

Perusing Public Services in Religious Affairs Office: A Study of Responsive Governance

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Abstract

There has been a transformation of the public service sector at the Office of Religious Affairs in Indonesia, which was initially undertaken manually to become digital in order to improve more responsive services. This study aims to analyze the public services of the Office of Religious Affairs (KUA) in West Java Province from the perspective of Responsive Governance. This study uses a quantitative approach. This research uses a descriptive type of research. The locus taken in this study was the Office of Religious Affairs (KUA) in West Java Province. Technically, the researchers will divide it into four different clusters spread across the East, West, North, and South of West Java. In this study, primary data was obtained through the distribution of questionnaires. Secondary data is obtained through several studies of documents and other published materials, such as journal articles, theses, dissertations, research reports, other textbooks, and official office documents, such as annual reports, statistical reports, and other appropriate official documents. This study indicates that the implementation of public services at the Office of Religious Affairs in many areas of West Java Province can be said to be heading in a responsive direction. This research concludes that if the public service of the Office of Religious Affairs does not pay attention to the principle of responsiveness, given the development of an increasingly modern and dynamic era, it will have an impact on the emergence of dissatisfaction and even public skepticism.

Keywords: Digital Government, Public Services, Religious Affairs Office, Responsive Governance

INTRODUCTION

Universally, in any country, the government is the entity that provides public services, through a number of authorized agencies, bodies and services at both the central and regional levels. The government is an entity that is mandated by the state to implement the constitution and other state laws and regulations, so the government is responsible for fulfilling these obligations. Apart from being obliged to protect and improve the lives of its people, the state

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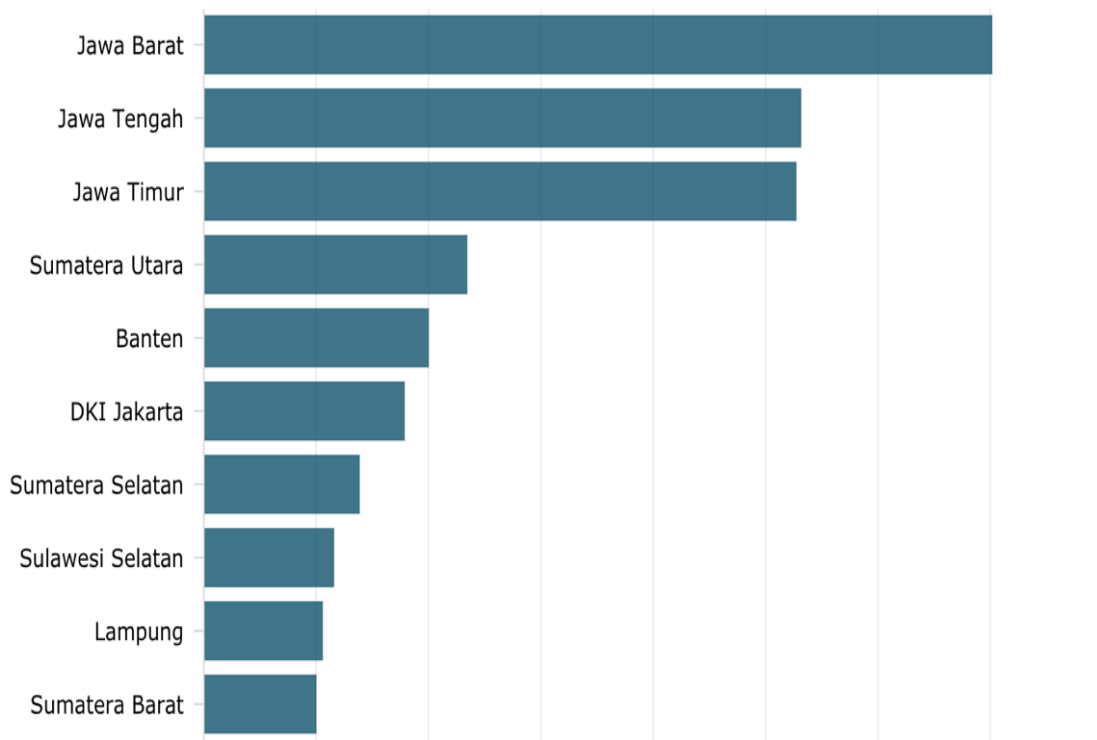
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also has a resource management system to provide public goods and services needed by the community effectively and efficiently. Therefore, to fulfill this responsibility, the government has a function, namely providing good services to the community. More specifically, the state has civil servants or what we often refer to as government bureaucracy who are public servants. Bureaucracy is a public organization that has a broad structure, centralized as well as decentralized, complex and very formal. The bureaucracy is able to become a public servant because the organization is large scale, the people who sit in it (State Civil Servants) are large in number, and the most important thing is that they have certain qualifications and specializations for their long service life. The government's development program in the field of religion is an important integrated part of national development which aims to create a just, peaceful and prosperous Indonesia. This development program in the field of religion is a state effort to fulfill the basic rights of the people as stated in the Constitutional Mandate of the 1945 Constitution as stated in Article 29 and Article 28E.

Management of the field of Islamic religious affairs and Sharia Development is one of the main tasks and functions of the Islamic Community Guidance which is in direct contact with all aspects of Islamic Law in the social order of life, which is carried out by the Office of Religious Affairs in each region in Indonesia as technical implementation unit at the Ministry of Religion of the Republic of Indonesia. This Technical Implementation Unit is under and responsible to the Director General of Islamic Community Guidance and is operationally guided by the Head of the Regency/City Ministry of Religion Office in providing services to the community. Based on the Minister of Religion Regulation Number 34 of 2016 concerning the Organization and Work Procedures of Subdistrict Religious Affairs Offices, the KUA is responsible for at least 10 different fields, namely the implementation of services, supervision, recording and reporting of marriages and reconciliations, services and guidance for the Islamic community, management of documentation and information systems sub-district KUA management, *sakinah* family guidance services, mosque guidance services, *rukayat* reckoning guidance services and Sharia guidance, Islamic religious guidance and information services, zakat and endowment guidance services, sub-district KUA administrative and household services. and Hajj ritual guidance services for Regular Hajj Pilgrims.

