

## **PUBLIC SERVICE INNOVATION AT THE MINISTRY OF RELIGIOUS AFFAIRS PANGANDARAN: ENHANCING MARRIAGE, WAQF, AND HAJJ SERVICES IN 2024**

**Yeti Rohayati<sup>1</sup>, Tati Sarihati<sup>1</sup>, Shinta Dzauharoh<sup>2</sup>**

Universitas Langlang Buana<sup>1</sup>

Internasional Women University<sup>2</sup>

[yeti\\_rohayati@unla.ac.id](mailto:yeti_rohayati@unla.ac.id)

### **ABSTRACT**

This study examines public service innovation in marriage, waqf, and hajj services at the Ministry of Religious Affairs of Pangandaran Regency in 2024. The study responds to the urgent need to improve religious public services amid high service pressure, administrative complexity, and increasing demands for accessible, efficient, and reliable delivery. Drawing on public service innovation, public service logic, and service quality perspectives, it identifies the forms of innovation implemented and explains their implications for access, efficiency, and service certainty. A qualitative case study was employed using document analysis and secondary data from institutional performance records and official service platforms. The findings show that innovation operates through process digitalization, administrative structuring, service access expansion, and information management across the three services. These innovations strengthen institutional capacity by improving procedural order, data accuracy, legal certainty, and transparency, while also offering a broader integrated institutional reading of religious public service innovation at the local level.

**Keywords:** Public Service Innovation; Religious Public Services; Marriage, Waqf, and Hajj Services

### **INTRODUCTION**

Public service innovation has increasingly become a central measure of governmental capacity, as bureaucracy is no longer assessed solely in terms of procedural compliance, but also in terms of its ability to create public value for service users (Twizeyimana and Andersson 2019; Osborne 2018). Digitalization expands the opportunities for such value creation, yet its benefits materialize only when public organizations are able to align technology, service design, and citizen needs in a consistent manner (Twizeyimana & Andersson, 2019). The public service logic approach places the quality of interaction between institutions and users at the core of service delivery, implying that innovation must move beyond mere system adoption toward more responsive and meaningful service experiences (Osborne, 2018). Empirical studies further show that public service innovation depends on both an internal climate of creativity and external collaboration capable of transforming new ideas into tangible service improvements (Callens, Wynen, Boon, & Verhoest, 2023). These dynamics suggest that service innovation cannot be understood merely as the installation of applications, but rather as a transformation in organizational capacity, governance arrangements, and the relationship between public services and society (Santoso & Fahrullah, 2020).

Religious public services face more complex demands because each service integrates administrative processes, legal certainty, public trust, and religious legitimacy within a single service framework (Husein et al., 2022b). In marriage services, system quality, information quality, and service quality in SIMKAH have been shown to significantly affect user satisfaction, indicating that digitalization becomes valuable only when data accuracy and service responsiveness operate simultaneously (Husein et al., 2022b). Other evaluations of SIMKAH implementation also reveal that reliability, responsiveness, and infrastructural support can still weaken the quality of marriage services at the KUA level, even when digital platforms have been adopted (Amelia & Rahman, 2025). In waqf services, the literature continues to highlight weak

performance measurement, ineffective governance, and limited institutional trust, making certification and administrative reform ongoing fundamental needs (Naad et al., 2024a). In hajj services, research shows that service quality and the digitalization of information are critical, as users must navigate long service chains, substantial informational needs, and complex logistical consequences (Riduan, 2020;Hafiz & Nurdianty, 2024).

**Table 1. Summary of Data on Ministry of Religious Affairs Services in Pangandaran Regency in 2024**

Service area	Key Indicators	2024 Achievements
Marry	Total Marriage Events	3.150
Marry	Office Marriages	1.184
Marry	Out-of-Office Marriages	1.966
Waqf	Certified Locations	50
Hajj and Umrah	Registrations	413
Hajj and Umrah	Cancellations	116
Hajj and Umrah	Transfers	30
Hajj and Umrah	Waiting List	7.819
Hajj and Umrah	Waiting Period	19 years old

Source: processed from the performance achievements of the Ministry of Religion of Pangandaran Regency in 2024.

