, this authority has developed and been expanded with the use of the provisions of Article 7 paragraph (2) and paragraph (3) of the Compilation of Islamic Law (KHI). Article 7 paragraph (2) of the KHI states that "in the event that a marriage cannot be proven by a marriage certificate, the marriage confirmation can be submitted to the Religious Court."

a. Reasons for Carrying Out Marriage Confirmation

The reasons for a request for marriage confirmation to the Religious Court, as stated in Article 7 paragraph (3) of the Compilation of Islamic Law, are: a. A marriage in the context of divorce. b. Loss of the marriage certificate. c. Doubts about the validity or invalidity of one of the conditions. d. A marriage that occurred before the enactment of Law No. 1 of 1974. e. A marriage conducted by those who do not have an obstacle to marriage according to Law No. 1 of 1974. A request for marriage confirmation can be submitted to the Religious Court for reasons justified in Islamic law. Generally, the background to a marriage confirmation is:

1. There was a marriage that occurred before the enactment of Law Number 1 of 1974, so that a marriage certificate is required based on this law for the purposes of disbursing pension funds, social assistance funds, determining heirs, and distributing inheritance.
2. The existence of marriages that occurred after the enactment of Law Number 1 of 1974, is usually motivated by: a) Lost marriage certificate: A married couple who lost their marriage certificate can file for marriage confirmation to the Religious Court to facilitate administration such as making a child's birth certificate, processing a divorce suit, or a lawsuit for the division of joint property. b) Not having a marriage certificate: The absence of a marriage certificate is often caused by an underhand marriage (*sirihasan siri*) due to pregnancy outside of marriage, or an underhand marriage as a second wife that has not been registered. There are also those who are caused to obtain legal certainty of status as a wife, and sometimes behind it all there is an intention to legalize polygamy.

b. Procedures for Implementing Marriage Confirmation

The procedures for implementing Isbat Nikah in an integrated manner are as follows:

1. Husband and wife report themselves to the Village Head or KUA as citizens countries that do not have a state document book (Marriage Certificate).
2. The KUA or Ministry of Religion Office verifies the completeness of the data of married couples who meet the requirements for submitting a Marriage Confirmation application to the Sharia Court.
3. The Ministry of Religion and the Islamic Sharia Office submit data on married couples to the Sharia Court to

submit a request for Marriage Confirmation.

4. The next step is for the Islamic Sharia Office to pay the court fees to the Sharia Court. The Sharia Court then sets a schedule for the isbat hearing after the 14-day objection period has expired.
5. After the 14-day objection period, the Sharia Court will hold a Marriage Confirmation hearing on the designated day. After the ruling/determination is issued by the Sharia Court, a copy of the Marriage Confirmation hearing is taken to the marriage registration desk held by the Office of Religious Affairs (KUA) to issue the marriage certificate. If a child's birth certificate is required, the marriage certificate will be taken to the Population and Civil Registry Office. The Marriage Confirmation hearing process, from the hearing to the issuance of the child's birth certificate, takes one day.

RESEARCH METHODS

The type of research used by the author is Qualitative research. According to Jane Richie in (Sugiono, 2020) qualitative research is an effort to present the social world, and its perspective in the world, in terms of concepts, behavior, perceptions, and issues about the humans being studied. According to Bogdan and Taylor in Moleong (2016: 4) a qualitative approach is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior. The research method according to Walidin et al. (2015) qualitative research method is a research process to understand human or social phenomena by creating a comprehensive and complex picture that can be presented in words, reporting detailed views obtained from informant sources, and carried out in a natural setting.

RESULTS AND DISCUSSION

A. Implementation of Itsbat Nikah in Syamtalira Bayu District, North Aceh Regency

The implementation of Itsbat Nikah is an effort to help the poor, people who married during the conflict, and the tsunami disaster whose marriages were not registered in state documents. which is held in an integrated manner is regulated in Aceh Governor Regulation Number 25 of 2017 concerning the Implementation of Marriage Validation (Itsbat Nikah) One-Day Integrated Service. So with the implementation of Itsbat Nikah in an integrated manner, their marriages that were previously not registered by authorized officials, are now recognized by the state with the issuance of a marriage certificate. In addition, the implementation of Itsbat Nikah can protect the rights of wives, children, and so on.

