



## Collaboration of the Office of Religious Affairs and Religious Figures in Improving Service Performance

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### Abstract

The collaboration between the Office of Religious Affairs (KUA) and religious leaders has been ongoing for a long time. The type of collaboration that occurs relates to religious services, such as marriage services, the organization of STQ/MTQ (the Quran memorization competition), and family development. These services serve as one of the performance indicators for the Office of Religious Affairs. This research aims to understand the collaboration between the Office of Religious Affairs and religious leaders in enhancing the performance of services at the Office of Religious Affairs, along with the supporting and inhibiting factors. The research was conducted in Mamuju Regency, specifically at the Office of Religious Affairs in the Mamuju and Tapalang Sub-districts. Data were obtained using observation, interviews, and documentation methods. The collected data were then analyzed using descriptive qualitative analysis through observations and interviews. The results of this study found that collaboration between the Office of Religious Affairs and religious leaders has been implemented for a long time. However, in this collaboration, there has not been a clear division of roles between the Office of Religious Affairs and religious leaders; collaborations are based on local customs. In this study, the researcher recommends utilizing an integrated service model, where all services provided by religious leaders related to KUA services can be internalized within the KUA services. "Integrated" can be interpreted as connected services with proper orchestration of actions that can be measured (evaluated).

## Introduction

Public service is a matter that concerns a very broad aspect of life in national life, so the government has the function of providing various public services needed by the community, starting from services in the form of regulations or other services in order to meet the needs of the community in the fields of education, health, religion, utilities, and others. Various public reform movements experienced by developed countries in the early 1990s were inspired by public pressure on the need to improve the quality of public services provided by the Government. The essence of public service is the provision of optimal service to the community which is a manifestation of the obligations of government officials (Osborne, 2020). This means that the services provided, in general, must be able to meet the practical needs and emotional needs of individuals or groups receiving services.

Practical needs are the need for satisfaction in physical form (tangible) such as instruments, tools and facilities received while emotional needs. In practice, the optimization of the implementation of public services carried out by government officials in various service joints is carried out by collaborating with stakeholders, both external stakeholders and internal stakeholders. Public services in the field of religion are one of the important pillars of government activities that are realized by the existence of the Ministry of Religion. These

religious services start at the sub-district level, namely the Sub-district Religious Affairs Office, then at the Regency/City level, namely the Regency/City Ministry of Religion Office, at the Provincial level the Regional Office of the Ministry of Religion and at the central level is the Ministry of Religion of the Republic of Indonesia.

Optimization of religious services can be seen by improving service performance, the improvement of service performance is carried out by HR who collaborate with stakeholders, both internal and external stakeholders. In Religious services at the Mamuju Regency Ministry of Religion Office as an institution has the main task and function of religious services, these services are integrated into 11 Sub-district Religious Affairs Offices, in their services there are 77 employees (HR) at the Religious Affairs Office who collaborate with 607 religious figures and 30 traditional figures, 1 Religious Court, 1 Population and Civil Registration Service, 11 Sub-districts and 88 Villages/Villages that collaborate in improving service performance at the Religious Affairs Office.

Services at the District Religious Affairs Office are broadly regulated based on PMA 34 of 2016, namely: Carrying out service activities, supervision, recording, and reporting of marriage and reconciliation. Stakeholders who play a role are the Village/Sub-district, District, Religious Court, Civil Registry, Religious Leaders, Traditional Leaders, Community Leaders; Compiling statistics on services and guidance for the Islamic community, which are carried out by employees (HR) at the Religious Affairs Office; Managing documentation and management information systems for the District KUA, which are carried out by employees (HR) at the Religious Affairs Office; Carrying out Sakinah family guidance service activities. Stakeholders who play a role are Religious Leaders, Community Leaders; Carrying out mosque guidance service activities, Stakeholders who play a role are the Village/Sub-district, District and Religious Leaders; Carrying out hisab rukyat guidance service activities and sharia guidance.

The stakeholders involved are the Village/Sub-district, District, Religious Leaders and Community Leaders; Carrying out Islamic religious guidance and information service activities. The stakeholders involved are the Village/Sub-district, District, Religious Leaders and Community Leaders; Carrying out administrative and household activities for the District KUA, which are carried out by employees (HR) at the Religious Affairs Office; Carrying out hajj manasik guidance service activities for Regular Hajj Pilgrims. The stakeholders involved are the Village/Sub-district, District, Religious Leaders and Community Leaders. Carrying out zakat and waqf guidance service activities. The stakeholders involved are the Village/Sub-district, District, Religious Leaders and Community Leaders; Carrying out administrative and household activities for the District KUA, which are carried out by employees (HR) at the Religious Affairs Office; Carrying out hajj manasik guidance service activities for Regular Hajj Pilgrims.

The stakeholders involved are the Village/Sub-district, District, Religious Leaders and Community Leaders. In the 10 services at the KUA, stakeholders act as partners in services except for points 1, 4 and 7 (Carrying out service activities, marriage and reconciliation, Carrying out service activities for guidance of Sakinah families and Carrying out service activities for guidance and information on Islam), stakeholders in this case Religious Figures carry out services carried out by employees (HR) at the KUA, namely bridging the needs between prospective brides and grooms and the Religious Affairs Office, determining the wedding day, leading the wedding ceremony, religious figures usually lead the wedding ceremony and provide prayers and marriage advice to couples who are going to get married, providing guidance and counseling, before the wedding, religious figures can provide guidance and counseling to couples to prepare themselves spiritually and emotionally, providing spiritual

support, religious figures are present to provide spiritual support to couples during the wedding, both in happiness and difficulty.

There are several phenomena in services within the scope of the Ministry of Religion of Mamuju Regency, especially in wedding services, the location of the wedding is mostly carried out outside the Marriage Hall (outside the District Religious Affairs Office) (Hidayah, 2020). In the period from 2000 to 2023, 89% of marriage events were held outside the District Religious Affairs Office and 11% were held at the Religious Affairs Office. In marriage services outside the Religious Affairs Office, Religious Figures play a very important role in carrying out the duties and functions of the KUA service. derived from 10 tasks and functions of services at the District Religious Affairs Office based on PMA 34 of 2016, external stakeholders have an important role in the realization of its implementation, especially in points 7, 10 and 11 religious figures as stakeholders are not only partners but religious figures carry out services carried out by the District Religious Affairs Office, namely becoming a panel of judges during the implementation of MTQ / STQ, providing guidance for prospective brides and grooms through marriage advice, determining the wedding day, marriage sermons and being involved in resolving household conflicts.