The year 2024 reflected a high intensity of religious public service delivery in the areas of marriage, waqf, and hajj-umrah at the Ministry of Religious Affairs of Pangandaran Regency. The number of marriage events reached 3,150 cases, consisting of 1,184 services conducted at the office and 1,966 services delivered outside the office, thereby increasing the need for field coordination, administrative accuracy, and consistency in service quality. Waqf services recorded 50 certified locations, indicating progress in the legalization of religious assets while simultaneously underscoring the importance of accelerating administrative management and ensuring the continuous legal certainty of waqf. Hajj and umrah services also handled 413 registrations, 116 cancellations, 30 transfers, and a waiting list of 7,819 people with a waiting period of 19 years, meaning that service pressure extends beyond the initial administrative stage to include the provision of information, queue certainty, and the long-term management of public expectations. The magnitude of this service volume suggests that the main challenge lies not merely in achieving quantitative outputs, but in the organization’s capacity to deliver services that are efficient, orderly, responsive, and adaptive to the complexity of public needs

across these three service domains.

According to Husein et al. (2022), system quality, information quality, and service quality in SIMKAH Web significantly affect user satisfaction, indicating that the quality of innovation in marriage services is determined not only by system performance but also by the quality of service interactions at the KUA. In line with Naad et al. (2024), the quality of hajj and umrah services improves when digitalization, government policy, and service management operate in an integrated manner, particularly through easier access to information, real-time data management, and safer and more convenient service support for pilgrims. Adinugraha et al. (2024) show that the transformation of waqf management through digitalization, platform integration, and business process reengineering contributes to improving the quality of national waqf services and strengthening coordination among institutional actors. These findings suggest that innovation in religious services has evolved along three major directions: strengthening system quality in marriage services, strengthening digital governance in waqf services, and strengthening user satisfaction in hajj services. Nevertheless, the existing body of research remains sectoral in nature, as each study tends to focus on a single type of service, a single instrument, or a specific performance dimension.

This study shares common ground with those earlier works in that it similarly positions religious services as an important arena for evaluating public service quality, institutional capacity, and the use of technology. Another point of similarity lies in the attention given to service outcomes as experienced by the public, whether in the form of easier access, greater administrative certainty, more effective management, or the quality of services received by users. The difference, however, lies in the scope of analysis, which is not confined to a single application, a single type of service, or a particular satisfaction indicator. This article examines marriage, waqf, and hajj services simultaneously within one local institution, thereby allowing the relationships among these service domains to be interpreted as a more comprehensive expression of institutional innovation performance. Such an approach shifts the analysis from partial evaluation toward a more integrative reading of innovation in religious public services.

The originality of this study lies in two major gaps within the literature on innovation in religious public services. Previous studies have examined marriage, waqf, and hajj services in a sectoral manner, and therefore have not provided an integrative understanding of these three services within the same institution; this condition points to a clear knowledge gap in the literature. Existing research has also tended to focus on a single type of service, a single application, or one specific aspect of service quality, and has thus offered limited explanation of how service innovation is implemented simultaneously in local institutional practice; this condition highlights a practical-knowledge gap. This article addresses both gaps by analyzing marriage, waqf, and hajj services in an integrated manner as a unified form of public service innovation within the Ministry of Religious Affairs of Pangandaran Regency in 2024. Its main contribution lies in interpreting innovation in religious services not as fragmented sectoral practices, but as an institutional capacity that operates simultaneously in responding to public needs.

The urgency of this study arises from the high burden of religious public services that must be managed concurrently within a single service year. In 2024, the Ministry of Religious Affairs of Pangandaran Regency recorded 3,150 marriage events, 50 certified waqf locations, 413 hajj registrations, 116 cancellations, 30 transfer cases, and 7,819 individuals on the waiting list with an estimated waiting period of 19 years. These figures indicate that service challenges are not limited to the volume of administrative tasks, but also involve process speed, data accuracy, cross-functional coordination, and the provision of information certainty for the

public. The absence of an analysis that captures these three service areas simultaneously risks producing policy evaluations that remain partial and fail to address institutional capacity in a comprehensive manner. This need positions the present study as an important analytical foundation for formulating more targeted improvements in innovation within religious public service delivery.

This study aims to analyze public service innovation in marriage, waqf, and hajj services at the Ministry of Religious Affairs of Pangandaran Regency in 2024. The analysis is directed toward identifying the forms of innovation implemented, explaining their implications for service access, efficiency, and certainty, and assessing their contribution to strengthening the institutional performance of religious public services.

