



# The role of stakeholders in revitalizing religious affairs offices (KUA) for bureaucratic reform in public services: Perspective for sustainable development goals

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## ABSTRACT

**Background:** Community service at the Office of Religious Affairs/*Kantor Urusan Agama* (KUA) is a service that has received a lot of correction from the people in West Nusa Tenggara Province. In this regard, KUA services will be improved by using KUA revitalization. However, the implementation of KUA revitalization had many obstacles that could not be resolved in a short time. The purpose of this analysis is to evaluate and develop the KUA revitalization program in West Nusa Tenggara Province. **Methods:** This analysis was carried out using a qualitative approach, data analysis was carried out using a descriptive approach. **Findings:** The results of the analysis are as follows: 1) The KUA revitalization program is not only an Islamic Community Guidance program but a collaboration work around Ministry of Religious Affairs and all KUA stakeholder. 2) KUA revitalization is not only a change in mindset and culture set but also need contribution from agent of change. 3) The main changes in KUA revitalization are changes in human resources. 4) Improvement of infrastructure facilities is carried out based on the priority scale of KUA conditions. 5) It is necessary to change the linear rules with the KUA revitalization program, especially the rules related to SBSN so that they can work together to accelerate the KUA revitalization progress. **Conclusion:** The KUA revitalization program will be successful if there is cooperation from all work units within the Ministry of Religion. **Novelty/Originality of this article:** This study offers a unique contribution by highlighting the complex interplay between organizational change, stakeholder collaboration, and regulatory alignment in the context of KUA revitalization, a topic that has not been widely studied in previous research.

**KEYWORDS:** culture set; KUA infrastructure; mindset; KUA revitalization; KUA services.

## 1. Introduction

The Office of Religious Affairs/*Kantor Urusan Agama* (KUA) is a Technical Implementation Unit under the Ministry of Religious Affairs, present in each sub-district within the regencies/cities. The KUA operates under the supervision and responsibility of the Director General of Islamic Community Guidance, with operational oversight provided by the Head of the Regency/City Ministry of Religious Affairs Office. According to Ministerial Regulation No. 34 of 2016, as a Technical Implementation Unit, the KUA is primarily recognized by the public for providing marriage services and Hajj guidance in each sub-district. Besides marriage services, the KUA is also associated with the organization of Hajj guidance, which is conducted in each sub-district and funded by the budget of the Hajj and

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Umrah Administration Section of the regency/city. However, other services, which are officially part of the KUA's main duties and functions, are less implemented due to the unfamiliarity of these services with the public, even though they should be provided by the KUA. As expressed by Sinambela (2018) and Van der Heijden (2010), the government must be able to meet the needs of the public, but public needs regarding government services are often unmet. This is because public service facilities must be equipped by the government in accordance with geographical conditions and location (Loumeau, 2023) and based on the needs of the public (Desectasari & Ristianti, 2019).

The provision of service facilities is one form of bureaucratic reform. As highlighted by Batrancea et al. (2018), reform is necessary, particularly in the field of public administration, as it can enhance trust. Bureaucratic reform is essential because many bureaucrats engage in various political actions that should not be undertaken (Benedikter, 2016; Berenschot, 2018; Seller, 2012). The fulfillment of public services by the Office of Religious Affairs (Kantor Urusan Agama, KUA) represents a ministry that directly interacts with the public. Therefore, the government, in this case, the Ministry of Religious Affairs, must strive to meet the public's needs in terms of public services in accordance with the primary duties and functions of the sub-district KUA. In the context of public services, the community is the subject in the administration of government.

In the marriage services organized by the Office of Religious Affairs (KUA), several research findings have been highlighted. For instance, the study by Alifia (2013) indicates that the quality of marriage registration services at KUA can be assessed through several indicators, namely service procedures, completion time, service costs, and infrastructure. The study demonstrated that while the service-related indicators are categorized as good, the infrastructure was deemed inadequate. These findings are consistent with the conditions of the KUA infrastructure in the Province of West Nusa Tenggara, where many KUA offices have buildings that do not meet aesthetic standards for conducting marriage ceremonies on-site. In Muchtar's (2014) study, it was evidenced that KUA has several duties, including marriage and divorce registration services, mosque development, zakat management, waqf administration, Baitul Maal, social worship, and the development of Sakinah families, as well as Hajj pilgrimage guidance. However, the priority tasks are marriage registration services, waqf administration, and Hajj pilgrimage guidance.

