

Maslahah Study of an Innovation Program Called "Always Samawa Forward" For New Bride

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Abstrack:

The purpose of this study was to examine an innovative program called "Always Samawa Forward" which was initiated by the Department of Population and Civil Registration (Disdukcapil), South Solok Regency, from the perspective of maslahah. The research was motivated by the efforts made by the Disdukcapil in responding the complaints from the community who find it difficult to process various new residence documents when they are married. This research is qualitative. Data sources are primary and secondary. Primary data comes from interviews with Disdukcapil employees, Head of KUA, Ulama, Head of Jorong, and several communities in South Solok Regency. Data collection techniques are interviews, and documentation. data analysis is descriptive. The results of the study show that this innovation program is very important to do considering the difficulties that must be faced by newlyweds and their families in managing some of their residence documents after marriage. The Mechanism of the program begins with the MoU between Disdukcapil and the heads of KUA in South Solok. From the perspective of maslahah, this innovation program is appropriate because it makes it easier for newly married couples and their families to manage various new population documents. When viewed from the level of maslahah, the policy of this innovation program can be classified as maslahah hajiyyah.

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Introduction

In a country, the people have a very important position because the existence of a ruler is determined by the support of the people. On the other hand, the government was formed for the benefit of the people (Iqbal, 2014). This is in line with the fiqh rules which read: *The policy of a leader towards his people refers to the benefit* (As-Suyuthi, n.d.).

From this rule, it can be understood that whatever policy is taken by a leader, it should be based on and lead to the benefit of the people in general. Not a benefit that can only be enjoyed by a few members of the community.

In Indonesia in 2009, the government published the Law no. 25 of 2009 concerning Public Services requires public services to be a series of activities in order to fulfill service needs in accordance with the laws and regulations for every citizen and resident of goods and services as well as administrative services provided by public service providers (Undang-Undang Republik Indonesia Nomor 25 Tahun 2009 Tentang Pelayanan Publik, 2009). Public services are an indicator of the quality of government administration in carrying out their duties and functions

In terminology, public services are defined as all forms of services, both in the form of public goods and public services that are the responsibility and carried out by central or regional government institutions in the context of meeting community needs, as well as implementing statutory provisions (Thoha, 1997). In other words, public services are the government's responsibility to fulfill the needs of the people, such as services in document processing and services in ensuring the stability of staple foods and their availability.

Public services carried out by the government include community services and administrative services. Many examples relate to community services, in the form of providing vaccines for the community, and guarantees for community equality before the law. Meanwhile, administrative services, in fact, are services in managing official population documents needed by the community (Wuri, 2021). For example, the services provided by the Population and Civil Registration Service (Disdukcapil) are in charge of providing services to the community in terms of issuing population documents.

Today, the world is faced with a COVID-19 pandemic situation, not to mention Indonesia. People's lifestyles are changing, so that services are focused on digitalization by reducing physical contact. Likewise with the management of various documents needed by the community. The residence document is very important not only for the individual citizens, but also for the interests of the state administration. Therefore, it is necessary to reorganize the work in the bureaucracy so that services to the community can be carried out quickly, cheaply, and efficiently while still prioritizing the safety of the citizens.

According to the Regulation of the Minister of PANRB No. 89 of 2020, public service innovation is a breakthrough in the type of public service, whether it is an original creative idea/idea and/or adaptation/modification that provides benefits to the community, either directly or indirectly. This innovation does not have to be in the form of new discoveries, but can also include new approaches, expansions, and quality improvements in existing public service innovations. This regulation is the basis for Disdukcapil in Indonesia to innovate in their duties to serve the management of population documents for the community.

In line with the Ministerial Regulation above, the Department of Population and Civil Registration of South Solok Regency in facilitating the

digitization of population and civil registration services to the community has made various innovation programs. Until 2021, dozens of innovation programs were launched by the Disdukcapil of South Solok Regency. With this innovation, it is hoped that the community can be assisted in managing various population documents.