As time goes by, today's situations and conditions are increasingly advanced, causing society to become more mature and intelligent. This is marked by advances in digital

technology which have massively influenced people's daily patterns and lifestyles in carrying out their daily lives. If you look at it, the number of digital technology users via the internet in Indonesia in 2020 reached 196.7 million people (Jayanti et al., 2020). Of these figures, West Java Province contributed the largest number, as shown in the following graph 1:



Graph 1. The Amount of Internet Users in Indonesia

Source: Asosiasi Penyelenggara Jasa Internet Indonesia, 2020

The government's challenge to meet the needs of the community in a factual and dynamic manner includes Law Number 25 of 2009 concerning Public Services which stipulates that state administrators must have a system to provide convenience, speed, certainty and transparency in meeting service needs in the form of goods, services and/or administrative services carried out by state officials to the public. Today's modern public services require the ability to be able to respond to the need for participation in the context of public affairs by preparing an appropriate regulatory framework, designing organizations that are rich in functions, and reliable interaction media. In addition, in the context of public services, they need competence in encouraging organizing and managing collaboration between government and non-government actors.

In order to overcome every public issue and challenge and develop a very diverse country, the Government in each country has long practiced collaboration or cooperation with private actors and community groups (Newig, Challies, Jager, Kochskaemper, & Adzersen, 2018). When the government is perceived to be unresponsive to public needs, public trust in the government automatically decreases and this could threaten the social and political stability of the government (Poocharoen & Ting, 2015). In order to increase government responsiveness, a focus on creating satisfaction with public expectations in terms of quality, quantity and speed of public services provided is the main key (Nur, Juana, Zain, & Astuti, 2021).

The main key to the concept of responsive governance is how the government can understand the changing expectations and needs of society. Responding to this efficiently and effectively can only be done by involving non-governmental actors who can basically identify and articulate their needs (Hyle, 2016). Therefore, today's public in the context of the process of providing public services is no longer seen as a passive party, but also plays the same role as the government. Responsive governance is a natural change and is expected from a credible and trustworthy government. This approach is in line with the government administration process in prioritizing public values which do not only refer to the services provided, but also as a positive experience for the government as a public servant. To achieve responsive governance, the government in providing public services needs to understand the environmental situation in order to adapt so that public expectations are met. Thus, every interaction between the public and the Government is very important (Janssen & van der Voort, 2016).

Responsive governance depends on a digital transformation of government services that makes it a work experience and operation (Wang *et al*, 2018). This can only be achieved when the service integrates public experience (X-Data) with the processes (work operations) used in providing the service (O-Data) (Atkins *et al*, 2020). What outcomes are expected from responsive governance, primarily, can be seen from improvements not only in efficiency and effectiveness but also in trust in the government as a public servant. It must be recognized that public experience can have a strong influence on the efficiency and effectiveness of government services. Therefore, public experience is the main indicator in improving or improving service delivery. This can be seen from the government's efforts to improve its

relations or interactions with the public so that it can improve public trust (Nur, Alpin, & Lutpi, 2022). With responsive governance, public experience becomes the main performance indicator (KI) for each Government Institution. Thus, regular feedback provided by the public in assessing the performance of government services is very important.

In principle, responsive governance is an institutionalized effort to achieve public sovereignty. Theoretically, this concept refers to the degree to which government policy decisions follow the preferences of public expectations (Wlezien & Soroka, 2016). If the government formulates a policy based on public demand or can also adapt existing policies to changes desired by the public, then that is also called responsive governance. The relationship between these two actors is the main component in a democratic system, namely that policy makers need to respond to public preferences in order to win the legitimacy of their governance, and on the other hand the public needs to know what policy makers are doing in order to form their maturity in determining policy preferences. Responsive governance substantively reflects the degree to which the government, which is given a mandate of power by the public, can continue to maintain public expectations which are then institutionalized in a policy decision or attitude (Hill & Hupe, 2021).

Internet-based public services have become an inevitable phenomenon in every corner of the world, where governments are actively required to be able to use internet applications in their governance practices. As an example, namely a mobile phone platform that facilitates space for direct interaction and communication between the public and government officials in the context of submitting complaints and complaints (Odeyemi & Obiyan, 2018). Or in other words, the concept of responsive governance requires e-government practices in order to improve the quality of governance, encourage government transparency, stimulate public participation, and increase cooperation between the government and the public. Building relationships via the internet in public services is one of the foundations of responsive government. First, internet media can provide a large space for the public to participate directly in governance supervision activities through conveying public opinion, making the government more transparent and open, which can provide various kinds of information that is objective, neutral and real in order to prepare programs and agendas. more rational and acceptable government policies (Carr, 2015), facilitating public participation in decision-making, implementation and feedback processes (Marzuki, 2015). Currently, it has become

commonplace when the government consciously and deliberately uses internet media to collect a number of information related to public preferences regarding social and economic policies (Rich, 2018), and uses social media and online surveys to collect public opinions on certain policies. the legislative or policy-making process takes place (Bou-Karroum et al., 2017).

Of the many theories on the concept of responsive governance, researchers view the theory presented as more realistic and suitable to be used as an analytical tool in this research (United Nations Department of Economic and Social Affairs, 2015). Responsive governance according to the United Nations has three dimensions, consisting of the first, namely competent, diverse, and ethical public service with indicators, namely, knowledge competency, problem solving ability, and service and professional attitude. Second, namely engaged citizens, and empowered communities, with indicators namely collaboration with representative community groups, open space for dialogue, consultation and information sharing, and community development activities. Third, namely multichannel service delivery with e-participation feature, with indicators namely building an integrated service architecture and system, web/mobile phone-based services, and openness of data and information.

Responding to the current phenomenon of the digital technology revolution, the Ministry of Religion has long issued various regulations, including through KMA No. 117 of 2007 concerning Guidelines for Performance Assessment of Community Service Units within the Department of Religion. The issuance of this regulation is a strategic effort for the institution's role in providing stimulation, a spirit of improvement and service innovation, to realize excellent service that is carried out quickly, precisely, cheaply, safely, fairly and accountably which will disrupt all areas of service products available at the Ministry of Religion , one of which is the service, supervision, recording and reporting of marriages and reconciliations which are part of the duties and functions of the District Office of Religious Affairs (KUA).