Cooperation between the Religious Affairs Office and Religious Figures as stakeholders is also commonly referred to as collaboration, which is understood as a process between two or more people, who work together to complete a task or achieve a goal (Lyck-Bowen & Owen, 2019). Where the term collaboration plays an important social role in the success of an organization, because the goals set are achieved quickly and with limited resources. Religious figures are defined as someone who is knowledgeable, especially in matters related to Islam, who is naturally used as a role model and a place of reference for knowledge for others (Altıntaş, 2021). Religious figures have a status that includes four components: spiritual power, spiritual and biological descent and morality.

Religious figures have knowledge about religion or more than the general public (Kanozia & Arya, 2021). What is meant by a religious figure is someone who has an important position and role in religious life in society. They are referred to as religious figures with certain characteristics, which can be seen from their activities in society (King, 2019; Bowie, 2021). In this case, their positions can be as: Ta'mir Manager, Religious Teacher, Religious Organization Coach, Koran teacher or Mosque Imam. The role of religious figures in marriage helps ensure that marriages are carried out with full spiritual awareness and upheld religious values. Collaborative governance emerged as a response to the failure of downstream implementation and the high costs and politicization of regulations (Tomo et al., 2020).

This developed as an alternative to the hostility of interest group pluralism and the failure of managerial accountability (especially when the authority of experts is challenged). More positively, some argue that the trend towards collaboration also arises from the growth of knowledge and institutional capacity. As knowledge becomes increasingly specialized and distributed and institutional infrastructure becomes more complex and interdependent, the demand for collaboration increases (Den Hertog & Bilderbeek, 2019). A common measure for all these factors may be, as Gray (1989) points out, the increasing "turbulence" faced by policy makers and managers. Collaboration in government is one of them, dynamic government. Dynamic government is driven by dynamic capabilities, dynamic capabilities in the public sector will support the achievement of better governance through the development of public policies that are adaptive to rapid changes in the organizational environment, which focus on the capabilities of human resources (able people) and organizational business processes (agile processes) in building adaptive public policies.

Public sector organizations in many countries are currently undergoing changes through public administration reforms. These changes have developed rapidly in various forms of paradigms (Pollitt & Bouckaert, 2017). According to Teece et al. (1997), dynamic capabilities are an organization's ability to integrate, build, and reorganize its internal and external competencies in order to face rapid environmental changes. The concept of dynamic capabilities initiated by Neo and Chen (2007) in dynamic governance can support the achievement of better governance of public sector organizations through the development of public policies that are adaptive to rapid changes in the organizational environment. Thus, efforts to build dynamic capabilities are seen as a major success factor for public sector organizations (Pablo et al., 2007).

Dynamic governance can be realized depending on leadership that is able to change and interact with social structures to achieve organizational goals (Pitelis & Wagner, 2019). Dynamic governance is the result of increasing capacity and institutionalization of cultural values that support dynamic organizational capabilities and proactively build adaptive pathways and adaptive public policies (Wang et al., 2023).

## Methods

This research is a qualitative, where this methodology will play a role in the research procedure which can provide descriptive, in the form of written or spoken words from informants who act as sources of data and behavior from the observed community, so that the approach taken in the individual background can provide an assessment that can represent the population as a whole. The research presented here is a descriptive type of research, used to describe the collaboration of the Religious Affairs Office and religious figures in improving the performance of the Religious Affairs Office services in the district, within the scope of the Ministry of Religious Affairs of Mamuju Regency. The descriptive approach aims to provide a detailed and accurate picture of the observed phenomenon. The researcher used a descriptive approach, to describe how the role of religious figures in improving the performance of the Religious Affairs Office services within the scope of the Ministry of Religious Affairs of Mamuju Regency. Researchers can collect data through interviews with KUA Head employees, Religious Figures, KUA Employees and families who have married, direct observation, or document analysis related to improving performance. The data collected can then be analyzed descriptively, namely by identifying patterns, findings, and characteristics that emerge from the data and can describe the management strategies used by instructors, interactions between instructors and participants, and the impact felt by participants on efforts to improve the performance of the Religious Affairs Office services. The research location is at the Mamuju District Religious Affairs Office and the Tapalang District Religious Affairs Office.

## Result and Discussion

### **Form of collaboration between the Office of Religious Affairs and Religious Figures in Improving the Performance of KUA Services**

There are several services of the Religious Affairs Office (KUA) that are collaborated with religious figures as external stakeholders. MH said

*"Religious figures, community leaders, and several village heads provide services, we facilitate those who do not have a marriage certificate, we collaborate with one of the village heads, and the religious court to issue marriage certificates, the second is collaboration on socialization on how to prevent stunting and early marriage, we collaborate with the Islamic study groups throughout Mamuju District and the BKKBN of West Sulawesi Province, including the involvement of religious figures in BP4"*

Services at the Religious Affairs Office that are collaborated with external stakeholders, including religious figures, community leaders, religious courts, village heads, and the BKKBN of West Sulawesi Province. Explained by MH, are the issuance of marriage certificates for families who are married but do not have a marriage certificate. This is done by the Religious Affairs Office (KUA) together with the Religious Court, Village Heads and Religious Figures. Socialization on the prevention of stunting and early marriage, the Religious Affairs Office (KUA) together with the BKKBN of West Sulawesi Province (Ilahi, 2021). As well as family development where in BP4 the Religious Affairs Office (KUA) collaborates with religious figures. In terms of cooperation between the Office of Religious Affairs (KUA) and religious figures, KS said:

*"As a bridge to convey information to the community, at the same time these religious figures become partners in the KUA, there are times when we walk in parallel, walking together, maybe there are also times when they walk alone, for example, how are the regulations on waqf, how is zakat, marriage registration, for example, or matters of mosque affairs"*

In the collaboration of the Office of Religious Affairs (KUA) and religious figures, KS explained that these religious figures become partners in the Office of Religious Affairs (KUA) in services. Usually together with the KUA in serving the community, but sometimes these religious figures also become representatives of the KUA in the midst of the community, in carrying out religious services. But this still refers to the rules that are references in the KUA. For example, public services regarding zakat, waqf, marriage registration or matters of mosque affairs. In addition, TI said:

*"NU is included in Pakem, automatically every time there are activities, be it deviations in religious teachings, which are suspected of deviating from religious teachings"*

Nahdatul Ulama (NU) as an institution and NU people as religious figures, also collaborate with the Office of Religious Affairs (KUA), in the Bakor Pakem organization (Coordinating Body for Supervision of Beliefs). Which automatically, every time there is something that deviates from religious teachings (which is suspected of deviating), NU, as an institution and NU people as religious figures, are always involved in resolving these problems.

