

Analysis of Masalah Mursalah on the Discourse of KUA Transformation as an Inclusive Religious Service in Indonesia

*Ibadur Riskianto¹, R. Tanzil Fawaiq Sayyaf²

^{1,2}Universitas Muhammadiyah Malang, Indonesia

*ibadurizkianto@gmail.com

Received: 15-01-2025

Revised: 06-11-2025

Accepted: 29-06-2025

Abstract

KUA is an important part of one of the technical implementers in the welfare of society in Indonesia, KUA aims to strive to achieve the vision and mission of the Ministry of Religion in realizing human resources who obey and comply with religious provisions along with the regulations made by the state. Thus, the transformation of the KUA is the right step in building masalah through administration and transformation of the KUA as a place of implementation that can be done through the level of guidance and services at the family level to the community. Based on this, the focus of this research is to describe more broadly how the transformation values are capable of service efforts in all religions in Indonesia. The method used is skinatif-descriptive through library research. The results of this study, 1). The open response to the statement of the Minister of Religion (Menag) in the working meeting agreement with the Directorate General of Islamic Guidance (Bimas), 2). The meaning of transformation through services to all religions, 3). Preventive actions offered through the review of masalah mursalah.

Keywords: KUA Transformation, All Religions, Masalah Mursalah.



© 2025 Ibadur Riskianto, R. Tanzil Fawaiq Sayyaf

This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

PENDAHULUAN

In the reality of Indonesia's rich religious and cultural diversity, the provision of religious services becomes one of the key pillars in ensuring justice, diversity, and harmony among religious communities. The Religious Affairs Offices (KUA) serve as one of the key institutions that play an important role in handling various religious matters, ranging from the registration of Muslim marriages to religious education. (Awaliyah, 2024). Currently, KUA services are focused on the Muslim community, but in the context of a diverse nation, there is a discourse on the need to strengthen the role of KUA to be more responsive to diversity. (Bukhori, 2024). However, with the ever-changing dynamics of the times and the increasingly complex demands of society, KUA is faced with the need to transform in order to ensure that its services remain relevant, efficient, and inclusive. In the context of the rich diversity in Indonesia, every step in the delivery of religious services becomes crucial to ensure that justice and diversity are well-maintained. KUA not only functions as the registrar for Muslim marriages but also serves as a center for religious information and education for the community. (Arifin, 2024).

The transformation of KUA has become a necessity, given the ongoing changes in the social, cultural, and legal aspects that are integral to the dynamics of Indonesian society. These changes are not limited to a single field but encompass various layers of community life.(UINSU, 2024) Thus, the transformative process of KUA is not merely about adapting to

changes, but also about becoming the front line in anticipating and responding to these dynamics wisely.(Erfan et al., 2024) This transformation involves various complex aspects, ranging from the improvement of technical services to adjustments in response to diverse legal demands and religious norms. (UINSU, 2024) KUA needs to ensure that its services are not only technically effective but also sensitive to the needs and diversity of the community. (Suharto et al., 2025) This requires a holistic approach in managing and providing relevant and high-quality services for all citizens, without differentiating based on religion or belief. (UINSU, 2024) However, in this transformation process, KUA also needs to pay attention to the principles contained in Islamic law, one of which is the concept of Maslahah Mursalah. This concept emphasizes the public interest that can be pursued under certain conditions, even if it is not explicitly regulated in Islamic legal texts. In the context of KUA transformation, this principle can serve as a guideline in making decisions that consider the common good and the overall needs of society. Therefore, KUA needs to ensure that every step taken in the transformation process not only aligns with the provisions of Islamic law but also provides maximum benefits for the broader community.(Dakhoir, 2024) It should be emphasized that the discourse on interfaith services by KUA is still an idea or proposal, not a current reality in practice.

This study aims to analyze the relevance of the Maslahah Mursalah concept in the discourse of transforming KUA into a more inclusive religious service institution in Indonesia. The study also seeks to formulate strategies that can be implemented by KUA to improve the quality and reach of its services without neglecting the fundamental principles of Islamic law.

RESEARCH METHODOLOGY

This study uses a qualitative-descriptive approach through library research. (Anto et al., 2024) The aim of this method is to gain a deeper understanding of the phenomenon of the transformation of the Religious Affairs Offices (KUA), particularly in the discourse of providing inclusive religious services. This approach emphasizes the analysis of literature relevant to the topic, including both primary and secondary sources, such as books, academic journal articles, government regulations, and classical and contemporary Islamic law literature. (Yaniawati, 2024) Library research was chosen because it allows the researcher to review and compare various views and documented information without directly collecting field data. In the context of this study, library research is focused on examining the concept of Maslahah Mursalah in fiqh literature, as well as policies and regulations governing KUA in Indonesia. (Adlini et al., 2022)

The technical steps in this library research include:

1. Identifying relevant literature using keywords such as "Religious Affairs Office," "Maslahah Mursalah," "religious services," and "transformation of religious institutions."
2. Selecting sources based on suitability criteria: primary sources (fiqh books, official regulations) and secondary sources (academic journal articles, scholarly books), considering aspects of validity, novelty, and relevance.
3. Classifying sources into categories: classical Islamic law, public policy, and contemporary discourse related to the inclusivity of religious services.

