

**IMPLEMENTATION REGULATION THE MINISTER
RELIGION NUMBER 30 OF 2024 CONCERNING MARRIAGE
REGISTRATION ARTICLE 9 PARAGRAPH 2 ON THE
ANNOUNCEMENT MARRIAGE INTENTION IN THE
SOCIAL MEDIA**

(Case Study at the KUA Malang City)

THESIS

**BY:
ABDULOH ROHMAN UTOMO
SIN 210201110103**



**ISLAMIC FAMILY LAW STUDY DEPARTMENT
SHARIA FACULTY
STATE ISLAMIC UNIVERSITY MAULANA MALIK IBRAHIM
MALANG
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2025**

STATEMENT OF AUTHENTICITY

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For God's sake,

With an awareness and sense of responsibility towards scientific development,

The author declares that the thesis with the title:

**IMPLEMENTATION OF REGULATION THE MINISTER OF RELIGION
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ARTICLE 9 PARAGRAPH 2 ON THE ANNOUNCEMENT OF
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(Case Study at the KUA Malang City)**

It is truly a scientific work compiled by myself, not a duplicate or transfer of data belonging to others, except that the source is properly mentioned. If in the future it is proven that it was compiled by other people, plagiarised, duplicated, or transferred other people's data, 'either in whole or in part, then the thesis and the bachelors degree obtained by it, are and voidnull.

Malang, 07-March 2022



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APPROVAL SHEET

STATEMENT OF THESIS AUTHENTICITY

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Malang, 07 March 2022



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1	Kamis, 5 Desember 2024	Judul Skripsi & ACC Judul Skripsi	
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NUMBER 30 OF 2024 CONCERNING MARRIAGE REGISTRATION
ARTICLE 9 PARAGRAPH 2 ON THE ANNOUNCEMENT MARRIAGE
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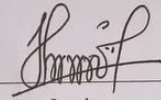
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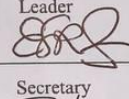
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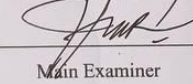
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MOTTO

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

AMBIDEXTROUS

If my right hand is not working, then my left hand will take its place.

"And thus We have made you a just (moderate) community that you will be witnesses over the people..."

(Qur'an, Surah Al-Baqarah, 2:143)

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Alhamdulillahirabbil'alamîn, all praise is due to Allah SWT, for all the blessings and mercy that have been revealed by the assignment of the thesis with the title "Implementation of Regulation The Minister Of Religion Number 30 OF 2024 Concerning Marriage Registry Article 9 Paragraph 2 On The Announcement Marriage Intention On The Social Media (Case Study at the KUA Malang City)" can be completed properly. Sholawat and salam are always bestowed upon the Prophet of the End of Time Muhammad SAW who guided Muslims from a dark path to a path filled with His blessings. Inshallah we will be among those who get the shafa'at of the Prophet Muhammad SAW in the hereafter. *Aamiin aamiin ya Rabbal Alamin.*

With all due respect and humility, the process of completing this thesis will not go well without the blessing of Allah SWT, and the direction, guidance and guidance that has been given. Therefore, the author expresses his deepest gratitude to:

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3. Erik Sabti Rahmawati, MA. M,Ag. as the Head of the Islamic Family Law Department, Faculty of Sharia, Maulana Malik Ibrahim State Islamic University Malang.
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during the lecture period and provide stories of their experiences in working on the thesis.

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11. My siblings Syam, Adhim, and Nafis, who have given their smiles to this first child.

12. Best friends Nopal, Kemal, Zaki, Syahrul, Rafi, Juna, Daniel, and many others.

13. As well as friends whose names cannot be mentioned one by one but always provide support and prayers for the completion of this thesis.

Jazakumullahu Khairan, may Allah SWT repay all your kindness, and give you all success.

Malang, 25 February
Author,

Abduloh Rohman Utomo
NIM 210201110103

TRANSLITERATION GUIDANCE

A. General

Rather than a translation of Arabic into Indonesian, transliteration is the transfer of text from Arabic to Indonesian (Latin). In addition, this includes Arabic names, while Arabic names that are not of Arabic origin are written according to the spelling of their national language or as written in their reference books. During the writing of book titles in footnotes or bibliographies, these provisions should be used.

In fact, there are many options and regulations for transliteration of scientific papers, both those set by international standards and those set by specific publishers. The Joint Decree (SKB) number 158/1987 and 0543.b/U/1987 between the Minister of Religious Affairs and the Minister of Education and Culture of the Republic of Indonesia dated 22 January 1998 is used for transliteration of scientific papers at Maulana Malik Ibrahim State Islamic University Malang, especially at the Faculty of Sharia. This transliteration is used using EYD plus.

B. Consonants

ا = Not denoted

ب = B

ض = D

ط = Th

ت	= T	ظ	= Dh
ث	= Ts	ع	= ' (comma facing above)
ج	= J	غ	= Gh
ح	= H	ف	= F
خ	= Kh	ق	= Q
د	= D	ك	= K
ذ	= Dz	ل	= L
ر	= R	م	= M
ز	= Z	ن	= N
س	= S	و	= W
ش	= Sy	هـ	= H
ص	= Sh	ي	= Y

If the hamzah (ء) is at the beginning of a word, it is transliterated with an alif and is not symbolised. If it is in the middle or end of a word, it is symbolised by a comma ('), which serves as a substitute for the symbol "a".

C. Vowels, Lengths and Diphthongs

Whenever you write Arabic in Latin, the fathah vowel is written with "a", the kasrah vowel with "i", and the dummah vowel with "u." The long vowel (a) reads the same as its long length, for example قَال becomes qaka. If the long vowel (i) = i, such as قِيل becomes qila, or the long vowel (u) = u, it should be written with "iy" to show the ya' nisbat at the end. Besides that, wawu and ya' are written

with "aw" and "ay" after fathah, as in the following examples: Diphthong (aw) =
for example into قول qawlun Diphthong (ay) = و for example into خير khayrun

D. Ta' Marbuthah (ة)

If ta' marbuthah is in the middle of a sentence, it is transliterated with "t", but if it is at the end of a sentence, it is transliterated with "h", as in sentences like "الرسالة للمدرس" becomes alrisalatli al-mudarissah." If it is in the middle of a sentence consisting of mudlaf and mudlaf ilayh, it is transliterated with "t" which is joined to the sentence.

E. Emphasis and Lafadh al-Jalalah

Unless it is at the beginning of a sentence, the article "al" (ال) is written with a lowercase letter, while the word "al" da'am lafadh jalalah" is omitted in the middle of the sentence to which it is attributed (idhafah). As shown below:

According to Al-Imam al-Bukhariy, "Ma sha Allah kana wa malam yasya lam yakun", "Nillah "azza wa jalla".

F. Indonesianised Arabic Names and Words

Basically, the transliteration system should be used for any word of Arabic origin. However, if the name is of Indonesian origin or indonesianised Arabic, the transliteration system is not necessary.

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ABSTRAK

Utomo, Abduloh Rohman, 210201110103, 2025. **Implementation Regulation The Minister Of Religion Number 30 OF 2024 Concerning Marriage Regristation Article 9 Paragraph 2 On The Announcement Marriage Intention On The Social Media (Case Study at the KUA Malang City).** Skripsi, Prodi Hukum Keluarga Islam, Fakultas Syariah, Universitas islam Negeri Maulana Malik Ibrahim Malang.
Pembimbing: Erik Sabti Rahmawati, MA. M,Ag.

Kata Kunci: Pengumuman, Registrasi, Nikah, Media Sosial.

Setiap pasangan yang akan melangsungkan pernikahan akan melalui tahap pendaftaran serta pemeriksaan melalui lembaga yang berwenang yakni Kantor Urusan Agama. Sebelum memasuki sesi akad sebagai bentuk sahnya pernikahan, kedua calon akan di daftarkan terlebih dahulu di KUA, setelah melakukan pendaftaran selanjutnya akan masuk pada tahap pemeriksaan identitas dan data lainnya. Ketika pegawai KUA sudah memverifikasi data kedua calon pasangan, dan telah dinyatakan lolos maka tahap selanjutnya yakni pengumuman kehendak nikah (N9) dengan tujuan agar masyarakat tau bahwa kedua calon pengantin tersebut akan melangsungkan pernikahan.

Pengumuman kehendak nikah akan dilaksanakan 14 hari sebelum akad nikah dilaksanakan, hal itulah yang mendasari pendaftaran nikah memiliki durasi 10 hari kerja. Dengan adanya pengumuman kehendak perkawinan masyarakat bisa tau bahwa akan ada pelaksanaan akad nikah oleh kedua calon pengantin tersebut. Problem dalam masyarakat yang terjadi adalah ketika calon pengantin memiliki hubungan darah yang menjadikan harus dibatalkan pernikahan tersebut.

Dari permasalahan tersebut, tujuan dari penelitian adalah ingin mengetahui lebih lanjut bagaimana sistem pengumuman kehendak perkawinan yang lebih efektif dan sesuai dengan regulasinya yakni Peraturan Menteri Agama Nomor 30 Tahun 2024 Pasal 9 Ayat 2 tentang Pengumuaman Kehendak Perkawinan. Metode penelitian yang digunakan yakni Penelitian Kualitatif.

Hasil penelitian menunjukkan bahwa, 1) implementasi Peraturan Menteri Agama Nomor 30 Tahun 2024 masih menggunakan media manual belum menggunakan media digitalisasi. 2) terdapat beberapa kendala yang menjadikan program digitalisasi terhambat dan vacuum.

ABSTRACT

Utomo, Abduloh Rohman, 210201110103, 2025. **Implementation of Regulation The Minister Of Religion Number 30 OF 2024 Concerning Marriage Reqrystation Article 9 Paragraph 2 On The Announcement Marriage Intention On The Social Media (Case Study at the KUA Malang City).** Thesis, Islamic Family Law Study Programme, Faculty of Sharia, Maulana Malik Ibrahim State Islamic University Malang.
Supervisor: Erik Sabti Rahmawati, MA. M,Ag.

Keywords: Announcement, Registration, Marriage, Social Media.

Every couple who will hold a marriage will go through the registration and examination stage through an authorised institution, namely the Office of Religious Affairs. Before entering the akad session as a form of legal marriage, both candidates will be registered first at the KUA, after registering, they will then enter the stage of checking identity and other data. When KUA employees have verified the data of the two prospective couples, and have passed, the next stage is the announcement of the intention to marry (N9) with the aim that the community knows that the two prospective brides will marry.

The announcement of the intention to marry will be made 14 days before the marriage ceremony is held, which is why the marriage registration has a duration of 10 working days. With the announcement of the marriage intention, the community can know that there will be an implementation of the marriage contract by the two prospective brides. The problem in the community that occurs is when the bride and groom have a blood relationship that makes the marriage have to be cancelled.

From this problem, the purpose of the research is to find out more about how the system of announcing the will of marriage is more effective and in accordance with the regulation, namely Regulation of the Minister of Religion Number 30 of 2024 Article 9 Paragraph 2 concerning the Announcement of the Will of Marriage. The research method used is Qualitative Research.

The results showed that, 1) the implementation of the Minister of Religious Affairs Regulation Number 30 of 2024 still uses manual media and has not used digitalised media. 2) There are several obstacles that make the digitalisation program hampered and vacuum.

