



**MODEL OF CHARACTER EDUCATION POLICY
IMPLEMENTATION IN SENIOR HIGH SCHOOL IN THE PASUNDAN BASIC
AND SECONDARY EDUCATION FOUNDATION**

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Abstract

Strengthening character education as stipulated in Presidential Decree No. 87 of 2017, is also implemented within the Pasundan Elementary and Secondary Education Foundation, which houses formal schools from elementary to high school with a distinctive local cultural character. Pasundan Education, has been active since 1920 and has graduated tens of thousands of alumni, while those alumni who are relatively still known for their character include Lt. Gen. Masudi and Solihin GP, former Governor of West Java, Prof. humanist R Ading Affandi etc. The education carried out at the Pasundan Elementary and Secondary Education Foundation does not stand alone but is an integral part of its owner, namely PAGUYUBAN PASUNDAN which has the foundation of wanting to elevate the dignity of the people of Sunda and Indonesia in general based on Islamic values and local culture. The Pasundan Elementary and Secondary Education Foundation in managing its education is expected to produce output, which has three values of moral entities namely: NYANTRI, NYUNDA, NYAKOLA. Paguyuban Pasundan, in an effort to sharpen the understanding of all its citizens, including the Pasundan Elementary and Secondary Education Foundation environment of the meaning of these three principles, poured out its policies through SK Paguyuban Pasundan no 17/KPTS.PB.PP/A/12/2020 dated 10 December About Islam and Sundanese in Pasundan Educational Institutions.

Keywords: Model, Policy Implementation, Character Education, Senior High School, Pasundan Elementary and Secondary Education Foundation.

INTRODUCTION

Policy implementation is an important aspect of government policy because it relates to how the policies pursued can be effective, so that these policies can solve public problems. Through public policy studies, implementation is not just a mechanism for translating political decisions into routine procedures through channels. -bureaucratic channels, but also concerns issues of conflict, decisions, and who gets what from a policy. In this regard, it can be said that policy implementation is a very important aspect in the entire policy process.

Referring to that, policy implementation will not start before the goals and objectives are set first. It can also be said, the policy implementation stage occurs after the law is enacted and funds are provided to finance the implementation of the policy. This process takes place after going through a number of certain stages, usually starting with the stage of passing a law, then the policy output is in the form of implementation of decisions by implementing agencies/agencies, willingness to carry out these decisions by target groups, real impacts either desired or desired. not from the output, and finally improvements to the relevant laws/regulations.

With regard to education, the implementation of public policies contained in education policies is aligned with education management which talks about education management at a macro level. In principle, educational management is the application of management science to the scope of education and is part of applied sciences, especially in the field of education both in school and outside of school. In limited and selective applications, educational policy perspectives can quantitatively increase the degree of rationality in the decision-making process in the public sector. Education is a public good and as a human right of the community to receive education and teaching. Thus, the aspect of education as a public good in the educational policy dimension is related to the perspective of public policy which must be studied in a multidisciplinary manner with an analytical and comprehensive perspective, both quantitatively and qualitatively.

Educational goals consist of 2 (two) development target groups. One that is "intellectual" and two, that are "attitude". Both are important to be taken seriously, but what is most important and difficult is handling the second issue, instilling an attitude, because directly or indirectly it is related to matters of the soul and problems of spiritual life. Handling the number one problem, intellectual development including skills, what we usually use, call it conventional tools, is school.

However, education regarding attitudes cannot be fully worked out in schools. In fact, it seems that what is most needed is education outside of school. Education outside of school means education in community life. In addition, and in the meantime, the condition of the community itself where the education is held must still be considered, so that it can still be able to support its own education.

These socio-cultural challenges need to be answered by instilling religious education, so that an understanding of religious knowledge and procedures for carrying out religious rituals will become the foundation for inculcating character, attitudes, manners, so that people think, take steps and decide on a problem. imbued with religious fervor.

Paying attention to this context, it is very important to pay attention to the character education of the nation's children. Character education is a system of inculcating character values for school members which includes components of knowledge, awareness, or will and action to implement these values, both towards God Almighty, oneself, others, the environment, and nationality so that they become human beings. perfect human.

Character education in schools must involve all components (stakeholders) actively involved, including the components of education itself, namely curriculum content, learning and assessment processes, quality of relations, handling or management of subjects, school management, implementation of activities or cooperative activities. - curricular, empowerment of infrastructure and financing, as well as work ethic of all citizens as well as the school environment.