4. Content analysis is conducted to explore the meaning, legal arguments, and practical relevance of the Maslahah Mursalah concept in the discourse of KUA transformation.

The main analytical framework used in this study is the Maslahah Mursalah concept, which is a principle in Islamic law that considers the public interest as the basis for policymaking, even though it is not explicitly mentioned in the Sharia texts. (Surur, 2022) This concept is used as an analytical tool to assess whether the transformation of KUA services toward inclusivity can be justified from an Islamic law perspective, while simultaneously addressing the social needs of Indonesia's plural society.

Thus, the qualitative-descriptive method through library research in this study not only explains the factual condition but also provides a critical evaluation of the conceptual and normative foundations of KUA's changing role, with a focus on the public welfare.

RESULTS AND DISCUSSION

The open response to the statement by the Minister of Religious Affairs (Menag) during the working meeting agreement with the Directorate General of Islamic Community Guidance (Bimas) – Awareness of the Importance of Transformation.

Reflection on the Urgency of KUA Transformation Responded to the Statement by the Minister of Religious Affairs The open response to the statement by Minister of Religious Affairs Yaqut Cholil Qoumas during the 2023 working meeting reflects a deep understanding of the social, cultural, and religious dynamics that are currently developing in Indonesia. State religious institutions, such as KUA, are faced with the need to continuously adapt to environmental changes and the increasingly complex demands of society (Farizi & Aulia, 2025). Strategic understanding of this arises from the awareness that the provision of religious services cannot remain stagnant in the old paradigm, which only serves one particular religion, but must accommodate the religious diversity that is characteristic of Indonesian society (Hanum et al., 2024).

The response to the Minister's statement also reflects an awareness of the importance of inclusivity in the provision of public services, particularly in the religious context. This awareness is reflected in the willingness to expand the scope of KUA services, which previously only served Muslims in terms of marriage, to services that are open to all religions. This demonstrates an understanding that the provision of inclusive religious services is an ethical and administrative foundation required to build a harmonious and just society for all citizens, regardless of their religious or belief background.

Moreover, reflection on regulatory changes is also important in the context of this transformation. The Minister's statement can serve as a normative foundation and institutional policy direction for state religious institutions, such as KUA, to prepare and anticipate these changes (Hidayat, 2019). Therefore, awareness of the importance of transformation not only encompasses social and cultural aspects but also legal and regulatory aspects relevant to the provision of religious services.

Thus, the response to the statement by the Minister of Religious Affairs during the working meeting agreement with Bimas demonstrates a progressive understanding of the need to recontextualize the function of KUA, in accommodating religious diversity, promoting inclusivity in public services, and anticipating the social, cultural, and legal changes occurring in Indonesia.

The response to the statement by the Minister of Religious Affairs reflects the public policy orientation toward institutional transformation in the provision of religious services in Indonesia. The Minister's statement highlights the need for a shift in institutional paradigms to accommodate religious diversity and ensure inclusivity in religious services (Madyansyah, 2024).

a. Commitment to Inclusivity:

Commitment to the principles of non-discrimination and religious pluralism in response to the statement by the Minister of Religious Affairs during the working meeting agreement with the Directorate General of Islamic Community Guidance (Bimas) reflects an awareness of the importance of accommodating religious diversity in Indonesia. Relevant institutions emphasize the recognition of every citizen's right to receive religious services that align with their beliefs and convictions, and are willing to collaborate in realizing a model of religious service based on social justice for all, with the hope of building social harmony and strengthening unity in diversity (Munandar et al., 2022).

b. Readiness to Adapt:

In the context of responding to the Minister's statement, the readiness to adapt reflects a transformative attitude and institutional flexibility from various relevant parties, including the Religious Affairs Office (KUA), the Directorate General of Islamic Community Guidance (Bimas), and possibly other related institutions, toward the proposed changes in the provision of religious services.

This readiness means that stakeholders recognize the importance of transformation in expanding the scope of KUA services to include all religions. They understand that this change is a crucial step in responding to the evolving social, cultural, and legal dynamics in society. Moreover, the readiness to adapt also reflects the recognition of the evolving public demand responsiveness in the governance of religious services (Mukhibat et al., 2023).

Stakeholders demonstrate readiness to adapt by taking concrete steps, such as developing plans and implementation strategies. They also identify the necessary resources and involve various relevant parties in the planning and execution of the transformation process. The separation of organizational structure and culture also becomes part of the institutional change strategy.