In general, the services of the Religious Affairs Office (KUA) in collaboration with religious leaders are as follows:

### ***Reconciliation Marriage Services***

In Mamuju District, in carrying out marriages, there are 3 things carried out by the Religious Affairs Office (KUA), KS said:

*"The duties of the KUA, in this case the registrar, in terms of marriage and reconciliation are to record, examine, and supervise. If there is a guardian who cannot marry, whether he has an excuse or other reason, then he may delegate, and when he delegates, he delegates to the KUA or registrar"*

One of the services at the Religious Affairs Office (KUA) is marriage services. Marriage services are divided into three parts, namely recording, examination and supervision (Muslih et al., 2020). KS explained that the recording function is carried out fully by KUA officers, but in the supervision function, religious leaders are involved. KS further said

*"Registration is carried out for 10 working days, this will be used by officers from the KUA, the general public and religious leaders, to conduct a search, first the age of the*

*prospective bride and groom is appropriate, besides that the KUA checks administratively. The KUA also goes to the field, to check whether this is still a bachelor, a widow or still in harmony with the current one"*

In terms of marriage registration, prospective brides and grooms are required to register 10 days before the wedding day. KS explained that this is used by religious leaders and officers from the Religious Affairs Office (KUA), as well as community leaders. To check the truth of documents, related to age, status (single, virgin, widow or widower) and even whether they are married or not. In the supervisory function KS said:

*"Supervising is at the time of the marriage contract. The guardian represents the religious leader, to guide the marriage. Sometimes the religious leader, to deliver the marriage sermon or read the prayer and the religious leader is the witness to the marriage. Those two witnesses were taken from religious figures"*

In marriage supervision, KS explained that in marriage supervision, marriage guardianship is often handed over to religious figures, to guide the marriage. Then sometimes asking religious figures, to deliver a marriage sermon or read a prayer, and in its implementation religious figures are also involved as witnesses. In marriage registration in Mamuju District, MH explained:

*"It has been a tradition since long ago, religious figures are usually the imam who brings the files there"*.

The first thing done in the marriage procession is marriage registration, as conveyed by KS in Mamuju District. Marriage registration was also explained by MH, communicated first by religious figures. In this case the imam, after the initial communication, then the registration files are taken to the KUA. Furthermore, after the files are received by the KUA, verification is carried out, after which the marriage is carried out. In the implementation of marriage, MH said

*"For example, in urban areas like this, let's say several sub-districts in Mamuju, on average it is handed over to the KUA, if in the outskirts, for example, Kali Mamuju, it is handed over to religious figures"*

In Mamuju sub-district, in terms of marriage guardianship, most are represented by religious figures and penghulu at the KUA. This was explained by MH that, there is a custom in urban areas, for example in several sub-districts in Mamuju, the guardianship is handed over to officers from the KUA, but in the outskirts, for example, Kali Mamuju, the guardianship is generally handed over to religious figures. In addition to this, the role of religious figures in marriage in Mamuju Sub-district TI said:

*"Determining the date of the wedding, the auspicious day determines the size of the dowry, what events should be carried out"*

TI explained that, in addition to this, religious figures were also asked for their views on the wedding date, auspicious day, the size of the dowry and what things should be carried out in the wedding ceremony in marriage services, in Tapalang District, there are several things that are done for marriage services. IM said:

*"Well, it has become a habit that both the man and the woman report to religious figures. In this case, the imam in their respective environments, then the imam is the one who accompanies them to the KUA office. Second, if the imam is absent, then the imam also appoints someone he trusts to accompany them"*

In marriage registration in Tapalang District, the role of the imam as a religious figure still plays a very important role. IM explained that there is a custom in society, if someone wants to get married, they must first report to the imam, for consultation after that, then the religious figure and the prospective bride and groom, bring the files to the Religious Affairs Office. After the registration process, the marriage process continues. In this case, the marriage contract IM said:

*"The head of the religious affairs office, or the person appointed, comes to give advice about the importance of being 19 years old for prospective brides and grooms. At the same time submitting the marriage certificate, then the one who gives the marriage advice is a religious figure"*

In terms of the implementation of the marriage, during the marriage contract, IM explained that, the Religious Affairs Office (KUA) employee came to supervise, as well as give a short lecture, about the age limit for marriage. After that, when the marriage contract process is complete, the Religious Affairs Office (KUA) employee hands over the marriage book to the prospective bride and groom. Furthermore, the religious figure plays a role in implementing marriage advice. In line with AS explaining:

*"When the marriage is carried out, where there is a marriage sermon delivered by a religious figure at the time of the wedding. In the marriage registration, the religious figure is asked about a good time to carry out the marriage"*

One form of collaboration between the Religious Affairs Office (KUA) and religious figures, explained by AS is when the marriage is carried out, where there is a marriage sermon (marriage advice), delivered by a religious figure at the time of the wedding. While in the marriage registration, the religious figure plays a role in determining the wedding day. In line with AS, RH said:

*"The imam usually comes to accompany, the person who is accompanied is actually a rough term, he is not used to going to the office, then he is usually shy"*

In marriage registration, religious figures are present and accompany the prospective bride and groom to register for marriage, according to RH this is because the prospective bride and groom are not used to going to the Religious Affairs Office (KUA) and also feel embarrassed. Furthermore, in marriage services in Tapalang District, RH said:

*"Providing encouragement to the community to approach the service more, approaching Ramadan we usually invite the imam to a meeting including that discussed there (marriage)"*

Employees of the Religious Affairs Office (KUA) in Tapalang District, always provide encouragement to the community. That to approach the service more, then when approaching the month of Ramadan, a meeting is held by inviting stakeholders. Including religious figures, to discuss religious issues including marriage issues. Then in terms of suscatin, guardianship and marriage sermons. NF said that the one who gave the suscatin (course for prospective brides and grooms) was an employee of the KUA, the one who married was the imam, then the one who gave the marriage advice was the udstadz. In his presentation, NF also said:

*"It is necessary to socialize, the one who discusses should not marry underage children. Because now most of the time it is very easy for children to get married, there must be socialization, eh don't get married if you are not old enough"*

In marriage, NF gave advice to the Religious Affairs Office (KUA) to conduct socialization about the age limit for marriage, this is due to the rampant early marriage in Tapalang District.