Following the initiative to secure a budget for the construction of KUA buildings using the State Sharia Securities funds, the Ministry of Religious Affairs, particularly the Islamic Community Guidance, has made further strides by optimizing the role of KUA in community services through the KUA revitalization initiative. With the revitalization of KUA, the duties and responsibilities of KUA have become increasingly complex, necessitating a strategy that focuses on several key areas: 1) program and service development, 2) capacity building of human resources, 3) institutional capacity building, 4) digital transformation, data integration, and strengthening, 5) regulatory enhancement and service standard improvement. The obstacles encountered in achieving the revitalization of the Office of Religious Affairs (KUA), according to the author's analysis, are human resources; work culture; and infrastructure and types of services.

### *1.1 Human resources*

The primary obstacle to achieving the revitalization of KUA in the Regional Office of the Ministry of Religious Affairs in West Nusa Tenggara Province is human resources. The human resources assigned to the KUA are minimal in both quality and quantity. In terms of quantity, the number of human resources or employees working at the KUA is very limited. Each KUA typically has only a head and one staff member. Therefore, if the KUA revitalization program is to be implemented across all KUAs, the head of the KUA will face a heavy workload due to the insufficient number of staff. From a quality perspective, the human resources at the KUA are considered inadequate. The staff at KUA tend to be passive in office management and marriage registration matters. Given this situation, if the KUA revitalization program is to be carried out across all KUAs, the head of the KUA will bear a

significant burden, especially if the employees (civil servants or non-civil servants) do not provide adequate support.

The role of a leader is crucial, as leaders are responsible for participating in the entire development process of work units while also serving as a balance in maintaining both internal and external accountability (Polshom, 2019; Elmore, 2005). In relation to the efforts of developing bureaucratic reforms at the Office of Religious Affairs (KUA), the leadership role is particularly significant, as leaders have the ability to transform the existing organizational culture. The leadership style employed will directly influence the changes occurring within the organization (Morris et al., 2019; Austin & Harkins, 2008a, 2008b). Leaders also play a key role in enhancing the readiness of all organizational components (Wong & Ng, 2021). Based on previous research on the role of leaders, it is evident that the leadership role in the development of bureaucratic reforms at KUA through such reforms is critical and has a positive impact on the progress of bureaucratic reforms.

### *1.2 Work culture*

A critical issue that significantly affects the success of achieving the KUA revitalization targets, as outlined in the Strategic Plan of the Ministry of Religious Affairs at both the Regency/City and Provincial Office levels in West Nusa Tenggara, is the work culture. The work culture of civil servants (ASN) at KUA is perceived to lack high performance, which is attributed to insufficient guidance from direct supervisors, as well as from the personnel division and the Heads of the Ministry of Religious Affairs at the Regency/City level. The existing work culture at KUA is characterized by employees performing monotonous tasks, limited to marriage registration and other administrative duties, such as office financial record-keeping and marriage registration reporting. Therefore, to implement the KUA revitalization, a shift in the mindset and culture of KUA employees is necessary. The development of a new mindset and culture should be accompanied by exemplary leadership from the head of KUA. This transformation in mindset, culture, and role modeling does not happen instantly but requires ongoing guidance and capacity building by the Regency Office of the Ministry of Religious Affairs or the Provincial Office of the Ministry of Religious Affairs in West Nusa Tenggara.

The management of employee development has been carried out by the Office of the Ministry of Religious Affairs in all regencies across the Province of West Nusa Tenggara. However, employee development at the KUA (Office of Religious Affairs) has several weaknesses that need to be urgently analyzed and addressed. These weaknesses include: (a) Employee development at KUA has so far been limited to regulations and rules, without any training in technical competencies, managerial competencies, or socio-cultural competencies for public services at KUA. As a result, the quality of KUA services lacks standardized guidelines, such as those concerning service etiquette and ethics, service hours practices, standard operating procedures (SOP), service procedures, service completion timelines, and other standards. (b) The limited number of employees, coupled with budget constraints, has hindered the provision of specialized training for KUA employees assigned to specific tasks, such as customer service officers. Therefore, the training budget should not only be allocated but also monitored to ensure that its implementation aligns with the expected output and outcomes. (c) Employee development is not conducted continuously due to budget limitations. (d) Development programs are often conducted by individuals who are not competent, resulting in suboptimal training outcomes. (e) Furthermore, development programs are often implemented merely to fulfill activity requirements, leading to quantitative achievement without qualitative improvement. In other words, the activities are carried out only to meet obligations. (f) Additionally, the training provided has been theoretical only, without practical training for the implementation of effective service delivery. (g) Lastly, there has been no training aimed at changing the mindset and culture of employees, which is essential for enhancing their potential, performance, and innovation.

In addition to enhancing the work culture through guidance, it is necessary to improve

the mindset and culture set by utilizing role models, which has not been done before. To establish a role model, the head plays a central role in setting an example for employees, and this must be achieved through guidance, particularly in improving communication quality with employees. Therefore, improving the work culture also requires specific guidance for the heads of KUA, so they can provide the energy needed to create a more effective work culture within the KUA.