METHOD

The research method used is a qualitative method, namely research procedures that make use of descriptive data, in the form of written or spoken words from people and actors who can be observed. Qualitative research is conducted to explain and analyze phenomena, events, social dynamics, attitudes, beliefs, and perceptions of a person or group towards something. This article uses literature review data from various journals, newspaper articles and books related to the topic discussed by carrying out the stages of data analysis analysis starting from the data collection stage, data reduction and categorization, data display, and drawing conclusions. Qualitative data analysis is integrated into the activities of data collection, data reduction, data presentation, and conclusion of research results.

The method that uses the Systematic Literature Review is the literature method of identifying, assessing, and interpreting all the findings on a research topic, to answer research

questions that have been previously determined (Kitchenham & Charters, 2007). This method is used as a keyword in collecting relevant secondary data from journal articles.

One of the theories put forward by Jones (1994) in Tachjan (2006:20), implementation is defined as "getting the job done" and "doing it". This understanding is a very simple understanding. But behind the simplicity of this formulation means that policy implementation is a policy process that can be carried out easily. But its implementation, according to Jones, requires conditions including: the presence of people or executors, costs and organizational capabilities or what is often referred to as resources. Jones further formulates implementation limits as a process of receiving additional resources, so that he can consider what must be done.

RESULT AND DISCUSSION

Character education that is implemented in the Pasundan educational environment is based on the values of the Tri Jatidiri Association of Pasundan. The organizational identity of the Pasundan Association is something that exists within the Pasundan Association, including the character, nature and organizational culture of the Pasundan Association.

The identity of the Pasundan Association is strongly influenced by the spirit of nationalism. This can be seen in the "Pasoendan" vision, namely: one, ngamumulé basa jeung Sundanese culture; two, ngamajukeun pangaweruh tina base Walanda; three, active ulubiung in nanjeurkeun pangaweruh kasundaan; jeung four, teu milu manages the nagara. Under the Kaopat's vision, it can be said that "Pasoendan" is still far from the colonial side, so it is not confrontational. Pasoendan leuwih tends to preserve Sundanese culture, and also ngaronjatkeun atikan (élmu) of the Pasundan people.

Concentration on the world of education, found its form when in 1920, Balai Pangwulangan Pasundan (BPP), initiated by R. Ahmad Atmadja founded an indigenous elementary school called Volkschool Pasoendan, in 1924 it changed to Holland Inlandsche School (HIS) Pasundan Tasikmalaya. Still in 1920, he also founded Sakola Kautamaan Wife Pasundan. In 1928, he founded a junior high school in Tasikmalaya, named Meer Uitgebreid Lager Onderwijs (MULO) Pasundan Tasikmalaya. The success of Paguyuban.Pasundan. The Tasikmalaya branch was followed in almost all districts in the Pasundan region.

This has been the reference for the Pasundan Association until now, still oriented towards the world of education according to current developments. Related to this, the current Chairman of the Pasundan Association, HM. Didi Turmudzi explained that the character of Paguyuban Pasundan was to harmonize (nga-adumaniskeun) between Islam and Sundanese culture. Through the level of conduct, referring to the statement of Haji Hasan Mustopa, who said: Nyantri, Nyunda, Nyakola.

Furthermore, after studying the characteristics of the Pasundan Association, from its inception until now, there is a roadway (bridge) that connects past visions and missions with today's visions and missions, and is able to influence the behavior and work ethic of the Pasundan Association. then it was determined to be Tri Jatidiri Paguyuban Pasundan, which refers to three out of three. The conception of thinking of Tri Jatidiri is in line with the habits of the Sundanese people, namely Tri Tangtu. The First Identity, there are three, namely Pengkuh Religion, Jembar Budayana and Luhung Elmuna, the second Tri Identity, namely: Nyantri, Nyunda, Nyakola, and the third Identity, referring to the philosophy of life and wisdom of the Sundanese people Silih Asih, Silih Asuh, Silih Asah

In the second Tri Jatidiri, Nyantri, Nyunda, Nyakola, which are the focus of the author's research, can be described as follows: First, Nyantri in the Sundanese concept means an individual has the virtue of a commendable character whose nature is transcendence between himself and the Substance of the Owner of the Universe. If the concept of transcendence flows kaffah within an individual, it can be said that the individual has the

characteristics of nyantri (santri in Indonesian). Paguyuban Pasundan stipulates that nyantri contains the following values: 1. Having spiritual intelligence, because everything we do must be accountable before Allah SWT; 2. Islamic values must be a reference in all aspects of personal, social and state life; 3. Have a spirit of jihad (defending Allah's religion with all one's potential).