### ***Implementation of STQ/MTQ***

The implementation of STQ/MTQ is carried out by the regional government, assisted by the Ministry of Religion. The fundamental difference between STQ and MTQ lies in the scale and purpose. STQ is more of a selection to determine the best participants, who represent a certain region or level in the national event. Meanwhile, MTQ is more aimed at encouraging the participation of all Muslims, without selecting the best participants. In MTQ, all participants are given the opportunity to demonstrate their ability to read, memorize, and understand the Quran. The involvement of religious figures in the implementation of STQ/MTQ in Mamuju District was explained by KS:

*“A selection is carried out and that's where we involve religious figures, if in its implementation in this MTQ specifically for religious figures, some are involved as a panel of judges, according to their competence, some are also involved as the implementing committee. In fact, their role is more visible from the start, in terms of improving the qari qariah, hafidz hafidzha, it is actually our religious figures who provide guidance. We just come to coordinate and coordinate the implementation”*

In the implementation of STQ/MTQ, KS explained that religious figures were appointed as the panel of judges, long before that in terms of preparation before the implementation of STQ/MTQ, coaching was carried out first, the coaching was in the form of improving the qari-qariah, hafidz-hafidzah. After the implementation of the coaching, a selection was carried out to participate in the STQ/MTQ competition at the sub-district level, employees of the Religious Affairs Office (KUA) carried out the function of coordinating and coordinating the implementation of coaching and the implementation of the competition. KS continued to explain that after the competition was implemented at the sub-district level, religious figures were involved as officials in the Regency level competition. In line with what was conveyed by KS, MH also explained:

*“In KUA, their abilities are also limited, to then carry out coaching there. Both technically or then the time that can be given there”*

In implementing coaching, religious figures play a very important role, because the Religious Affairs Office (KUA) has limited abilities. Then religious figures understand technical problems better, therefore technical coaching is carried out by religious figures. MH continued by explaining that the Office of Religious Affairs (KUA) carried out the coaching incidentally. When the event was approaching, the KUA then carried out coaching. In terms of the involvement of religious figures, TI said, "Always, every time I carry out an activity, I inform them personally, especially as the chairman of NU." In terms of implementing activities, religious figures are always involved, where every time a religious activity is carried out, the Office of Religious Affairs (KUA) always notifies religious figures or institutions. TI further explained that on average, the qari-qariah are cadres of NU and when the MTQ/STQ event is held, religious figures are always involved as judges (Muslih et al., 2020). In the implementation of STQ/MTQ in Tapalang District, the coaching process was carried out earlier. IM said, "Almost every hamlet has coaching, starting with TPA TQ, then upgraded to MTQ STQ. First of all, by the direct supervisor of TPA TQ, this was conveyed so that every ustadz-ustadzah prepares their cadres in order to go to MTQ at the District level. Each village also holds a selection, from various TPA TQ in each village and the best will eventually advance later"

In the development of prospective STQ MTQ participants, it is carried out systematically, this has been done starting from the hamlet level, where development is carried out through TPA/TPQ, then increased through STQ/MTQ. In terms of development, the mentors (udstadz-udstadzah) prepare their cadres to participate in the implementation of the competition at the Village/Sub-district level, then the Sub-district level. Furthermore, IM explained, each village/sub-district provides memorizers of the Qur'an to participate in the MTQ/STQ event. In line with IM, AS and RH explained that religious figures carry out development by establishing a tahfidz house (TPA TPQ) and during the implementation of STQ/MTQ, religious figures are also appointed as judges.

### ***Family Guidance***

In collaboration between the Office of Religious Affairs (KUA) and religious figures, towards resolving family conflicts, an institution was established, namely BP4 (Marriage Guidance and Preservation Advisory Board). The institution consists of KUA employees and religious figures, one of the procedures for collaboration between religious figures and KUA in Mamuju District was explained by MH:

*"Sometimes we involve them like that, in the office there is something called BP4, the rules have not been revoked, in collaboration with the court. That when someone wants to get a divorce, it is brought to the KUA first, then we carry out guidance"*

MH explained that religious figures are involved in BP4 to mediate the family if there are problems in the household, even when there has been a complaint in the religious court, it is first mediated by BP4, in this case the Office of Religious Affairs (KUA) in collaboration with Religious Figures. Furthermore, MH said:

*"So, usually they are called one by one first, I face the male religious figure, the female. We collect data and information, we explore, usually we also visit each family"*

MH continued to explain that mediation is carried out by calling the couple one by one, the man first, then the woman, usually done two or three times. In the mediation, employees of the Religious Affairs Office (KUA) face the man, religious leaders face the woman. Then data and information are collected, explored much deeper, usually employees of the Religious Affairs Office (KUA) and religious leaders also visit each family, namely parents, siblings or closest family of the couple in trouble. In line with MH, the role of religious leaders in family development was said by KS as:

*"The task of religious leaders is to provide advice to them, that's why there is an institution called BP4. Mediating between, there is one step taken in mediation called a caucus, the caucus is taking statements separately"*

The role of the Religious Affairs Office (KUA) and religious leaders was explained by KS, that their role as BP4 is carried out by mediating families in trouble, especially those who have been sued in court. However, there are several obstacles, which were explained by KS, namely that the problematic family usually does not come when called, there are often quarrels in front of the mediator, sometimes the family being mediated actually quarrels in front of the mediator, so that the summons of problematic families is mostly done separately. In household problems, there are several things that are usually a problem in this case TI said:

*"The problem of household disputes, different beliefs, different beliefs among Muslims often"*

TI explained that there are many problems in households, including household disputes, in Mamuju sub-district there are also families with different beliefs, as well as Muslims but different beliefs. This is what triggers the breakdown of households. However, before carrying out the marriage, the Office of Religious Affairs (KUA) first carries out *suscatin* (Course for prospective brides and grooms), by the Office of Religious Affairs (KUA), this was conveyed by NZ in the context of family development

*"how to live a household life and then what can be overcome if there are household problems"*

Explained by NZ, that before getting married, the KUA first explains the problems faced in the household, as well as the solutions through *suscatin*. That provision is always remembered in assembling the household ship, so as to minimize cracks in the household. In the collaboration carried out by the Office of Religious Affairs (KUA) and religious figures, in terms of family development, it was able to minimize existing divorces. MH said:

*"Around January to April, there were registrations of divorce or divorce lawsuits of around 147 cases that came in, at most we could resolve less than 50%, at most 40%"*

MH explained that from January to April there were 147 divorce lawsuits or divorce lawsuits filed, almost half of which or around 40% to 50% could be mediated by the Office of Religious Affairs (KUA), so that no divorces occurred. In terms of mediation, KS said:

*"Alhamdulillah, many have reconciled, recently there were 4 who conveyed that"*

KS explained that there have been many cases of marriages that filed for divorce in Mamuju District, but reconciled. It was also explained that there were 4 that were mediated recently and all ended in reconciliation. Family guidance carried out in Tapalang District was carried out in collaboration between the Religious Affairs Office (KUA) and religious figures. RH said:

*"Their role was through counseling, it is rare for it to be resolved in the household, resolved through religious figures. There are also those who come here, sir, I want a divorce, mediation first"*

Religious figures and the Religious Affairs Office (KUA), carry out guidance through counseling or mediation for household problems. This was explained by RH, that it is rare for it to reach the Religious Affairs Office (KUA), the problems are resolved through religious figures. In this case, IM said:

*"Actually, even if they don't complain, but religious figures know that the household is like this, then religious figures immediately come to them through a family way. If they have intervened, they are considered unable to resolve it, then through the religious affairs office"*

Household problems, if they are already known by religious figures, imams or *udztads*, religious figures immediately intervene in mediation, by coming to them through a family way and resolving them through a family way too. This was conveyed by IM, if the problem can no longer be resolved, then it will be submitted to the Office of Religious Affairs (KUA) by religious leaders for guidance.