### *1.3 Infrastructure and types of services*

The Office of Religious Affairs (Kantor Urusan Agama, KUA) is one of the local units within the Ministry of Religious Affairs that directly interacts with the public. However, the infrastructure at KUA is considered very inadequate. This issue is not only prevalent in KUA offices in the West Nusa Tenggara Province but across all KUA offices throughout Indonesia. Many KUA offices in Indonesia do not stand on land owned by the Ministry of Religious Affairs but rather on waqf land, land owned by local governments, village-owned land, and so on.

The KUA revitalization program requires employees with high competence because the program includes the addition of new services. Consequently, KUA employees must possess expertise in the subject matter of the services and the ability to provide explanations during consultations with the public. However, not all employees have this level of competence due to factors such as age, inability, unwillingness, lack of training and development, and insufficient role models. If the range of services increases but is not accompanied by improvements in the quality of KUA employees, the KUA revitalization will merely be a program whose intended outcomes will not be realized. Based on the analysis of the existing weaknesses, it is necessary to discuss the implementation of the KUA revitalization with a problem statement that focuses on how to implement the KUA revitalization by considering the internal strengths and weaknesses, as well as the external opportunities and threats. The purpose of this analysis is to examine how the implementation of the KUA revitalization can be carried out in relation to these internal strengths and weaknesses, and external opportunities and threats.

The revitalization program is not a new concept, as revitalization has been carried out by other institutions, such as in the case of the revitalization of the basic health service system. This system involved methods, processes, approaches, actions, and services aimed at reinvigorating any program so that it becomes beneficial for improving the health of individuals, families, groups, and communities (Saragi, 2017). Revitalization practices have also been applied in mosques, particularly by enhancing the social functions of mosques, as they serve as places of worship that provide various services, including health services, disability rehabilitation, and lactation services. The revitalization of mosques has also been undertaken to strengthen the capacity of mosque management, who play a crucial role in providing services to the community (Saputra & Kusuma, 2017). Based on the above references, it is evident that revitalization is necessary to improve community services with the aim of meeting community needs and enhancing service satisfaction. In the context of KUA revitalization by the Ministry of Religious Affairs, the focus is not only on improving the quality of existing services but also on expanding the services offered by KUA, so that the government, through KUA, can better respond to the community's needs for religious services.

Lewis and Hilman explain that the revitalization of the Office of Religious Affairs (Kantor Urusan Agama, KUA) is closely related to public service. Consequently, the quality of service provided to the public will build public trust (Hayat, 2017). In relation to public trust, the services provided to the public, namely the community, must adhere to the applicable regulations, avoid violations, and follow the service procedures established within the institution. This aligns with Sinambela's (2018) view that public service delivery must have service standards to ensure the accuracy of community services.

The public service standards are as follows. Transparency means that services should be easily accessible to the public and open, allowing all interested members of the

community to utilize the services. Accountability requires that services must be accountable and comply with applicable regulations. Conditionality means that services should be tailored to the conditions of both the service provider and recipient, while still considering elements of effectiveness and efficiency. Participation involves public service delivery requiring public participation in the form of inspiration, suggestions, and constructive criticism to improve service quality. Equality of Rights means that public services should be provided without discrimination based on any specific aspect, ensuring that all members of the community receive the same quality of service. Finally, Balance of Rights and Obligations ensures that both the service provider and recipient have rights and obligations that must be fulfilled in public service transactions. Based on the aforementioned explanation, public services must be conducted in accordance with the needs, interests, and conditions of the community. As stated by Rahyunir Rauf (2013) in Bazarah et al. (2021), the delivery of public services should be able to identify and understand the needs and interests of the community, as well as the characteristics of the service recipients. The existence of standards and sensitivity to the needs of the community indicates that public services have adopted the new public service approach. The theoretical foundation of new public service is that public services must be responsive to the interests and values of the public. The government's task is to negotiate and elaborate on all the interests of the community. This theory posits that the character and values inherent in public services should embody the values needed by the community. Given the dynamic nature of society, public services must evolve to keep pace with changes within the community (Dwiyanto, 2005).

The necessity of adapting to societal changes arises because the recipients of public services are the community, as outlined by Denhardt & Denhardt (2004) as follows: 1) public administration serves the community, not customers, 2) public administration prioritizes public interests, 3) public administration values citizenship over entrepreneurship, 4) public administration must think strategically and act democratically, 5) public administration must recognize that accountability is not an easy task, 6) public administration focuses more on service than control, 7) public administration values people, not just productivity. With the emergence of a new paradigm in public service, the revitalization of KUA services is necessary. KUA revitalization is a form of public sector revitalization. According to Ekowati (2009), an organization's ability to revitalize the public sector is proportional to its ability to achieve its objectives. Therefore, if the Ministry of Religious Affairs intends to revitalize the KUA, the success of this revitalization is highly dependent on the Ministry's ability to achieve the revitalization objectives outlined in the Strategic Plan.