The transformation of the service sector at the KUA institution is also as regulated in the Decree of the Director General of Islamic Guidance Number Dj.II/369 of 2013 concerning the Implementation of the Marriage Management Information System at the District Religious Affairs Office, which was originally done manually to become digital in order to improving service quality through optimal use of information and digital technology to facilitate access to services for the public.

However, researchers see an inconsistency between the ideal conditions above and the conditions experienced by people in the field. For example, this can be seen from a survey conducted by the Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia through the 2018 Executive Summary (Badan Litbang dan Diklat Kementerian Agama Republik Indonesia, 2018). Firstly, the activity of administrative services and marriage registration is one of the most prominent functions or roles carried out by the District Religious Affairs Office, but various facts have been found, for example the practice of gratification, the capacity of officers not meeting standards, inadequate facilities and infrastructure. Second, in the context of services for handling complaints, the public received the lowest score, namely 73.5, and the availability of facilities & infrastructure with a score of 78. Third, the public was dissatisfied with the service regarding information on wedding service requirements which was not announced openly, and the lack of adequate electronic equipment that followed. advances in science and technology.

Tianguang (2019) wrote an article in the journal *Social Sciences in China* entitled *Responsive Government: The Diversity and Responsive Government: The Diversity and Institutional Performance*. In this article, it is stated that considering the development of information and communication technology innovation and the spread of internet use in the world, online-based public activities carried out by the government and society have encouraged a series of institutional changes intended to support responsive government. The massive development of online activities globally is certainly an achievement of responsive government construction based on the internet. This has happened to the Chinese government, which in recent years has seriously encouraged its government activities to utilize the use of the internet, such as creating virtual platforms intended to bridge interactions between society and government, cultivating internet activities into the workings of institutional institutions, and running forums. online discussions and consultations with the community. Through these methods, China was finally able to create a very diverse responsive system that was able to strengthen institutional institutions and enable this system to play an active role in increasing government capacity and regulating relations between state and society.

An article with the title *Good Governance Practices: The Responsiveness of Local Governance Towards Environmental Issues in Indonesia* written by Wardhani et al (Wardhani

et al., 2017) states that a responsive government is a reactive government action to provide positive or negative influences depending on what is decided. In this research, the government's performance in the aspect of responsiveness towards the Police as law enforcement officers has been identified which has issued Orders to Stop Investigations to suspects of land and forest burning. This action made the local people affected feel disappointed and deeply regret it. In the perspective of Good Governance, the government as a public servant serving the community must be able to show its alignment and responsiveness to this problem because it clearly contains acts of environmental destruction. In the perspective of responsive government, it is intended that there will be a solid relationship between the government and society. So, this research aims to understand the awareness of "society elements" who have damaged the environment and to find out more about the regulations governing this environmental damage. This was encouraged because law enforcement officials, as an extension of the government, actually allowed and even dismissed cases that clearly contained criminal elements (Wardhani et al., 2017).

The novelty of this research when compared to other previous research is that in practice this research will not only involve the government, but elements of society as a unit in responsive government governance. Then, the focus of this research is to raise the religious values of the local community as local wisdom that needs to be empowered, considering that West Java is a province with one of the highest Muslim populations in Indonesia. The research locus itself will vary, because West Java Province has many regencies/cities with the same number of KUAs. Finally, it is hoped that the research that will be carried out will become an ideal example for other institutions, especially those operating in the religious sector, such as the KUA throughout Indonesia.

RESEARCH METHODS

This research is based on a qualitative approach. The main analysis unit of this research is The District Office of Religious Affairs. The regions will be selected by local government representation. Subsequently, this study will conduct in-depth and structured interviews with various informants engaged in the District Office of Religious Affairs based on a purposive sampling and review numerous documents explaining. Meanwhile, to analyze data, this research will employ content analysis. In addition, I will check the coding results together

through an inter-coding agreement, following previous research. Ultimately, data, source, and theory triangulation will be conducted to assure research credibility by verifying information compiled from interviews and sources of data along with other informants and comparing those with data from secondary sources.

RESULTS AND DISCUSSION

In this chapter, a number of results and discussions will be presented regarding the implementation of KUA services in the West Java Province region from a responsive governance perspective. What is the responsiveness and extent of the responsiveness of the West Java Province KUA in carrying out its main functions and services for religious affairs based on PMA No. 34 of 2016 concerning the Organization and Work Procedures of the District Religious Affairs Office. So, in the future, every KUA in West Java Province is expected to be able to improve the performance of its public services to be more responsive. Thus, in this responsive governance concept, three dimensions will be described and analyzed, namely 1) Competent, diverse, and ethical public service, 2) Engaged citizens, and empowered communities, and 3) Multichannel service delivery with e-participation feature, along with the indicators.

Competent, Diverse, And Ethical Public Service

In this dimension, the first indicator seen is the suitability of the competencies and qualifications of KUA employees with the work they do. Based on studies conducted in the field, it is known that the public service officers in the Cigugur District KUA have the competence and knowledge in accordance with their work. Even though there are some people who do not have a higher education background (graduate), they have experience and high loyalty in public service in their offices (figure 1).

"So, it helps the head of the KUA, Langensari District, and makes him a team in providing public services" (Interview results of the Head of KUA Cigugur, Pangandaran Regency, 2021).



Figure 1. Organizational Structure of KUA

Source: The District Office of Religious Affairs of Cigugur, Pangandaran, 2021

If you pay close attention to the results of the interview above, it can be seen that the KUA of Cigugur District, Pangandaran Regency has service employees who have competencies and job qualifications that are recognized as good. This is based on their ability to carry out service tasks to the community professionally. Apart from that, there are other things that make them reliable by their leaders, namely because of their experience in dealing with people who need services, as well as loyalty to leaders who are full of submission and high obedience to the orders and appeals given. However, KUA employees still need to be given ongoing guidance in the form of providing the latest knowledge regarding modern and excellent public services.