## METHODS

This research uses a qualitative approach with a case study design supported by document analysis and secondary data to understand public service innovation in marriage, waqf, and hajj services contextually within a single religious service institution (Bowen, 2009; Hyett et al., 2014). This approach is relevant because the research focuses on explaining processes, service mechanisms, and institutional capacity, so it is not directed at statistically testing relationships between variables, but rather at in-depth understanding of service practices in the real context of public organizations (Johnston, 2014). Data collection was carried out through documentation techniques and secondary data searches sourced from publications on the performance achievements of the Ministry of Religious Affairs of Pangandaran Regency in 2024 as well as official service information on the SIMKAH, SIWAK, and Hajj service portals of the Ministry of Religious Affairs. The sampling technique used purposive sampling, namely the deliberate selection of data sources based on the relevance of the substance, the authority of the source, the depth of the information, and its relevance to the research focus (Palinkas et al., 2015). Data analysis was conducted using thematic analysis combined with descriptive reading, through the stages of document review, coding of important information, grouping of main themes, and strengthening interpretation using simple tabulation of service achievements in 2024 so that the research results have a clear empirical basis (Bowen, 2009; Braun & Clarke, 2006).

## RESULT AND DISCUSSION

### Overview of Religious Service Achievements in Pangandaran Regency in 2024

The year 2024 indicates that religious public services in Pangandaran Regency operated at a high level of intensity across marriage, waqf, and hajj-umrah services managed by the local Ministry of Religious Affairs. Marriage services recorded 3,150 events, consisting of 1,184 services conducted at the office and 1,966 delivered outside the office. Waqf services documented 50 certified locations, reflecting a significant level of religious asset legalization within a single service year. In the same period, hajj and umrah services handled 413 registrations, 116 cancellations, 30 transfers, a waiting list of 7,819 individuals, and an estimated waiting period of 19 years. This composition of service outputs demonstrates that the service burden is not only substantial in quantitative terms but also layered administratively, thereby requiring a more analytical understanding of institutional innovation needs.

The configuration of these services further reveals that institutional workload is not uniform, but distributed across three service clusters with distinct characteristics. Marriage services require intensive field coordination, as service delivery alternates between office-based administration and off-site implementation. Waqf services demand a high degree of

administrative precision, as outputs are directly linked to the legal certainty of religious assets. Hajj services, in contrast, require strong informational capacity, given that users must navigate long waiting periods, administrative status changes, and the need for procedural certainty over extended timeframes. This reading suggests that service performance figures must be interpreted within a broader framework of service quality, which can be further contextualized through existing empirical findings.

(Husein et al., 2022a) demonstrate that system quality, information quality, and service quality in SIMKAH Web significantly influence user satisfaction, indicating that digital marriage services depend not only on system performance but also on the quality of service interaction. A study at the North Denpasar KUA similarly finds that digital public services through SIMKAH perform effectively when ease of use, trust, interaction functions, and user support are consistently maintained. Adinugraha et al. (2024) emphasize that waqf digitalization must be built upon the integration of collection, management, and distribution processes supported by inter-institutional collaboration, enabling more adaptive governance. Khulifah (2025) highlight the critical importance of waqf asset legality, noting that the absence of registration can lead to disputes and legal uncertainty, while certification processes are often hindered by complex administrative requirements and limited resources. Naad et al. (2024), together with Fuadi (2024), show that the quality of hajj services improves when digitalization, service management, and integrated information systems enhance efficiency, transparency, and service certainty for pilgrims.

Findings from Pangandaran Regency indicate that the need for innovation cannot be interpreted uniformly, as each service domain carries distinct institutional pressures. Marriage services primarily require innovation in process design and service standardization to ensure that service mobility does not compromise administrative accuracy and consistency of quality. Waqf services place innovation on strengthening the legal status of religious assets, rather than merely on certificate issuance. Hajj services, in contrast, emphasize innovation in information management, queue certainty, and procedural clarity, extending beyond the administrative recording of registrations. This differentiated reading provides the basis for examining service innovation more specifically across marriage, waqf, and hajj services.

The overall performance in 2024 demonstrates that service pressures in Pangandaran originate from recurring and tangible public needs across these three domains of religious services. Institutional performance must therefore be assessed in terms of its ability to maintain data accuracy, process efficiency, service certainty, and responsiveness to user needs. The scale of service volume suggests that innovation cannot be reduced to the addition of administrative procedures, but must be understood as the organizational capacity to manage services in an orderly, efficient, and adaptive manner. These characteristics call for a more detailed examination of the forms of innovation operating within each service. The dominance of marriage services, combined with their high intensity of delivery both within and outside the office, makes them the most representative entry point for assessing how access, administrative order, and service quality are operationalized.