In relation to the importance of public sector revitalization, there are steps for public sector revitalization as outlined in Article 3, Paragraph (3) of the Minister of Public Works Regulation No. 18/PRT/M/2010 on Guidelines for Area Revitalization. These steps include: (1) determining the criteria for revitalization, which involves selecting the system to be revitalized and assessing the extent of the decline in work productivity; (2) evaluating the aspects to be revitalized, including the performance of the system to be developed and its impact on work productivity; (3) assessing the potential success of the revitalization by considering previous achievements; and (4) classifying the activities to be revitalized. Based on the above explanation, it can be concluded that the revitalization of KUA has been initiated by the Ministry of Religious Affairs. However, in its implementation, there are still deficiencies that must be addressed through analysis, particularly in terms of empowering KUA stakeholders.

## 2. Methods

The issues concerning the revitalization of KUA need to be analyzed using a qualitative approach. Moleong states that the qualitative method is a research procedure that generates descriptive data in the form of words or oral statements from people and observable behavior (Moleong, 2013). To support the analysis, two types of data are required: primary data and secondary data.

Primary data is obtained directly through observation, while secondary data includes documentation and reports, journals, and references that support the analysis of KUA revitalization. The data collected is then validated using the source triangulation technique. Subsequently, the data is analyzed using SWOT analysis and described inductively.

### 3. Results and Discussion

The revitalization of the Office of Religious Affairs (KUA) is a relatively new program initiated by the Ministry of Religious Affairs. The KUA revitalization program is expected to be fully realized by 2024, as outlined in the Strategic Plan. However, the complete implementation of KUA revitalization, particularly in terms of human resource development, physical infrastructure, services, and information systems, cannot yet be considered fully achieved. There are still numerous shortcomings that have not been addressed, necessitating further analysis. To conduct a thorough analysis of the KUA implementation, it is essential to involve KUA stakeholders, as KUA provides public services, thus requiring the participation of all stakeholders to meet the needs of the community and improve the quality of public services.

In line with the commitment to implementing new public service principles in KUA services, gathering the aspirations of the community and KUA stakeholders is best accomplished through Focus Group Discussions (FGDs). FGDs are used to gather input and participation from the community to conduct a SWOT analysis. As stated in the research by Dwijayani et al. (2021), decision-making can be carried out through SWOT analysis. The analysis that can be utilized to implement KUA revitalization includes SWOT analysis, as well as Internal Factor Analysis Summary (IFAS) and External Factor Analysis Summary (EFAS).

Based on the analysis results of IFAS (Internal Factor Analysis Summary) and EFAS (External Factor Analysis Summary), it is concluded that the implementation of KUA revitalization needs to be carried out by employing strategies based on priority scales. The priority scales that can be implemented for KUA in the West Nusa Tenggara Province Regional Office of the Ministry of Religious Affairs are as follows: SO Strategy (Strength-Opportunity), ST Strategy (Strength-Threat), WO Strategy (Weakness-Opportunity), WT Strategy (Weakness-Threat) (Table 1). According to the implementation priorities for KUA revitalization as outlined by the Islamic Guidance Department of the Central Ministry of Religious Affairs, the plan is quite comprehensive. However, implementation in each region cannot be executed instantaneously due to the varying characteristics and conditions of each area. In light of this, the implementation of KUA revitalization can be approached using the following strategies.

#### *3.1 Implementation of KUA revitalization simultaneously in 2023 and improvement of KUA revitalization services until 2024*

The KUA revitalization is a program by the Ministry of Religious Affairs that must be fully realized by 2024 in all sub-district KUA offices throughout Indonesia. This is stated in KMA No. 758 of 2021 concerning the revitalization of KUA Sub-districts, which targets 106 KUA's in 2021, and from 2022 to 2024, aims for 1,000 KUAs per year. While the physical targets of revitalized KUAs may be achievable, a reassessment is needed when evaluating the quality of the revitalization implementation. In the context of the West Nusa Tenggara Provincial Office of the Ministry of Religious Affairs, there are KUAs that were selected as pilot projects for KUA revitalization in 2021, namely KUA Labuapi and KUA Kediri in West Lombok Regency, based on the Decision of the Director General of Islamic Guidance No. B.844/Dt.III.II.4/Hm.00/03/2021 regarding the Designation of Pilot Projects for KUA Revitalization in 2021. These two KUAs were chosen as pilot projects because they met the criteria of having representative buildings (SBSN buildings), sequentially fulfilling typologies A, B, and C, and having received Bimtek Pusaka Sakinah training.