In its implementation, it shows that the Itsbat Nikah (marriage confirmation) process complies with the provisions of the Governor's Regulation. The process is carried out in an integrated manner and within a short time, namely one day, involving the Sharia Court, the Office of Religious Affairs (KUA), and the Civil Registration Office (Disdukcapil). This aligns with the regulation's objective of assisting the poor, conflict victims, and tsunami victims whose marriages are not yet registered, and ensuring that their marriages are legally recognized by the state. Furthermore, the implementation also aims to protect the rights of spouses and children, and promote orderly marriage administration. The existing obstacles and processes demonstrate that this regulation is effective in addressing administrative issues, in accordance with the designed policy, and demonstrates that the implementation is proceeding according to the principles of integrated implementation and one-day service.

a. Communication

Communication is crucial for the successful achievement of public policy implementation goals. Knowledge of the implementation process is crucial if communication is effective, so every policy decision and implementation regulation must be transmitted (communicated) to the appropriate personnel. Socialization is crucial for the implementation of marriage confirmation (isbat nikah), as its purpose is to validate marriages that have been

conducted according to Islamic law but have not yet been officially registered by the authorized agency. Regarding the implementation of the marriage confirmation process, the Sharia Court had previously coordinated with the Syamtalira Bayu District Office of Religious Affairs (KUA) to provide information through village officials to every member of the community whose marriages have not yet been officially registered to participate in the marriage confirmation process. He explained that any program must include outreach, and this outreach was planned from the beginning by the implementing party. Therefore, the outreach was planned from the beginning of the program, demonstrating that community involvement is one of the keys to its success. Without systematic and structured outreach from the start, misunderstandings, lack of information, and minimal community participation are likely to occur, which can hinder the program's success.

Then he also revealed the parties KUA Syamtalira Bayu conducted outreach in collaboration with village officials to inform the community about the implementation of the marriage confirmation program. However, the outreach was not conducted in the form of a meeting between the implementing party and the community, but only through notification through village officials. Furthermore, he also revealed that although information about the marriage confirmation program was conveyed to the community through village officials, there were still challenges. One of these challenges was the lack of community attendance at the marriage confirmation program due to individual busyness or ignorance of the importance of the marriage confirmation program. This could be because information communication alone is not enough to ensure community participation in the marriage confirmation program.

In this context, a more effective strategic approach is needed, such as increasing public understanding of the benefits and urgency of marriage confirmation, and addressing barriers related to time and busy schedules. Therefore, to increase attendance, more intensive educational efforts are needed and the program's implementation time may be adjusted to suit community conditions. Therefore, it is emphasized that outreach must be carried out continuously and actively involve the community to ensure information is conveyed effectively and to effectively increase community participation. In terms of communication, the implementing party's communication level in providing information about the marriage istbah program is not optimal. The socialization process is not open, only providing information, and many people still lack understanding of the importance of this marriage istbah. In this case, communication really needs explanations and understanding that can be implemented and accepted by the implementers. This needs to be in line with communication theory in policy implementation, which emphasizes the importance of transparent and easy-to-understand communication so that the program can be accepted and supported by the community. Knowledge of what they will do can only run if communication runs well, so that every policy decision and implementation regulation must be communicated to the appropriate personnel.

b. Disposition/Attitude of the implementer

Implementation disposition is the character and characteristics possessed by the policy implementer such as commitment, honesty, discipline and intelligence if the implementor has a good disposition then the implementer will carry out the policy well as desired by the policy maker and can achieve the objectives of the policy. When implementers have a strong disposition, they are better prepared to face challenges such as limited resources or technical obstacles, so that the program continues to run effectively and has a real impact in increasing public awareness of the importance of marriage registration and birth certificates. Therefore, strengthening disposition through training, moral support, and incentives is an important part of the success of the marriage istbah implementation program. To determine the level of disposition/attitude of implementers towards the success of a marriage confirmation program, the KUA and the Sharia Court have complementary roles in supporting the implementation of this marriage confirmation. He revealed that the implementation of the marriage confirmation program in Syamtalira Bayu District was carried out precisely on target and through good collaboration with village officials. KUA counselors stated that they collaborated with village officials to inform and disseminate information