They are also willing to address the challenges and obstacles that may arise during the adaptation process, such as changes in organizational culture, enhancing human resource capacity, or necessary regulatory changes (Salsabila, 2025).

Furthermore, the readiness to adapt also includes the reformulation of institutional attitudes, where stakeholders are prepared to change their paradigms, ways of thinking, and behaviors to align with the new environment they face. This includes the development of openness, strategic flexibility, and a commitment to continuous institutional learning.

Thus, the readiness to adapt is a transformational prerequisite in carrying out the transformation of KUA toward the provision of more inclusive and responsive religious services to meet the needs of society. This demonstrates the commitment of stakeholders to actively engage in the change process and ensure the successful implementation of this transformation in line with the desired vision and objectives (Madyansyah, 2024).

c. Acceptance of Government Authority:

Acceptance of government authority is an attitude that reflects recognition of the normative and juridical legitimacy of decisions and directions issued by the government as a representative of the will of the people. (Sudirman et al., 2022) In the context of the transformation of KUA, acceptance of government authority becomes important because the policies taken by the Minister of Religious Affairs (Menag) and the Directorate General of Islamic Community Guidance (Bimas) will directly impact the provision of religious services in Indonesia. (Ubbe, 2024)

The working relationship with the Directorate General of Bimas demonstrates awareness of the importance of government authority in making decisions related to public policy, including in the field of religion. (Syahid, n.d.) Stakeholders, including KUA and other relevant institutions, recognize that the government holds administrative authority and constitutional responsibility to formulate policies in line with national interests and the needs of society.

Acceptance of government authority also reflects a commitment to the principle of representative democracy to carry out the will of the people as represented by the government. Stakeholders are aware that the policies adopted by the government must reflect the aspirations and needs of the society, including in terms of providing inclusive and responsive religious services.

A responsive attitude toward the statement by Menag also shows the stakeholders' willingness to collaborate in implementing the policies established by the government. They realize that strategic partnerships between the state and society are crucial to ensuring the success of KUA's transformation and ensuring that these policies are effectively implemented on the ground.

Acceptance of government authority also plays a role in promoting legal certainty, institutional stability, and the consistency of public policy implementation. By recognizing and respecting government authority, stakeholders help create a conducive environment for the consistent and effective execution of policies, which in turn can bring benefits to society as a whole.

Thus, acceptance of government authority is an important aspect of the transformation of KUA toward the provision of more inclusive and responsive religious services. The collaborative attitude and openness of stakeholders create a foundation for collaborative governance, fostering cooperation between the government and society to achieve shared goals for the common good. (Ubbe, 2024)

The Meaning of Transformation in Services for All Religions: The Importance of Recognition of Religious Diversity

Recognition of religious diversity is a fundamental principle underlying the transformation of inclusive religious services. It reflects a profound respect for the variety of beliefs present in Indonesian society, which is one of the cultural riches and national identities that should be preserved and honored. (Zaid, 2021)

First and foremost, recognition of religious diversity affirms that every individual has the right to practice their faith without discrimination or obstacles. In the context of religious services, this means that every citizen, regardless of their religion or belief, has the same right to receive adequate and quality services from state religious institutions.

Moreover, recognition of religious diversity reflects the spirit of inclusivity and tolerance, which are core values of the Indonesian nation. It shows a commitment to creating a society where religious diversity can coexist harmoniously, without conflict or discrimination based on beliefs.

The importance of recognizing religious diversity is also reflected in the aspiration to build a just and democratic nation. In a democratic country, it is essential to acknowledge and respect the rights of minorities, including the right to belief. The transformation of inclusive religious services is a concrete step toward realizing the principles of democracy and justice in the provision of public services.

Furthermore, recognition of religious diversity has a positive impact on the formation of an inclusive and diverse national identity. Indonesia is known as a country rich in cultural and religious diversity, and acknowledging religious diversity is one way to strengthen and preserve this diversity as a valuable national asset. (Madyansyah, 2024)

Thus, the importance of recognizing religious diversity is not limited to the context of inclusive religious services but also has broader implications for Indonesia's social, cultural, and political development. It is an essential foundation for understanding and formulating the meaning of the transformation of inclusive religious services as a step toward a more inclusive, tolerant, and democratic society. (Zaid, 2021).

a. Symbolism of Inclusivity and Tolerance

The transformation of inclusive religious services reflects a strong symbolism related to inclusivity and tolerance within Indonesian society. By expanding the scope of services at the Religious Affairs Offices (KUA) to encompass all religions, the Indonesian government symbolically affirms its commitment to respecting the religious diversity present in the country. This action becomes tangible when state institutions officially acknowledge and respect each citizen's right to practice their faith without discrimination.