Table 1. Analysis results of IFAS (Internal Factor Analysis Summary) and EFAS

<p>IFAS</p> <p>EFAS</p>	<p><i>Strength (S)</i></p>	<p><i>Weakness (W)</i></p>
	<ol style="list-style-type: none"> <li>1. The KUA is a Technical Implementation Unit (UPT) under the Ministry of Religious Affairs, and therefore, all its funding is supported by the Ministry.</li> <li>2. The KUA has a work system that is clearly outlined in its Standard Operating Procedures (SOP).</li> <li>3. The KUA has a clear annual work program.</li> <li>4. The KUA has infrastructure whose quality and quantity have been carefully considered.</li> <li>5. The KUA has stakeholders who are ready to provide support for the implementation of the revitalization.</li> </ol>	<ol style="list-style-type: none"> <li>1. The KUA faces weaknesses in human resources, both in terms of quality and quantity.</li> <li>2. Not all KUA offices have adequate infrastructure to carry out the tasks involved in KUA revitalization.</li> <li>3. The work culture within the KUA environment does not yet support high performance.</li> <li>4. Not all KUA employees are prepared for the types of services required in the implementation of KUA revitalization.</li> <li>5. There is a lack of training for KUA employees regarding the types of services involved in KUA revitalization, particularly in terms of information and consultation.</li> <li>6. There is no existing guidebook.</li> </ol>
	<p><i>Opportunity (O)</i></p>	
<ol style="list-style-type: none"> <li>1. The Office of Religious Affairs (KUA) is recognized not only as a registrar of marriages and hajj ceremonies but also as a service unit with broader responsibilities.</li> <li>2. KUA employees are of high quality and competence in delivering community services.</li> <li>3. The work culture at KUA has improved, resulting in higher performance.</li> <li>4. Public satisfaction has increased.</li> <li>5. The community within KUA's jurisdiction can access information and consultations more readily.</li> <li>6. The facilities and infrastructure for services are adequately provided to enhance the quality of the KUA revitalization program.</li> </ol>	<p><i>SO Strategy</i></p>	<p><i>WO Strategy</i></p>
	<ol style="list-style-type: none"> <li>1. The revitalization of KUA is a program of the Ministry of Religious Affairs that must be implemented; therefore, it is necessary to conduct socialization for all State Civil Apparatus (ASN) and the community.</li> <li>2. The revitalization of KUA begins with the improvement of human resources and work culture.</li> <li>3. The implementation of training for KUA staff regarding service types and service Standard Operating Procedures (SOPs) is essential for the revitalization of KUA.</li> <li>4. An increase in the budget is required for the successful implementation of KUA revitalization.</li> </ol>	<ol style="list-style-type: none"> <li>1. Implementation of the program is accompanied by a guideline book.</li> <li>2. The need for community and KUA stakeholder participation in the revitalization of KUA.</li> <li>3. Budget increases are achieved through planning with a bottom-up approach.</li> <li>4. Development of KUA staff competencies in technical, managerial, and socio-cultural aspects.</li> </ol>
	<p><i>Threat (T)</i></p>	
<ol style="list-style-type: none"> <li>1. The KUA revitalization program has not achieved the planned outputs and outcomes.</li> <li>2. The image of KUA remains as merely a marriage registration office in the public's perception.</li> <li>3. Public satisfaction declines if KUA staff are unable to perform their information and consultation functions.</li> <li>4. The work culture among KUA employees has not improved.</li> </ol>	<p><i>ST Strategy</i></p>	<p><i>WT Strategy</i></p>
	<ol style="list-style-type: none"> <li>1. The revitalization of KUA must be realized in 2023 as it needs to be completed by 2024, as outlined in the strategic plan.</li> <li>2. The image of KUA must change in accordance with the implementation plan for the revitalization of KUA.</li> <li>3. Work culture can be improved through guidance, mindset changes, culture setting, and role modeling.</li> </ol>	<ol style="list-style-type: none"> <li>1. The KUA revitalization program was simultaneously implemented in 2023 and successfully carried out in 2024, with the addition of a guideline book.</li> <li>2. Planning for infrastructure and budgeting was conducted to support the KUA revitalization.</li> </ol>

In 2022, KUA revitalization was carried out in 400 KUAs across Indonesia. However, the KUA pilot projects for revitalization in West Nusa Tenggara have yet to reflect the revitalization services as outlined in KMA No. 758 of 2021 concerning the Revitalization of KUA Sub-districts, particularly in terms of fulfilling complex service types, as the quality and types of services remain the same. This is due to the absence of an implementation guideline book for KUA revitalization. While waiting for this guideline, an analysis should be conducted to effectively implement KUA revitalization. On the other hand, the community in revitalized KUA areas is not aware of the additional services provided by KUA revitalization. Consequently, when the community needs information and consultation that could actually be provided at the local KUA, they still prefer to seek information and consultation services at the Islamic Guidance office of the Ministry of Religious Affairs in the regency. This situation arises from the lack of socialization about KUA revitalization to the public.