مستخلص

أوتومو، عبد الله رحمن، 210201110103، 2025. اللائحة التنفيذية لوزير الدين رقم 30 لعام 2024 بشأن تسجيل الزواج المادة 9 الفقرة 2 بشأن الإعلان عن نية الزواج على وسائل التواصل الاجتماعي (دراسة حالة في جامعة كويا مالانج). أطروحة، برنامج دراسة قانون الأسرة الإسلامي، كلية الشريعة، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: إريك سبتي رحمواتي، ماجستير. م، حج.

الكلمات المفتاحية: إعلان، تسجيل، زواج، وسائل التواصل الاجتماعي.

كل من زوجين المقبلين على الزواج يمران بمراحل التسجيل والفحص عن طريق المؤسسة المعتمدة وهي دائرة الشؤون الدينية. قبل الدخول في جلسة عقد الزواج كشكل من أشكال الزواج الشرعي، يتم أولاً تسجيل المرشحين للزواج في دائرة شؤون الدنية، وبعد التسجيل يدخلان بعد ذلك مرحلة التأكد من هويتهما والبيانات الأخرى. عندما يتحقق ضابط KUA من بيانات الزوجين المحتملين، ويتم إعلان جوازهما، فإن المرحلة التالية هي الإعلان عن قصد الزواج (N9) بهدف إعلام الجمهور بأن العروسين والعريسين المحتملين سينتزوجان.

يتم الإعلان عن قصد الزواج قبل 14 يوماً من إجراء عقد الزواج، وهو الأساس لتسجيل الزواج بمدة 10 أيام عمل. مع الإعلان عن قصد الزواج، يمكن للجمهور أن يعرف أنه سيكون هناك عقد زواج ينفذه العروسان المحتملان. المشكلة التي تحدث في المجتمع هي عندما يكون بين العروس والعريس المحتملين علاقة دم مما يعني أنه يجب إلغاء الزواج.

ومن خلال هذه الإشكاليات فإن هدف البحث هو معرفة المزيد عن كيفية جعل نظام إعلان نية الزواج أكثر فعالية وتوافقاً مع الأنظمة، وخاصة لائحة وزير صعوبات رقم 30 لسنة 2024 المادة 9 فقرة 2 الخاصة بإعلان نية الزواج. طريقة البحث المستخدمة هي البحث النوعي.

وتبين نتائج الدراسة أن (1) تطبيق لائحة وزير صعوبات رقم 30 لسنة 2024 لا يزال يستخدم الوسائط اليدوية ولم يستخدم الوسائط الرقمية. (2) هناك العديد من العوائق التي تؤدي إلى صعوبات برنامج التحول الرقمي وتوقفه:

CHAPTER I

INTRODUCTION

A. Background.

In relation to marriage announcements, there is still a lot of material that needs to be further researched in the case of marriage announcements. As in the discussion of marriage registration, the issue to be addressed in this research is the announcement of the intention to marry by the Religious Affairs Office (hereinafter abbreviated as KUA) by placing a letter announcing the intention to marry on the marriage notice board in front of the office.¹The announcement contains some of the biodata of the prospective bride and groom, such as the name of the prospective bride and groom, parents' names, place of birth, citizenship status, religion, occupation, place of residence, marital status, marriage guardian, status of marriage guardian, day and date of the marriage venue with the aim of notifying that there will be a prospective male and female couple who will carry out the marriage, so if anyone objects to the marriage to be carried out by the two couples they can report to the local KUA.

In terms of the increase in the use of KUA social media in the marriage process, 49 per cent of the total 5,945 KUAs have implemented Simkah Web (Director of KUA and Sakinah Family Development Mohsen

¹ Akhmad Sofyan, "The Performance of the Babirik District Religious Affairs Office in Conducting Marriage Registration", *Al-Risalah Journal* 15, No. 2 (2019): 180

in Jakarta). From this percentage, it can be concluded that technological media is quite innovative in the role of developing KUA services, especially in terms of marriage.

On the other hand, in an announcement, especially in the case of marriage, it is possible that other people will disapprove of the two couples who will marry based on several factors. For example, when other people know that the two couples have a blood relationship that has not been known by the original family, causing complaints from other people to submit disapproval through the procedures set by the Ministry of Religion for the marriage of the two couples. It is also not uncommon for the man to already have a first wife, so the first wife does not agree with the man's second marriage. Thus, if the marriage is conducted without the prior announcement of the intention to marry, it will lead to mistakes that can be considered fatal if these things are only known after the marriage of the two couples.

According to ITE Law Number 11 of 2008 which has provided evidence that Indonesia is no longer behind other countries in making electronic delivery of information and communication. This is done with the aim of making it easier to access the range of information that interested parties want to convey to other parties, such as in the delivery of marriage announcements, if at this time the announcement is made manually by pasting the biodata of the bride and groom on the KUA

making² which includes a photo of the prospective couple who will carry out the marriage, then in the next era with the development of technology that has developed rapidly, marriage announcements should be made in a more innovative and effective way, namely by displaying or posting the biodata of prospective married couples on the KUA social media, especially in Malang City. So that it is seen as more innovative and easy to access by the local community.

Looking at the Regulation of the Minister of Religious Affairs Number 30 Of 2024 Concerning Marriage Registration Article 9 Paragraph 2 concerning the Announcement of the Marriage Will, it is explained that the announcement of the marriage will is carried out at a certain place in the KUA District or other media that can be accessed by the public. It turns out that there are still many KUAs that have not utilised the social media as a means of broad notification to the community, especially in the KUA area of Malang City.

The purpose of the researcher is to identify the reasons why the KUA of Malang City has not utilised the social media as a medium to support the effectiveness of the announcement of the marriage will and to facilitate public access to the announcement of the marriage will at the KUA.

Based on this and the statement from the head of the KUA of Sukun District, Malang City that the announcement marriage through

² Akhmad Sofyan, "The Performance of the Babirik District Religious Affairs Office in Conducting Marriage Registration", *Al-Risalah Journal* 15, No. 2 (2019): 180

digitalisation is very important in this era to facilitate announcements and wider access, the author raises this issue to analyse how the marriage announcement process is carried out through social media technology, more precisely on the KUA social media.

B. Problem Formulation

Based on the background so, the researcher would like to make some problem formulation:

1. How is the Implementation of Regulation of the Minister of Religious Affairs Number 30 of 2024 concerning Marriage Registration Article 9 Paragraph 2 Against the Announcement Marriage Will on the Social Media of the Malang City Religious Affairs Office?
2. What are the factors that become obstacles or convenience in the implementation of the Marriage Will Announcement programme on the Social Media of the Malang City Religious Affairs Offices?

C. Research Objectives

Based on the concept of the problem formulation, several research objectives can be formulated as follows:

1. To describe the Implementation of Regulation of the Minister of Religious Affairs Number 30 of 2024 concerning Marriage Will on the Social Media of the Malang City Religious Affairs Office.

2. To explain the factors that become obstacles in the implementation of the Marriage Will Announcement programme on the Social Media of the Malang City Religious Affairs Offices.

D. Research Benefits

1. Theoretically
 - a) Adding insight into the treasures of knowledge regarding Nikah announcements at the KUA.
 - b) Develop more varied and innovative programmes in accordance with the current technological era.
2. Practically
 - a) Deepening knowledge in the field of KUA administration, especially in the field of marriage services.
 - b) Building horizons of thinking, especially students of the Faculty of Sharia, Islamic Family Law Study Program to continue to conduct research on the discovery of new things in the scope of Islamic Family Law and practice the insights that have been obtained in college.

E. Operational Definition

In order to facilitate writing in this study, the researcher presents several keyword explanations as follows:

1. Implementation of Regulation of the Minister of Religious Affairs Number 30 of 2024 concerning Marriage Registration:

Its application of Regulation of the Minister of Religious Affairs No. 30 of 2024, particularly with regard to the marriage registration process. This case study will examine how Regulation of the Minister of Religious Affairs Number 30 of 2024 is implemented. This regulation relates to the announcement marriage intentions made on the websites of the KUA Malang city. One of the important stages in the marriage administration process regulated by this regulation is the announcement of the marriage intention. Therefore, it is important to know how the KUA Malang City implement the provisions of the announcement of the intention to marry in accordance with the applicable regulations. In addition, it is necessary to analyse how the process of announcing the intention to marry can inform people who plan to marry in a clear and accurate manner. This is important to ensure that the marriage administration process is conducted properly and in accordance with the law. The extent to which the KUA Malang City comply with the procedures set by the government for marriage registration is demonstrated by the implementation of the Minister of Religious Affairs Regulation No. 30 of 2024.³ Therefore, it is expected that an analysis of the use of the regulation will provide a better understanding of how effective and efficient the marriage administration procedures are in the region. In this case, the indicator is the level of understanding of the KUA officers of the regulation. The

³Arif Firmansyah Hamid and Rayno Dwi Adityo, "Penerbitan Kartu Nikah Digital Perspektif Teori Utilitarianisme Hukum Rudolf Von Jhering," *Sakina: Journal of Family Studies* 6, no. 2 (2022): 2022, <http://urj.uin-malang.ac.id/index.php/jfs/article/view/1778>.

purpose of this study is also to evaluate the quality of services provided by the KUA Malang City to the community in terms of marriage registration.

It is very important to ensure that the marriage administration process is technically sound and provide friendly and professional services to couples getting married. As a result, this study is expected to help relevant parties improve the quality of marriage administration services and procedures in the region. Procedures taken by the Kantor Urusan Agama (KUA) to implement this regulation include socialising marriage registration procedures to the general public, providing prospective brides and grooms with clear instructions on the required documents, and providing support and assistance throughout the administrative process. In addition, the KUA verifies the information provided by the couple getting married to ensure that the information is accurate and legitimate.

With these steps, it is hoped that the marriage registration process will be quick and enjoyable for everyone. The KUA should provide clear information to prospective brides and grooms about the required documents, as well as assist and accompany them during the administrative process. In addition, the KUA verifies the information provided by the couple getting married to ensure that the information is correct and genuine. With these measures, it is expected that the marriage registration process will run smoothly and to the satisfaction of all

parties. However, it cannot be denied that there are still problems or obstacles in its implementation.

2. Article 9 Paragraph 2:

In addition, Article 9 Paragraph 2 states that the announcement of the intention to marry must be done in an open and transparent manner, without pressure or coercion from any party. This is done to ensure that everyone has an equal opportunity to give consent or object to the impending marriage. Although this rule is supposed to protect the bride and groom, there are still cases where the announcement of the marriage intention is ignored or violated, causing conflict and dissatisfaction later on. Therefore, it is imperative for relevant parties to ensure that these rules are applied correctly and accurately to achieve the goal of proper and legally valid marriage registration.⁴

3. Announcement marriage intention on the website

In today's internet era, the announcement marriage intentions through a website is one of the most effective methods to contact all parties involved. Thus, it is expected that the public can easily obtain information about marriage plans. However, it is important to remember that the announcement marriage intentions made through the website

⁴MUNAKAHAT DAN HUKUM POSITIF Oleh : TIARA MEYDI NPM . 1802030034 Jurusan Ahwal Syakhshiyah Fakultas Syariah INSTITUT AGAMA ISLAM NEGERI (IAIN) METRO 1444 H / 2022 M, 2022.

must still be in accordance with the applicable regulations and must not be accidentally ignored.

In order to keep the administrative process of marriage going and ensure that all requirements and conditions have been fulfilled before proceeding to the next stage, this is very important. Therefore, to avoid problems in the future, the announcement of the marriage will on the website must be done carefully. To ensure that all parties involved have accurate and up-to-date information, information about the marriage plan should be kept up-to-date.