This symbolism of inclusivity also creates a strong platform to promote interfaith tolerance. By providing equal access to all religions for utilizing KUA services, the government actively builds bridges between religious communities that respect differences and appreciate similarities. This step is crucial in strengthening social harmony and minimizing potential interreligious conflicts that might arise due to inequality in religious services. (Zaid, 2021)

Beyond just symbolism, this action also reinforces the foundation of social inclusivity that acknowledges and values religious diversity as a cultural asset and national identity. By shifting from an exclusive to an inclusive paradigm, the government encourages the Indonesian public to adopt an open and accepting attitude towards religious differences. This creates a conducive environment for interfaith dialogue and cooperation among religious groups to build a more harmonious and respectful society.

Moreover, the symbolism of inclusivity also has a far-reaching impact on the global stage. Indonesia, as the country with the largest Muslim population in the world, provides a strong example of how a nation can treat all its citizens fairly and equally, regardless of their religion or beliefs. According to the Ministry of Religious Affairs' report in 2023, 98% of the 5,945 KUAs in Indonesia have been prepared to support interfaith religious services, both administratively and with supporting infrastructure. (GHUFRON, 2024b)

Thus, the symbolism of inclusivity and tolerance embedded in the transformation of inclusive religious services in Indonesia not only reflects a policy change but also creates a new narrative about the nation's identity: one that is inclusive, tolerant, and values diversity.

b. Fulfillment of Human Rights

The meaning of the transformation of inclusive religious services is inherently linked to the fulfillment of human rights, particularly the right to freedom of religion and belief as guaranteed by the Universal Declaration of Human Rights. In this context, the transformation of KUA (Religious Affairs Office) to provide services for all religions is a concrete step that reaffirms the Indonesian government's commitment to protecting and respecting individuals' rights to practice their beliefs.

The fulfillment of human rights is one of the fundamental principles of a democratic rule of law. By providing equal access to all religions to utilize KUA services, the Indonesian government asserts that all citizens have the same right to carry out their religious activities without discrimination or exclusion.

This also aligns with human rights principles outlined in various international instruments, including the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD) and the International Covenant on Civil and Political Rights (ICCPR). (Ashri, 2023) As a country that has ratified these human rights instruments, Indonesia is obligated to ensure that the human rights of every individual are respected and protected, including in the provision of religious services. (Ashri, 2023)

In the context of the KUA transformation, the fulfillment of human rights also encompasses the right to receive quality and equitable services from the state religious institutions. This means that not only must access be provided to all religions, but the services offered must also meet established standards for fairness, equality, and quality.

By ensuring the fulfillment of human rights in the delivery of religious services, the Indonesian government not only strengthens its legitimacy and authority as a democratic nation but also creates an environment conducive to peace, stability, and social harmony. This reflects the government's commitment to building a just, inclusive, and equitable society where the rights of every individual are respected and acknowledged without exception.

c. Cultural and Social Transformation

First, this transformation reflects an increasing awareness of religious diversity in Indonesia. By accommodating and respecting various beliefs, the government is laying the foundation for a more inclusive society in an increasingly pluralistic environment.

Second, this transformation strengthens the promotion of tolerance and harmony among religious communities by affirming every individual's right to receive equal religious services. This creates a social climate that is conducive to dialogue and cooperation between different religious groups.

Furthermore, this transformation helps build a more inclusive national identity by recognizing Indonesia as a home for all beliefs. It reinforces national solidarity among various groups and solidifies Indonesia's identity as a pluralistic and tolerant nation.

Additionally, this transformation is an important step in empowering society by providing equal access for all religions to utilize KUA services. It ensures that individuals' rights to practice their beliefs are recognized and respected in a fair and equal manner.

Finally, changes in societal norms and values are also triggered by this transformation, encouraging the public to accept and appreciate religious diversity as a positive asset. This initiates a continuous social process towards a more inclusive and responsive society to differences.

d. Role as a Model for Other Countries

The transformation of inclusive religious services in Indonesia has broader implications than just internal changes in the provision of religious services. Indonesia, with its rich religious and cultural diversity, has the potential to serve as a model for other countries in managing religious pluralism and promoting interfaith tolerance. By taking steps to expand religious services to all religions, Indonesia sends a powerful message to the world that the country is capable of respecting and accommodating religious diversity without compromising social stability or national identity.

As the country with the largest Muslim population in the world, Indonesia's approach to involving all religions in religious services is a concrete example of how Islamic principles, such as inclusivity, tolerance, and justice, can be implemented in practice. This is especially important in a global context where many countries often face challenges in maintaining interfaith harmony and respecting human rights. (Mastuki, 2020)

By demonstrating that religious inclusivity is not a compromise on religious identity or national security, but rather a strength in reinforcing social and political foundations, Indonesia can set an example for other countries facing similar challenges. Indonesia's commitment to upholding the values of pluralism and tolerance in religious service provision can inspire and encourage other nations to take similar steps. (Ghufron, 2024a)

Moreover, Indonesia's role as a model in this regard could also lead to broader positive impacts in international diplomacy. Other countries might view Indonesia as a committed partner in fostering peace, stability, and interfaith harmony both at the regional and global levels. Therefore, Indonesia's steps toward defining the transformation of inclusive religious services are not only significant for domestic interests but also have profound implications for promoting peace and tolerance on the international stage.