### **Supporting and Inhibiting Factors for Collaboration between the Office of Religious Affairs and Religious Figures in Improving the Performance of KUA Services**

In improving the performance of the Religious Affairs Office (KUA) related to collaboration with religious figures, there are several supporting and inhibiting factors for the implementation

of optimal collaboration, by the Religious Affairs Office and religious figures, in improving performance as follows:

### ***Supporting Factors***

There are several supporting factors for collaboration, the Religious Affairs Office (KUA) and religious figures in Mamuju District in marriage services. MH said:

*"We collaborate with the MUI, then NU friends, government elements. There are several autonomous bodies from several mass organizations that we also collaborate with, students of the Indonesian National Student Movement (GMNI), we also collaborate regarding how to then socialize Law Number 16 of 2019"*

In services at the Religious Affairs Office (KUA), to facilitate cooperation with various stakeholders. Even student organizations are involved, in the context of socializing Law Number 16 of 2019, related to marriage registration. Furthermore, MH said, in the services of the Religious Affairs Office (KUA), one service is carried out by two officers. In the socialization of the Marriage Law, religious figures are also involved. KS said:

*"In terms of efforts and steps to convey to the general public, so that we can be able to minimize unregistered marriages"*

The rise in underage marriages and unregistered marriages in Mamuju District, has become material for religious leaders in conducting lectures and preaching. In the lecture, the dangers of underage marriages and the negative impacts that will occur were inserted. KS explained, with this delivery, it is hoped that it will be able to minimize early marriages and unregistered marriages in Mamuju District.

There are several supporting factors for collaboration, the Religious Affairs Office (KUA) and religious leaders in Tapalang District in marriage services. RH said:

*"Imam, I took almost all the priests' cellphone numbers. If there are members, if they don't know the requirements, please let me know"*

In marriage services in Tapalang District, RH explained that almost all priests were recorded and their cellphone numbers were taken, and vice versa, RH's cellphone number was also given to the priest. If there are obstacles in the marriage service, you can directly contact RH's cellphone number. Related to the new regulations, RH directly sends it to the imam. In addition to this in the marriage service, AS said:

*"When the head of the KUA goes to marry in one area, in Tapalang the religious leaders are present there. If there is any kind of contra and pro wrong, one anticipation in resolving the problem, then we call all the heads of the neighborhood, religious leaders, mosque committees, community leaders"*

Collaboration in marriage services, between religious leaders and the Religious Affairs Office (KUA) runs synergistically. AS conveyed, when a wedding is held in an area in Tapalang District, if the head of the Religious Affairs Office (KUA) is present to supervise the marriage, religious leaders are also always present there. When there are pros and cons in the community, the head of the Religious Affairs Office (KUA) discusses it with religious leaders and the heads of the surrounding neighborhood.

In terms of the implementation of STQ / MTQ, there are several supporting factors for the collaboration of the Religious Affairs Office (KUA) and religious leaders in Mamuju District. KS said

*"Apart from the implementation of this MTQ, their role is more visible from the beginning in terms of improving the qari qariah, hafidz hafidzah, it is actually our religious leaders who provide guidance"*

In the implementation of STQ/MTQ, the role of religious leaders has been carried out first, through improving the qari-qariah, hafidz-hafidzah. This is done in order to prepare participants, to participate in the STQ/MTQ competition, both at the Village/Sub-district level, and at a more advanced level. In terms of the implementation of STQ/MTQ, there are several supporting factors for the collaboration of the Religious Affairs Office (KUA) and religious leaders in Tapalang District. IM said

*"Almost every Hamlet has guidance, starting with TPA TQ, then upgraded to MTQ STQ. First of all, the direct supervisor of TPA TQ conveyed that each ustadz-ustadzah prepares their cadres, in order to head towards MTQ, at the sub-district level. Each village also holds a selection from various TPA TPQ, which exist in each village and the best ones will ultimately advance later."*

In the development of prospective STQ MTQ participants, it is carried out systematically, this has been done starting from the hamlet level, where development is carried out through TPA/TPQ, then increased through STQ/MTQ. In terms of development, the mentors (udstadz-ustadzah) prepare their cadres to participate in the implementation of competitions at the Village/Sub-district level, then the Sub-district level. Furthermore, IM explained that each Village/Sub-district provides Al-Quran memorizers to participate in the MTQ/STQ event. Furthermore, IM also explained that there is development money from the APBD, two million per month for each two people, in one tahfidz house, in order to develop qari-qariah, hafidz hafidzah, in Tapalang Sub-district. In family development, there are several supporting factors for the collaboration of the Religious Affairs Office (KUA) and religious leaders in Mamuju Sub-district. MH said:

*"Working with the court, that when someone wants to get a divorce, it is brought to the KUA first. Then we carry out coaching"*

MH explained that when there is a complaint in the religious court, it is first mediated by BP4. In this case, the Religious Affairs Office (KUA) collaborates with Religious Leaders, in order to mediate the parties to the case to reconsider their decision. In Family Coaching, there are several supporting factors for the collaboration of the Religious Affairs Office (KUA) and religious leaders in Tapalang District. IM said:

*"Actually, even if they don't complain. But religious leaders know that the household is like this, then religious leaders immediately come to the family. If they have intervened, it is considered that they cannot resolve it, then through the religious affairs office"*

Household problems, if they are already known by religious leaders, imams or udztads, religious leaders immediately intervene in mediation. By coming to the family and resolving it amicably, this was conveyed by IM. If the problem can no longer be resolved, then it is submitted to the KUA by religious leaders for coaching.