The frequency and consistency of announcements posted on the internet For example, couples who are getting married should ensure that the announcement of their marriage intention is published in a timely manner and in accordance with applicable regulations. This is very important so that the administrative process of their marriage runs smoothly and there are no problems in the future.

Couples can ensure that they have accurate and up-to-date information by regularly updating information on marriage requirements and ensuring that marriage intentions are announced with consistent frequency. By doing so, the marriage process can be carried out quickly and in accordance with the regulations. Taking responsibility for this will help couples avoid problems or difficulties later on in their marriage

process. Thus, to ensure that the marriage process runs smoothly, information on marriage requirements must be consistent and precise.

4. Case Study at the KUA Malang City:

This case study will investigate the marriage procedures at the KUA of Malang City and the level of compliance of married couples with the applicable regulations. Consequently, the results of this study are expected to provide a clear picture of how the two Religious Affairs Offices implement Article 9 Paragraph 2. In addition, the researcher will also discover problems or obstacles that may arise during the marriage process. The purpose of this is to make appropriate recommendations that will help the marriage process run more smoothly in the future. In addition, this study will look at all the social, economic, and cultural aspects that influence the success of the marriage process in the KUA of Malang City.

Therefore, it is hoped that this research can help improve the quality and effectiveness of marriage services in both KUAs. In addition, the researcher will also conduct interviews with married couples and KUA officials. The purpose of these interviews is to get a broader picture of the marriage process conducted in the area. By using this operational definition, it is expected that the research can run more focused and concentrate on topics relevant to the thesis title.

F. Writing Systematics

The results of the research analysis will be written in the form of a thesis with a directed and systematic discussion, divided into five chapters, namely:

Chapter I is an introductory chapter that includes several sub-chapters, including the background of the problem of the Implementation of Minister of Religious Affairs Regulation Number 30 of 2024 concerning Marriage Registration Article 9 Paragraph 2 Towards the Announcement Marriage Will in Wbsite Case Study at KUA Malang City; problem formulation that arises from the background; research objectives; previous research; theoretical framework; research methods; and research systematics.

Chapter II is a literature review of the theoretical basis which contains an overview and theoretical framework that discusses the Implementation of Regulation of the Minister of Religion Number 30 of 2024 concerning Marriage Registration Article 9 Paragraph 2 Against the Announcement Marriage Will in Wbsite Case Study at KUA Malang City.

Chapter III is a description of the research method which contains the type of research using the empirical study method and is carried out systematically using field data. Researchers apply an analytical descriptive approach, namely by describing, describing, and clarifying phenomena or facts as they are accurately and systematically. Then analyse it carefully

and thoroughly. Data sources consist of primary and secondary data, and data collection is done through direct interviews.

Chapter IV Research Results and Analysis presented by researchers in the form of data that has been obtained from primary, secondary, and tertiary legal materials which is then continued with the analysis process so that answers to the problems raised by researchers are obtained. In this chapter the researcher will explain the Implementation of Regulation of the Minister of Religion Number 30 of 2024 concerning Marriage Registration Article 9 Paragraph 2 Against the Announcement Marriage Will on Wbsite Case Study at KUA Malang City.

Chapter V contains conclusions drawn from all the explanations discussed in the research, and contains suggestions and closure. Conclusions are proposed after being analysed in chapter IV based on the conclusions of the research results, suggestions are put forward as recommendations for the results of thesis research related to the Implementation of Regulation of the Minister of Religion Number 30 of 2024 concerning Marriage Registration Article 9 Paragraph 2 Against Announcement Marriage Will on Wbsite Case Study at KUA Malang City.

CHAPTER II

LITERATURE REVIEW

A. Previous Research

In previous research, there must have been a lot of absorbing various reviews related to marriage announcements which can be used as a guide and reference for researchers to complete this research, because there have been many models of marriage announcement research with various limitations studied, therefore this previous research can be a differentiator and show the renewal of research, by looking at previous research. From several sources that have been traced by researchers, they have not found similar research, but the authors will show the results of previous studies that are almost similar regarding marriage announcements. Namely:

- 1) Andika Mubarak, 2023, Salatiga State Islamic University, "Marriage Registration in Indonesia in Review of Jasser Auda's Maqashid Sharia".⁵ This study discusses marriage registration in Indonesia and its relevance to Islamic law, especially through the Maqashid Sharia theoretical framework initiated by Jasser Auda. This research explains how marriage registration, which is the result of scholars' *ijtihad*, aims to provide legal certainty and protection for married parties. In addition, this study outlines six features of the Maqashid Shariah system theory, namely cognition,

⁵ Andika Mubarak and Tri Wahyu Hidayati, "Marriage Registration in Indonesia in View of Jasser Auda's Maqashid Syariah," *Adhki: Journal of Islamic Family Law* 4, no. 2 (2023): 157–70, <https://doi.org/10.37876/adhki.v4i2.128>.

wholeness, openness, interconnectedness, multidimensionality, and intentionality, and how these features can be applied in the context of marriage registration in Indonesia to achieve benefits in social and family life. Imam Faishol, 2019, "Marriage Registration in Indonesian Family Law".⁶ This research discusses the importance of marriage registration with general and comprehensive benefits for Muslims related to marriage registration. From a *maslahat* point of view, marriage registration is part of the conditions formulated to serve as evidence of the truth of an action to bring order to an action, the obligation of marriage registration is supported through *maslahah mursalah* that marriage registration is included in the *dharuriyyah kemashlahatan*, which can protect and maintain the *kemashlahatan* of religion, reason, offspring, property, and soul.

- 2) Lia Suprihartini, Sulaiman, Dody Radiansah, 2022, "Marriage Registration in Family Law in Indonesia".⁷ This research discusses the implementation of marriage registration at the Religious Affairs Office (KUA) of Sungai Kunyit District. The main focus of the research is to explore how the marriage registration process is carried out in accordance with the existing legal basis, namely Law Number 1 of 1974 concerning Marriage and Minister of Religion Regulation Number 20 of 2019

⁶ Imam Faishol, 'Marriage Registration in Indonesian Family Law', *Ulumul Shar'I Journal* 8, No. 2 (2019)

⁷ Lia Suprihartini and Dody Radiansah, "PERNIKAHAN Journal of Islamic Economics and Business (AT-TARIIZ) Implementation of Marriage Registration at the Religious Affairs Office of Sungai Kunyit District Regulation of the Minister of Religious Affairs Number 20 of 2019 concerning Marriage Registration is a Refinement of Regulation M," no. 1 (2019): 1-20.

concerning Marriage Registration. This research used qualitative methods with data collection techniques through interviews and documentation studies. The results showed that the implementers at the KUA understand the purpose and procedures of marriage registration, and have adequate resources to carry out their duties well.

- 3) Akhmad Sofyan, 2020, "Performance of the Babirik District Religious Affairs Office in Conducting Marriage Registration". In the research written by Akhmad Sofyan, the announcement contains the biodata of the bride and groom, when and where the marriage will take place. The wedding was held after the tenth day since it was announced.

In these studies there are differences and similarities. To distinguish with previous research, the researcher will convey it in tabular form, as follows:

Table 1.1

Previous Research

No.	Name/Title	Institution	Equation	The difference
1.	Marriage Registration in Indonesia Viewed from Jasser Auda's Maqashid Syariah	Salatiga State Islamic University	The similarity between this research and the author's research lies in the similarity regarding the announcement of Nikah, where the Announcement of the Will of Marriage is equally regulated in Chapter VI Article	The difference in this research with the author's research lies in the innovation of displaying marriage announcements in the author's research, which prioritises easy access using

			17 Paragraph 1 of the Regulation of the Minister of Religion of the Republic of Indonesia. No. 2 of 1990 that the marriage registration officer (PPN) Helper PPN announces the intention of marriage after all the requirements or conditions that have been determined have been fulfilled by both prospective spouses.	digital technology in this era.
2.	Implementation of Marriage Registration at the Religious Affairs Office of Sungai Kunyit District	Pontianak State Polytechnic	The similarity in this research with the author's research lies in the similarity regarding marriage registration which is the same as regulating the dharuriyyah kemashlahatan, which maintains religion, property, offspring, soul, and mind.	The difference in this research with the author's research is in the system used, in this case there is a possibility of speculation that arises in the author's research regarding the kemashlah used, namely the kemashlah hajiyat.
3.	Performance of the Babirik District Religious Affairs Office in Conducting Marriage Registration	State Islamic Institute (IAIN) Samarinda	In this study, there are similarities with the research written by the author, namely regarding the marriage announcement to be announced by the KUA through the KUA announcement mading.	While the difference between this research and the author's research is in the mechanism, with a few changes and innovations from the author, namely using technological

				media, more precisely on social media which aims to place marriage announcements that will be submitted by the authorised KUA.
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With the table above in this study, we can know some differences and similarities in this study with previous studies, and the purpose of forming the table is to analyse and find research updates in the future.

B. Theoretical Framework

1. Marriage Registration

Initially, Islamic Shari'ah, whether in the Qur'an or the Sunnah, did not explicitly regulate the registration of marriages. This is different from the muamalaht verse (mudayanah) which in certain situations is ordered to record it. The demands of development, with various considerations of benefit, Islamic law in Indonesia regulates it. The aim is to realise marital order in society. This is an effort regulated through legislation to protect the dignity and sanctity of marriage, and more specifically women in domestic life.

2. Announcement of intention to marry

The announcement of a marriage intention is a process that has become inseparable from one another. Thus, these stages must not be

missed or neglected. The process can be observed in the Regulation of the Minister of Religious Affairs Number 30 of 2024 concerning Marriage Registration.

3. Legal basis for marriage announcement in marriage registration

Regulation of the Minister of Religious Affairs Number 30 of 2024 concerning Marriage Registration. As for the Quran, marriage registration is based on QS. Al-Baqarah (2):282:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ.....الاية

"O you who believe, when you do business not in cash for a fixed time, you shall write it down..." in accordance with what has been recited by QS. Al-Baqarah verse 282 regarding the command to write down or record all matters of muamalah so that this surah can be used as the basis for Islamic law in marriage registration.

4. Implementation of Regulation of the Minister of Religious Affairs Number 30 of 2024 concerning Marriage Registration:

Its application of Regulation of the Minister of Religious Affairs No. 30 of 2024, particularly with regard to the marriage registration process. This case study will examine how Regulation of the Minister of Religious Affairs Number 30 of 2024 is implemented. This regulation relates to the announcement marriage intentions made on the websites of the KUA Malang city. One of the important stages in the marriage administration process regulated by this regulation is the announcement of the marriage intention. Therefore, it is important to

know how the KUA Malang City implement the provisions of the announcement of the intention to marry in accordance with the applicable regulations. In addition, it is necessary to analyse how the process of announcing the intention to marry can inform people who plan to marry in a clear and accurate manner. This is important to ensure that the marriage administration process is conducted properly and in accordance with the law. The extent to which the KUA Malang City comply with the procedures set by the government for marriage registration is demonstrated by the implementation of the Minister of Religious Affairs Regulation No. 30 of 2024.⁸ Therefore, it is expected that an analysis of the use of the regulation will provide a better understanding of how effective and efficient the marriage administration procedures are in the region. In this case, the indicator is the level of understanding of the KUA officers of the regulation. The purpose of this study is also to evaluate the quality of services provided by the KUA Malang City to the community in terms of marriage registration.