"The service apparatus at KUA Kec. West Bekasi has a linear education that is in accordance with the job description and main duties, there are several selections for human resources, such as to become a headman there is an assessment which is defined as competency looking at the headman's own abilities (reading and writing the Koran, the Book, Da'wah, etc.) so that in society he is appropriate. "In terms of capabilities, there are also administrative training courses which measure the government bureaucracy so that its services can run optimally and maximally with the mindset of providing services to the community." (Results of interviews with the Head of the West Bekasi KUA, Bekasi City, 2021).

Table 1. The List of the District Office of Religious Affairs Employees in West Bekasi

No	Nama	Jabatan	Pendidikan Terakhir
1	H.Nawawi,S.HI	Head	S1
2	H.Wawan Anwar M,S.Ag	Marriage Officiant	S1
3	Jamaludin, S.HI	Marriage Officiant	S1
4	H.Amanullah, S.Pd.I	Marriage Officiant	S1
5	Dra.Hj.Salbiyah, M.Si	Administrative Staff	S2
6	Yongki Aribowo, S.H	Data Analist	S1
7	Rohmah, S.Ag	Administrative Staff	S1
8	Adhitya Kurniawati, S.S	Administrative Staff	S1
9	Abdullah Syafe'i, S.Ag	Islamic Religious Instructor	S2
10	Agus Iriani, S.PdI	Islamic Religious Instructor	S1
11	Siti Rowiyah, S.PdI	Supervisor	S2

Source: Processed by Author, 2021

Table 1 show a basically KUA employee, especially in West Bekasi District, Bekasi City, has an educational background that is appropriate to the type of work. This is because the Ministry of Religion itself has a test implementation scheme to select candidates for government officials who comply with the provisions. In the selection test, it was stated that prospective KUA employees must have the basic ability to read and write the Koran and other books well, and be able to preach by conveying religious treatises and verses to the public. As

for the context of technical administrative services, KUA employees are encouraged to always take part in every education and training activity, whether organized by the Ministry of Religion at the central or regional level.

In the second indicator, we will see the attitudes and actions of KUA employees in dealing with every service problem they face. Following are the results of the interview and figure 2,

"The service apparatus at the Ciawi District KUA is implementing existing regulations. The meaning of implementation here is that every service provided to the community is carried out in accordance with existing regulations. "So, in providing services, whether in the fields of Hajj, marriage, waqf and zakat, so far there have been no services that have departed from the rules set by the government and it can be said that there have been no service problems faced." (Results of Interview with the Head of KUA Ciawi, Tasikmalaya Regency).



Figure 2. Standard Operating Procedures of the District Office of Religious Affairs

Source: The District Office of Religious Affairs of Ciawi, Tasikmalaya, 2021

It can be understood from the results of the interview above that the KUA is an implementing unit under the Ministry of Religion of the Republic of Indonesia. So, service employees should follow and implement every applicable Government Regulation. This includes, if a number of public service problems are found, these employees firmly and definitely resolve these problems by referring to the regulations that regulate them. Therefore, these employees are required to know and recognize every regulation related to their work. Meanwhile, when problems are discovered that have not been regulated or the regulations give rise to various interpretations, these employees always consult with KUA leaders who are more experienced.

"So, in essence, in the KUA itself, problems usually arise from cases of marriage, endowments and inheritance. For the residents themselves, there is usually a solution, but not directly from the KUA because the KUA can only provide enlightenment and descriptions. KUA itself has no strengths and that is also its weakness. "Here, the only person who can execute and give legal decisions is the court judge." (Results of an interview with the Head of KUA Jatinangor, Sumedang Regency).

Based on the results of the interview above, it can be seen that the Jatinangor KUA often faces various problems related to marriage, endowments and inheritance matters. For example, there are several cases regarding the desire to marry when the age limit for marriage is not yet old enough in accordance with government regulations, cases regarding parents who do not recognize their children, and cases of marriage guardians other than the father or from his family. In the context of service problems like this, the KUA is only tasked with providing direction in accordance with the provisions of applicable laws and regulations and advice in accordance with religious teachings. These actions then become input or recommendations that can be followed up by related parties, both the community concerned and judicial institutions and other parties.

Meanwhile, the third indicator is how the KUA provides a code of ethics and code of behavior for each employee and how it is implemented in the field. Following are the results of the interview,

"Every service employee at KUA Cipunagara, everything is carried out professionally because functional positions already have their respective position codes of ethics, besides the State Civil Apparatus (ASN) code of ethics, there is also a position code of

ethics. Employees are also equipped with 5 work cultures which become the spirit in carrying out their services. Apart from that, the KUA leadership has a policy to make its institution a KUA Integrity Zone." (Results of interviews with the Head of KUA Cipunagara, Subang Regency).



Figure 3. Work's Culture & Integrity Zone of the District Office of Religious Affairs

Source: The District Office of Religious Affairs of Cipunagara, Subang, 2021

The results of the interview and the Figure 3 explicitly explain that the Cipunagara KUA, in carrying out its service duties to the community, always uses the principle of professionalism. This can be seen from the leadership's policy direction which wants to create a healthy and clean bureaucratic work environment, namely by implementing 5 Work Cultures (Integrity, Professionalism, Innovation, Responsibility and Exemplary) for every employee and also the KUA Cipunagara Integrity Zone program. This policy emphasizes that every KUA employee must pay attention to every attitude and action in providing services to the community, because if not, it will be clearly visible to the relevant parties that the employee has deviated from the applicable code of ethics and code of behavior. It can be confirmed that this policy is considered a breakthrough by the KUA leadership which shows its commitment and seriousness in providing excellent public services (see figure 4).

"Of course, we as actors in terms of service should implement a service code of ethics. Where in the KUA context, especially in the Wanaraja District, this service code of ethics consists of integrity, professionalism, innovation, example and responsibility. If we are professional, we try our best, especially as professionalism is also included in the service

code of ethics. "So, we should try our best to provide services with integrity, responsibility, exemplary and professionalism without forgetting innovation." (Results of interviews with the Head of KUA, Wanaraja District, Garut Regency, 2021).