Second, Nyunda, means that if you claim to be a Sundanese, then all your actions, speech, mindset, even facial expressions must reflect that the individual is a Sundanese. Nyunda actually reflects, among other things, if she becomes a leader, she will become a leader who is able to unite with the people sincerely (ka wayahna) a person who does not act (does not act); teu adigung kamagungan (not being arrogant and showing a high attitude towards others); teu paya diagreng-agreng (does not like to be enlivened with pomp); nyaah kanu masakat (loving the poor); great, understand and just (wise and fair); womb, laer aisan (having a broad perspective) and cadu basilat (impossible corruption). Paguyuban Pasundan stipulates that nyunda contains the following values: 1. Having emotional intelligence which is a symbol of equality with other people to spread love; 2. Become a symbol of modernity that smells good, educates each other; 3. Become a symbol of integration that covers, protects and protects; 4. Producing works and presenting goodness and benefit to others.

Third, Nyakola is actually a symbol of someone who is more concerned with reason than the body. Reason that never stops thinking. Never thinking also pawns reason for momentary interests, pursuing power in a dishonorable way. Paguyuban Pasundan stipulates that nyakola contains the following values: 1. Having intellectual intelligence and understanding artificial intelligence. Intelligence is not always synonymous with academic degrees and levels of education; 2. Putting importance on the power of reason which never stops thinking; 3. Producing works and presenting goodness and benefit to others.

3.1 Characteristics of the Pasundan Community Education Institution

Related to education in the Pasundan Association, it has an understanding as a vehicle for change towards civilization or measurable character. This has become the identity and educational entity of Pasundan, both at the elementary and tertiary levels. The Pasundan Association continues to grow, schools that originally only had one, located in Tasikmalaya, are now growing and spread across various areas in West Java. More than a hundred schools ranging from elementary to secondary level accompanied by four in the field of tertiary education.

Paguyuban Pasundan tries to make character-based superior education. As a work under an ethnomodern organization, education in the Pasundan environment is characterized by building human beings with character. Both through Sundanese culture and human character which is developed through spiritual morality (religion).

The management of the Paguyuban Pasundan has projected Character Education in the form of characters that are Nyantri, Nyunda, Nyakola. Cultural, religious and educational institutions which are an integral part of the Executive Board of the Paguyuban Pasundan thus function as catalysts, conservators or maintainers of value systems, innovators developing knowledge value systems knowledge, transmitter, successor of the value system to the units below it including educational units, transformer or translator of the value system through personal incarnation and behavior in the process of interaction with related components.

The Pasundan Elementary and Secondary Education Foundation is an integral part of the Pasundan Association, it is obligatory to have an organizational culture that is characteristic of Sundanese Islam. This uniqueness must become a culture in every activity within YPDM Pasundan, including in the teaching and learning process which is attached to the determination to say lampah and pari polah. This is intended in order to equalize the

perception of ideas and or values that can directly determine the mindset and pattern of action to achieve organizational goals that have been set. The organizational culture that forms the basis of the mindset and pattern of action must reflect the vision and mission of the Paguyuban Pasundan parent organization, namely Nyantri, Nyunda, Nyakola.

3.2 Implementation of Strengthening Character Education in High Schools in the YPDM Environment

The implementation of affective character education in Pasundan High Schools is carried out by strengthening the theory and consistency of policy scheduling, as well as conveying character education material to students including student understanding, complete books or reading resources regarding character education, so that students receive character education, and ultimately affect the results of the implementation of PPK.

The process and results of character education at YPDM Pasundan are considered quite good, even though there are some difficulties encountered in the field. High schools in the Pasundan YPDM environment to provide more frequent character education materials to familiarize students and implementation to run effectively, this can work, because the number of staff personnel is sufficient.

While in the bureaucratic aspect, in practice it is carried out such as the division of tasks for teachers and educators in the implementation of PPK (Strengthening Character Education) in schools according to their respective subjects, where the teacher must insert what character targets must be achieved in Basic Competency is already running. Specifically for PAI (Islamic Religious Education) and Civics (Citizenship Education) teachers as well as BK (Counseling Guidance) teachers, they are given the task of assessing PPK in qualitative form to the homeroom teacher which will be included in the report card scores.