### ***Inhibiting Factors***

In marriage services, there are several inhibiting factors for collaboration between the Religious Affairs Office (KUA) and religious figures in Mamuju District. MH said:

*"It would be good if there was certification, as well as coaching. Because sometimes there are some religious figures who do not understand the regulations and requirements for the pillars of a marriage"*

In the collaboration between the Religious Affairs Office (KUA) and religious figures in marriage services, MH said that there are still religious figures who do not understand the regulations, related to the requirements for the pillars of a marriage, in this case coaching and certification are needed for religious figures, so that in carrying out marriage services they can carry them out in accordance with applicable provisions. MH and KS continued by explaining that there is no matching budget for religious figures in carrying out marriage services, which is one of the inhibiting factors in the service. In marriage services, there are several inhibiting factors for collaboration between the Religious Affairs Office (KUA) and religious figures in Tapalang District. RH said:

*"Then, there are two villages here that we really can't reach, Bela and Kopeang villages. Even if we walk for 2 days, the wedding is there, usually the documents are in the village but the wedding is usually thrown in Taan or Kasambang."*

In the marriage service in two remote villages in Tapalang District, namely Bela Village and Kopeang Village. RH explained that if you want to reach the area, it takes two days of travel. This condition finally makes it difficult for the recipient and service provider to meet. However, if there is a marriage event, it is usually diverted to the nearest village, namely Kasambang Village and Taan Village. Furthermore, AS, RH and IM explained that there is no matching budget from the KUA for religious leaders in the collaboration of marriage services.

In the implementation of STQ / MTQ, there are several factors that hinder the collaboration of the Religious Affairs Office (KUA) and religious leaders in Mamuju District. MH said:

*"In the KUA, their abilities are also limited, to then carry out coaching there, both technically or then the time that can be given there"*

In carrying out coaching, religious leaders play a very important role because the Religious Affairs Office (KUA) has limited abilities. Then religious leaders understand the technical problems in carrying out coaching, for the preparation of STQ and MTQ. Based on this, technical coaching is carried out by religious leaders. MH continued by explaining that the Office of Religious Affairs (KUA) carried out the coaching incidentally, namely when the event was approaching, then the coaching was carried out by the KUA.

In the matter of funding for STQ/MTQ, there were several obstacles. KS said:

*"Weaknesses and we are aware of that, that every achievement made by someone, especially related to religious activities, should have a reward, or something that can be given, as a form of appreciation. Let's talk about finance, in this KUA there is no finance prepared for that"*

In his statement, KS said that there should be a reward or something that can be given, for example in the form of coaching money. Because in the Office of Religious Affairs (KUA) there is no budget prepared for this. In the implementation of STQ/MTQ, there are several factors inhibiting the collaboration of the Office of Religious Affairs (KUA) and religious leaders in Tapalang District. IM said:

*"From the participants themselves, where our children now tend to have a tendency that our children are no longer very active, so later their parents are forced to work together with the mentors, then the children will move"*

Obstacles tend to come from the students themselves, IM explained that, today's students are no longer very active. Later there is coercion from parents and mentors, then the children will be willing to move. IM also continued by explaining, from the funding side, because we understand that this fund is an independent fund, there is no assistance from anyone from either the sub-district head or the Ministry of Religion in this case the Office of Religious Affairs (KUA). In family guidance services, there are several factors that hinder the collaboration of the Office of Religious Affairs (KUA) and religious figures in Mamuju District. MH said:

*"They also have jobs outside, activities outside. Then when there are friends, or residents who then want to divorce and ask for advice, ask for mediation, sometimes we look for the right time first"*

In implementing family guidance, if there is mediation for cases of conflict in the household. MH explained that one of the obstacles in collaborating is that religious figures also have other jobs and activities, then if there is a family member who wants to be mediated and given advice, then finding the right time is sometimes an obstacle. Furthermore, KS said:

*"Conducting mediation between them, but the obstacle faced is when they are called, sometimes they don't come or sometimes only one party comes, or when they come, what happens is an argument in front of the mediator. That's why there is one step taken in mediation, there is something called a caucus (separate summons)"*

In conducting mediation, with households in conflict, there are several obstacles. This was explained by KS, that when the Office of Religious Affairs (KUA) and religious figures want to mediate, if they are called they don't come, if they do come, only one party comes or instead an argument occurs in front of the mediator.

### **Collaboration between the Office of Religious Affairs (KUA) and Religious Figures, in Improving the Performance of the Office of Religious Affairs (KUA) Services**

Collaboration between the Office of Religious Affairs (KUA) and religious figures has been carried out for a long time. Religious figures in their daily lives have carried out several service functions in the Office of Religious Affairs. Collaboration between the Office of Religious Affairs (KUA) and religious figures was found in three forms of service, namely in marriage services, implementation of STQ/MTQ and family guidance. However, in its implementation, researchers found different forms of collaboration between the Mamuju District Office of Religious Affairs and the Tapalang District Office of Religious Affairs. Collaborative governance is a government, where one or more public institutions directly involve stakeholders from outside the government (nonstate), in a formal, consensus-oriented collective decision-making process Ansell & Gash (2008). This is in line with Silalahi's research (2011:190) explaining that the Division of Labor is an activity regarding specialized work so that each member of the organization works on and is responsible for carrying out a limited set of tasks, not all tasks.

Marriage services, there are three forms of service, namely recording, inspection and supervision. In the registration, the Office of Religious Affairs (KUA) records and religious figures help socialize the requirements for marriage, through sermons. Sometimes religious figures directly accompany the prospective bride and groom to the Office of Religious Affairs (KUA) to register their marriage. In the examination, the KUA and religious figures together verify the files of the prospective bride and groom and their truth. Namely about age, then status. In Supervision, the Office of Religious Affairs (KUA) and religious figures share roles, namely during the implementation of the marriage (marriage contract procession) employees of the Office of Religious Affairs (KUA) carry out supervision and religious figures deliver the

marriage sermon. However, in Mamuju District, there is an unconscious division of services for the outskirts of the religious figures who carry out the marriage guardian representation and in urban areas officers from the KUA who become the marriage guardian representation.

According to Armstrong in Priansa et al. (2014), defining Human Resources (HR) practices is related to all aspects of how people work and are managed in an organization. Implementation of STQ/MTQ, in Tapalang District, the role of religious figures, was already seen before the implementation of STQ/MTQ. Where religious figures carry out coaching and guidance of prospective participants in the competition, by establishing a tahfidz house, to train qari-qariah, hafidz-hafidzah. The children of the guidance are prepared to take part in the STQ/MTQ competition, at various levels. Starting from the Hamlet level competition, Village level, Sub-district level, Regency level, Province level and even to the National level. While in Mamuju District, coaching is carried out incidentally, where coaching is carried out when the competition is approaching. In this coaching and guidance, religious figures act as mentors and the Religious Affairs Office (KUA) carries out a supervisory function. Furthermore, in the implementation of STQ/MTQ, the KUA becomes a companion for implementing activities and religious figures as the assessment team (board of judges).