### *3.2 Strategies for physical and non-physical revitalization of KUA*

The revitalization of KUA (Office of Religious Affairs) as a priority program of the Ministry of Religion is implemented in both physical and non-physical aspects. In the first phase of KUA revitalization, the focus of service improvement is on facilities, specifically representative KUA buildings, as the building is a crucial supporting factor for successful community service in terms of user comfort. In the context of KUA within the Regional Office of the Ministry of Religion in West Nusa Tenggara Province, the facilities in the form of buildings can be well fulfilled, as KUA in this region have received SBSN (State Sharia Bonds) funding for construction, making the buildings and facilities relatively new. However, despite the buildings being relatively new, there has been no allocated budget for maintenance relevant to operational costs. Consequently, the already constructed buildings have become poorly maintained.

On the other hand, regarding non-physical aspects, the revitalization of KUA (Office of Religious Affairs) is not yet fully understood by the civil servants at the Regional Office of the Ministry of Religion of West Nusa Tenggara Province. Revitalization of KUA is only recognized as a program from the Ministry of Religion at the sub-district level that empowers the role of KUA within the community. However, it is not yet known how far KUA's role will extend in improving the quality of public services. In line with KMA No. 758 of 2021 on the Revitalization of Sub-district KUA, the strategies for revitalizing KUA are as follows: institutional capacity building, shared commitment, conducive leadership, human resource development, improvement of service standards, easy access for the public, and service SOP (Standard Operating Procedures).

#### *3.2.1 Institutional capacity building*

Institutional capacity building is a primary priority for implementing the revitalization of KUA in West Nusa Tenggara Province, as institutions can drive changes across all related elements to enhance the quality of KUA staff with contributions from KUA stakeholders. Institutional capacity building is a continuous process involving both individuals and institutions, facilitated by individuals from outside the institution (Milen, 2004). The goal of capacity building is to strengthen the institution to achieve its objectives and mission (Daniel Rickett in Hardiansyah, 2011).

In the context of capacity building for the revitalization of KUA at the Regional Office of the Ministry of Religion of West Nusa Tenggara Province, the budget has been planned for five years as outlined in the Strategic Plan. However, the implementation of capacity building has not been utilized to strengthen the organization to achieve the revitalization of KUA. The budget allocated to all districts has been used for outbound activities, leading to a misallocation of the capacity building funds that should have been used to enhance the knowledge of staff involved in revitalizing KUA services. In response to this, there is a need to reallocate capacity building resources away from outbound activities towards the



introduction and internalization of the KUA revitalization program among all KUA staff, specifically. Analysis of Errors in the Implementation of Capacity Building for the Revitalization of KUA, based on the analysis of errors in the implementation of capacity building for the revitalization of KUA, it is necessary to emphasize to all Bimas Islam staff within the Regional Office of the Ministry of Religious Affairs of West Nusa Tenggara Province that the success of capacity building is influenced by several factors, as follows:

### *3.2.2 Shared commitment*

Institutional capacity building is a long-term effort undertaken by individuals and institutions to achieve the goals and missions of the institution. Therefore, to proceed consistently, capacity building requires a shared commitment from the leadership to the lowest level within the institution (Milen, 2004). The influence of shared commitment is significant because an institution requires interdependence in carrying out its roles. In the context of the revitalization of KUA within the Regional Office of the Ministry of Religious Affairs of West Nusa Tenggara Province, commitment needs to be built collectively by involving all ASN (State Civil Apparatus) of the Ministry of Religious Affairs, as the revitalization of KUA is not only a Bimas Islam program but also a Ministry of Religious Affairs program that requires support from various stakeholders within the Ministry.

To enhance shared commitment, it is essential to emphasize priority programs during the signing of the Integrity Pact and Performance Agreements. In relation to this signing, leaders must commit to using the capacity building budget as intended for improving the quality of human resources related to the implementation of KUA revitalization. Currently, capacity building is implemented through outbound activities, which necessitates improvement using the available budget. Misunderstanding by DIPA (General Allocation Fund) managers regarding capacity building needs to be addressed by providing education that capacity building is not an outbound activity but is meant to strengthen the implementation of KUA revitalization programs, which require the enhancement of human resource quality. For incorrect implementations, budget corrections for 2023 and 2024 are needed, focusing on capacity building for KUA staff who will be the forefront of KUA revitalization services. Budget adjustments and guidance should involve planners and can be carried out at the beginning of the fiscal year.