Then, the Division of Work aspect is where a work that is generally general or overall is divided into several specific parts which can then be carried out by people who are experts in their fields. For example, when an organization will hold an art performance event. The work on this event will be divided into more specific ones, for example lighting, stage, managing performers, designing rundowns, making backdrops, managing ticketing, handling sponsors, stands and so on.

The division of labor must be adjusted to the abilities and expertise so that the implementation of work runs effectively. In the placement of employees already using the principle of the right man in the right place. The division of labor is rational/objective, not subjective emotional based on likes and dislikes. Thus the Division of Work or division of tasks between teachers and educators to implement character education in the Pasundan High School environment which is under the supervision of YPDM Pasundan, has been going well.

While the command line within the Pasundan Elementary and Secondary Education Foundation already exists, because the hierarchy is clear starting from the General Chairperson of the Pasundan Association, the Elementary and Secondary Education Foundation (YPDM) to schools. Even the school is well structured, from the duties and functions of the principal, vice principal, teachers, education staff, to students.

In the implementation of control or control of the implementation of character education in schools within the Pasundan Elementary and Secondary Education Foundation (YPDM) by forming a special unit called the Quality Control Unit, which has the task of controlling the quality of character education in Pasundan schools by identifying , analysis and various other actions to resolve the existing constraints in the problem of character education. So basically the scope of quality control has been carried out in schools under the auspices of the Pasundan Elementary and Secondary Education Foundation (YPDM), even though the implementation institutions have undergone changes.

Regarding the standard SOP for learning, at Pasundan High School, it can be concluded that the standard SOP for learning already exists and is clear, because there is already a regulatory guideline from the Government regarding the procedure for implementing character learning. While the deepening and enrichment of intra-curricular activities developed within the Pasundan Elementary and Secondary Education Foundation (YPDM) are in accordance with the characteristics of local culture which are used as a philosophical basis, it explores, appreciates and applies the local wisdom of Sundanese culture in everyday life.

The values of the character education program carried out at the YPDM Pasundan education unit are basically inseparable from the 18 character values that are used as a reference in character education as stipulated in PERPRES 87 of 2017 and the ministry of national education, namely religion, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the motherland, respect for achievement, friendly/communicative, love of peace, love to read, care for the environment, care for the social, and responsibility. Schools can add or reduce these values according to situations and conditions by referring to Competency Standards (SK), Basic Competency (KD), and the subject matter of a lesson.

In general, the character education program developed at the Pasundan Elementary and Secondary Education Foundation (YPDM) is to internalize values related to thinking (so that children are smart), exercising the heart (religious, honest, responsible), sports (clean and healthy), exercise taste and intention, care and creativity which leads to noble values and character behavior.

The various character education programs in the Pasundan Elementary and Secondary Education Foundation (YPDM) school entity are aimed at making students accustomed to acting according to local wisdom. This is in accordance with the objectives of moral education put forward by Ibnu Miskawaih, that moral education is an effort towards the realization of an inner attitude that is able to encourage spontaneously the birth of good deeds from a person. In the context of the character education program at YPDM Pasundan elementary and secondary schools, the inculcation of this sense of shame is through the jayabaya program, so that students will feel ashamed and afraid to break the rules because someone is watching them.

3.3 Factors Influencing the Strengthening of Character Education in High Schools in the Elementary and Secondary Education Foundation (YPDM) Pasundan

The management of Paguyuban Pasundan has projected Character Education in the form of Nyantri-Nyunda-Nyakola characters. Cultural, religious and educational institutions which are an integral part of the Executive Board of Paguyuban Pasundan must function as catalysts, conservators/custodians of value systems, innovators developing science value systems, transmitter, successor of the value system to the units below it including educational units, transformer or translator of the value system through personal incarnation and behavior in the process of interaction with related components.

As for the foundations of religion in character formation, it can be written as follows: In the form of faith, feeling yourself always supervised by Allah SWT and all the good deeds done in this world solely for the sake of the hereafter. Sincere, in working always begins with the intention/nawaetu Lillah hitaala, in the sense that working is not for humans, not expecting respect, recognition and praise from humans. Science, to produce intellectual intelligence, spiritual intelligence, emotional intelligence, and social intelligence. Charity, producing something that is of high quality, superior, productive, and beneficial to all other creatures of Allah SWT.