Document analysis shows that marriage services in Pangandaran Regency in 2024 handled 3,150 events, consisting of 1,184 services conducted at the office and 1,966 outside the office. The SIMKAH system provides both online and offline registration pathways, including data entry, document uploading, marriage data verification, and the issuance of marriage books, thereby organizing the service into a more structured administrative chain. This composition indicates that innovation in marriage services lies not only in the use of digital applications, but also in the institution's ability to maintain data accuracy, workflow continuity, and

administrative certainty across different service settings. The predominance of off-site services highlights that service reach is a critical dimension of innovation, as service quality must remain consistent even when delivery spans multiple locations. This condition demonstrates that marriage services in Pangandaran operate simultaneously as process innovation and access innovation.

### **Service Innovation in Marriage Services**

Document analysis indicates that marriage services in Pangandaran Regency in 2024 handled 3,150 events, consisting of 1,184 services conducted at the office and 1,966 delivered outside the office. The SIMKAH system provides both online and offline registration pathways, including data entry, document uploading, verification of marriage data, and the issuance of marriage books, thereby organizing the service into a more structured administrative chain. This configuration suggests that innovation in marriage services does not lie solely in the use of digital applications, but in the institution's ability to maintain data accuracy, workflow continuity, and administrative certainty across both in-office and off-site service delivery. The predominance of off-site services further highlights that service reach constitutes a critical dimension of innovation, as service quality must remain consistent even when delivery spans multiple locations. In this regard, marriage services in Pangandaran operate simultaneously as process innovation and access innovation.

These findings are consistent with Husein et al. (2022), who demonstrate that system quality, information quality, and service quality significantly influence user satisfaction in SIMKAH Web, indicating that the effectiveness of digital marriage services depends on both system performance and the quality of service interaction. Similarly, Wiranda et al. (2025) position SIMKAH as a digital public service that must be assessed through users' experiences, perceptions, and responses to service quality, suggesting that system usage cannot be separated from the service experience perceived by the public. Amelia & Rahman (2025) further show that SIMKAH enhances interaction between KUA officers and prospective couples, accelerates response time, and improves transparency in fees and registration information. The convergence of these findings suggests that innovation in marriage services gains substantive meaning when digitalization goes beyond registration functions to structure service workflows, clarify information, and sustain organizational responsiveness. In the context of Pangandaran, the intensity of off-site service delivery reveals a more specific insight, namely that innovation in marriage services is grounded in a combination of system-based administrative standardization and operational flexibility in directly reaching the community.

### **Service Innovation in Waqf Services**

Document analysis indicates that waqf services in Pangandaran Regency in 2024 recorded 50 certified locations. This achievement takes place within a service environment supported by SIWAK and e-AIW as digital-based waqf land registration systems, enabling document uploading, verification, validation, and the issuance of electronic waqf pledge deeds with more structured data storage. The combination of certification outcomes and the use of digital systems suggests that innovation in waqf services has shifted from manual administrative practices toward a more documented, traceable, and legally secure governance model. In this context, the orientation of waqf services extends beyond document issuance to encompass legal certainty of assets, orderly archiving, and ease of data retrieval at the institutional level. These characteristics indicate that innovation in waqf services in Pangandaran is grounded in strengthening administrative-legal functions, ensuring that certification processes are more structured and the protection of religious assets is more secure.