about the implementation of marriage confirmation which was carried out in an integrated and free manner. This indicates effective coordination in the socialization and implementation process of the program. In implementation theory, it is shown that the success of a policy is highly dependent on effective communication and cooperation between agencies/actors at the operational level. The attitude of the main implementer who shows commitment and initiative to cooperate, as well as the disposition/attitude of the implementer who actively supports the implementation of the program, are important factors that support the success of the program's implementation.

Therefore, he stated that the implementing parties have worked together to provide information regarding the implementation of the marriage istibah, which shows collaboration in this activity. The implementing parties have also demonstrated their concern for the community by providing solutions to those who do not have a marriage book/certificate by participating in the marriage istibah and all facilities provided by the implementing parties. The implementing parties demonstrate commitment and concern for the community who do not have an official marriage book by actively and proactively collaborating in providing solutions, facilitating, and prioritizing them to participate in the marriage itsbat process. The collaboration between the KUA and the Sharia Court shows synergy in efforts to provide targeted services, while also emphasizing the caring and responsible attitude of the implementing parties towards the community. In this aspect, it can be concluded that implementers, such as the KUA Counselors and Lhokseukon Sharia Court Judges, demonstrated strong motivation and a real commitment to carrying out their duties. The caring and proactive attitude of the implementing team enhanced the effectiveness of communication and collaboration, both of which are key to successful implementation. In other words, the positive disposition of the officers supported the achievement of program objectives and ensured that services were optimally delivered and directly addressed community needs.

c. Resource

To implement policies and fulfill related resources in the implementation of a policy implementation program, there is an authority that ensures that the program can run as expected in accordance with the program's objectives. Good resources are also very necessary in implementation because if a policy is to be implemented but the resources involved are not competent in their field then the policies and programs that are determined will be hampered ineffectively and efficiently in their journey. Resources are also very important in implementing a policy implementation program, the flow of funds through the budget is not available or is not adequate, then it is indeed a problem of cold to realize what is intended by the objectives of public policy. Aceh Governor Regulation Number 25 of 2017 concerning the Implementation of One-Day Integrated Marriage Validation (Itsbat Nikah) explains several forms of regional government responsibility by providing budget support in the form of facilities and infrastructure through the Islamic Sharia Office in accordance with the regional financial capacity for the implementation of integrated marriage validation.

He revealed that all costs required for the implementation of integrated marriage validation are entirely sourced from government funds, including the National Budget (APBN), the Regional Budget (APBA), and funds from legitimate district/city governments. These funds are allocated to the Islamic Sharia Office as a facilitator, so that the implementation of integrated marriage validation is free for the community. This demonstrates the government's commitment to supporting the implementation of the program by waiving participant fees. The research results show that the implementation of marriage confirmation in Syamtalira Bayu District faces a major obstacle in the form of budget constraints, which results in the integrated implementation not being carried out annually and being carried out in stages. This has an impact on the uncertainty of the implementation schedule and the possibility of decreasing public access to obtaining legal recognition of their marital status. In addition, the implementation of the integrated marriage confirmation is highly dependent on the allocation of funds from the local government. If these funds are not available, the program cannot be implemented, because all costs (including legal and court costs) are fully borne

by the government. This condition indicates that the sustainability and success of the program are greatly influenced by the continuity of budget support from the local government. Financial support from the government is a key factor in the success of the integrated marriage confirmation implementation. Based on these resources, it was found that the budget for the implementation of itsbah nikah remains inadequate. In this regard, the government needs to strive for sustainable and stable budgeting for this program. Furthermore, it is recommended that the funding allocation process be streamlined and its sustainability ensured annually, and alternative funding sources be sought to reduce dependence on a single primary source.