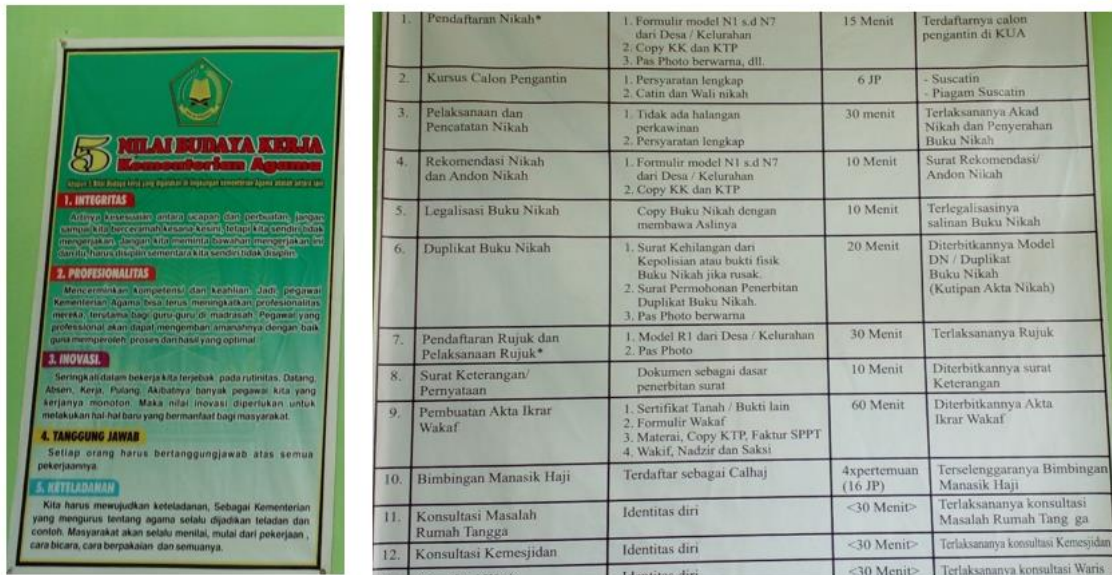


Figure 4. Ethic Code & Behaviour Code of KUA's Staffs

Source: The District Office of Religious Affairs of Wanaraja, Garut, 2021

The adoption of the five work cultures—integrity, professionalism, innovation, responsibility, and example—by KUA Wanaraja District, as inspired by the Ministry of Religion of the Republic of Indonesia, aims to elevate public service standards within the organization. These values are intended to provide clear guidance for employees, ensuring consistency and excellence in service delivery. However, to avoid misinterpretation and to ensure the effective implementation of these values, comprehensive training and concrete examples of behavior aligned with these cultures are essential (Yohana, 2020). Without such clarity, there is a risk of varied interpretations, which could lead to inconsistent service practices. This structured approach not only benefits employees but also the public, who can anticipate a standardized and transparent process when engaging with KUA services. The emphasis on training aligns with best practices in organizational development, where a shared understanding of core values is crucial for cohesive operations and quality public service (Clarke & Higgs, 2016). Moreover, clear service standards, as practiced by KUA Wanaraja, ensure that both employees and the public have a mutual understanding of expectations, contributing to a more efficient and reliable service experience.

Engaged citizens, and empowered communities

In this second dimension, the first indicator is about collaborative or cooperative activities carried out by the KUA office with elements of society or community groups. The following is an excerpt from the interview:

"So if there is a government program that is created in synergy between regional governments, especially local governments and sub-districts, of course we work together, for example there is the MTQ program, where the KUA works together. Apart from that, the KUA also collaborates with DMI (Indonesian Mosque Council), MUI (Indonesian Ulema Council), FKDT (Diniyah Takmilyah Harmony Forum). For the community itself, we have another extension through our Extension friends, in collaboration with the Majelis - Ta'lim Assembly. (Results of interviews with the Head of KUA Tambelang, Bekasi Regency).

Based on the results of the interview above, it was stated that in principle the KUA of Tambelang District, Bekasi Regency, always strives to maintain communication and relationships between related institutions by carrying out collaborative activities. Usually, the KUA collaborates with the Indonesian Mosque Council (DMI), the Indonesian Ulema Council (MUI), FKDT (Diniyah Takmilyah Harmony Forum). The form of this collaborative activity is of course tailored to the needs and suitability of the community organization, such as the collaboration between KUA and MUI will certainly be different from DMI and FKDT, and vice versa. Apart from that, if there is a regional or central government program such as Musabaqoh Tilawatil Qur'an (MTQ) which is routinely implemented, then the local regional government always invites collaboration with each KUA in its region to find the best talents who can represent their respective regions. Meanwhile, for local community religious activities, the KUA usually assigns its instructors to always involve religious organizations and local community organizations in the successful implementation of these religious activities, such as in the Commemoration of Islamic Holidays (PHBI).

"Yes, this is still ongoing, one way is that when there is a problem or other thing in the community that is related to the KUA, there will definitely be a report, either from the community or from a local ustadz who reports it to the KUA." Usually related to religious harmony. "So that the KUA continues to collaborate with the FKUB (Religious Harmony Forum)." (Results of interviews with the Head of KUA Cariu, Bogor Regency, 2021).

According to the Head of the KUA, Cariu District, Bogor Regency, every KUA can be guaranteed to have a cooperative relationship with elements of society. This is based on the fact that the KUA itself has programs that have a direct connection with people's lives, especially those related to religious matters. In this context, the community in Cariu District is very diverse in terms of religious understanding as well as the Islamic community organizations themselves. When friction arises in society that has the potential to become conflict, religious leaders (Ustadz and Kiayi) and other elements of the general public immediately report the situation to the KUA. In this case, the KUA is an effective government institution that can reduce all incidents of conflict in religious life in society. For this reason, the local KUA is collaborating with the Religious Harmony Forum in preventing and handling these problems.

Furthermore, the second indicator is the availability of meeting rooms at the KUA for dialogue, consultation and sharing information with elements of society related to religious matters. The following is an excerpt from the interview and figure 5:

"Regarding the dialogue room or consultation and information sharing room in the Cibalong District KUA, it is in the marriage hall room or in the lobby room, whatever the conditions of the community. "And the KUA itself and the community are very open, whether in matters of marriage, waqf matters, matters related to mosques, and other matters related to religion, are very open to the public for consultation or dialogue in that room." (Results of Interview with Head of KUA, Cibalong District, Garut Regency, 2021).