It is very important to ensure that the marriage administration process is technically sound and provide friendly and professional services to couples getting married. As a result, this study is expected to help relevant parties improve the quality of marriage administration

⁸Arif Firmansyah Hamid and Rayno Dwi Adityo, "Penerbitan Kartu Nikah Digital Perspektif Teori Utilitarianisme Hukum Rudolf Von Jhering," *Sakina: Journal of Family Studies* 6, no. 2 (2022): 2022, <http://urj.uin-malang.ac.id/index.php/jfs/article/view/1778>.

services and procedures in the region. Procedures taken by the Kantor Urusan Agama (KUA) to implement this regulation include socialising marriage registration procedures to the general public, providing prospective brides and grooms with clear instructions on the required documents, and providing support and assistance throughout the administrative process. In addition, the KUA verifies the information provided by the couple getting married to ensure that the information is accurate and legitimate.

With these steps, it is hoped that the marriage registration process will be quick and enjoyable for everyone. The KUA should provide clear information to prospective brides and grooms about the required documents, as well as assist and accompany them during the administrative process. In addition, the KUA verifies the information provided by the couple getting married to ensure that the information is correct and genuine. With these measures, it is expected that the marriage registration process will run smoothly and to the satisfaction of all parties. However, it cannot be denied that there are still problems or obstacles in its implementation.

5. Article 9 Paragraph 2:

In addition, Article 9 Paragraph 2 states that the announcement of the intention to marry must be done in an open and transparent manner, without pressure or coercion from any party. This is done to ensure that everyone has an equal opportunity to give consent or object

to the impending marriage. Although this rule is supposed to protect the bride and groom, there are still cases where the announcement of the marriage intention is ignored or violated, causing conflict and dissatisfaction later on. Therefore, it is imperative for relevant parties to ensure that these rules are applied correctly and accurately to achieve the goal of proper and legally valid marriage registration.

6. Announcement marriage intention on the website

In today's internet era, the announcement marriage intentions through a website is one of the most effective methods to contact all parties involved. Thus, it is expected that the public can easily obtain information about marriage plans. However, it is important to remember that the announcement marriage intentions made through the website must still be in accordance with the applicable regulations and must not be accidentally ignored.

In order to keep the administrative process of marriage going and ensure that all requirements and conditions have been fulfilled before proceeding to the next stage, this is very important. Therefore, to avoid problems in the future, the announcement of the marriage will on the website must be done carefully. To ensure that all parties involved have accurate and up-to-date information, information about the marriage plan should be kept up-to-date. The frequency and consistency of announcements posted on the internet For example, couples who are getting married should ensure that the announcement

of their marriage intention is published in a timely manner and in accordance with applicable regulations. This is very important so that the administrative process of their marriage runs smoothly and there are no problems in the future. Couples can ensure that they have accurate and up-to-date information by regularly updating information on marriage requirements and ensuring that marriage intentions are announced with consistent frequency. By doing so, the marriage process can be carried out quickly and in accordance with the regulations. Taking responsibility for this will help couples avoid problems or difficulties later on in their marriage process. Thus, to ensure that the marriage process runs smoothly, information on marriage requirements must be consistent and precise.

7. Case Study at the KUA Malang City:

This case study will investigate the marriage procedures at the KUA of Malang City and the level of compliance of married couples with the applicable regulations. Consequently, the results of this study are expected to provide a clear picture of how the two Religious Affairs Offices implement Article 9 Paragraph 2. In addition, the researcher will also discover problems or obstacles that may arise during the marriage process. The purpose of this is to make appropriate recommendations that will help the marriage process run more smoothly in the future. In addition, this study will look at all the social,

economic, and cultural aspects that influence the success of the marriage process in the KUA of Malang City.

CHAPTER III

RESEARCH METHODS

The research method used in this research is qualitative research. Qualitative research as research that produces descriptive data in the form of written or spoken words from people and observable behaviour as defined by Bogdan and Taylor.⁹ So that to obtain data and everything related to research problems, research methods are needed. Because by using the right and correct research method, the data obtained is correct and accurate and makes it easier to conduct research on a problem. Thus the author uses methods to obtain data and process data and analyse it. The research methods used by the author are as follows:

A. Type of Research

This research is empirical, namely, research conducted by examining social facts that occur in the field or what is commonly known as field observation, this research aims to understand and study intensively the background of the current situation, individuals, and social interactions of a social unit, institution, group or society. Empirical research is used to analyse the behaviour of people who have patterns in living a life that always interacts and relates in society.¹⁰

⁹ Bogdan and Taylor, *Qualitative Research Methods*, (Bandung: Remadja Karya, 2010), pp. 4

¹⁰ Abu Achmadi, Cholid, *Legal Research Methodology*, (Jakarta: PT. Grafindo Persada, 1998), pp. 42

To obtain the data needed in this study, the authors used descriptive research, which is research that aims to provide a description of the state of the subject or object of research as it should be.¹¹ So this descriptive research is expected to provide data as accurately as possible systematically and thoroughly related to the marriage announcement programme at the KUA.

B. Research Approach

The type of approach used will be used in this research is an approach that is in accordance with the type of research, problem formulation, and research objectives, as well as the urgency of using the type of research in analysing research data.¹² So using a sociological approach that is descriptive, namely in the way of analysing the results of research that can produce analytical descriptive data, then understanding the data submitted by respondents in writing and orally and the real behaviour is studied and studied as a whole.¹³ (emic).

This research was also conducted intensively in detail and in depth on the issue of the marriage announcement programme at the KUA.¹⁴ Thus, the research was able to explain, analyse, and describe the facts about marriage announcements in the five KUAs in Malang City.

¹¹ Peter Mahmud, *Legal Research*, (Jakarta: Kencana Prenada Group, 2011), pp. 35.

¹² Compilation Team, *Guidelines for Writing Scientific Work for the Faculty of Sharia* (Malang: UIN Press, 2013, p. 28

¹³ Mukti Fajar ND and Yulianto Achmad, *Dualism of Normative and Empirical Legal Research*, (Yogyakarta: Student Library, 2010), pp. 192.

¹⁴ Suharsimi, *Research Procedures (A Practical Approach)*, (Jakarta: Rineka Cipta, 2006), Page 142

C. Research Location

This research was conducted in five KUA of Malang City, Blimbing Sub-district, Lowokwaru Sub-district, Sukun Sub-district, Kedungkandang Sub-district, Klojen Sub-district. From several locations that have been determined by the author with certain considerations, because these KUAs did not apply the programme to announce people wanting to marry by digitalitation in Social Media KUA, as well as in the KUA Tarakan Kalimantan. In addition, some of these places have potential data that researchers can find, so researchers chose this location to be the research location.

D. Types and Sources

The data sources that can be used in this empirical research consist of 3 data sources, namely:

1. Primary Data

Primary data sources are the main sources obtained directly from the first source, namely information from interviews with sources and community behaviour.¹⁵ In this method to choose the informant the writer uses the purposive sampling. So, the interviewees were the Heads of KUA and Penghulu of five KUA in Malang City Sub-district who are engaged in community services, especially in terms of marriage, including:

a) Mr. Head of KUA Blimbing Sub-district

¹⁵ Soerjono Soekanto, *Introduction to Legal Research*, (Jakarta: UI-Press, 2012), p.12

- b) Mr. Head of KUA Lowowaru Sub-district
- c) Mr. Head of KUA Sukun Sub-district
- d) Mr. Head of KUA Kedungkandang Sub-district
- e) Mr. Head of KUA Klojen Sub-district
- f) Mr Penghulu KUA Blimbing Sub-district
- g) Mr Penghulu KUA Lowokwaru Sub-district
- h) Mr Penghulu KUA Sukun Sub-district
- i) Mr. Penghulu KUA Kedungkandang Sub-district
- j) Mr Penghulu KUA Klojen Sub-district

2. Secondary Data

Is a type of data that functions as a supporter of the main data in the form of library materials that can be used to strengthen the main data.¹⁶ The author obtains secondary data in the form of literature related to the research including Mashlahah Mursalah according to Al-Ghazali's concept, and studies on the marriage announcement programme at the KUA. The literature includes:

- a) Mohammad Ridwan, et al in his work *Maqashid Sharia* According to Al-Ghazali
- b) Abdul Latip in his work *Ushul Fiqh and Sharia Economic Methods*
- c) Nurhayati and Ali Imran Sinaga in their work *Fiqh and Ushul Fiqh*.

¹⁶ Joko P. Subahyo, *Research Methods in Theory and Practice*, (Jakarta: Rineka Cipta, 1991), pp. 87-88.

E. Data Collection Methods

In order to obtain data that can be considered authentic and accurate from primary, secondary, and tertiary sources, the data collection techniques used by researchers are:

1. Interview Method

An interview is a situation between individuals face-to-face, when the interviewer asks several questions to obtain information relevant to the problem in the research to the respondent.¹⁷ The interview was conducted directly to the KUA employees, more precisely the Head and Penghulu of the five KUAs in Malang City. To maintain the accuracy of the results obtained, this research uses a planned interview technique, namely an interview with questions that have been compiled in advance in the form of a list.¹⁸

In conducting interviews, the researcher first prepares a list of questions systematically to conduct interviews with the two heads and headmen of the Malang City KUA regarding the marriage announcement programme by direct question and answer. The instruments to be used by researchers use stationery to record information or data obtained and recording devices as documents to maintain the authenticity of the data from the interview process with the interviewees.

¹⁷ Amiruddin, *Introduction to Legal Research Methods*, (Jakarta: Raja Grafindo Persada, 2006), pp. 82.

¹⁸ Amiruddin, *Introduction to Legal Research Methods* pp. 84

2. Documentation Method

It is a data collection technique in the form of official documents, magazines, books, archives, personal documents and images related to the research.¹⁹ By using written documents and images related to the practice of the marriage announcement programme in the five KUAs of Malang City.

3. Data Analysis

The activity of compiling data that has been collected systematically so that it can be analysed.²⁰ descriptive analysis is the choice used in this study, by grouping the same data and information according to sub-aspects to further interpret in giving meaning and understanding the relationship between each aspect as a research problem so as to get a complete picture.²¹

Being able to describe objectively and critically in providing improvements, responses and offers and solutions to research problems is the purpose of choosing descriptive analysis methods. The researcher describes as a whole the marriage announcement programme from the perspective of *maslahah mursalah*.

¹⁹ Amiruddin, *Introduction to Legal Research Methods*, p.168

²⁰ Bambang Waluyo, *Legal Research in Practice*, pp. 72

²¹ Bahder Johan, *Research Methods in Legal Science*, p.174. 174

F. Data Processing Method

1. Edit

Editing is the initial stage carried out by researchers on records, files, information obtained so that the quality of data to be analysed increases.²² In the editing process includes several things, namely: clarity of the meaning of the answer, conformity of answers to one another, uniform data units, relevant answers.²³ Furthermore, it is to be analysed and sorted out to summarise the important things related to the researcher's theme.

2. Classification

Classifying answers from respondents with the aim that the data obtained is easy to analyse and conclude. Thus the author groups the interview data which is data with the status needed to answer the problem formulation according to the question number in the problem formulation.

3. Verification

Re-examining all the data that has been obtained to review the validity of the data by listening to the recorded interviews from the informants and matching them with what has been written.