Preventive Action through the Review of Maslahah Mursalah: Understanding Maslahah Mursalah

Maslahah Mursalah is an important concept in Islamic jurisprudence (fiqh) that refers to general public welfare which lacks specific evidence in the Qur'an and Hadith, but does not contradict the principles of Shariah. In the literature of *usul fiqh*, *maslahah mursalah* is a welfare that is universal, contextual, and not opposed by any Shariah text. (Ahmad Yani, 2022) The distinctive feature of *maslahah mursalah* in Islamic law is its use when there is no explicit Shariah text that either affirms or rejects it, but its benefits are clear, evident, and urgent in safeguarding the *maqashid al-syari'ah* (the objectives of Shariah), such as preserving religion, life, intellect, lineage, and wealth.

A classic example of the application of *maslahah mursalah* is the action of Caliph Umar bin Khattab, who decided not to distribute zakat funds to new Muslims (*muallaf*), despite the practice during the time of Prophet Muhammad (PBUH). Umar considered the changed socio-political context and prioritized greater public welfare.

In the context of the transformation of KUA (Religious Affairs Offices), the concept of Maslahah Mursalah is used to assess the benefits or welfare that may arise from the policy of expanding KUA services to include all religions. This involves a comprehensive analysis of the positive and negative impacts, focusing on achieving broader public welfare. (Kamma, 2014)

However, it is important to note that this concept also sparks debate. Some textualist scholars, such as the Zahiri school or some Hanbali scholars, reject maslahah that does not have an explicit foundation, fearing it may open the door to legal subjectivity. Therefore, its application must be cautious and based on considerations that are truly in line with Shariah.

The application of Maslahah Mursalah involves considerations of Islamic moral and ethical principles as well as broader public interests. This includes evaluating positive effects such as increased social integration, interfaith awareness, and improved relations between religious communities, while also assessing potential risks or negative impacts such as social tension or public dissatisfaction.

By considering Maslahah Mursalah, the government can make wise and responsive decisions that not only take into account the interests of specific individuals or groups but also prioritize the overall public welfare and social harmony. Thus, the understanding of Maslahah Mursalah becomes a strong foundation for preventive actions in realizing a sustainable and inclusive transformation of KUA services for all religions in Indonesia.

a. Review of Maslahah Mursalah in the Context of KUA Transformation

The review of *maslahah mursalah* in the context of the transformation of the Office of Religious Affairs (KUA) is a comprehensive approach to assess the implications and impact of the proposed changes. In this case, the *maslahah mursalah* review includes a thorough analysis of the social benefits and risks of making KUA more inclusive.

First, the review will identify and consider the general *maslahah* of the decision. This involves recognizing the expected benefits of the change, such as improved social integration, reduced inequality in access to services, and the strengthening of the principle of inclusivity in public services.

Concrete examples have been found in several regions. One example is the KUA Office of Prajurit Kulon Subdistrict in Mojokerto City, which evaluates marriage courses or counseling programs held by KUA as an application of *maslahah mursalah*. The course aims to enhance the mental readiness, knowledge, and reproductive health of prospective brides and grooms, which can help form healthy and harmonious families. The *maslahah mursalah* approach is used to assess the social and health benefits of this program as part of KUA's service transformation based on the public *maslahah*. (Alfirai Deviana, i Ahmadi Subekti, 2021) Additionally, in the KUA Office of Wonocolo, Surabaya, the head of the KUA applies the principle of *maslahah mursalah* in setting the dowry value according to the socio-economic conditions of the community, without neglecting the provisions of Islamic law. This is an example of implementing *maslahah mursalah* in the marriage administrative services at KUA that takes into account social benefits and justice. (Syamsuddin et al., 2019).

Next, the review of *maslahah mursalah* will also consider the potential risks and negative impacts of the transformation. This includes evaluating the possibility of interfaith conflicts, negative reactions from certain groups, or vulnerability to policy misuse. For example, a 2022 research report from the Ministry of Religious Affairs (Kemenag) indicated local resistance in

East Nusa Tenggara (NTT) to the expansion of KUA functions, as it was perceived as being "owned by a certain religion." This shows the need for early anticipation in its implementation.

Furthermore, the review of *masalahah mursalah* will consider the principles of justice and equality in designing and implementing policies. This involves evaluating to what extent the transformation of KUA can provide equitable benefits for all stakeholders, without discrimination based on religion, ethnicity, or social status. The government needs to ensure that the decisions made not only consider the interests of the majority but also protect the rights of minorities and vulnerable groups.

Additionally, the review of *masalahah mursalah* can help the government identify alternative solutions or better approaches to policy design. By considering various options and perspectives, the government can make more informed and forward-thinking decisions.