Turner et al. (2009), defines the division of work as a breakdown of work tasks so that each individual in the organization is responsible for and carries out a limited set of activities. Family development. a form of collaboration between the KUA and religious leaders in family development in Mamuju District, if there is a family problem, the KUA and religious leaders through BP4 carry out mediation by calling the problematic family to be mediated and given guidance. mediation carried out using the KAUKUS method, namely taking separate statements where the KUA mediates the husband and religious leaders mediate the wife, further exploring what the main problem is after that approaching the closest family (parents, siblings and other families) and formulating together a solution to resolve the household problem. similarly in Tapalang District, what was done in Mamuju District was also carried out in Tapalang District, but there is something interesting in Tapalang District, it was stated that even before there was a report if the religious leader knew that there was a problem in a household, the religious leader would come as a family if it could not be resolved, then it was brought to the KUA for further mediation.

According to Agronoff & McGuire (2003), collaborative public management is a concept that describes the process of facilitating and operating in a multi-organizational setting to solve problems that cannot be solved, or easily solved, by a single organization. While collaborative public management defined by Bingham (2008) is a concept that describes the process of facilitating and operating in a multi-organizational setting to solve problems that cannot be solved or easily solved by a single organization. Based on research data on collaboration between the Office of Religious Affairs (KUA) and religious leaders in improving the performance of the Office of Religious Affairs services, the researcher put forward the form of collaboration between the Office of Religious Affairs (KUA) and religious leaders as stakeholders in improving the performance of KUA services, namely: In implementing the Collaboration of KUA and Religious Leaders, INTEGRATED services can be used.

Where every service carried out by religious leaders, which is related to KUA services, can be connected to KUA services. Integrated can be interpreted as connected services, proper action planning (collaborative orchestration) and can be measured (evaluated). Division of roles, between the Office of Religious Affairs and Religious Leaders in collaborating. This division of roles can be intended for resource management, both internal resources at the Office of Religious Affairs, and external resources in this case religious figures. Where religious figures

play a greater role in the field, while employees at the Office of Religious Affairs prepare the administration.

The collaboration is contained in the form of creating standard operating procedures (SOPs), so that between one Office of Religious Affairs and another, they have the same service procedures in collaborating. The first is in the implementation of Collaboration, KUA and religious figures can use INTEGRATED services, where every service carried out by religious figures, which is related to KUA services, can be connected to KUA services. Integrated can be interpreted as connected services, proper action planning (collaborative orchestration) and can be measured (evaluated). Explained by Ansell and Gash (2008), Collaborative governance is a government, where one or more public institutions directly involve stakeholders from outside the government (nonstate), in a formal, consensus-oriented collective decision-making process. Furthermore, Camarihna-Matos and Afsarmanesh (2008) said that collaboration is a process where several entities or groups share information, resources, and responsibility for a program of activities that are designed, implemented, and evaluated together to achieve mutually agreed goals.

In the service of the Religious Affairs Office (KUA), the number of employees is very limited and the service distance is wide. So, in its service, collaboration with religious leaders is needed. Religious leaders have an important role in society, in addition to their understanding of religion which is better than the general public, religious leaders also have a large number, almost in every hamlet or environment you can find religious leaders. Then it has become a tradition that in the service of the Religious Affairs Office (KUA) always collaborate with leaders so that there needs to be a good formulation for this collaboration. Ife (1997) explains, empowerment is providing resources, opportunities, knowledge, and skills to residents, to improve their ability to determine their own future and participate in efforts to influence the lives of their groups. This is in line with the results of Berutu (2017), saying Positive response from the community. to marriage service activities, especially those related to services, which are in direct contact with the community, such as a simple and easy marriage administration process that is not complicated, granting permission to carry out marriages outside the office by the Head of KUA, guidance and courses for prospective brides and grooms, and the existence of post-wedding services.

In INTEGRATED services, the Office of Religious Affairs (KUA) and religious leaders are expected to collaborate well. Where every service carried out by religious leaders, which is related to KUA services, can be connected to KUA services. Then KUA provides training and guidance, on KUA services that are adjusted to existing regulations. INTEGRATED can be interpreted as Connected services, Appropriate action arrangements (collaborative orchestration) and can be measured as follows: Connected means, every service carried out by religious leaders, which is related to the Office of Religious Affairs (KUA) services, can be connected to KUA services. In this case, you can use a chat group, for example a WhatsApp group. According to Downes (2007), connecting means that knowledge is spread across a network of connections. For examples in marriage services, everyone who wants to register their marriage at the Office of Religious Affairs (KUA) does not need to go directly to the office, they can go through religious leaders.

In addition to religious figures being able to provide information about the requirements for marriage registration, religious figures are also able to explain what should be done in the marriage procession, then religious figures provide information about the marriage registration, in a chat group that has been created together with the KUA. In family development, if there is a conflict in the household, religious figures can visit the problematic family and take a family

approach and then submit it to the Office of Religious Affairs (KUA) to find a better solution. Likewise, in the services provided by other religious figures, such as STQ/MTQ Qari-Qariah Development, Zakat Problems, Waqf Problems can be informed through a chat group that has been created together with the KUA. The right action arrangement (collaboration orchestration), is intended to select employees of the Office of Religious Affairs (KUA) as internal resources, and religious figures as external resources based on their expertise. Each individual, both employees of the Office of Religious Affairs (KUA) and religious figures have their respective competencies.

This is then mapped out first, after which a service map is made, each service is coordinated, both from the KUA and religious figures. Furthermore, standard operating procedures (SOPs) are made. According to Tambunan (2013) explains that Standard Operating Procedures (SOPs) play an important role in providing references related to activities carried out in an organization, so that they can operate effectively, thus helping the organization achieve short-term and long-term goals. Furthermore, Silalahi & Tor (2011) said that the Division of Work is an activity regarding specialized work, so that each member of the organization works on and is responsible for carrying out a limited set of tasks, not all tasks. For example, in STQ/MTQ services, religious figures carry out coaching and the Office of Religious Affairs (KUA) carries out the supervisory function, then in the implementation of the STQ/MTQ competition, religious figures become the panel of judges and the Office of Religious Affairs (KUA) becomes the companion for the implementation of the activity.

In the implementation of marriage services, the Office of Religious Affairs (KUA) supervises the marriage and religious figures deliver the marriage sermon. In family coaching, if there is a husband and wife who want to divorce, mediation is carried out first, mediation is carried out using the caucus method (separate information collection), where the Office of Religious Affairs (KUA) employees mediate the husband and religious figures mediate the wife or vice versa, then the information is explored more deeply to formulate the right one. In the arrangement of action (collaborative orchestration) dynamic capabilities are needed. According to Teece et al. (1997), dynamic capabilities are an ability to integrate, build, and reconfigure internal and external competencies to cope with a rapidly changing environment.