After the innovation program was running, it was proven that the community felt very helpful. This is understandable, considering the condition of the community, most of whom live as farmers, who find it difficult to find free time to process documents because they work all day in the fields and fields. Coupled with the geographical condition of South Solok Regency, which is wide and with inadequate transportation services, it certainly makes it difficult for the community to take care of their population documents.

One of the innovation programs promoted by the Disdukcapil of South Solok Regency is the "*Always Samawa forward*" program. This program is a form of service carried out by Disdukcapil in collaboration with the local KUA in issuing 7 population documents after a husband and wife married at the KUA. They immediately got the document without bothering to take it to the Disdukcapil.

Research related to public service innovation has been researched quite a lot. Like the research conducted by Wicaksono (2018) which focuses on the typology of three public service innovations carried out by the Surabaya City Government to the community. There is another research by Mochammad (2019) which examines public service innovations, especially the innovations of the Bantul City government in the field of public health and emergencies. Then the research conducted by Muharam and Fitri Melawati (2019) which linked public service innovation with the era of the industrial revolution 4.0 in the city of Bandung. From the several studies that the authors mention, there has been no research that examines "*Always Samawa forward*" innovation program which is the innovation program of the Disdukcapil South Solok Regency.

Based on the above background, the formulation of the research problem is how to review the benefits of "*Selalu Samawa ke Depan*" Program which is a wedding gift from the Disdukcapil of South Solok Regency. From the formulation of the problem, it is detailed in two research questions, namely first, how is the maslahah analysis of the "Always Samawa Forward" program awarded by Disdukcapil to newlyweds in South Solok. The research question is what is the urgency, mechanism, and obstacles to implementing the "*Always Samawa Forward*" program. Second, how is the maslahah review of the implementation of this program for the community.

Research Methods

The research method used is qualitative research. Primary data sources come from interviews with Disdukcapil employees, Secretary Disdukcapil of South Solok Regency, Yulianis; Head of Population Identity Division, Tismar; Head of Population Identity Division, Reamon Rianto; head of Sub-district Religion Affair Board (KUA), Head of KUA Sangir Subdistrict, Putra Alizar; Head of KUA Koto Parik Gadang Sub-district, Ateh, Yulkisra;

Head of KUA Sungai Pagu District, Hafidz Aulia Rahman; and several communities in South Solok Regency. Secondary data sources were obtained from journals related to the theme of this research. Data collection techniques are interviews, and documentation. The data that has been obtained were analyzed using descriptive analysis.

The research method used is qualitative research. The primary data source comes from the results of interviews with various parties who are involved and have benefited from the "Always Looking Forward" program. Secondary data sources were obtained from journals and books related to this research theme. The data collection technique was in-depth interviews with Disdukcapil employees, Secretary of the Disdukcapil of South Solok Regency, Yulianis; Head of Population Identity Division, Tismar; Head of Population Identity, Reamon Rianto; Head of the Religious Affairs Office (KUA) of KUA District, Putra Alizar; Head of KUA Koto Parik Gadang, Ateh, Yulkisra; Sungai Pagu KUA sub-district head, Hafidz Aulia Rahman; and several communities in South Solok Regency. In addition, the author also uses documentation by tracing a number of documents both in the Solok Selatan Disdukcapil and from the KUA office. The data that has been obtained was analyzed using descriptive analysis.

Discussion and Result

Benefits of Public Service Governance Innovation

Public Service Governance Innovation

Innovation comes from the Latin *innovare* which means to change something into something new. Initially, the term innovation had a more negative meaning, synonymous with the nuances of revolution or radical change that had a tremendous impact on socio-political conditions and was considered a threat to the power structure. Hundreds of years later, there was a shift in the meaning of innovation in a positive direction. Innovation is understood as "creating of something new" or the creation of something new (Suwarno, 2008). In terminology, the word innovation is defined as a process of human activity or thought to find something new related to input, process, and output, and can provide benefits for human life (Juliarso & Hidayat, 2017).