Figure 5. KUA's Meeting Room

Source: The District Office of Religious Affairs of Cibalong, Garut, 2021

In the Purwakarta District KUA, Purwakarta Regency itself, as from the results of the interview above, it is known that there is a special meeting room provided for people who wish to dialogue and consult with KUA officials. From the picture above, it also appears that the meeting room is not large, but is enough to accommodate three to five community representatives. Usually what is discussed at the meeting is related to marriage and family matters, waqf and zakat, worship activities at the mosque, and so on. In essence, the KUA is very open, very supportive, and feels that this meeting with elements of society is very important to accommodate, because the relevant parties can obtain various kinds of up-to-date information which will have a broad impact on the sustainability of the social and religious life of the community.

"At KUA there is also a special forum for dialogue with community groups. With this dialogue space, we can coordinate with the community, for example the cancellation of the Hajj, the KUA provides understanding and procedures for refunding money, therefore they are guided so that there are no misunderstandings. There is also marriage guidance for prospective brides and grooms. "Apart from that, regular meetings are also held, sharing information with community groups." (Results of Interview with the Head of KUA, Purwakarta District, Purwakarta Regency, 2021).



Figure 6. KUA's Meeting Room

Source: The District Office of Religious Affairs of Purwakarta, Purwakarta Regeny, 2021

Based on the results of the interview above, the Purwakarta District KUA, Purwakarta Regency, emphasized the importance of having a special space for meetings with community elements. At first glance, if you look at the picture, you can see that the meeting room is quite spacious so it can accommodate up to approximately 20 people. This meeting can take the form of dialogue, consultation, or information sharing. The KUA feels that with this special space, it is able to bridge all the community's complaints and confusion regarding religious affairs in their environment. For example, complaints about hajj cancellations, which allows KUA employees to provide understanding and clarification regarding the problem in detail and clearly, along with procedures for refunding funds for hajj departures. Apart from that, the KUA meeting room can also be used for marriage guidance activities for prospective brides and grooms. This activity is like providing information as well as consultation related to the big picture of sakinah, mawaddah, warahmah household life. In principle, the existence of a special room for this meeting is to facilitate every element of society who has needs regarding their religious matters to communicate directly with local KUA employees.

The third indicator is whether the KUA has community development activities related to the social and religious fields. Following are the results of the interview,

"Of course there are community development activities. First, we held a Mobile Friday Program or a visit to Majelis Ta'lim, Second, a visit to Madrasah Diniyah with the aim of approaching the community. And as is the custom which has become a tradition every time in the holy month of Ramadhan, we always hold Tarling (Traveling Terawih) and Subling (Rounding Morning Prayer) in order to stay in touch with the community. "Apart from that, the KUA is often invited to provide recitation events, it is not uncommon for us as the KUA on the night after a wedding event, we are assigned to provide recitations as preachers." (Results of interviews with the Head of KUA, Naringgul District, Cianjur Regency, 2021).

According to the results of the interview above, it can be understood that the KUA of Naringgul District, Cianjur Regency seems active and responsive in carrying out community development activities. Of course, this community development activity is directed more towards religious matters. It seems that the life of the people of Naringgul District has a high value of religiosity, so that the KUA regularly organizes activities that can increase their knowledge and understanding of religion. It is also explicitly stated that these activities have

become a positive custom or habit that is ingrained in their lives. There is a unique thing that can be seen together, namely that they created this religious activity with an unusual name, namely by creating an abbreviation, such as Tarling (Traveling Terawih) and Subling (Rounding Morning Prayer). Of course, this is quite interesting as an introduction to newer and more innovative activities in society. In principle, these activities are aimed at empowering community potential in the religious sector so that they are expected to be able to grow and become independent and active entities in community activities.

"There is, for example, we hold education on waqf land. In that area there are many waqf lands that have not been certified or that do not have formal legal status. So, to minimize lawsuits from heirs, for example, we held a socialization of the waqf pledge which was continued in the form of waqf land certificates. Second, we also have religious instructors, they also provide outreach in related areas, for example regarding the management of corpses, then the KUA also carries out this together with other related agencies in competitions, for example those held at the regional/municipal government level, so that instructors are also involved. "So so far we have made many visits to areas related to programs like that" (Results of Interview with Head of KUA, Tanah Sareal District, Bogor City, 2021).

The religious development activities at KUA Tanah Sareal District, Bogor City, primarily focus on outreach, aimed at increasing the community's knowledge and understanding of religious practices. For example, waqf education is provided to ensure the community understands the importance of formal legal certificates when donating waqf, which helps prevent potential disputes among heirs. Additionally, counseling on corpse management offers practical guidance on proper conduct when a community member passes away. These activities, often led by non-civil servant religious instructors, emphasize the practical implementation of religious teachings, ensuring that prophetic messages are accurately and thoroughly conveyed to the community (Donato, 2022). The outreach nature of these activities is crucial in a community context, where religious understanding can significantly impact social cohesion and legal awareness. The emphasis on formalizing religious acts like waqf through legal certificates not only reinforces religious duties but also integrates them into the legal framework, thus preventing potential legal disputes. This approach is consistent with the broader objectives of religious propagation, which seek to ensure that religious teachings are

not only understood but also practiced in a manner that is harmonious with societal laws and norms (Neo, 2019). This dual focus on religious and legal education highlights the importance of a well-rounded approach to religious outreach, ensuring that religious practices are both spiritually meaningful and legally sound.

Multichannel Service Delivery With E-Participation Feature

This last dimension discusses three indicators. The first indicator is the availability of a KUA service system that is integrated with other government institutions such as the Regency/City, Provincial and Central Ministry of Religion, or other government institutions. The following is an excerpt from the interview:

“The KUA of Malausma District is integrated with related government institutions, such as the Ministry of Home Affairs of the Republic of Indonesia (Kemendagri) regarding marriage, its relationship with Disdukcapil, and relations with regional or sub-district supervisors regarding the Hajj and other religious activities, so the KUA in Malausma District has a relationship with government institutions because it is part of from public services. (Results of interviews with the Head of KUA, Malausma District, Majalengka Regency, 2021).”