²² Amiruddin, *Introduction to Research Methods*, pp. 168

²³ Bambang Sunggono, *Legal Research Methodology*, pp. 129

4. Analysis

The stage of decomposition in finding the relationship of various parts so that understanding can bring up a comprehensive understanding that serves to solve the problems that exist in the research.

5. Conclusion

A summary of the data obtained through data collection, namely the marriage announcement programme in the five KUAs in Malang City.

CHAPTER IV

RESEARCH RESULTS AND DISCUSSION

This chapter presents a number of data found in the field. All data were obtained from field research at the KUA of Malang City, East Java. The researcher clearly explains the general description of the KUA in Malang City as an area that has progress in terms of its society as evidenced by the existence of many educational centres in Malang City, this information aims to explain the causes in the implementation of research conducted in Malang City, East Java.

A. Overview of Research Sites

1. Overview of Malang City

Malang City, which sits at an altitude of between 440 - 667 metres above sea level, is one of the tourist destination cities in East Java, thanks to its natural and climatic potential. Astronomically, it is located in the centre of Malang Regency, with coordinates of 112.06° - 112.07° East Longitude and 7.06° - 8.02° South Latitude. Its boundaries are as follows: North consists of Singosari Sub-district and Karangploso Sub-district, which are located in Malang Regency. East: Pakis sub-district and Tumpang sub-district, Malang District. The southern region includes Tajinan and Pakisaji sub-districts located in Malang District. On the west side are Wagir and Dau sub-districts, which are part of Malang District.²⁴

²⁴ Ahmad Esa Fahmi, "Perancangan Malang Techno Park Berbasis Ict (Information , Communication , Technology) Dengan Pendekatan Eco-Tech Architecture Perancangan Malang Techno Park Berbasis Ict (Information , Communication , Technology) Dengan Pendekatan Eco-Tech Architectu," *Skripsi*, 2020, 1–162.

Located in the centre of the mountains, the area is surrounded by several significant mountains. To the North lies Mount Arjuno, while to the East lies Mount Semeru. To the West, we find Mount Kawi and Panderman, and to the South is Mount Kelud.

Malang City in 2008 showed an average air temperature that ranged from 22.7°C to 25.1°C. The maximum temperature was recorded at 32.7°C, while the minimum temperature was 18.4°C. The average air humidity was in the range of 79% to 86%. The maximum humidity is recorded at 99% and the minimum reaches 40%. Malang City, like other regions in Indonesia, experiences regular changes between two climates, namely the rainy season and the dry season. Observations from Karangploso Climatological Station show that relatively high rainfall occurs in February, November and December. Rainfall in June and September showed relatively low levels. Maximum wind speeds were recorded in May, September, and July.²⁵

²⁵ Perancangan Pusat Edukasi Interaktif Dengan Pendekatan Smart Building di Kota Malang (S . Ars) Oleh :,” 2019.

2. Overview of Five KUAs in Malang City

a) KUA Blimbing Sub-district

Blimbing Sub-district KUA is located at Jalan Indragiri IV/11, telephone (0341) 471104. Blimbing Sub-district is the northernmost sub-district among the five sub-districts in Malang City, and has the largest working area compared to the other KUAs. The KUA office of Blimbing sub-district is located at the coordinates $-7^{\circ}59'30.04''$ LS and $112^{\circ}38'51.68''$ East, with an elevation of 430 m above sea level. KUA Blimbing is located 2.21 km away from the monument of Malang City Hall. The Working Area of KUA Blimbing is located 60% in the north of Malang city.²⁶

The vision of the KUA Blimbing Sub-district is the realisation of a Blimbing Sub-district community that has a religious character, legal awareness, ethics, and a strong culture, based on akhlaqul karimah, both in internal and inter-religious interactions. Then the mission is:

- 1) Strive to improve the quality of human resources as public servants.
- 2) Optimising information technology-based community services in the areas of NTCR, Waqf and Ibsos.
- 3) Strengthen harmony both within and between different religions to achieve a state of peace.

²⁶ Kantor Urusan Agama Kecamatan Blimbing, "Profil KUA Kecamatan Blimbing," Kementerian Agama Kota Malang, diakses 7 Mei 2025, <https://kemenagkotamalang.id/kua-blimbing>.

- 4) Contribute to maintaining household harmony through counselling for prospective brides and marriage consultation.
- 5) Actively participate in the empowerment of religious institutions in the context of national development.
- 6) Coordinate with local officials and officials from relevant sectors.

b) KUA Lowokwaru Sub-district

KUA Lowokwaru Sub-district is located at Jalan Candi Panggung no. 54, telephone (0341) 482276. Lowokwaru sub-district is one of five sub-districts in Malang City, bordered on the north by Karangploso sub-district, on the east by Blimbing sub-district, on the south by Lowokwaru sub-district and on the west by Dau sub-district. The area has a minimum temperature of 20 C and a maximum of 28 C with an average rainfall of 2.71 mm. The Lowokwaru KUA office is located at coordinates -7°57'32.73" North latitude and 112°37'22.98" East -7°56'22.6" South latitude 112°37'25.9" East longitude with an altitude of 460 m above sea level.²⁷

KUA Lowokwaru Sub-district is located at Jalan Candi Panggung number 54, with telephone number (0341) 482276. Lowokwaru sub-district is one of the five sub-districts located in Malang City. To the north, it is bordered by Karangploso sub-district,

²⁷ Kantor Urusan Agama Kecamatan Lowokwaru, "Profil Wilayah KUA Lowokwaru," Kementerian Agama Kota Malang, diakses 7 Mei 2025, <https://kemenagkotamalang.id/kua-lowokwaru>.

to the east by Blimbing sub-district, to the south by Lowokwaru sub-district, and to the west by Dau sub-district. The region shows a low temperature of 20 C and a high of 28 C, with an average rainfall of 2.71 mm. The Lowokwaru KUA office is located at the coordinates - 7°57'32.73" North latitude and 112°37'22.98" East, and -7°56'22.6" South latitude and 112°37'25.9" East longitude, with an elevation of 460 m above sea level.

The Lowokwaru Sub-district KUA building is located on Jalan Pandeglang No. 14 Malang, in Kelurahan Penanggungan which is adjacent to a number of higher education institutions, including Universitas Muhammadiyah Malang, Universitas Islam Malang, Institut Nasional Malang, STIE Malang Kucecwara, and STIEKMA.

The vision of the KUA of Lowokwaru Sub-district is "The implementation of religious values as a moral and spiritual foundation in the life of a religiously observant, progressive, prosperous, intelligent, and tolerant society in Lowokwaru Sub-district."

KUA Lowokwaru District has a mission that is implemented, namely :

- 1) Optimising services in information systems, human resources, finance, and general services.
- 2) Improve the quality of marriage and referral administration services based on information technology.

- 3) Improving the Quality of Understanding and Development of Sakinah Family and Socialisation of Halal Products
 - 4) Improving the quality of services in the context of religious social worship and the protection of waqf assets.
 - 5) Empowerment of religious institutions in the context of the development process.
 - 7) Strengthening Interfaith Harmony Based on the Principle of Mutual Respect
 - 8) Improved Hajj Pilgrimage Development
 - 9) Promoting the Growth of Civil Society based on Religious Values and Noble Akhlaqul Karimah Principles
- c) KUA Sukun Sub-district

The Sukun Sub-district Religious Affairs Office is one of the newest Religious Affairs Offices in the Malang City area. The Sukun sub-district area is the result of a regional expansion, which currently includes part of the Klojen area and part of the Kedungkandang sub-district. In 2007, the KUA of Sukun Sub-district had implemented a computerised process for marriage data. However, due to human resources, the data management system has not yet reached an optimal level. The KUA of Sukun Sub-district is located at Jalan Randu Jaya No.2. Sukun sub-district is a sub-district in Malang City²⁸, East Java Province, Indonesia. This sub-district is bordered by Lowokwaru and

²⁸ <http://kuasukun.blogspot.co.id/2009?05?profil-kua-sukun.html>, Accessed on 01 February 2025

Blimbing sub-districts. Located at coordinates -8 degrees 00'44.97" LS and 112 degrees 61'85.99" East.

d) KUA Kedungkandang Sub-district

KUA Kedungkandang is located on Ki Ageng Gribig Street. It is close to the Indonesian Cooperative, Kanjuruhan University and Tirta Trans.²⁹ Kedungkandang is a sub-district in Malang City, East Java Province, Indonesia. Kedungkandang is categorised as the oldest sub-district in Malang City before the expansion of the sub-district in Malang City in the 1980s. It is located at the coordinates of -7 degrees 99'17.92" LS and 112 degrees 64'78.23" East.

e) KUA Klojen Sub-district

KUA Klojen Sub-district is one of the five KUAs in Malang City, which borders Lowokwaru Sub-district to the west, Blimbing Sub-district to the east, located at coordinates -7 degrees 57'32.73" LS and 112 degrees 37'22.98" East and is at an altitude of 467.19 m above sea level.³⁰

²⁹ <http://kuakedungkandang.blogspot.co.id/>, Accessed on 01 February 2025

³⁰ <http://kuaKlojen.blogspot.com/2013/10/selayang-pandang-kua-klojen.html>, accessed on 01 February 2025

B. Implementation of Regulation of the Minister of Religious Affairs Number 30 Of 2024 concerning Marriage Registration Article 9 Paragraph 2 concerning the announcement of the will of marriage through social media KUA Malang City

1. General Overview The Implementation Marriage Will Announcements

Regulation of the Minister of Religious Affairs (PMA) No 30/2024 sets out clear guidelines on marriage registration procedures in Indonesia, including the procedure for announcing the intention to marry, which must be done before the marriage contract is performed.³¹ Article 9 Paragraph 2 of this regulation stipulates that information related to the marriage plan must be made public through available media, with the intention that the general public can find out and respond if there are lawful objections or disagreements. This regulation is expected to ensure that the marriage process is transparent and compliant³²

Before significant technological advances, announcements of intentions to marry were usually made in more traditional ways, such as on the announcement magazines at the Office of Religious Affairs (KUA) or directly to the local community through religious leaders and village officials. These methods provide an opportunity for the local community to obtain information about the marriage and contribute to the social processes associated with the marriage. However, with the increasing mobility of society and advances in digital technology, this conventional approach is beginning to show limitations,

³¹ Sakinah Pokhrel, "PERATURAN MENTERI AGAMA REPUBLIK INDONESIA NOMOR 30 TAHUN 2024 TENTANG PENCATATAN PERNIKAHAN," *Ayaz* 15, no. 1 (2024): 37–48.

³²Siti Juryati, "Siti Juryati," 2020.

such as limited reach and lack of access for interested parties who are located outside of a particular area.³³

In the context of advances in information technology, social media has emerged as one of the platforms that has significant potential to support the implementation of this regulation. Social media offers a wider reach compared to conventional methods³⁴, allowing information regarding marriage plans to be accessed by the public quickly and without geographical restrictions. In addition, digital platforms provide convenience in data recording and documentation, potentially supporting KUAs in maintaining transparency in marriage administration.

However, to date, there is no certainty regarding the extent to which the KUA in Malang City has integrated social media as a platform for the announcement marriage intentions. Malang City is recognised as one of the centres of education in Indonesia³⁵, with diverse academic institutions and students who are familiar with digital technology. In this context, the KUA in Malang City should be better equipped to utilise social media as a tool that supports marriage administration. However, in the absence of more in-depth

³³Arni Yuliza, *ANALISIS SWOT TERHADAP PENERAPAN FINANCIAL TECHNOLOGY (FINTech) PADA PERBANKAN SYARIAH (Studi Pada PT . Bank Aceh Syariah)* Diajukan Oleh : Arni Yuliza FAKULTAS EKONOMI DAN BISNIS ISLAM UNIVERSITAS ISLAM NEGERI AR-RANIRY BANDA ACEH 2023 M / 1444 H, UIN AR-Rainy Aceh, 2023.