Seeing what is described above related to Sunda, the Pasundan Association as the custodian of Sundanese cultural heritage/life tries to keep fighting to maintain local wisdom through character education which is carried out through related fields within the Pasundan Association organization. Although this often has to fight against existing challenges.

3.4 Implementation Model of Strengthening Character Education in High Schools in the Elementary and Middle Education Foundation (YPDM) Pasundan Environment

The policy implementation process can only begin if the goals and objectives that were originally general in nature have been specified, action programs have been designed and a number of costs have been allocated to realize these goals and objectives. Various decisions made are usually formally stated in various forms of provisions/regulations of law, arranged according to a certain scale according to the hierarchy or position and authority of the organization or institutional organization that issued them. The goals and objectives expected from the implementation of Strengthening Character Education in Senior High Schools within the Pasundan Elementary and Middle Education Foundation (YPDM) are students as subjects in the teaching and learning process who have Nyantri, Nyunda and Nyakola characters.

Based on Presidential Regulation no. 87 of 2017 concerning Strengthening Character Education followed by Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 20 of 2018, concerning Strengthening Character Education in Formal Education Units. The success of a school in developing character education can be seen from school indicators, as follows: Religious, Honest, Tolerance, Discipline, Hard Work, Creative, Independent, Democratic, Curiosity, National spirit, Love of the motherland, Respect for achievement, Friendly/ communicative, love peace, love to read, care for the environment, care for social, and responsibility. Of the 18 characters, the researcher found five main character values originating from Pancasila, which were the priorities for the development of the Strengthening Character Education (PPK) movement, namely religion, nationalism, integrity, independence and mutual cooperation. Each value does not stand and develop independently, but interacts with one another, develops dynamically and forms personal wholeness.

The five main values of Presidential Decree number 87 of 2017, concerning Strengthening Character Education, are implemented in senior high schools within the Pasundan Elementary and Secondary Education Foundation (YPDM) through intracurricular and extracurricular activities. Intracurricular activities are learning activities as they are already underway, while extracurricular activities are activities that are more student-oriented and self-developmental, for example sports, arts, or religious activities. Through these activities by applying the implementation of Edward III's policies, it is hoped that it will be able to realize students who are nyantri, nyunda and nyakola.

The Pasundan Elementary and Secondary Education Foundation (YPDM), which is an integral part or one of the units worked on by the Pasundan Association, must have an organizational culture that is characteristic of Sundanese Islam. This uniqueness must become a culture that is a tradition in every activity within YPDM Pasundan, including in the teaching and learning process which is attached to the determination to say lampah and pari polah. This is intended in order to equalize the perception of ideas and or values that can directly determine mindsets and patterns of action to achieve organizational goals that have been set, namely, Nyantri, Nyunda, Nyakola.

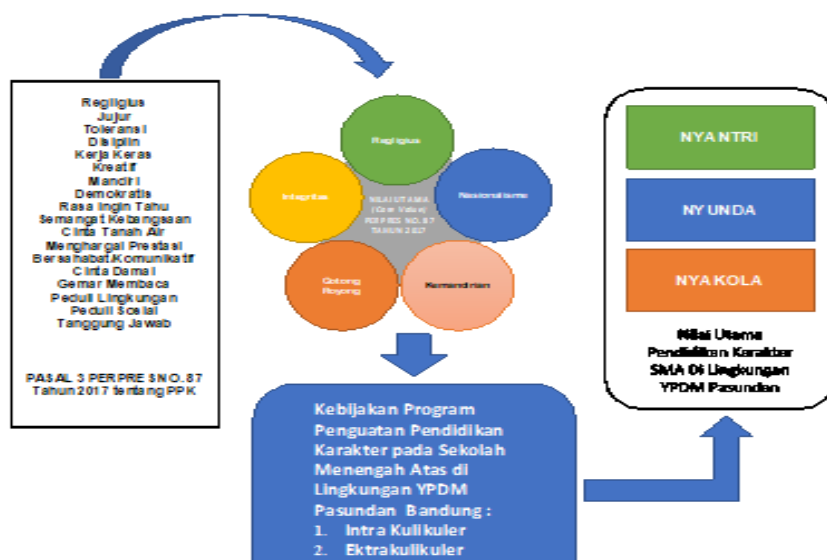


Figure 1

Policy Implementation Model for Strengthening Character Education in Senior High Schools in Pasundan Primary and Secondary Education Environment