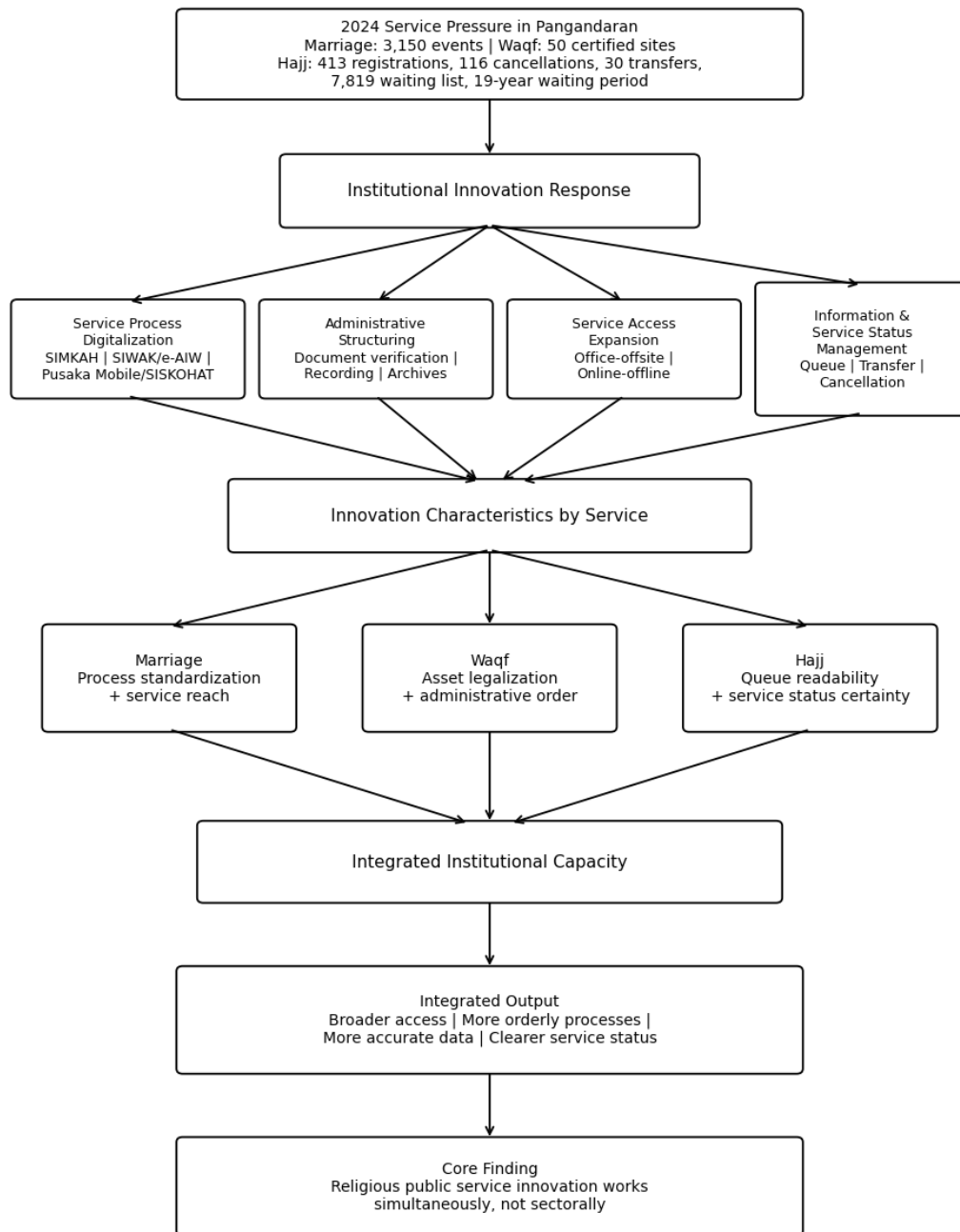
These findings are consistent with Santoso & Fahrullah (2020), who demonstrate that SIWAK is effective in reducing disputes and accelerating waqf land certification, thereby underscoring the strategic role of digitalization in strengthening the legal status of religious assets. Khulifah (2025) similarly finds that waqf registration through SIWAK is perceived as faster, easier, more efficient, and more secure in terms of data storage, although technical challenges such as network limitations and system errors may still affect service continuity. Adinugraha et al. (2024) further emphasize that the digital transformation of waqf requires process integration, inter-institutional collaboration, and strengthened human resource capacity to ensure that the benefits of digitalization extend beyond mere platform usage. Recent literature also suggests that waqf digitalization enhances transparency, accountability, and governance efficiency, enabling services to become more adaptive to administrative and asset management needs. In the Pangandaran context, the most prominent direction of innovation lies in the consolidation of waqf services as a mechanism for asset legalization that is more orderly, well-documented, and administratively actionable at the local level.

### **Service Innovation in Hajj Services**

Document analysis indicates that hajj and umrah services in Pangandaran Regency in 2024 handled 413 registrations, 116 cancellations, 30 transfers, and recorded a waiting list of 7,819 individuals with an estimated waiting period of 19 years. At the same time, hajj service delivery is supported by digital mechanisms through SISKOHAT as the core data management system and the *Haji Pintar* application, which enables electronic registration and the issuance of digital proof of registration. The combination of service volume, administrative status changes, and the length of the queue suggests that hajj services are not limited to recording applicants, but rely heavily on the institution's ability to manage information flows and ensure procedural certainty over time. The innovative value of this service therefore lies in institutional capacity to integrate registration, cancellation, transfer, and departure estimation into a more structured, transparent, and accessible process for the public. Such characteristics position hajj services as an innovation oriented toward clarity of information, orderly queue management, and the reduction of administrative uncertainty, which can be further substantiated by prior empirical findings.