Looking at the contents of the interview results above, it can be ascertained that the implementation of the KUA in Malausma District, Majalengka Regency is integrated with other government institutions. In this case, for example, the marriage service system at KUA is integrated with the local Population and Civil Registration Service and the Ministry of Home Affairs of the Republic of Indonesia. This can be understood because the identity of the people who are getting married must be clear and well identified so that in the future it will be seen that the marital status has changed and of course this will have an impact on other matters. Apart from that, there are Hajj matters that are integrated with the Hajj service system at the Regency/City Ministry of Religion Office. This is because local people usually come to the KUA office to consult about the proper and correct implementation of the Hajj pilgrimage, as well as the process or requirements for departure. This integrated service system needs to be implemented well in order for orderly administration and cross-government governance to be orderly and harmonious. Apart from that, it needs to be understood that public affairs are very complex, so this will have an impact on the management of affairs involving several different government institutions.

"An integrated service system with the above government institutions clearly exists. Ways of sustainability are: one of which is the existence of a digital information service system promoted by the Ministry of Religion. Where the KUA is the first stakeholder concerned with society, the initial starting point for the digital information system is from the KUA. And it is absolutely essential to be integrated with religious ministries at the provincial and city central levels, there must be appropriate information between the information from below and the information above. Examples of digital service systems are SIMKAH, SIWAK, SIMAS, and SIMPEG." (Results of interviews with the Head of KUA, Ujung Berung District, Bandung City, 2021).

It can be clearly seen that the KUA of Ujung Berung District, Bandung City, has a service system that is integrated with other government institutions. It seems that this is different from the results of previous interviews, where KUA Ujung Berung prioritizes aspects of utilizing digital information systems in its integrated service system. It is stated that this integrated service system is connected to the Ministry of Religion at the central level, provincial areas and district/city areas. The KUA already has a service application system, including the Marriage Management Information System (Simkah), Waqf Information System (Siwak), Mosque Information System (Simas), and Personnel Information System (Simpeg). It can be ascertained that what the KUA conveyed regarding the examples above falls into the vertical category of integrated service systems. This means that the KUA as a technical implementation unit for religious affairs requires a system that can be connected to the Ministry of Religion as its parent, both at the central and regional levels.

In this second indicator, it is discussed whether the KUA in providing services to the community has an application or website-based system. The following is an excerpt from the interview and figure 7:

"Due to the necessity and demands of the times, the KUA has started to use applications as a way of providing services. These applications include the Marriage Management Information System, the Waqf Information System and the Mosque Information System which, as previously explained, every time we fill in the data, we always report or input the data to the central institution, so that all forms of data/public records both here and there can be synchronized and minimize all forms of data errors that are misused by irresponsible parties. However, for personal websites, there is no KUA here. "So every time you carry out a

community service, only use the application that has been provided by the central institution." (Results of interviews with the Head of the KUA, Lengkong District, Sukabumi Regency, 2021).



Figure 7. KUA's Application Platform

Source: Processed by Author, 2021

If you look at the results of the interview with the Head of the KUA, Lengkong District, Sukabumi Regency, you can be sure that they have been using the service application system provided by the Central Ministry of Religious Affairs for a long time. It seems that this service system is indeed a program of the Central Ministry of Religion which regulations have been made to be implemented by every KUA in all regions in Indonesia. These application service systems include SIMKAH (Marriage Management Information System), SIWAK (Waqf Information System) and SIMAS (Mosque Information System). For the implementation of this application system itself, the KUA seems capable of operating it, namely by constantly filling in various kinds of new data from the public. Not only that, they also took the initiative to submit reports regarding the implementation of the service application system to the Ministry of Religion institutions above. So with all this, the KUA often receives attention in terms of guidance and supervision from the local Regional Ministry of Religion. However, the KUA itself admits that they do not have their own official website. So you can be sure that if they have some information related to programs or other new policies that the public needs to know about, they do it manually. This manual method includes making billboards or banners which are kept in front of and inside the KUA office.

"Marriage registration can now be done online and you can register directly using your cell phone via the simkah site. But online registration should be done after coming to the KUA by first ensuring data validation, or if you want to register yourself without going to the KUA first, it still has to be valid. What's happening now is that if you register yourself via the Simkah website, now that's where you enter your NIK. Sometimes when it appears it's not the name of the registrant, so this is what you're afraid of if you register yourself. So, you have to validate it first with the civil registration or sub-district office if the data is clear and appropriate. may continue online registration via the website." (Results of interviews with the Head of the KUA, Limbangan District, Garut Regency, 2021).

From an excerpt from an interview with the Head of the KUA, Limbangan District, Garut Regency. Implying that in principle the KUA has implemented an application-based service system. Once again, Simkah is the application system that is used as an example by the KUA, because marriage matters are a fundamental matter for society itself. In this case, the KUA has a slightly different policy from the others, namely that it will be more effective if the public comes to the KUA first to discuss their interests and at the same time be informed about the use of the application system. Only after that, the KUA provided assistance to the community to use the application system completely. This is done considering that there are quite a lot of people who are inaccurate or have deficiencies in processing their affairs in the application system. This results in losses for the community, and in the end the KUA is blamed. Therefore, learning from this experience, the KUA feels that whatever the service application system is, the community still needs to be helped and guided in processing its affairs.

The final indicator in this third dimension is the availability and completeness of public information data on the KUA website. The following is an excerpt from the interview:

"KUA data and information is available properly and completely. So, it can make it easier for people to see or know all the data, especially personal marriage data, because they just need to enter their ID number. The disadvantages of using the web are that it is often the case that data has not been updated, where the data should have been updated in 1-2 days but it can take up to 2 to 3 weeks to be updated. "So many people prefer to come directly to the KUA to get information." (Results of interviews with the Head of KUA, Cibiru, Bandung City, 2021).