CONCLUSION

This study seeks to examine several implementations of Strengthening Character Education (PPK) policies in Senior High Schools (SMA) within the Pasundan Elementary and Secondary Education Foundation (YPDM) using the Edward III Policy Implementation Model, which has parameters of communication, resources, dispositions, and structures. bureaucracy. In an effort to apply this model, this study uses the following research stages, namely instrument creation, data collection, data analysis, and drawing conclusions, so that based on the findings of this study, the following can be concluded:

First, the implementation of the Policy to Strengthen Character Education in Senior High Schools within the Pasundan Elementary and Middle Education Foundation (YPDM) has not been implemented effectively. This can be seen from several research findings which show that what is written in policy documents is still ineffective with what is implemented in the education environment. These things can be seen by the fact that there are still teachers who do not really understand the procedures and mechanisms for strengthening character education, so that the implementation of teaching character education has not been carried out as outlined. It was also found that awareness of the importance of character education was still weak because some teachers understood strengthening character education in schools as simply fulfilling government regulations.

Second, the driving factor for the ineffective implementation of character education. In this case, there are several factors. First, the communication factor. The Pasundan Elementary and Secondary Education Foundation (YPDM) has not provided direction for the best solution to the problems faced by schools, especially communication carried out only during school orientation activities for new students, which is once a year at the start of the academic year. Second, the Standard Operating Procedure (SOP) factor. In the absence of a clear Standard Operating Procedure (SOP), often the implementation is very dependent on the innovation and creativity of the principals of each school, which hinders its implementation. In fact, the success of the Strengthening Character Education (PPK) program is when the main goal can be achieved, namely high school students in the Pasundan Elementary and Middle Education Foundation (YPDM) Environment who have the life skill characters Nyantri, Nyunda, Nyakola. In addition to these two factors, other significant factors were also found, namely the third factor, the curriculum factor. The implementation of the curriculum

that is not yet optimal can be seen that the operational curriculum prepared by and implemented in each education unit (School) is manifested in the form of Education Unit Level Curriculum (KTSP), which contains and/or integrates the main values of PPK by adjusting the vision and mission school in accordance with the condition of the school, as well as other supporting values have not been carried out optimally. It was found that the process of compiling/developing the Education Unit Level Curriculum (KTSP) which is the responsibility of the school, under the coordination and supervision of the Pasundan Elementary and Secondary Education Foundation (YPDM) in accordance with their respective authorities, has not been implemented effectively, so that a joint commitment between components (school principals, educators, education staff, students, and school committees and all components in schools), as well as education stakeholders to support and implement Strengthening Character Education (PPK) in accordance with the planned implementation strategy, both intracurricularly, and extracurriculars have not run optimally.

Third, the Implementation Model applied in the Education environment at the Pasundan Elementary and Secondary Education Foundation (YPDM) which has distinctive and unique characteristics, through strategies for empowering Islamic Religion education, empowering Sundanese Culture, intracurricular and extracurricular, as well as increasing effective communication and disposition towards the realization of students who are Nyantri, Nyunda, and Nyakola. In the first year since the design of the character learning curriculum was launched, the Standard Operating Procedure (SOP) confusion has occurred. At that time, many teachers assumed that there were no specific criteria to be able to take part in the character education subject teacher training program. Whoever is considered to have the fastest access to information can enter as a participant first. In the following year or third year, character education subject learning is carried out, the development of learning based on Sundanese culture and the development of Islamic Religious Education subjects must be carried out with a life skill approach and a solid practice, so that not all character education subject teachers can teach except with the criteria mentioned above. However, this year the learning criteria are subjects based on state defense, thus subject teachers in the character education group also experience changes in teaching priorities and competency criteria. This is of course to the detriment of teachers who were previously equipped with certain competencies, having to re-follow guidance and training to enter the requirements accepted as subject teachers for character-based study groups. The confusion of Standard Operating Procedures (SOP) for character education learning standards creates confusion, in this case the teacher. If the confusion in Standard Operating Procedures (SOP) learning standards is not resolved immediately, in the coming years the implementation of this character education will still lead to a decrease in the quality of teaching materials, the learning process and disappointment of teachers as the spearhead of implementing policies.

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