Thus, the review of *masalahah mursalah* in the context of KUA transformation is a complex and holistic process that involves an in-depth analysis of general *masalahah*, risks, principles of justice, and policy alternatives. By applying this approach, the government can produce policies that are more effective, responsive, and sustainable in addressing the public's needs in religious services.

b. Preventive Measures to Prevent Conflict

First, the government can conduct social and cultural analysis based on field research, including considering the diverse reactions and feelings of the public towards the changes. Data from the Wahid Foundation study (2022) indicates that religious policy rejection often occurs in regions with limited interfaith communication.

Next, intensive consultations with various stakeholders such as religious leaders, community figures, and social organizations can be held to listen to the different perspectives and concerns that may arise. Their involvement can help anticipate social resistance early on. In addition, targeted outreach and education efforts directed at the public about the goals and benefits of the KUA transformation could help build a better understanding and reduce potential tensions. The Ministry of Religious Affairs' Religious Moderation Outreach Program can serve as a key vehicle for socializing this transformation.

Finally, strengthening interfaith dialogue through forums or meetings can serve as a platform to facilitate mutual understanding, strengthen interfaith cooperation, and create a conducive environment to resolve potential conflicts using peaceful and constructive approaches.

By taking these steps, the government can minimize the risk of conflicts related to the KUA transformation and maintain peace and social harmony in society

c. Alignment with the Principle of Justice

Alignment with the principle of justice is key in implementing the transformation of KUA. This principle includes:

1. Substantive justice, which ensures that decisions are based on fair considerations of the general welfare of various segments of society.
2. Procedural justice, which emphasizes equal participation in the decision-making process. However, according to the 2023 Ministry of Religious Affairs Research and Development report, the participation of minority religious groups in discussions about KUA transformation is still low, with only 27% feeling involved.

3. Distributive justice, which ensures the fair distribution of the benefits and burdens of the KUA transformation across society.
4. Interactional justice, which emphasizes social harmony among religions in both interpersonal and institutional relationships.

By applying the review of Maslahah Mursalah, the government can take preventive measures that align with the values of justice and equality. This not only ensures that the decisions made support the public welfare, but also helps realize a positive, equitable, and sustainable impact from the transformation of Religious Affairs Offices (KUA) for the entire community.(Ubbe, 2024).

d. Implementation of Responsive Policies

The review of Maslahah Mursalah not only helps in identifying the public welfare of a policy but also enables the government to design and implement policies that are more responsive to the broader needs and aspirations of society. Policy responsiveness encompasses several important aspects.(Ahmad Yani, 2022)

- 1) Active Public Participation: In formulating responsive policies, active public participation is a key factor. The government needs to involve various relevant parties, including civil society, religious groups, and other stakeholders in the decision-making process. By incorporating a range of voices and perspectives, the resulting policies will more accurately reflect the true needs and aspirations of the public.
- 2) In-depth Consultation: The review of Maslahah Mursalah allows for in-depth consultation with various relevant parties to identify the problems and challenges faced by the public. Through comprehensive consultations, the government can better understand the complexities of the situation faced by society and design appropriate policies to address them.
- 3) Flexibility in Implementation: Responsive policies also require flexibility in their implementation. The government needs to be prepared to adjust policies in line with the changing conditions and evolving needs of society. This ensures that the policies implemented are more adaptive and able to address the various challenges that arise on the ground.
- 4) Evaluation and Renewal: The final step in implementing responsive policies is to conduct regular evaluations and make updates based on the results of those evaluations. Evaluations are carried out to assess the effectiveness and efficiency of the policies that have been implemented, as well as to identify areas that require improvement or additional changes. By conducting regular evaluations, the government can ensure that the policies in place remain relevant and beneficial to the public.(Ahmad Yani, 2022).

By adopting a responsive approach through the review of Maslahah Mursalah, the government can improve the quality of the policies produced and ensure that these policies can appropriately respond to the needs and aspirations of the public. This helps create a more inclusive and responsive environment in the delivery of public services, including in the context of the transformation of Religious Affairs Offices (KUA) to provide services for all religions in Indonesia.

CONCLUSION

Based on the analysis of the responsiveness to the statement of the Minister of Religious Affairs (Menag), who instructed the transformation of religious services for all faiths, it can be concluded that these steps are concrete efforts to improve accessibility to religious services for all Indonesian citizens, regardless of their religious background. This transformation not only covers the improvement of infrastructure and facilities but also involves a deep understanding of the principles of justice and diversity. In the process, the application of the Maslahah Mursalah principle becomes an essential foundation to ensure that public interest and the common good are prioritized in the delivery of religious services. Furthermore, the preventive measures taken to avoid interfaith conflicts demonstrate the government's commitment to creating a safe and harmonious environment for all citizens. Alignment with the principle of justice is also a key focus in ensuring that the rights of every individual, regardless of their religion, are respected and well-protected by the state. By addressing these aspects, the government is not only working to build an inclusive and responsive religious service system, but also a society that is more tolerant, respectful, and appreciative of religious diversity as one of the nation's valuable assets. Therefore, the transformation of Religious Affairs Offices (KUA) is not merely a technical improvement effort, but also a way to strengthen the foundations of diversity and justice within the Indonesian nation. With the right commitment and actions, Indonesia can become a model for other countries in managing religious diversity and promoting peace and tolerance among religious communities.