³⁴Zahra Afina Mahran and Muhammad Hasan Sebyar, “Pengaruh Peraturan Menteri Perdagangan (PERMENDAG) Nomor 31 Tahun 2023 Terhadap Perkembangan E-Commerce Di Indonesia,” *Jurnal Ilmu Hukum Dan Sosial* 1, no. 4 (2023): 51–67, <https://doi.org/10.51903/hakim.v1i4.1440>.

³⁵Nur Asia, Suryati, and Sumaina Duku, “AL-IMAN : Jurnal Keislaman Dan Kemasyarakatan,” *Jurnal Keislaman Dan Kemasyarakatan* 6, no. 2 (2022): 160–82, <http://ejournal.kopertais4.or.id/madura/index.php/aliman/article/view/4441>.

research, there is no certainty as to whether the KUA in Malang City has adopted this method or is still adhering to the conventional approach.

On the other hand, utilising social media as a means to announce weddings also poses a number of complex challenges. One aspect that needs to be considered is the protection of the privacy of the bride and groom. Not all couples who are getting married are comfortable with their personal information being widely disseminated on social media. In addition, there is the possibility of misuse of information by irresponsible individuals or entities, for example for fraudulent purposes or the dissemination of misleading information. Therefore, if this method is implemented, it is very important to have a rigorous data protection mechanism so that the published information remains secure and does not cause harm to the parties concerned.

Considering the benefits and challenges, it is important to conduct a more in-depth study to evaluate the readiness and effectiveness of social media implementation in marriage intention announcement in KUA Malang City. This study has significance in exploring the potential of digitalisation in marriage administration to improve efficiency and transparency, while still considering ethical aspects and personal data security.

Minister of Religious Affairs Regulation (PMA) No. 30/2024 was formulated as a measure to strengthen the marriage administration system in Indonesia, with an emphasis on transparency and accountability in marriage

registration.³⁶ A fundamental aspect of this regulation is the requirement for couples getting married to announce their marriage plans prior to the akad. This measure is designed to ensure that every registered marriage fulfils the requirements of the applicable laws and norms, as well as providing an opportunity for the public to raise objections if there are any potential obstacles. Therefore, this regulation plays an important role in building a more structured marriage system that avoids violations of the law.³⁷

In practice, the announcement of the intention to marry can be made through various channels, in accordance with the policies set by each Office of Religious Affairs (KUA). Conventionally, announcements of marriage plans are usually made in the community around the prospective bride and groom, either through village officials, religious leaders, or through the notice board at the KUA office. This approach has long been applied and is considered successful in communities with strong social structures. However, as social dynamics and population mobility increase, this method has started to encounter limitations, especially in reaching individuals who have an interest in the information but are not in the same geographical area.³⁸

³⁶ Menteri Tenaga et al., "Republik Indonesia Republik Indonesia" 2013, no. 021 (2010): 1–266.

³⁷ "HUMAN RIGHTS PERSPECTIVE IN FACING THE ERA OF SOCIETY 5.0 WITH DIGITALISATION OF BUREAUCRACY WITHIN THE MINISTRY OF RELIGION OF TEMANGGUNG REGENCY," 2023.

³⁸ Rika Widianita, "AKAD MUAMALAH ANALYSIS of CONTEMPORARY UNIVERSITY PAYMENT SYSTEM COOPERATION PROGRAMME ON BSI KC PURWOKERTO KARANG KOBAR AS UKT PAYMENT SYSTEM FOR STUDENTS OF UIN SAIFUDDIN ZUHRI," *AT-TAWASSUTH: Journal of Islamic Economics* VIII, no. I (2023): 1-19.

In the context of the current digital era, the use of technology in public services has grown significantly, including in the aspect of marriage administration. Social media and other digital platforms offer significant opportunities to serve as a more efficient and accessible means of announcing marriage intentions to the public at large. Through speed and wider reach, the utilisation of social media has the potential to increase transparency of information as well as speed up the administrative verification process for prospective brides and grooms. In addition, digital media has the potential to support KUAs in documenting and storing announcement data in a more structured manner compared to conventional methods.³⁹

However, the implementation of technology in the marriage administration system requires careful preparation. Some regions still face challenges in terms of adequate digital infrastructure, and not all individuals in society are familiar with online-based systems. In addition, regulatory factors relating to data security and privacy of the bride and groom are a major focus in the implementation of this method. The disclosure of personal information on digital platforms poses significant risks if not accompanied by adequate protection against potential data misuse. In this regard, in the process of adapting the announcement marriage intention through social media platforms, it is very important to establish additional policies that regulate the limitations and

³⁹ KHANZA JASMINE, "INFORMATION AND COMMUNICATION TECHNOLOGY," 2014.

information protection mechanisms, in order to prevent negative impacts on the bride and groom and other related parties.⁴⁰

Aside from technical and policy considerations, the community's response to the change in the method of marriage announcement is also an element that needs to be analysed in depth. In some communities, utilising social media may be seen as a more efficient and contemporary move. However, in other communities, this approach may provoke resistance because it has not been fully accepted or is perceived as contradicting long-established traditions. In light of this, in adopting a digital system for marriage administration, the KUA should tailor its implementation strategy to the existing social and cultural characteristics in each region.⁴¹

In Malang City, which is known as an educational centre with a high level of digital literacy, there is significant potential for the KUA to implement digital-based marriage announcement methods. However, there is no certainty as to whether KUAs in the region have begun to integrate social media as an announcement tool, or are still adhering to conventional methods. In this context, it is imperative to conduct a more comprehensive study to understand the extent

⁴⁰ U Haris and S H Enala, "The Role of Youth in Supporting E-Government in the Era of Digital-based Government 5.0," *Papsel Journal of Humanities and Policy* 01, no. 02 (2024): 156-66, <https://journal.papsel.org/index.php/JHP/article/view/18%0Ahttps://journal.papsel.org/index.php/JHP/article/download/18/45>.

⁴¹ Masfi Sya'fiatul Ummah, *METHODOLOGY OF SERVICE TO THE COMMUNITY, Sustainability (Switzerland)*, vol. 11, 2019, http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484_SISTEM_PEMBETUNGAN_TERPUSAT_STRATEGI_MELESTARI.

of the readiness and acceptance of KUAs and communities in Malang City towards the implementation of digital systems in marriage announcements.⁴²

2. Case Study of KUA Malang City

This research focuses on five KUAs in Malang City, namely the KUAs of Lowokwaru, Sukun, Klojen, Kedungkandang, and Blimbing sub-districts. The analysis was conducted to find out whether the KUAs in these areas have implemented the announcement marriage intentions through social media or are still using conventional methods.

In comparison, KUA Tarakan in Kalimantan has used social media as a means of announcing marriages, one of which is through their official Social Media. Interestingly, the Tarakan KUA is in the midst of a community with diverse cultural backgrounds, including traditional tribes.⁴³ If the Tarakan KUA has been able to implement a digital system in marriage announcements, the KUA in Malang City, which is in a modern and academic environment, should also be able to adopt a similar method. With many universities and higher education institutions in Malang, people in this city are more open to digital technology, so the use of social media by the KUA can be more easily implemented and accepted.⁴⁴

⁴²Ani Yumarni and Endeh Suhartini, "Perkawinan Bawah Umur Dan Potensi Perceraian (Studi Kewenangan KUA Wilayah Kota Bogor)," *Jurnal Hukum Ius Quia Iustum* 26, no. 1 (2019): 193–211, <https://doi.org/10.20885/iustum.vol26.iss1.art10>.

⁴³ Kantor Urusan Agama Tarakan, Pengumuman Kehendak Perkawinan, diakses 10 Januari 2025, <http://www.simpel-kua.info/>

⁴⁴Michael Thibran Masykur, "Peran Pemerintah Dalam Penyelenggaraan Ibadah Haji Tahun 1950-1955," 2019, 131.

However, to date, there is no clear data regarding the implementation of this system in the KUA of Malang City. Therefore, this study aims to evaluate the extent to which the KUA in Malang City has adopted digital technology in the announcement marriage intention and compare it with the existing practice in KUA Tarakan.

a) Blimbing Religious Affairs Office

In the case of announcements there is always something important behind the writing that the author wants to convey to the listener, not denying that the announcement is used as evidence if there is miscommunication in the receipt of incorrect information. Here on this occasion the author will examine again about the announcement of the marriage will at the Blimbing KUA, the author has met with two resource persons at this KUA, namely Mr Faiz as the Penghulu and Mr Ahmad Fauzi.

“ The announcement of the will of marriage has indeed become an obligation for the KUA to inform it, if now it is still manual, namely through in front of making KUA”, Blimbing Religious Affairs Office based on an interview on February 18, 2025, by Mr. Faiz, namely “it has always been like that, all KUA have such a system (through making), but not everyone accesses the information, the point is that the announcement functions to find out whether or not there are obstacles to the marriage. Then actually there used to be a website that displayed the N9 announcement, because over time the application changed, it used to be good that everyone could access it, but now it is no longer used, because they have been instructed to use the new application, then for the current period there is no announcement feature, it is only limited to printing the form, only limited to text in the form of N9. so I think it is not very effective and there are almost no visitors here. now I can no longer make announcements, because my superiors have not been able to understand that this is an effective way of doing things. that day it was also proposed to provide space for announcements, but it has not been approved, so it

can be said to be a deterioration in quality. so if you don't obey your superiors' orders, it will be considered an illegal activity.”⁴⁵

According to the explanation of Head of KUA Blimbing.⁴⁶ The purpose of the announcement of the will of marriage is that if there are obstacles to the marriage that will be carried out by the prospective bride and groom, then the community can complain to the KUA, then here the problem is how many people open their eyes to information, sometimes they are lazy to come all the way to the KUA mading just to see the announcement of the prospective bride and groom who will carry out the wedding in the next 14 days later, therefore the community is still often miscommunicated, thinking that there is no announcement even though the individual does not look at the KUA mading. Therefore, if this programme is implemented, it will make it easier for the KUA to disseminate information on the announcement marriage intentions, so that the wider community can see the announcement without having to go all the way to the mading.

Then there is a similar problem with KUA Sukun, which has been conveyed by the second resource person at KUA Sukun, namely Mr Alfaruk Aziz as the Penghulu at the KUA, that there are restrictions on activities by superiors regarding this activity. So that if judged in terms of effectiveness it is very effective, but superiors who do not allow using

⁴⁵ Bapak Penghulu KUA Blimbing, wawancara, (Malang, 18 February 2025)

⁴⁶ Bapak Kepala KUA Blimbing, wawancara, (Malang, 18 February 2025)

systems outside the system that has been determined by them. So this case makes the biggest barrier in implementing innovation as well as progress programmes in the KUA system. However, after a few days of holding the meeting, there was a good intention to rebuild the system as it was, including one of the live report features for the announcement of the marriage will. Why use the live report feature? because after the data verification process, the N9 will be automatically uploaded (not entirely) on the web and other media related to the KUA, this is what makes the flow of marriage registration have a time limit of 10 working days. According to the informant, in implementing this programme, employees at this KUA do not need special training because according to him, this programme is technically almost the same as the upload system in conventional social media usually.