Following budget corrections, the next step is to monitor the implementation of activities to ensure they align with the output, which is to improve the quality of human resources. In this case, planners still play a role in monitoring activities, starting from planning activities, implementing activities including invited participants, materials to be presented, and evaluating activities. Thus, task collaboration is required to ensure that results are accountable.

In the implementation of capacity building, there are several competencies that need to be enhanced for KUA (Office of Religious Affairs) staff, namely technical competence, managerial competence, and socio-cultural competence. However, fulfilling this capacity building within one fiscal year is estimated to be difficult due to the limited budget for Islamic Affairs. A solution to this issue can be sought by conducting capacity building in accordance with the Classification of Output Details (KRO) and Output Details (RO) so that with the available budget, capacity building can still be carried out comprehensively. In this regard, a shared commitment can serve as a solution to the limitations or deficiencies in implementation that occur.

### *3.2.3 Conducive leadership*

Conducive leadership is dynamic leadership, which provides ample opportunities for the development of subordinates' capacities (Milen, 2004). According to Rivai & Mulyadi (2013), there are several ways to work within a team, namely: a) displaying personal style, b) being proactive in certain relationships, c) inspiring teamwork, d) providing reciprocal support, e) engaging and involving people, f) helping others see opportunities and

achievements, g) seeking out outstanding individuals who can work constructively, h) encouraging and facilitating members to work, i) acknowledging team members' achievements, j) striving to maintain commitment, and k) placing high value on teamwork. Based on this theory, enhancing capacity building not only requires activities aligned with the goals of KUA revitalization but also needs leadership support.

In this context, the most suitable leadership style to apply is transformational leadership because it opens up opportunities and possibilities for subordinates to excel and innovate while working in a team. The application of transformational leadership is appropriate for supporting KUA revitalization through capacity building, as this style provides stimuli for subordinates to exceed ordinary expectations by instilling a sense of mission, stimulating learning experiences, and inspiring new ways of thinking (Griffin, 2004). In the implementation of KUA revitalization, a leader must be able to provide stimulus and motivation to subordinates to achieve the revitalization goals as outlined in the strategic plan. Leaders should enhance subordinates' enthusiasm by demonstrating good leadership charisma, being inspirational, competent, and providing individual attention to subordinates.

The revitalization of the KUA (Office of Religious Affairs) is not only the responsibility of Bimas Islam but also involves the collective effort of all civil servants within the Ministry of Religious Affairs. At the district level, the revitalization of the KUA can be achieved through collaboration among all sections and administrative units, as improving non-physical quality requires the involvement of other civil servants. The revitalization of the KUA in service areas involves collaboration between the head of the KUA, marriage registrars, counselors, front office staff, and general functional officials. Thus, the head of the KUA must serve as a role model in implementing the revitalization of the KUA by setting an example for subordinates to ensure high performance.

### *3.2.4 Human resource development*

Human Resource Development (HRD) should be aligned with the competencies required for the revitalization of the KUA, namely technical competencies, managerial competencies, and socio-cultural competencies. As outlined in the strategy SO as a primary strategy in the implementation of KUA revitalization in West Nusa Tenggara Province, work systems and programs can be effectively carried out if there are capable, high-quality, reliable, and competent human resources. However, due to budget constraints and past errors in the implementation of capacity-building budgets, HRD is conducted using funds that are collaborated with other working units within the Ministry of Religious Affairs Office at the district level. Collaboration with all working units within the Ministry of Religious Affairs Office at the district level will not be realized without mutual commitment and strong leadership support. In terms of enhancing competencies, Bimas Islam needs to collaborate with the Administrative Division of the Ministry of Religious Affairs Office at the district level since this unit manages the budget for employee quality improvement.

In capacity building or employee training, it is important to include work culture materials to change the mindset and culture set of KUA employees. Once training is conducted to change culture or work ethics, it is necessary to shift the mindset to understand that training is not only for the benefit of the organization or institution but also for the personal benefit of employees, as training and development aim to enhance knowledge, skills, and employee morale. If the change in culture and mindset fails, the organization will lose its asset—employees—in its effort to achieve planned goals, leading to hindered program implementation.