REFERENCES

- Adlini, M. N., Dinda, A. H., Yulinda, S., Chotimah, O., & Merliyana, S. J. (2022). Metode Penelitian Kualitatif Studi Pustaka. *Edumaspul: Jurnal Pendidikan*, 6(1), 974–980. <https://doi.org/10.33487/edumaspul.v6i1.3394>
- Ahmad Yani. (2022). Penerapan Teori Maslahah Mursalah Terhadap Batasan Usia Perkawinan (Studi Di Kua Kecamatan Wera, Kabupaten Bima). *Universitas Islam Negeri Mataram*, 77.
- Alfirai Deviana, i Ahmadi Subekti, i D. A. K. (2021). Implementasi Tes Urien Bagi Calon Pengantin Menurut Maslahah Mursalah (Studii di Kantor Urusan Agama Kecamatan Prajurit Kuloni Kotai Mojokerto). *Jurnal Ilmiah Hukum Keluarga Islam*, 3, 181–194.
- Anto, R. P., Nur, N., Yusriani, Y., Ardah, F. K., Ayu, J. D., Nurmahdi, A., Apriyeni, B. A. R., Purwanti, P., Adrianingsih, N. Y., & Putra, M. F. P. (2024). Metode penelitian kualitatif: Teori dan penerapannya. *Penerbit Tahta Media*.
- Arifin. (2024). *Prof. Sugianto Soroti Transformasi KUA: Menuju Sinergi Pelayanan Agama Yang Inklusif*. IAIN Syekh Nurjati Cirebon. <https://info.syekhnurjati.ac.id/prof-sugianto-soroti-transformasi-kua-menuju-sinergi-pelayanan-agama-yang-inklusif/>.
- Ashri, A. M. (2023). Ratifikasi Indonesia terhadap Konvensi Anti-Penghilangan Paksa (ICPPED): Catatan tentang Keselarasan Norma dan Prospek Pembaruan Hukum. *Online*, 6(1), 65–112. <https://doi.org/10.22437/ujh.6.1.65-112>
- Awaliyah, N. (2024). *Implementasi Program Kompak Pusaka Sakinah dalam Penyelesaian Konflik secara non-litigasi perspektif Maqāṣid al-syarī'ah: Studi di Kantor Urusan Agama Kecamatan Bacukiki Barat Kota Parepare*. [PhD Thesis, IAIN Parepare]. <https://repository.iainpare.ac.id/id/eprint/7939/>