These findings are consistent with Naad et al. (2024), who demonstrate that the quality of hajj services improves when digitalization, government policy, and service management operate in an integrated manner to enhance pilgrim satisfaction. Hafiz & Nurdianty (2024) emphasize that SISKOHAT constitutes the backbone of hajj services, as it integrates registration, administration, financial management, and information provision into a unified service flow. Fuadi (2024) further show that the effectiveness of hajj services is strongly influenced by the ability of information systems to maintain data accuracy, process speed, and administrative precision for pilgrims. Fuadi, (2024); Hafiz & Nurdianty (2024) reinforce the argument that the *Haji Pintar* application and SISKOHAT enhance accessibility, transparency, and service efficiency, although network stability and infrastructure readiness remain critical challenges in implementation. In the Pangandaran context, a more specific pattern emerges, namely that innovation in hajj services operates not merely as the digitalization of registration, but as a governance mechanism for queue management and administrative status changes that preserves process clarity amid the pressure of long waiting lists at the local level.

### Integrative Analysis of Innovation in Marriage, Waqf, and Hajj Services



**Figure 1. Integrative Analysis Framework for Innovation in Marriage, Waqf, and Hajj Services at the Ministry of Religious Affairs, Pangandaran Regency in 2024**

Field data from Pangandaran Regency show that the pressure on religious public services in 2024 emerged simultaneously across three sectors: 3,150 marriage events, 50 certified waqf locations, and hajj services covering 413 registrations, 116 cancellations, 30 transfers, a waiting list of 7,819 people, and a waiting period of 19 years. Marriage services reflected a particularly high service burden, as 1,184 events were handled at the office while 1,966 took place outside the office, meaning that the demands for accessibility and procedural order had to be managed at the same time. Waqf services revealed a different type of pressure,

as the achievement of 50 certified locations positioned asset legalization and administrative orderliness as the central focus of service delivery. Hajj services, meanwhile, reflected a longer-term pressure because changes in service status and departure queues required sustained clarity of information and procedural certainty. Taken together, these data indicate that the pattern of innovation in Pangandaran cannot be understood as three separate services operating independently, but rather as a single institutional response functioning simultaneously across multiple service domains.

These field findings suggest that service innovation in Pangandaran has evolved through four interconnected patterns. The first pattern is reflected in process organization, enabling services to remain orderly despite high service volumes. The second appears in administrative strengthening, ensuring that each service is supported by clearer data, documentation, and status records. The third operates through the expansion of access, allowing services to continue reaching the public even when delivery does not occur at a single fixed location. The fourth lies in information management, through which changes in service status, document legality, and queue positions can be understood with greater certainty, thereby clarifying the distinctive character of innovation within each service domain.

These findings are consistent with Twizeyimana & Andersson (2019), who argue that the public value of e-government lies in improved service delivery and administrative efficiency, implying that digitalization must be assessed through service outcomes rather than the mere presence of systems. Osborne (2018) further emphasizes that public service logic places interaction processes, value co-creation, and institutional responsiveness at the core of public service delivery. Husein et al. (2022) demonstrate that SIMKAH-based marriage services depend on system quality, information quality, and service quality, indicating that process standardization and interaction quality are inseparable elements. Santoso & Fahrullah (2020), Khulifah (2025), and Adinugraha et al. (2024) show that waqf services require digitalization that strengthens legal certainty, organizes administration, and reduces dispute risks, thereby shifting the service function from mere recording toward more structured asset protection. Fuadi (2024), Hafiz & Nurdianty, (2024), Naad et al. (2024) emphasize that hajj services require information integration, data accuracy, and procedural clarity, linking innovation in this domain to queue transparency and certainty of service status.

The Pangandaran context demonstrates that innovation in religious services operates within a single institutional framework, yet produces distinct emphases across service domains. Marriage services are characterized by process standardization and expanded service reach. Waqf services emphasize the strengthening of asset legality and administrative order. Hajj services highlight queue transparency and clarity of service status over extended timeframes. This pattern indicates that the central finding of this study lies not only in the presence of innovation within each service, but in the emergence of an integrated institutional capacity that combines process digitalization, administrative structuring, access expansion, and information management within a unified service logic.