B. Factors Inhibiting the Implementation of Marriage Itsbath

a. Limited Budget Resources in the Implementation of Integrated Marriage Ceremony

Every case resolved in the Religious Court/Syariah Court requires court fees. Likewise, cases of marriage confirmation require court fees for the legalization of the marriage. Therefore, the implementation of marriage confirmation carried out by the Government in North Aceh Regency, all costs incurred in the implementation of marriage confirmation are borne by the Government. All costs incurred in the implementation of marriage confirmation are sourced from the State Revenue and Expenditure Budget, Aceh Revenue and Expenditure Budget, Regency/City Revenue and Expenditure Budget and other legitimate and non-binding funds in accordance with the provisions of the Laws and Regulations. This includes Aceh Governor Regulation Number 25 of 2017 concerning the Implementation of One-Day Integrated Service Marriage Confirmation (Itsbat Nikah). Based on the Governor of Aceh Regulation Number 25 of 2017 concerning the Implementation of One-Day Integrated Marriage Confirmation (Itsbat Nikah) Services, it is stated in Article 4 paragraph (1) that the Islamic Sharia Service and the Regency/City Government are obliged to facilitate the implementation of the One-Day Itsbat Nikah Service which includes:

- a. Cross-sector coordination for the implementation of One Day Marriage Confirmation Service;
- b. Annual budget allocation in the Aceh Islamic Sharia Service Work Unit Budget Implementation Document (DPA 73 SKPA– DSI Aceh) and in the District Work Unit Budget Implementation Document (DPA- SKPA)
- c. Collection and verification of data for Marriage Confirmation participants
- d. Provision of the necessary facilities and infrastructure;
- e. Preparation of human resources;
- f. Payment of court costs
- g. Provision of other supporting costs.

The results of the study indicate that all costs incurred in the implementation of integrated marriage itsbat are sourced from the Government. The budget from the Government is allocated to the Islamic Sharia Office as a facilitator for the implementation of integrated marriage itsbat. and all costs related to the implementation of marriage itsbat are borne by the government through the funds provided. If there is no funding from the government, the implementation of marriage itsbat cannot be carried out, so the sustainability of the program is greatly influenced by budget availability. In addition, in the implementation of integrated Marriage Itsbat, the Islamic Sharia Office of North Aceh Regency annually proposes to the Regency Government which finances the budget of the North Aceh Regency Agency for holding Marriage Itsbat, however due to limited budget and the presence of Covid-19 that occurred in Indonesia in 2020, 2021, 2023, the integrated Marriage Itsbat was not carried out. so that many couples lose the opportunity to get official marriage legalization. This situation indicates that funding significantly impacts the sustainability of program implementation, and the lack of funding during the pandemic has hampered the smooth running of these activities. It is recommended that relevant parties seek alternative funding sources or innovate in funding to ensure the Marriage Confirmation program can continue during challenging times, such as the pandemic. Furthermore, flexible budget planning and strengthening collaboration with various institutions are crucial to ensure the program's sustainability without relying solely on government funding. This concludes that the government needs

to ensure the sustainability and improvement of the integrated marriage certification program. It needs to consistently increase the budget allocation and plan this program more systematically. Furthermore, efforts are needed to find alternative funding sources, such as collaboration with non-governmental organizations and the private sector, so that this activity can run more regularly and serve a wider audience.

C. Reasons Why Married Couples Do Not Perform Marriage Itsbah

The existence of a marriage certificate plays a strategic role in ensuring the legal and administrative rights of married couples, including inheritance rights, protection during marriage, and official identity in the eyes of the state. Without a marriage certificate, couples struggle to obtain legal recognition, which can lead to various problems later on, particularly in civil matters such as divorce, claims for joint property rights, and child custody. However, many married couples are reluctant or unmotivated to apply for marriage validation, both during marriage and after divorce. The main reason often stems from economic constraints, such as administrative and processing costs, which are considered prohibitive for low-income communities. Furthermore, a lack of understanding of the procedure, distrust of the system, and a lack of information about the benefits of having a marriage certificate are also inhibiting factors. Besides economic factors, cultural factors and social perceptions that marriage registration is not particularly important or merely a formality also play a significant role in their decision not to apply for itsbat.