The definition of public service can be seen from the Ministerial Decree of PANRB No. 63 of 2004 which states that the essence of a public service is the provision of excellent service to elements of the community which is the embodiment of the obligations of government officials as public servants who have the basic function of service. Public service is a government activity in serving the community collectively in all aspects of people's lives (Mubarok & Suparman, 2019).

In its implementation, there are several forms of public services (Lembaga Administrasi Negara, 2004):

- a. Government services; in the form of services to the public related to general government tasks, such as services for making ID cards, driving licenses, taxes, licensing, and others.

- b. development services; is a type of community service related to the provision of facilities and infrastructure to make it easier for people to carry out their activities as citizens. For example the provision of roads, bridges, airports, and others.
- c. Utility services, such as providing electricity, water, local transportation and others
- d. Clothing, food, board services; namely services that provide materials for the daily needs of the community, in the form of providing rice, sugar, oil, gas, cheap housing , and others
- e. Community services are services that emphasize social activities such as health services, education, employment, nursing homes, and others (Suryantoro & Kusdyana, 2020).

The principles of good public service to realize excellent service are:

- a. Participatory; where the government needs to involve the community in planning, implementing, and evaluating the results. Community involvement is expected to minimize errors from the service implementation process.
- b. Transparent; where the government must provide access for the public to know all things related to public services carried out such as requirements, procedures, costs, and others.
- c. Responsive; the government must listen to and fulfill the demands of its citizens (Sudirman, 2015).
- d. Non-discriminatory, where the government may not discriminate between people based on social status, political views, religion, profession , and others.
- e. Easy and cheap; easy with the meaning of the word the given requirements are reasonable and easy to fulfill. Cheap in terms of costs that are pegged affordable by all citizens.
- f. Effective and efficient; where public service providers must be able to realize the goals to be achieved and how to make them happen is done with simple procedures, limited labor and low costs.
- g. Accessible, the services provided must be able to reach people in need
- h. Accountable means that public service providers are carried out using facilities financed from taxes.
- i. Fair, where the purpose of providing public services is to protect citizens from bad practices committed by other (Purwanto et al., 2017).

If the principles of public service as stated above have been implemented properly, there will be no more deviations and instability in the community. The state can carry out its role of protecting the community, and the people feel safe to submit their affairs to the management of the state.

If it is related to this research, the "Always Samawa Forward" program aimed at the Solok Selatan Disdukcapil for newlyweds and their families should be able to provide benefits to related parties in society. It is hoped that this innovative program will run effectively, be implemented transparently and apply to all newlywed families in South Solok.

Maslahah theory

Etymologically, *maslahah* has the same meaning as benefit. *Maslahah* also means benefits or a job that contains benefits. In terms of terminology, Imam al-Ghazali as quoted by Wanto (2021: 433) mentions *maslahah* is to attract benefits and reject harm in order to maintain the goals of syara'. In other words, what is the benchmark for whether something is *maslahah* or not is the will and purpose of syara', not human will and goals. In line with the definition of Imam al-Ghazali, (Syarifuddin, 2008) concluded that *maslahah* is something that is considered good by common sense because it brings good and avoids bad/damage to human life and is in line with the objectives of syara' in establishing law.

In terms of its power in establishing the law, *maslahah* is divided into three, namely:

- a. *Maslahah dharuriyah*, namely benefits whose existence is very much needed in human life. If it is associated with *al-maqasid al-khamsah* (maintaining the soul, mind, lineage, intellect, and property), then all efforts that ensure the achievement of these five things are *maslahah* at a dharuri level. For example, embracing a religion is the nature and need of every human being. Therefore, Allah has prescribed a religion that must be maintained by everyone, namely Islam (Wanto et al., 2021).
- b. *Maslahah hajiyyah* is the benefit that humans need to perfect their main benefit and eliminate the difficulties they face. For example, it is permissible to cooperate in the agricultural sector (*muzara'ah*) (Haroen, 1997). Another example could be the ease with which the public can obtain residence documents which are important to them because it is a requirement when dealing with the government.
- c. *Maslahah tahsiniyah*, namely the benefit that only comes to providing perfection and beauty in human life (Syarifuddin, 2008). For example, the suggestion to wear nice clothes to look more beautiful.