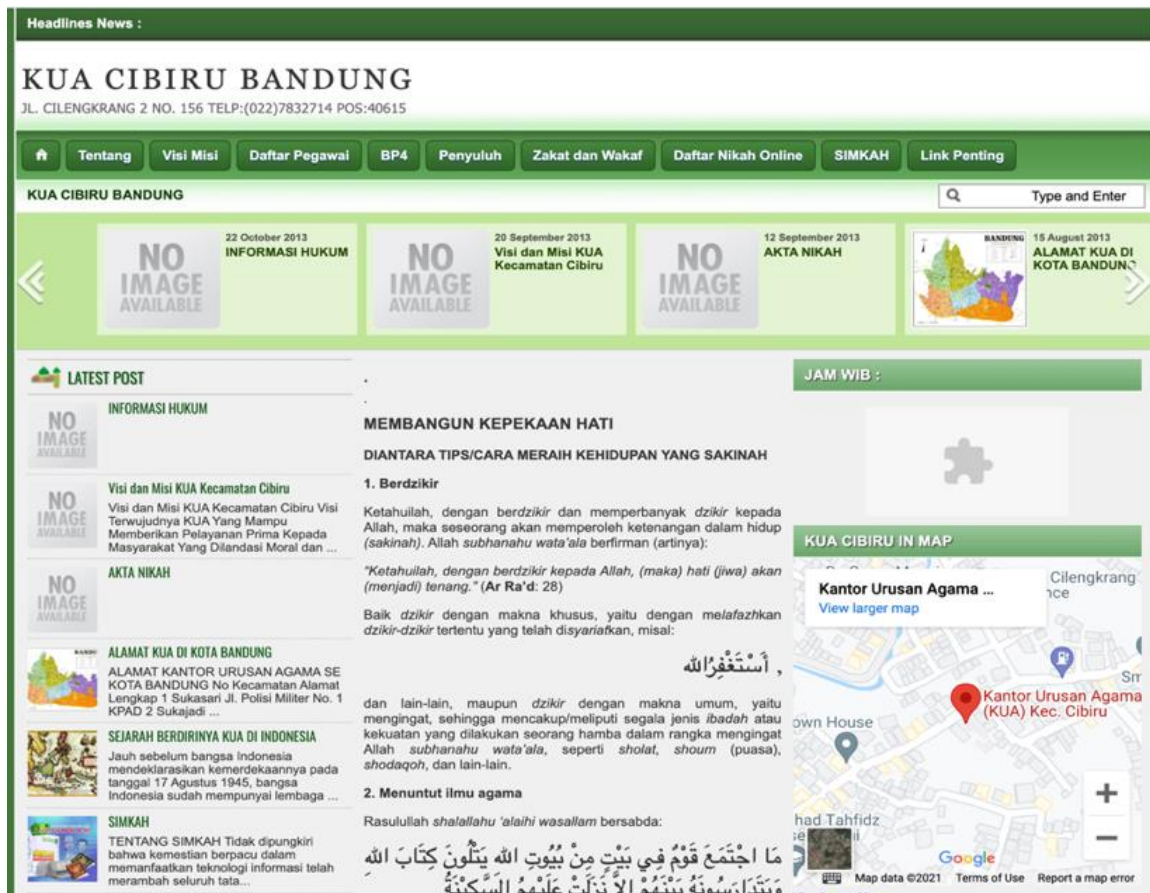


Figure 8. KUA's Website Appearance

Source: The District Office of Religious Affairs of Cibiru, Bandung, 2021

Based on the results of the interview and figure 8 above, it can be seen that the KUA Cibiru, Bandung City has basically provided a number of data and information on its website. The KUA considers that the existence of this website can make it easier for the public to find out the latest information related to religious matters, especially in this case regarding marriage. However, as time goes by, the KUA feels that the management of this website seems to be facing various obstacles. The problem most often faced is inputting the latest data and information, which takes a long time, up to weeks, when only 1 to 2 days should be enough. This condition can occur due to several reasons, including an unstable network system that causes work processes to run smoothly, inadequate computer equipment and facilities, and employee resources that are less responsive in dealing with these various obstacles. Thus, it is normal for people to choose to visit the KUA again to seek information and can even directly communicate and consult with KUA employees.

"Not all of them, those who have already had their KUA revitalized, so if you want to know how many people are married, how many people are divorced, how many people are married under age, it's there but it's still in the manual archives, whereas not all of them are on our website." (Results of Interview with Head of KUA, Arjasari, Bandung, 2021).

The KUA of Arjasari in Bandung faces significant challenges in integrating digital systems into its operations, particularly its website and social media presence. Unlike other KUAs that have embraced digitalization, Arjasari remains heavily reliant on manual processes, especially in essential services like marriage registration and data archiving. This reliance on traditional methods, such as using ledgers for records and physical folders for archiving, indicates a lag in adopting modern digital practices. The focus of the KUA has been on physical and structural institutional development, largely due to its recent institutional revitalization program. However, this has led to a gap in digital transformation, which is essential for improving efficiency and accessibility in public services (Mergel et al., 2019).

The lack of digital infrastructure means that the KUA is missing out on the benefits of modern technology, such as faster data retrieval, better service management, and enhanced communication with the public. This digital divide can hinder the KUA's ability to serve its community effectively, as manual systems are often slower, more prone to errors, and less transparent compared to digital ones. Moreover, without a digital presence, the KUA may struggle to reach a broader audience, particularly younger generations who are more accustomed to accessing information online. This situation highlights the need for a strategic shift towards digital governance, which can enhance the overall efficiency and responsiveness of public service institutions (Castelnovo & Sorrentino, 2021).

CONCLUSION

The principle of industrial design novelty has been accommodated in the Industrial Design Law in Article 2 of the Industrial Design Law. Traditional batik motifs fulfill the elements of an industrial design that can be registered and protected by the legal framework of industrial design in Indonesia as regulated in Article 1 number 1 of the Industrial Design Law. The principle of industrial design novelty can be implemented to filter the novelty of industrial design in selecting the registration of traditional batik motifs as industrial designs reviewed from the substantive examination of industrial designs, previously existing disclosures and

commercial use permits for traditional batik motifs registered as industrial designs. Legal protection of traditional batik motifs based on the Industrial Design Law has not been regulated comprehensively and clearly, its legal protection is regulated as the disclosure of previously existing industrial designs as regulated in Article 2 paragraphs (2) and (3) of the Industrial Design Law. A theoretical approach is needed in applying the articles regarding the provisions for examining the novelty and registration of industrial designs in relation to communal intellectual property using the principles and legal theories underlying the formation of the Industrial Design Law in Indonesia.

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