According to Neo & Chen (2007), the drivers of capability state that there are 2 (two) main aspects or driving factors for the realization of organizational capabilities (dynamic capabilities) in public sector organizations, namely People's capabilities (able people) and Agile processes (agile process). Factors that influence the management of apparatus resources (able people) Measurable (evaluable) means that every service carried out in collaboration with the KUA and religious figures is reported, the report contains the services that have been carried out and how successful they are so that the services carried out can be evaluated. According to Ricky W. Griffin, Henry Fayol (1841-1925) divided the management function into 5 (five) basic elements called management functions, namely Planning, Organizing, Leadership, Coordination, and Control. In its implementation, an annual meeting is held between the Office of Religious Affairs (KUA) and religious figures in the meeting will discuss the type of collaboration, the role of religious figures and the Office of Religious Affairs (KUA) in service collaboration, service mapping and evaluation of service collaboration that has been carried out between the Office of Religious Affairs (KUA) and religious figures. in decision making, it is done together according to Sarah Cook and Steve Macaulay, in Perfect Empowerment (1996).

In the Actors theory, society is considered as a subject that is able to make changes if it is free from strong control and gets the freedom to be responsible for their ideas, decisions, and

actions. However, there is still a control function in its implementation. The second is strengthening collaboration, between the Office of Religious Affairs (KUA) and religious figures, through the division of roles in services between the Office of Religious Affairs and Religious Figures. Religious figures carry out services in the field and employees at the Office of Religious Affairs make service administration. In collaboration, unclear roles between the Office of Religious Affairs and Religious Figures cause differences in service procedures in each region, so it is necessary to create standard operating procedures (SOPs) in implementing service collaboration. Tambunan (2013) explains that Standard Operating Procedures (SOPs) play an important role in providing references, related to activities carried out in an organization. In order to operate effectively, so as to help the organization achieve short-term and long-term goals.

In marriage services for the Office of Religious Affairs (KUA), registration is carried out at the Office of Religious Affairs, related to filing issues, it can be done through religious figures or by coming directly to the Office of Religious Affairs (KUA). In carrying out marriages outside the marriage hall (outside the office), employees of the Office of Religious Affairs (KUA) play a role, providing marriage books and becoming representatives of marriage guardians, to families providing representatives for their marriage. Religious figures act as witnesses and lecturers (marriage sermons). In the development of qari-qariah, hafidz hafidzah, religious figures carry out development and the Office of Religious Affairs (KUA) carries out supervision. In terms of family development, the Office of Religious Affairs (KUA) and religious figures collaborate in carrying out mediation and counseling, on marriage problems. In collaboration between and Religious Figures, dynamic capabilities are needed.

According to Teece et al. (1997), dynamic capabilities are the ability to integrate, build, and reconfigure internal and external competencies to cope with a rapidly changing environment. Furthermore, Silalahi & Tor (2011) said that the division of labor is an activity regarding specialized work so that each member of the organization works on and is responsible for carrying out a limited set of tasks, not all tasks. Supporting and Inhibiting Factors of Collaboration between the Office of Religious Affairs (KUA) and Religious Figures in Improving the Performance of Religious Affairs Office Services

In the collaboration between the Office of Religious Affairs (KUA) and religious figures, there are several supporting factors for the occurrence of collaboration. These supporting factors include in their services, religious figures carry out religious services voluntarily, without any payment from the Ministry of Religion. This is done as a form of moral responsibility and devotion to the State. However, in certain services, for example religious figures who have a tahfidz house, who carry out coaching for qari-qariah, hafidz-hafidzah, receive coaching money. The coaching money is provided by the local government, where in each Kelurahan/Village, there are two coaches who receive coaching money, as much as two million per month from the Mamuju district government.

Then in wedding services, religious figures who are appointed as the person who delivers the wedding sermon, usually receive a token of gratitude from the wedding organizer. According to Chan et al. (1999) in Manzoor et al., (2011) cooperation is a group of individuals who depend on each other for tasks and are jointly responsible for the results obtained. In line with Suhendi & Anggara (2010) who said that cooperation is a group that has harmonious bonds and interactions that spur change, growth and development of individuals and organizations. The inhibiting factors in the implementation of collaboration between the Office of Religious Affairs and religious leaders are the limited number of employees of the Office of Religious

Affairs with a wide range of services, the competence of employees of the Office of Religious Affairs that needs to be improved.

According to Armstrong in Priansa et al. (2014), defining Human Resource (HR) practices relates to all aspects of how people work and are managed in an organization. Then the problem of time where religious leaders also have other activities, so that a certain time is needed to be able to provide services and the lack of knowledge of religious leaders regarding the latest rules at the Office of Religious Affairs. and the absence of rewards in the form of honorariums for every religious service carried out by religious leaders in carrying out religious services. According to Gardner et.al. (2004), states that the level of salary will affect self-esteem and ultimately affect employee performance. Meanwhile, according to Gupta & Shaw (1998), the higher the salary level, the higher the performance will be, this is also supported by Lawler & Jenkins (1992). Gerhart & Milkovich (1992), stated that in the compensation literature, it was found strong evidence that individual incentives, salary levels and bonuses will improve employee performance.

## Conclusion

This study has described the Collaboration of the Religious Affairs Office and Religious Figures in Improving the Performance of Religious Affairs Office Services within the Ministry of Religious Affairs of Mamuju Regency. The researcher found the form of collaboration between the Religious Affairs Office and Religious Figures in improving the performance of Religious Affairs Office services along with supporting and inhibiting factors, as follows: (1) Collaboration of the Religious Affairs Office (KUA) and Religious Figures in Improving the Performance of Religious Affairs Office Services within the Ministry of Religious Affairs of Mamuju Regency is manifested in marriage services, implementation of STQ/MTQ, and family development. Collaboration between KUA and religious figures as external stakeholders in improving service performance has been going on for a long time, but there are differences in the form and method of collaboration in each region, so that appropriate procedures are needed in implementing collaboration so that the results achieved can be optimal. In the standardization of collaboration procedures between KUA and religious figures, clear standard operating procedures are needed, regarding the division of roles between KUA and religious figures in collaborating. Furthermore, in its services, integrated services are needed, where every service carried out by religious figures related to KUA services can be internalized into KUA services. Integrated can be interpreted as connected services, proper action planning (collaborative orchestration) and can be measured (evaluated); (2) In the collaboration between the Office of Religious Affairs (KUA) and religious figures in improving the performance of KUA services, it runs with various obstacles including funding issues, in its services religious figures carry out voluntarily without any payment from the Ministry of Religion, time issues where religious figures also have other activities, so that a certain time is needed to be able to provide services and the lack of knowledge of religious figures regarding the latest rules at the Office of Religious Affairs. Meanwhile, the supporting factors for the collaboration are religious figures who have tahfidz houses receive coaching money in each Sub-district/Village there are two coaches who receive coaching money of two million per month from the Mamuju district government, then in the wedding service, religious figures who are appointed as the person who delivers the wedding sermon usually get a token of gratitude from the wedding organizer.

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