In relation to the three kinds of *maslahah* above, as Muslims, the benefit of dharuri should take precedence over the hajj benefit, let alone the tahsini benefit. Don't be wrong in prioritizing which benefit should come first.

Usul fiqh scholars also divide *maslahah* in terms of its content into two types, namely:

- a. *Maslahah al-ammah* is the public benefit that concerns the interests of many people. The general benefit is not understood as a benefit that must be enjoyed by everyone without exception. Benefits enjoyed by the majority of the community can also be included in this category. For example, regulations on Muslim clothing for Muslims, government policies in stabilizing prices in the market, so that people are not worried about spikes in the price of basic necessities, and others.
- b. *Maslahah al-khassah*, namely personal benefit or for a few people (Haroen, 1997). For example, regulation of foreign workers based on the Job Creation Law which only provides benefits for some people, not the general public (Fitriana & Nur, 2021)

In addition to the above divisions of *maslahah*, jurisprudence scholars, especially *malikiyah*, introduce *maslahah mursalah*, which is a form of benefit that is not ordered and strictly prohibited in the text. According to *asy-Syatibi* *maslahah mursalah* is a benefit that has no rules in the text, but its existence is accepted as a response to situations and conditions that are always evolving (Haq et al., 2021).

In connection with the theme of this research, all efforts or programs made by the government if they do not conflict with religious goals and provide benefit to the community can be said to be programs that contain *maslahah*. However, if the program creates difficulties for the community, burdens the community, of course the program must be stopped. The government must rely on its policies for the benefit of the citizens it leads. This is in line with the rules: The leader's policy to the people must be based on benefit.

Geographical Location and Community Condition of South Solok Regency

Geographical Location of South Solok Regency

South Solok Regency is geographically located between 01 17'13"-01 46' 45" South Latitude and 100 53' 24" - 101 26' 27" East Longitude. The boundaries of the area are:

To the north, it is bordered by Solok Regency

In the east, it is bordered by Dhamasraya Regency

To the south, it is bordered by Kerinci Regency, Jambi Province

In the west, it is bordered by Pesisir Selatan Regency

From its territorial boundaries, it appears that South Solok Regency is flanked by three regencies, namely Solok Regency, Dhamasraya Regency, and Pesisir Selatan Regency. South Solok Regency is also a regency that borders Jambi Province, to be precise, Kerinci Regency.

South Solok Regency consists of 7 sub-districts, namely Sangir District, Sangir Jujuan District, Sangir Balai Janggo District, Sangir Batang Hari District, Sungai Pagu District, Pauh Duo District, and Koto Parik Gadang Diateh District. For more details, the area of the seven sub-districts and their distance to the district capital can be seen in the table below:

Table 1
Area and Distribution in South Solok Regency

No	Districts	Large (KM)	Distance to District Capital	Number of Nagari	Number of Jorong
1	Sangir	632,99	0	7	58
2	Sangir Jujuan	278,06	20	5	27
3	Sangir Balai Janggo	686,94	34	4	21
4	Sangir Batang Hari	280,01	38	7	37
5	River Ceiling	596,00	32	11	62
6	Pauh Duo	348,10	28	5	26
7	Koto Parik Gadang Diateh	524,10	41	8	44
	Total	3.346,20		47	275

The seven sub-districts oversee 47 Nagari and 275 Jorong. South Solok Regency has an area of approximately 3346.29 km² which is dominated by state forests, which is around 36.53 percent. This vast district at least has implications for the distance of each sub-district to the district capital, such as Koto Parik Gadang Diatesh District which is 48 km away from the district capital. This long distance makes it difficult for people to go to the district capital for dealings. In addition, road access is not good and transportation is not smooth.