The implications of this innovation pattern in Pangandaran can be translated into an integrated web-mobile service interface encompassing three core functions: service status tracking, document requirement checklists, and process-stage notifications for marriage, waqf, and hajj services. Service efficiency would increase through the use of a single digital checklist for document verification shared by front-office staff, system operators, and verification officials, ensuring that data verified at earlier stages are not repeatedly requested in subsequent stages. Service certainty can be strengthened through simple and user-friendly status displays, such as stage-based progress bars, color-coded indicators for document conditions, service

schedules, queue estimations, certification progress, and automated notifications via WhatsApp or SMS whenever service status changes. The most relevant UI/UX design is not a complex application with excessive menus, but a concise, mobile-first interface presenting service icons, document upload functions, process histories, and interconnected internal dashboards for service staff across units. Such a design would enable service innovation in Pangandaran to move beyond administrative digitalization toward an operational system that expands access, shortens workflows, and enhances service certainty for the public.

## CONCLUSION

This study concludes that public service innovation in marriage, waqf, and hajj services at the Ministry of Religious Affairs of Pangandaran Regency in 2024 operates simultaneously as an institutional response to high service pressure, with its primary forms manifested in process digitalization, administrative structuring, expanded access, and service information management. The findings indicate that the meaning of innovation does not lie merely in the presence of applications, but in the institution's capacity to transform services into forms that are more orderly, more accessible, administratively accurate, and more certain in status for the public. This direction confirms that the research objective has been achieved, namely to identify the forms of innovation in marriage, waqf, and hajj services and to explain their implications for access, efficiency, and service certainty within an integrated institutional framework. The main contribution of this study lies in its integrative analysis of three religious services within a single local institution, thereby addressing both the knowledge gap and the practical-knowledge gap that have previously limited the literature to sectoral analyses and have rarely examined simultaneous innovation practices at the local level.

The practical implications of these findings highlight the need to strengthen integrated service dashboards, implement cross-unit digital verification checklists, introduce service status notifications via WhatsApp or SMS, and enhance operator capacity to ensure that existing innovations can be implemented more consistently. Policy implications point to the importance of standardizing service workflows, integrating data across service domains, and developing more user-friendly information systems within the context of local religious public services. This study is limited by its reliance on secondary data and document analysis within a single institutional case, and therefore future research should expand its approach through interviews, field observations, inter-regional comparative studies, or mixed-methods designs in order to provide deeper insights into user experience, implementation effectiveness, and the replicability of service innovations.

## BIBLIOGRAPHY

- Adinugraha, H. H., Shulthoni, M., & Sain, Z. H. (2024). Transformation of cash waqf management in Indonesia: Insights into the development of digitalization. *Review of Islamic Social Finance and Entrepreneurship*, 3(1), 50–66. <https://journal.uin.ac.id/RISFE/article/view/33133>
- Amelia, P. R., & Rahman, M. (2025). Analisis layanan Sistem Informasi Manajemen Nikah (SIMKAH) di Kantor Urusan Agama Kecamatan Tamalanrea Kota Makassar. *Socio-Praxis Journal: Komunikasi, Publik, Bisnis, Fiskal, Perpustakaan Dan Sains Informasi*, 1(2), 117–123. <https://doi.org/10.55638/sosiopraxis.v1i2.463>
- Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal*, 9(2), 27–40. <https://doi.org/10.3316/QRJ0902027>
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1191/1478088706qp063oa>