The research results show that public awareness of applying for marriage confirmation is still very low. This is due to strong public trust in the legitimacy of marriages conducted according to religious principles and authorized by local religious figures, such as the *tengku* or village head. For these communities, religious validity is sufficient, so they do not feel the need to obtain official documents such as a marriage certificate. They only apply for marriage confirmation when there is an administrative need, such as to process population documents or other legal requirements. In other words, the marriage confirmation process is not considered essential unless there is a pressing practical need. This indicates that the marriage confirmation process is viewed as an urgent and practical necessity, rather than a routine obligation. Therefore, researchers found several reasons why people are reluctant to apply for marriage confirmation. Some people believe that the obstacle to applying for marriage confirmation is due to the perceived complexity of the requirements and procedures. Although people may recognize the importance of marriage confirmation, the administrative burden and difficulty in completing the required documents can be a significant disincentive, even leading to laziness or reluctance. If people are aware of the importance of marriage confirmation, regardless of the requirements, they will follow whatever procedures are required. Furthermore, in applying for marriage confirmation, there is a perception of the complexity of the requirements and procedures. Although people may recognize the importance of marriage confirmation, the administrative burden and difficulty in completing the required documents can be a significant disincentive, even leading to laziness or reluctance. If people are aware of the importance of marriage confirmation, regardless of the requirements, they will follow whatever procedures are required. Finally, the reason people do not apply for marriage confirmation is due to financial constraints, where the financial inability to cover the costs of the case or the implementation procedures is a major factor hindering participation. This indicates that access to the marriage confirmation program depends not only on information and awareness, but also on the economic capacity of vulnerable communities.

Based on this, it can be concluded that the reasons why people do not want to submit *itsbah nikah* can be concluded, one of which is because of the low level of public awareness about the importance of marriage registration so that many do not submit *itsbah nikah* for various reasons, one of which is that some people think that having a book/certificate is no longer necessary because they believe that the marriage that has been carried out has fulfilled the requirements for validity according to religion, so they do not feel the need to do *isbat nikah*. Another reason people do not want to do *itsbah nikah* is because of cost factors, lack of economy in the household coupled with inadequate income in household life makes couples This will have an impact on the future of their children, the risks

in the event of a divorce, assets obtained before and during marriage, and other interests that arise in the future, if a dispute occurs. Then a few people are not yet aware of the importance of carrying out isbat nikah.

CONCLUSION

The implementation of the Marriage Confirmation Program in Syamtalira Bayu District still faces several challenges. First, in terms of communication, researchers found that the outreach conducted by organizers, such as the Office of Religious Affairs (KUA) and village officials, has not been fully effective. Many community members do not yet fully understand the importance of marriage registration and the marriage confirmation procedure. A more inclusive and transparent communication approach is urgently needed, such as holding open meetings and outreach involving all levels of society. With better communication, it is hoped that the community will be more enthusiastic and proactive in participating in this program. Second, resources. Research shows that although funds are allocated for implementation, the amount is often insufficient to meet all the needs of this program. This can hinder broader outreach and implementation activities. Furthermore, human resource capacity in providing services also needs to be improved, so that every officer involved in this program can engage properly and provide correct and accurate information to the community. The low level of public awareness about the importance of marriage registration so that many do not apply for marriage itsbah for various reasons, one of which is that some people think that having a book/certificate is no longer necessary because they believe that the marriage that has been carried out has fulfilled the requirements for validity according to religion, so they do not feel the need to carry out marriage isbat. Another reason people do not want to carry out marriage itsbah is due to cost factors, lack of economy in the household coupled with inadequate income in household life makes couples worried and reluctant to carry out itsbat.

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**IMPLEMENTATION OF MARRIAGE ISBAT IN SYAMTALIRA BAYU DISTRICT, NORTH ACEH REGENCY:
ANALYSIS OF OBSTACLES AND EFFORTS TO IMPROVE ACCESS TO PUBLIC SERVICES**

Rozatul Jannah et al

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