Community Condition of South Solok Regency

The people of South Solok Regency are people whose majority work as farmers. There are many agricultural and plantation products produced by this district, such as chilies, shallots, cabbage, potatoes because most areas have a cold climate. Meanwhile, plantations include oil palm, coconut, rubber, coffee, and cocoa (Dinas Kominfo Kabupaten Solok Selatan, 2020).

Most of the people of Kab. South Solok is a productive age so that the agricultural and plantation sectors are doing well. Percentage of population by age group can be seen from the table below:

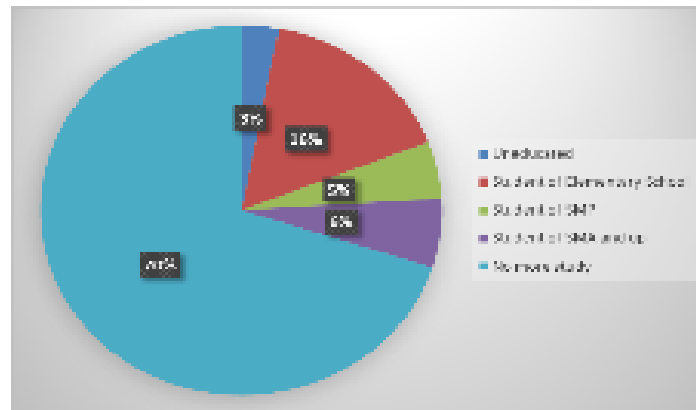
Table 2
Percentage of Population by Age Group and Gender

Age	Gender		Male + Female
	Male	Female	
0-9	19,81	20,09	19,95
10-19	17,88	17,47	17,68
20-29	16,94	17,02	16,98
30-39	16,75	16,63	16,69
40-49	12,42	12,46	12,44
50-59	8,03	8,21	8,12
60+	8,16	8,12	8,14
	100	100	100

Based on the table above, it can be seen that about 65% of the population of South Solok Regency are in the productive age (aged 15-50 years). While the remaining 20% are still children and 15% have entered their old age.

Regarding the education level of the people of South Solok Regency, based on Susenas 2021 data, 2.90% of the population aged 5 years and over have not attended school. 26.88% aged 5 years and over are still in school, i.e. 16.32% are still attending elementary school, 4.95% are still attending junior high school, 5.97% are still attending high school and above. Meanwhile, the remaining 69.86% are no longer in school. For more details, see the following image:

Figure 1
Population Age 5 Years Old and Over by Education Status in South Solok Regency



The people of South Solok who are of productive age (aged 15-49 years) when viewed from their marital status, around 65% are married. As many as 31% are unmarried and approximately 4% are divorced, both divorced and divorced. For more details, see the table below:

Table 3
Percentage of Population Aged 15-49 Years by Gender and Marital Status

No	Gender	Marital Status			Total
		Non Marriage	Mariage	Divorce	
1	Download	38,43 %	60,07 %	1,50 %	100 %
2	Women	23,71 %	71,27 %	5,02 %	100

***"Always Samawa ahead"* Program; A Special Gift for Newlyweds in South Solok**

"Always Samawa forward" means that after the marriage contract, you will immediately receive seven resident documents. Cooperation with KUA. This program was introduced and implemented by the Disdukcapil of South Solok Regency in collaboration with KUA in issuing 7 population documents after a husband and wife married at the KUA within the scope of the Regency government. South Solok. This program has been started since 2019. This is as stated by Tismar, Head of Population Identity Sector:

"This public service innovation called "Selalu Samawa ke Depan" is a new program carried out by the Population and Civil Registration Office of South Solok Regency in collaboration with the KUA in South Solok." (Interview 30 July 2021).