Then the researcher also asked the same thing to the Head of the KUA of Blimbing District, Mr Ahmad Fauzi, he confirmed and fully supported this programme as one of the innovations that could bring convenience and progress to the KUA, especially the City of Malang which is considered an Advanced City, and generally for all KUAs in Indonesia. The speaker also confirmed that the existence of this innovation programme could have a good impact on the community, namely making people aware and paying attention to announcements at the KUA.

b) Lowokwaru Religious Affairs Office

The lowokwaru Religious Affairs Office implements marriage announcements in accordance with the regulation, namely Article 9 Paragraph 2 of the Minister of Religion Regulation Number 30 of 2024, namely by still using a manual notice board or what is called an announcement mading, they carry out the pasting of marriage announcements 14 days before the marriage contract is carried out, The head of the Lowokwaru District KUA (religious affairs office) said that 'yes, it's still done manually here, specifically to announce the intention to get married. Digital is very good and efficient, Rachman', Then Mr KASI BIMAS ISLAM also said 'if there is any announcement from the KUA, it can also be through social media, especially in the announcement of the intention to get married too, sir'.

"The announcement board is exposed to rain and heat and has not been followed up again so that the marriage announcement is delayed. In fact, it is mandatory. Sometimes they think about making an announcement board immediately, but there is not enough money because there is still a construction process behind (the KUA building). There is no special procedure. We check the information, which is then automatically entered in the family planning database and printed in the form N9. Then, within 14 days before the wedding, we paste it. After that time has passed, we replace it with the next bride and groom. There are no limitations in accessing it. All prospective brides and grooms who object to the marriage can do so. We have social media, but specifically no one has announced the marriage yet. We are still constrained in the account and the admin, because so far most of your accounts are in use so we can't use them. The head of KASI BIMAS has also given orders to immediately announce the intention to marry, and all activities are also instructed to be uploaded by superiors. There have been no comments about the marriage case. If it's up to me, what matters is that it is easily accessible to the public, the important thing is that it is easily accessible. If the regulations are announced, because the times are getting more sophisticated, so I think it would be better if it was replaced by social

media instead of the magazines. Maybe if the infrastructure is complete, the problem is the IT holder. Until yesterday at the meeting, I was confused about which account to delete. I mean, only one account should be used so as not to cause confusion. Hopefully there will be additional new employees who understand IT and can operate the program.”⁴⁷

According to Mr. Ghufran, Head of the Lowokwaru Sub-District KUA, “with the announcement, the community can know more.” This was conveyed to the head of the Lowokwaru KUA during a visit to the KUA.⁴⁸ In this marriage announcement on the KUA mading, there are several steps, namely the KUA employee will include the identity of the prospective bride and groom such as name, population identification number, gender, place and date of birth, nationality, religion, occupation, address, marital status, name of previous wife / husband, and vice versa the identity of the prospective bride or husband. The explanation was conveyed by the head of the Lowokwaru KUA, Mr Ghuran.

In announcing the announcement of marriage intention, there is no specific procedure that regulates it, according to the head of the Lowokwaru KUA explained that "it is printed directly, then attached to the KUA announcement mading, 14 days before the implementation of the marriage contract of the prospective bride and groom."

So in the Lowokwaru KUA based on the explanation of the head of the KUA, he has not implemented the announcement of the marriage will digitally through any social media, but when the researcher asked

⁴⁷ Bapak Ghufran, wawancara, (Malang, 23 January 2025)

⁴⁸ Bapak Ghufran, wawancara , (Malang, 23 Januari 2025)

what if this announcement program was implemented through social media, the head of the Lowokwaru KUA gave a pro answer to the question, aka agreeing if this program was implemented digitally through social media. For the platform used, the informant agreed with all forms of social media, be it whats app, instagram, twitter, and so on. As long as it is easily accessible to the public.

Then what was the public response when the announcement was made in the form of digitalised social media? The interviewee answered with the information that the increasingly sophisticated and modern era could make the interviewee's views become carried away by globalisation to be able to take advantage of these easier facilities, and in the end the interviewee suggested that this program be implemented digitally.

Regarding training in terms of preparing employees to operate this announcement, there is no special training programme aimed at employees as operators of marriage will announcements on social media. After the resource person explained about the effectiveness of the implementation of this announcement through social media, then the researcher will convey an explanation from the resource person regarding the obstacles that become a barrier to the implementation of this announcement through social media. One of the obstacles in the implementation of this programme is funding, the resource person had conveyed that there were also some archives that were still scattered due

to the relocation or renovation of the KUA building. Then from the most urgent obstacle, namely the holder of technicians or the term IT personnel who are not sufficient, the informant said "until the meeting was confused about how to reset the social media of KUA Lowokwaru, I wanted to focus on just one account".⁴⁹ From the informant's answer, it states that there is a discommunication between employees and other employees in managing KUA Lowokwaru's social media accounts, so this also needs to be systematised so that if this programme is later ready to run there will be no more problems with account errors or the number of members entering one account. In addition, it is also hoped that there will be further counselling for employees specifically who will operate the marriage will announcement programme.

So it can be concluded that the resource person, Mr Ghufan as the Head of the KUA Lowokwaru Malang City, approved and promoted the program of announcing the will of marriage by digitalisation through social media as an effective program and brought progress to the Indonesian people, especially the area of the Lowokwaru sub-district of Malang City.

c) Sukun Religious Affairs Office

The steps taken by the Sukun KUA in implementing the Regulation of the Minister of Religious Affairs Number 30 of 2024

⁴⁹ Bapak Ghufan, wawancara, (Malang, 23 Januari 2025)

Article 9 Paragraph 2 are still using or delivered through the KUA's mading.⁵⁰ In submitting the announcement of the marriage will, there is no special procedure set, as stated by the Head of the KUA, Mr Anas Fauzi, "there is no procedure that regulates, the important thing is to pass the examination, that's it, the N9 is posted on the front KUA mading. Sometimes it is so piled up that it causes a delay of 1-2 working days".⁵¹

"It was carried out in two ways, the first was done in front of the office, the second on social media. This was done so that we could socialize it to the community in a transparent and clear manner. There is no special procedure. It is the ability of each kua (religious affairs office). Even though there was a delay of a few days in the marriage announcement, we still announced it even though it was a little late. The community's response was calm, there was no turmoil, no rebuttal, but we carried on with it anyway. So that we could analyze whether the bride and groom's data was correct. So I think social media is very effective in announcing marriages to the public." This statement was made by the Head of the Sukun District KUA, Mr. Anas Fauzi.⁵²

In submitting the announcement of the marriage will, the KUA has conveyed it on a digital platform, namely Instagram, but after being observed by researchers, the announcement is only limited to the wedding reception, not the announcement of the marriage will which is posted 14 days before the wedding, in accordance with its function, namely notifying the public that someone will carry out the marriage, so that the public can know and can submit objections if there are things that can prevent the marriage of the bride and groom.

⁵⁰ Pokhrel, "PERATURAN MENTERI AGAMA REPUBLIK INDONESIA NOMOR 30 TAHUN 2024 TENTANG PENCATATAN PERNIKAHAN."

⁵¹ Bapak Anas Fauzi, wawancara, (Malang 17 February 2025)

⁵² Bapak Anas Fauzi, wawancara, (Malang, 17 February 2025)

In the context of digitalisation like this, the community's response to this program if it will be realised, the community will strongly agree and feel more facilitated in accessing marriage announcements, without the need to come to the KUA just to see the marriage announcement making, but it does not mean that the community will not come to the KUA at all because there are several other things that require the community to go to the KUA.

Then if this marriage announcement program is implemented digitally, the employees concerned need training to be able to prepare themselves so that they can operate it without any obstacles regarding the initial text. Furthermore, the researcher also asked the resource person that there were several obstacles experienced by the KUA, such as insufficient IT personnel in operating this programme, then of course also in terms of pre-facilities that did not support the implementation of this programme.

From the information that has been conveyed by the resource person to the researcher, it can be concluded that the resource person, namely Mr. Anas Fauzu as the Head of the KUA of Sukun District, agrees and considers this programme as an innovation that is both productive and effective in facilitating the dissemination of marriage announcements to the wider community, and the resource person also said that there are no regulations that oppose this programme if it is implemented later. This was the delivery of the first resource person at KUA Sukun, incidentally

at KUA Sukun there were two resource persons, the second was Mr Alfaruk Aziz as the head of KUA Sukun.

This time the information obtained by the researcher on this second resource person, found some additional information that was more detailed, it could be said that he was also more open to researchers in conveying some of the information that the researcher had asked this second resource person.

Mr Alfaruk Aziz said that, when he first entered the Sukun KUA around 2018, where this KUA was still using the SIMKAH DEKSTOP system, and there was already a website in SIMKAH which included the announcement of the will of marriage, even starting from the procedures to other services, so that SIMKAH DEKSTOP could be said to be a fairly sophisticated system at its time, including the Live feature of announcing the will of marriage. However, everything changed when the vendor of the system used in the KUA changed officers, thus making SIMKAH DEKSTOP abolished because all KUAs must be subject to one roof, if it is still used it will be considered an illegal action.

However, the problem is not who the vendor is, but how the features in the new system do not cover some of the features of the previous system, aka the features in the new SIMKAH system are inferior, which can be said to be a decrease in the quality of innovation and modernisation of the system. After the information was conveyed by the resource person, we all know how effective the manual system is with

an automated system. This was the presentation and explanation of the implementation of the marriage intention announcement programme at KUA Sukun by the two resource persons.

d) Kedungkandang Religious Affairs Office

Kedungkandang KUA is located some distance from the city centre compared to the other four KUAs in Malang City. This KUA is led by the Head of the KUA named Mr Ahmad who will be the researcher's resource person at this time.

The statement conveyed by the informant to the researcher is almost the same and can be said to agree with some of the previous KUA, the informant conveyed that with the digitalisation program in the latest industrial era at this time this program is considered as one of the programs that is very relevant to its time, so he fully supports this program, in order to make it easier for the KUA to disseminate information including the announcement of the will of marriage, but there are obstacles contained in the system policy from the superior. Because in the end the KUA is one atam with the Ministry of Religious Affairs, so it must use the same system.

From this statement, the researcher analysed, if indeed the previous system was more sophisticated than the current one, then why the previous system was not adopted to become a developer in the current system? Due to the limited information and the right resource person in this situation, the researcher cannot discuss more deeply about this

policy, because the focus of this research is only to convey innovation and make KUA become aware that digitalisation can also be considered important and not just a small thing that can be ignored without following it.

As in the case of a well-known mobile phone company in its time, the company began to be left behind by the times because it refused to make a new breakthrough or new changes to its system, maybe at that time it was considered trivial or a small thing that did not really affect its big brand, in the end gradually, when they really refused to join the Android developer then they were abandoned by the times and the times, because of the strong competitiveness with the increasingly sophisticated Android system to date. The same thing might happen to the service system if it does not keep up with the times.