- Fuadi, M. N. (2024a). Analisis efektivitas Sistem Informasi Komputerisasi Haji Terpadu (SISKOHAT). *Al Iidara Balad*, 6(1), 344–354. <https://doi.org/10.36658/aliidarabalad.6.1.447>
- Fuadi, M. N. (2024b). Analisis efektivitas Sistem Informasi Komputerisasi Haji Terpadu (SISKOHAT) dalam penyelenggaraan ibadah haji pada Kantor Kementerian Agama Kabupaten Hulu Sungai Utara. *Al Iidara Balad*, 6(1), 344–354. <https://doi.org/10.36658/aliidarabalad.6.1.447>
- Hafiz, A., & Nurdianty, M. S. (2024a). Efektivitas penggunaan SISKOHAT dalam pelayanan pendaftaran haji khusus. *Jurnal Manajemen Dakwah*, 12(2), 287–315. <https://doi.org/10.15408/jmd.v12i2.40895>
- Hafiz, A., & Nurdianty, M. S. (2024b). Efektivitas penggunaan Sistem Informasi dan Komputerisasi Haji Terpadu (SISKOHAT) dalam pelayanan pendaftaran haji khusus pada Kementerian Agama Provinsi DKI Jakarta. *Jurnal Manajemen Dakwah*, 12(2), 287–315. <https://doi.org/10.15408/jmd.v12i2.40895>
- Husein, D., Santoso, S., Muamar, M., & Nasrullah, A. (2022a). Analisis kualitas sistem, informasi, dan layanan terhadap kepuasan pengguna SIMKAH Web. *Jurnal Bimas Islam*, 15(1), 33–64. <https://doi.org/10.37302/jbi.v15i1.588>
- Husein, D., Santoso, S., Muamar, M., & Nasrullah, A. (2022b). Analisis kualitas sistem, kualitas informasi, dan kualitas layanan terhadap kepuasan pengguna SIMKAH Web pada KUA Kecamatan Kembangan Kota Jakarta Barat. *Jurnal Bimas Islam*, 15(1), 33–64. <https://doi.org/10.37302/jbi.v15i1.588>
- Hyett, N., Kenny, A., & Dickson-Swift, V. (2014). Methodology or method? A critical review of qualitative case study reports. *International Journal of Qualitative Studies on Health and Well-Being*, 9(1), 23606. <https://doi.org/10.3402/qhw.v9.23606>
- Johnston, M. P. (2014). Secondary Data Analysis: A Method of Which the Time Has Come. *Qualitative and Quantitative Methods in Libraries*, 3(3), 619–626. <https://www.qqml-journal.net/index.php/qqml/article/view/169>
- Khulifah, U. (2025a). Urgensi pencatatan wakaf melalui aplikasi Sistem Informasi Wakaf (SIWAK) di Kabupaten Temanggung perspektif masalah mursalah. *USRAH: Jurnal Hukum Keluarga Islam*, 6(3), 406–419. <https://doi.org/10.46773/usrah.v6i3.2218>
- Khulifah, U. (2025b). Urgensi pencatatan wakaf melalui aplikasi SIWAK perspektif masalah mursalah. *USRAH: Jurnal Hukum Keluarga Islam*, 6(3), 406–419. <https://doi.org/10.46773/usrah.v6i3.2218>
- Naad, D., Nawaf, A., Ginting, A. F., Azwar, M., Sazali, H., & Utami, T. N. (2024a). Efektifitas pelayanan haji dan umroh dalam meningkatkan kepuasan jamaah. *Tadbir: Jurnal Manajemen Dakwah FDIK IAIN Padangsidempuan*, 6(2), 229–242. <https://doi.org/10.24952/tadbir.v6i2.13757>
- Naad, D., Nawaf, A., Ginting, A. F., Azwar, M., Sazali, H., & Utami, T. N. (2024b). Efektivitas pelayanan haji dan umroh dalam meningkatkan kepuasan jamaah. *Tadbir*, 6(2), 229–242. <https://doi.org/10.24952/tadbir.v6i2.13757>
- Osborne, S. P. (2018). From public service-dominant logic to public service logic: Are public service organizations capable of co-production and value co-creation? *Public Management Review*, 20(2), 225–231. <https://doi.org/10.1080/14719037.2017.1350461>
- Palinkas, L. A., Horwitz, S. M., Green, C. A., Wisdom, J. P., Duan, N., & Hoagwood, K. (2015). Purposeful Sampling for Qualitative Data Collection and Analysis in Mixed Method Implementation Research. *Administration and Policy in Mental Health and Mental Health Services Research*, 42(5), 533–544. <https://doi.org/10.1007/s10488-013-0528-y>
- Riduan, A. (2020). Kualitas layanan pendaftaran calon jamaah haji pada Kantor Kementerian Agama Kabupaten Hulu Sungai Utara. *Al Iidara Balad*, 2(1), 57–67. <https://doi.org/10.36658/aliidarabalad.2.1.22>
- Santoso, Y. A., & Fahrullah, A. (2020). Efektivitas Sistem Informasi Wakaf (SIWAK) sebagai strategi mengurangi sengketa dan percepat sertifikasi tanah wakaf di Surabaya. *Jurnal Ekonomika Dan Bisnis Islam*, 3(3), 100–113. <https://doi.org/10.26740/jekobi.v3n3.p100-113>

- Twizeyimana, J. D., & Andersson, A. (2019). The public value of e-government: A literature review. *Government Information Quarterly*, 36(2). <https://doi.org/10.1016/j.giq.2019.01.001>
- Wiranda, N. M. D. P., Wirantari, I. D. A. P., & Weterani, N. P. K. (2025). Pelayanan publik berbasis digital melalui Sistem Informasi Manajemen Nikah (SIMKAH) pada Kantor Urusan Agama Denpasar Utara. *Socio-Political Communication and Policy Review*, 2(5). <https://doi.org/10.61292/shkr.279>