- Bukhori, I. (2024). *Implementasi Program Pusaka Sakinah dalam Upaya Perlindungan Hak-hak Perempuan dan Anak Perspektif Maqashid Syari'ah (Studi Di KUA Kec. Sewon)* [PhD Thesis, Universitas Islam Indonesia]. <https://dspace.uui.ac.id/handle/123456789/51673>
- Dakhoir, A. (2024). *Urgensi Transformasi Pelayanan KUA Dalam Pernikahan Umat Beragama Di Indonesia*. Kementerian Agama Kabupaten Tana Tidung. <https://tanatidung.kemenag.go.id/2024/02/28/pelayanan-pernikahan-semua-agama-di-kua-kemenag-ktt-dapat-respon-p>
- Erfan, Z., Jalaluddin, J., Azhari, F., & Hamdi, F. (2024). Revitalisasi Dan Piloting Kantor Urusan Agama Di Indonesia (Dinamika Hukum Islam Berbasis Kemaslahatan). *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory*, 2(2), 740–766.
- Farizi, S., & Aulia, R. (2025). Peran Akuntansi Syariah Dalam Meningkatkan Transparansi Keuangan KUA Kecamatan Silo. *Menulis: Jurnal Penelitian Nusantara*, 1(3), 807–813.
- Ghufron, F. (2024a). *Menuju Inklusivisme KUA*. Kompas.Id. <https://www.kompas.id/baca/opini/2024/03/14/menuju-inklusivisme-kua>.
- Ghufron, Fathorrahman. “. (2024b). *Menuju Inklusivisme KUA*. Kompas.Id. <https://www.kompas.id/baca/opini/2024/03/14/menuju-inklusivisme-kua>
- Hanum, R., Syakir, M., Putri, N. L., Irawan, H., & Putra, A. P. (2024). Misperceptions of the Government's Authority to Provide Legal Aid in Review of Hierarch Legislation. *Jurnal Mahkamah: Kajian Ilmu Hukum Dan Hukum Islam*, 9(2), 183–194. <https://doi.org/10.25217/jm.v9i2.5073>
- Hidayat, N. (2019). Moderasi Layanan Nikah di KUA Kecamatan Kumun Debai. *Jurnal Bimas Islam*, 12(2), 349–380.
- Kamma, H. (2014). Urgensi Masalah Dalam Pembaruan Hukum Islam Di Era Global. *Al-Manahij: Jurnal Kajian Hukum Islam*, 8(2), 217–232.
- Madyansyah, M. M. (2024). *Menag: Rencana KUA Inklusif Bagi Semua Agama Tidak Kurangi Peran Rumah Ibadah*. <https://kemenag.go.id/nasional/menag-rencana-kua-inklusif-bagi-semua-agama-tidak-kurangi-peran-rumah-ibadah-B3DMr>.
- Mastuki. (2020). *Menjadi Muslim, Menjadi Indonesia (Kilas Balik Indonesia Menjadi Bangsa Muslim Terbesar)*. <https://kemenag.go.id/opini/menjadi-muslim-menjadi-indonesia-kilas-balik-indonesia-menjadi-bangsa-muslim-terbesar-03w0yt>.
- Mukhibat, M., Istiqomah, A. N., & Hidayah, N. (2023). Pendidikan moderasi beragama di Indonesia (wacana dan kebijakan). *Southeast Asian Journal of Islamic Education Management*, 4(1), 73–88.
- Munandar, A., Halim, A., & Shamad, I. (2022). Transformasi Kantor Urusan Agama Biringkanaya Kota Makassar Melalui Program Pusaka Sakinah. *Journal of Gurutta Education*, 1(2), 78–93.
- Salsabila, S. R. (2025). Online Premarital School Trends towards Digital Transformation in Family Law Education. *International Journal on Advanced Science, Education, and Religion*, 8(2), 1–10.
- Sudirman, F. A., Sari, E. I., & Abdullah, A. (2022). Penerapan E-Planning dalam Perencanaan Pembangunan Daerah di Kota Kendari: Kontribusi untuk SDGs. *NeoRespublica: Jurnal Ilmu Pemerintahan*, 3(2), 174.

- Suharto, E., Ismail, H., & A, I. T. (2025). Upaya Mengatasi Tindak Kekerasan Dalam Rumah Tangga Perspektif Hukum Islam (Studi Kasus Di Desa Rejomulyo Kec. Jati Agung Kab. Lampung Selatan). *ASASI: Journal of Islamic Family Law*, 5(2), 136–151. <https://doi.org/10.36420/asasi.v5i2.708>
- Surur, N. (2022). Tinjauan Masalah Mursalah Terhadap Tajdid Nikah Pasutri Beda Agama: Studi Kantor Biro Taaruf Syar'i Kabupaten Sukoharjo. *Al-Ahkam: Jurnal Ilmu Syari'ah Dan Hukum*, 7(1), 113–122.
- Syahid, A. (n.d.). *Lukman Hakim Saifuddin Gagasan-Kinerja: Moderasi Beragama dan Transformasi Kelembagaan Pendidikan*. Retrieved June 18, 2025, from <https://repository.uinjkt.ac.id/dspace/bitstream/123456789/50951/4/Peer%20Review.pdf>
- Syamsuddin, I. N., Widyawati, L., Rosidi, M. A., Dhiyaulhaq, M., & Setiyahani, N. R. (2019). Analisis Masalah Mursalah Terhadap Pendapat Penghulu KUA Wonocolo Surabaya Tentang Nilai Mahar. *Al-Hukama'*, 9(2), 478–495. <https://doi.org/10.15642/alhukama.2019.9.2.478-495>
- Ubbe, F. (2024). *Menteri Agama: KUA Jadi Sentral Semua Agama*. Edarinfo.Com. <https://edarinfo.com/2024/02/25/mentri-agama-kua-jadi-sentral-semua-agama/>.
- UINSU, H. (2024). *Transformasi KUA Dan Peran PTKN*. UIN Sumatera Utara. <https://uinsu.ac.id/transformasi-kua-dan-peran-ptkn/>.
- Yaniawati, Poppy. (2024). *Penelitian Studi Kepustakaan*. Library Research. <https://www.google.com/url?sa=t&source=web&rct=j&opi=89978449&url=https://fkip.unpas.ac.id/include/downlot.php%3Ffile%3DPenelitian%2520Studi%2520Kepustakaan.pdf&ved=2ahUKEwjdhELg-JyIAXXPxjgGHZE7A68QFnoECBYQAQ&usg=AOvVaw19cgIcA2l5Q3KTDy5Czixv>
- Zaid. (2021). *Transformasi Layanan Berbasis Agama*. Kementerian Agama Kabupaten Lingga. <https://lingga.kemenag.go.id/berita/detail/transformasi-layanan-berbasis-agama>.