Changing the mindset of established and senior KUA employees is challenging because they have worked in a particular rhythm for years. Employees are comfortable with the current situation, so significant changes will provoke both support and resistance, leading to internal conflicts. Regarding mindset change, Dweck presents two theories: the growth mindset, where basic qualities can be developed and improved through treatment, and the fixed mindset, where basic qualities are seen as static and unchangeable. The presence of

these theories does not imply that a fixed mindset cannot be altered; rather, it requires supportive training and capacity building. For shifting to a growth mindset, periodic guidance is essential. Although changing someone's behavior is challenging, it is achievable. On the other hand, changing a fixed mindset requires environmental changes that necessitate employee adaptation. This can be achieved by using role models, such as having the head of the KUA as a role model to foster respect for superiors. In this context, a supportive office environment for improving work culture will help align employees' thinking with these cultural changes.

### *3.2.5 Improvement of service standards*

In the context of KUA revitalization, the services provided to the community fall into the category of public service. Given the paradigm shift in public service, one characteristic of the new public service is responsiveness to public interests and values. As the implementation of KUA revitalization is an effort to meet the community's needs in religious services, it is essential that this implementation involves public participation as outlined in the WO strategy.

To provide socialization and education regarding KUA revitalization, the implementation must not only adhere to guidelines but also consider the needs and interests of the community to ensure that the services provided align with those needs and interests. Although there are implementation guidelines for KUA revitalization as a public service, it must adapt to changes occurring within the community. In the revitalization of KUA services, there are several mandatory standards, as follows:

### *3.2.6 Easy access for the public and service SOP*

The infrastructure for providing services to the public starts with the KUA premises, where the KUA grounds should be used for parking and provide accessibility for individuals with disabilities or special needs. Additionally, KUA services with revitalization should include three distinct access points: one for public service areas, one for consultation rooms, and one for marriage halls. In this category, there are challenges for individuals with disabilities; for example, if the KUA has a marriage hall on the second floor, it should be relocated to the first floor to facilitate easier access for individuals with physical limitations.

In the case of KUAs in West Nusa Tenggara that have already established marriage halls on the second floor, relocating the hall to the first floor incurs costs not covered in the budget (DIPA). To address this issue, it is necessary to revise the budget to support these needs in accordance with the revision regulations. As a government institution, KUA services are governed by Standard Operating Procedures (SOP). However, in practice, SOPs are often not met due to limited human resources performing the tasks. For instance, the SOP for consultation services stipulates that citizens should receive consultation services directly in the consultation room; however, in practice, consultations cannot be conducted because the staff are engaged in external duties, and other staff members lack the required expertise. To address this, the Ministry of Religious Affairs at the district level needs to implement breakthroughs or innovations because the number of ASN (State Civil Apparatus) assigned to KUA is not small. One innovation could be to offer online consultations, which can be answered by KUA staff at any time. With this breakthrough, there should be an addition of SOPs for online services. The introduction of online services to address the shortage of human resources aligns with Shadely's (1996) view in Hardiyansyah (2011), which defines service as having three meanings: the manner of serving, efforts to meet the needs of others in exchange for monetary compensation, and facilitating the purchase of goods and services. According to the Minister of Administrative Reform Decision No. 63 of 2003 on Public Services, service encompasses all activities conducted by public service providers to meet the needs of service recipients and comply with legal regulations. This is consistent with the Draft Public Service Law of the Republic of Indonesia, which interprets public service as activities or a series of activities aimed at

fulfilling basic needs according to the civil rights of each citizen and resident for goods, services, and/or administrative services provided by public service providers. Therefore, the presence of online services at KUA is an effective way to meet public needs.

However, while online services are a breakthrough for meeting community needs, they do not address the needs of those who cannot access information and communication technology, such as the internet. To address this, telephone, SMS, or WhatsApp consultation services could be offered and answered directly by KUA staff. Thus, the essence of public service is the response and innovation of staff to meet all public needs regarding public services. To ensure the quality of these services, SOPs must be prepared and implemented.

#### **4. Conclusions**

The conclusions of this article are as follows: Revitalization is a priority program of the Ministry of Religious Affairs that must be completed by 2024. However, there are many deficiencies in realizing this program, including issues related to human resources, facilities and infrastructure, and types of services. The implementation of KUA revitalization must be carried out simultaneously in 2023, with improvements in service quality to follow in 2024. The strategy for implementing KUA revitalization involves a sequential prioritization of institutional capacity building, human resource enhancement, service standard improvement, and digital service transformation.

The revitalization of the Religious Affairs Office (KUA) is closely linked to the use of digital services, which is related to advancements in technology and information. Many applications have been developed to support KUA services; however, not all of these services are utilized by the KUA. To address this, it is necessary to provide education on the types of services and applications used by the KUA.

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#### **Author Contribution**

S. S. S conceived and designed the study, performed the experiments, analyzed and interpreted the data, contributed reagents/materials/analysis tools, wrote the paper, prepared figures and/or tables, reviewed drafts of the paper and approved the final draft.

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