The main function or urgency of this research is the same as that conveyed by the resource person, the Head of KUA Kedungkandang, namely "I strongly agree and am very impressed with this new research that intends to improve and advance the system at KUA".⁵³

"That's good, very good. So far, we have had the SIMKAH application and it can actually be accessed. So far, he has also been in charge of the mading, when that person does the inspection, which is NC. But indeed, so far it was announced, but now there are also many mistakes when we are busy, so we rarely make announcements. Several times someone has asked about his brother's wedding. If it is manual, we put it on the wedding board, which is usually printed and then pasted. If it is digitized, we use what is suitable for most people. If there are no problems on both sides, there will be no complaints about the wedding. For example, in the child's wedding, if one of the parents objects to the

⁵³ Bapak Fahrid Hamidi, wawancara, (Malang, 20 February 2025)

wedding, they can and have the right to complain so that it can be reconsidered.”⁵⁴

The data for this statement is the answer from the Head of the Kedungkandang KUA. From this affirmation, the researcher considers that the needs in accordance with the regulation of Article 9 Paragraph 2 of the Regulation of the Minister of Religious Affairs Number 30 of 2024 in the sentence "other media" along with the times and technological advances will be very important to pay attention to, the meaning of other media is the anticipation of being able to disseminate announcements of the will of marriage with a more sophisticated and not outdated, the researcher really considers this very important and cannot be underestimated, considering that there are cases that occur due to miscommunication from the community to the KUA regarding announcements that are only made in the KUA's mading. So it is certain that this research has great urgency on a small thing but can lead to fatal mistakes in marriage.

e) Klojen Religious Affairs Office

Mr Fahrid Hamidi as the Head of the KUA in Klojen Sub-district who will be the researcher's resource person this time, the resource person happened to have just made a job transfer from the Kedungkandang KUA to the Klojen KUA now. The resource person has taught PKPBA courses at UIN Maulana Malik Ibrahim Malang. In this case, the author is very grateful because this interview session is the last

⁵⁴ Bapak Kepala KUA Kedung Kandang, wawancara, (17 February 2025)

session, and KUA Klojen is the closing KUA of the five KUAs in Malang City.

Mr Fahrid Hamid confirmed by giving the first sentence, namely "I really support this programme to be implemented, because I think this innovation can protect the KUA from the demands of complaints about marriages that are not approved by others". From this statement, the researcher feels supported and grateful for being able to contribute to minimising errors that occur and result in claims.

Once when the resource person was still in charge of the Kedungkandang KUA, there was a case, namely a complaint on the basis of falsifying the data of one of the prospective brides who was going to marry his mistress, the data was falsified so that the KUA detected that his life card or residence card was still in an unmarried status, so that he could pass the marriage examination, after passing the examination until he reached the printing of the marriage book, when he was about to print the marriage book, his legal wife came to the KUA to complain to the KUA that she was the legal wife of the prospective bride, So that makes the KUA a little cornered, but with the announcement of the marriage that has been announced since 14 days earlier, the KUA cannot be fully blamed for this, so that from this case it can be concluded that the urgency of the announcement marriage is very important, plus if the system is perfect with digitalisation which can make the KUA safe from claims of error because there is a digital trail left by the KUA that carries out this,

so that it can be used as authentic evidence in court if it is brought into the realm of law.

Regarding the platform that will be used by KUA Klojen if this programme is granted and allowed to run legally, KUA Klojen suggests a platform that is through the WA barcode with the technique of disseminating announcements through community channels in the latest WA feature at this time, from the suggestions submitted by the resource person to the researcher, the researcher will review how this system will work if indeed later will be implemented, which is clear that all the technicalities will be equalised and provide the same benefits to all KUAs.

3. Analysing the Impact of Regulations on the Marriage Will Announcement Process

The implementation of the policy of announcing marriage intentions through social media can increase the effectiveness of disseminating information to the public in a wider and faster way. This method provides a more sophisticated approach when compared to the conventional method of relying on notice boards at the KUA office. Through the use of digital media, the public has the ability to access information regarding marriage without the need to physically attend the KUA office, which makes it more practical and efficient.

Transparency in the marriage administration process can be improved by publishing information that can be easily accessed by the public.⁵⁵

However, despite its benefits, the use of social media for this purpose also faces a number of challenges that need to be taken seriously. A significant issue is the protection of the privacy of the bride and groom. Some couples planning to get married may feel uncomfortable with the public disclosure of their personal information on digital platforms. In addition, there is the possibility of data misuse by irresponsible individuals or entities, which could include identity theft or distribution of information without valid consent. Additional regulations are needed to ensure the security of published data and compliance with personal information protection provisions.⁵⁶

Besides the data security factor, the readiness of the infrastructure in each KUA also plays an important role in determining the success of the implementation of this method. Some KUAs may experience limitations in terms of the resources required to manage a digital-based announcement system, both in terms of technology and the skills of the workforce responsible for its management. Training and technical support are needed to ensure that each KUA can maximise the use of social media effectively, without facing technical or

⁵⁵Masfi Sya'fiatul Ummah, *BIROKRASI PELAYANAN PUBLIK, Sustainability (Switzerland)*, vol. 11, 2019, http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484_SISTEM_PEMBETUNGAN_TERPUSAT_STRATEGI_MELESTARI.

⁵⁶L Epafras, E Suleeman, and D Yasmine, "Dinamika Aktivisme Digital Kaum Muda Indonesia Dalam Wacana Kebebasan Beragama Atau Berkeyakinan (KBB)," *Researchgate.Net* 1, no. December (2022): 1–19, <https://doi.org/10.5281/zenodo.10428810>.

administrative obstacles. Limited internet access in some regions may be a limiting factor in implementing this policy evenly across Indonesia.⁵⁷

In the context of Malang City, which is known for its many academic institutions and high level of digital literacy, social media should serve as an efficient tool for disseminating marriage will announcements. With the majority of the population already adapting to digital technology, there is greater potential to implement this system compared to other areas with limited access to technology. Although these conditions seem favourable, it is necessary to conduct a more in-depth analysis of the implementation of this policy in the KUA of Malang City. More in-depth research is needed to evaluate the extent of the KUA's readiness to manage this system, as well as to analyse the community's response to the change in announcement method from conventional to digital.

By analysing these various aspects, the use of social media as a means of announcing marriage wishes shows significant potential benefits, but also requires readiness in terms of regulations, infrastructure, and public acceptance. Thus, before this policy is widely implemented, it is important to conduct a thorough evaluation to ensure that the system implemented is truly effective, safe, and able to provide optimal benefits for all parties involved.

⁵⁷ASMAMAW ALEMAYEHU SHELEMO, "EFEKTIVITAS PENERAPAN APLIKASI SIMKAH DALAM ADMINISTRASI PENDAFTARAN PERNIKAHAN DI KUA KECAMATAN METRO TIMUR KOTA METRO LAMPUNG," *Nucl. Phys.* 13, no. 1 (2023): 104–16.

C. Factors that become obstacles and supports in carrying out the announcement of the will of marriage on social media KUA Malang City

Of course, in an activity that will be carried out, it will not be separated from an obstacle or obstacle that can slow down or even make the activity completely dead or not running at all. After researchers conducted interviews with several sources in five KUAs in Malang City, it can be concluded that there are several obstacles that are inhibiting factors in the implementation of the marriage intention announcement programme through social media.

Some of these obstacles are the most important and first is the problem of policies from superiors. Because the KUA is one roof with the Ministry of Religion, according to what the informants said that the system used must be one and all use the system, known as the SIMKAH system, this makes it difficult for the KUA in Malang City to innovate convenience in submitting announcements of marriage wills in particular. If this programme is carried out without the legality of the superior who oversees the KUA, it is considered an activity that is considered illegal and certainly violates the rules.

The second. Regarding the lack of IT personnel, who are able to operate the system optimally when this system is actually published later, especially in terms of accounts, such as the case that occurred at KUA Lowokwaru whose account was mixed with several other accounts so that it made the work of the workers less professional and maximum, when asked to fix there were no personnel or employee resources that could handle it, so that the need for the provision of special IT employees who could operate this program.

The third is facilities and pre-facilities. Some KUAs in Malang City still have special needs in pre-facilities, this was expressed by several KUAs from five KUAs in Malang City. Including a stable network and device specifications that can load graphics to be able to upload to social media, which of course is supported by a stable network. With regard to devices, it is also necessary to anticipate system errors, operational personnel are needed as mentioned in the third point earlier, to anticipate system downtime.

As for some of the things that make this programme supportive, there are already some of the infrastructure facilities in place, such as networks, computers, and websites. then there are several information technology personnel who are already qualified in the field of digitalisation programmes on social media. several heads of the KUA in Malang City have also held meetings to discuss the digitalisation of marriage will announcements.

This is reinforced by the regulations that govern it, namely Regulation of the Minister of Religion Number 30 of 2024 Article 9 Paragraph 2 which emphasises that ‘other media may be used’, namely social media which is very relevant to the present day.

CHAPTER V

CLOSING

A. Conclusion

Based on the results of the research on the announcement of the marriage will with a digitalisation system through social as a form of innovation and renewal at the KUA of Malang City in particular and all KUAs in Indonesia in general, it can be concluded that;

1. The implementation of the announcement of the marriage will that has been regulated in the Minister of Religious Affairs Regulation Number 30 of 2024 concerning the announcement of the marriage will Article 9 Paragraph 2 still uses manual media which is considered less effective according to the author's interview data to the resource persons, namely the Head of the Malang City KUA and several KUA Heads of Malang City.
2. There are several factors that become obstacles in the implementation of the digitalisation program of marriage will announcement, the main obstacle is that there is a change in the system that makes the KUA media system only subject to one roof so that it requires special permission to be able to implement the digitalisation program on the announcement marriage will in the KUA of Malang City. The constraints of facilities and infrastructure in several KUAs in Malang City that need to be facilitated to support this programme, and experts (IT) who are still relatively minimal in several KUAs in Malang City.

B. Advice

1. The importance of innovative knowledge in the issue of delivering information to the public, so that fatal mistakes do not occur in small things that are fairly trivial. Especially in terms of notification (announcement marriage intention), so that the community does not need to come all the way to the KUA if the purpose is only limited to seeing the announcement.
2. For researchers to further develop their research on digitalisation through social media on the announcement of the will of marriage which is one of the requirements and operations at the KUA, with some stronger supporting sources and based on this research.

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Undang-Undang

Pasal 9 Ayat 2 Peraturan Menteri Agama Nomor 30 Tahun 2024.

APPENDIXES

A. Interview Documentation



Mr. Head KUA Klojen, Mr. Fahrird Hamidi.



Mr. Head KUA Blimbing, Mr Ahmad.



Mr. Head KUA Sukun, Mr. Anas Fauzi



Mr. Penghulu KUA Kedungkandang.



Mr. Pengulu KUA Lowokwaru



5 integrated KUA



Marriage Regristation



Visi Misi KUA



B. Interview Questions

1. Questions related to the implementation of the regulation:

- a) What are the steps taken by the KUA in implementing Article 9 Paragraph 2 of Minister of Religious Affairs Regulation No. 30 of 2024 ?
- b) Does the KUA of Malang City have a special procedure in announcing marriage intentions on social media?
- c) What social media platforms does the KUA use for marriage intention announcements?
- d) How has the community responded to the announcement marriage intentions on KUA social media?
- e) Is there any special training or guidance for KUA officials to implement announcements through social media?

2. Questions related to barrier factors:

- a) What are the obstacles faced in implementing marriage will announcements on social media?
- b) Are there any technical challenges in using social media for announcements, such as difficulties with internet access or limited resources?
- c) How has the public responded to this policy? Are there people who object or feel uncomfortable with social media announcements?
- d) Are there any legal constraints or other regulations that conflict with this policy?

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