The same thing was also stated by Reamon Rianto as staff of the Population Service Division:

"The service innovation program "Selalu Samawa ke Depan" is a new program at the Population and Civil Registration Office of South Solok Regency which has been held since 2019." (Interview July 30, 2021).

The service governance innovation program initiated by the Disdukcapil Kab. South Solok is not without reason. Prior to 2019, Disdukcapil implemented a manual population document creation system, in which the people who were dealing directly came to Disdukcapil to take care of their various documents. Various complaints were raised from the community, in the form of the long journey to be taken, the large costs incurred, and the time spent in processing documents. These complaints were then heard and followed up by the Head of Disdukcapil and his staff, so that this innovation program was born. Reamon Rianto, as the population service staff explained:

"We as staff who provide direct service to the community, of course, we know the things that become obstacles from the community itself. From the complaints that we get, we report them to the head of the field concerned with complaints from the community. Well, there is the head of the field evaluates how the service runs as much as possible. And that's where the idea for an innovation came from." (Interview 30 July 2021).

After this program was carefully planned, the Disdukcapil began to socialize the "Always Samawa ke Depan" innovation program to KUA. Furthermore, Disdukcapil entered into an MoU with the KUA in South Solok, as stated by Yulianis, Secretary of Disdukcapil Kab. South Solok:

"The collaboration carried out by the Disdukcapil of South Solok Regency with the KUA has gone through a long socialization. We explain how "Always Samawa forward" program works so that an MoU is formed between the Civil Service Office and the KUA." (Interview July 30, 2021).

The information conveyed by the Disdukcapil Secretary above was also shared by Putra Alizar, Head of KUA Sangir District and Yulkisra, Head of KPGD District KUA. Alizar's son stated that:

"The Population and Civil Registration Office of South Solok Regency has carried out socialization and cooperation between the KUA in South Solok Regency so that we, the head of the KUA have signed the MoU on Cooperation between the Civil Service Office and KUA." (Interview 26 August 2021).

After the Head of KUA in South Solok Regency received information about "Selalu Samawa ke Depan" innovation program, it was followed by cooperation between the two institutions marked by the signing of the MoU. The collaboration basically contains a description of the role of each institution in the success of this innovation program.

Putra Alizar, as the Head of KUA explained that socialization to the community was carried out in wirid activities and religious lectures at mosques or surau. This is as explained below:

"We carry out direct socialization to the community, such as through wirid activities in mosques. There we conveyed that there was an innovation carried out by the Disdukcapil Kab. South Solok regarding the preparation of residence documents when carrying out a marriage at the KUA." (Interview 26 August 2021).

From the information presented by the Disdukcapil and the head of KUA above, it can be understood that this innovation program has been carefully planned. The Disdukcapil party understands very well that the condition of the community and the long distances that people have to travel to arrange their personal documents are a big obstacle. For this reason, Disdukcapil created *"Always Samawa forward"* innovation program, with the hope that the community can be helped to manage their documents and the public's legal awareness to process documents can be increased.

After the bride and groom carry out their wedding at the KUA office in South Solok, they will get 7 residence documents, namely:

- a. Family card (KK) for the two brides who are legally married, because after marriage both the bride and groom have left their respective parents' family cards.
- b. Citizen Card (KTP) for the groom who is married
- c. KTP for married brides
- d. The latest Family Card (KK) for the parents of the bride, because her child has left her parents' KK.
- e. Latest Family Card (KK) for the groom's parents
- f. Marriage Book for the Groom
- g. Marriage Book for the Bride

The seven documents obtained by the bride and groom were given immediately after the wedding took place. This is as expressed by Rahman, the head of KUA Sungai Pagu Sub-district as follows:

"After getting married, the husband and wife received 7 population documents, namely the KK of the bride and groom, KTP for the two brides, the latest KK for the parents of the bride and groom, and a marriage book for the two brides." (Interview 25 August 2021).

To be able to obtain the seven documents, the Disdukcapil informs people who want to get married to prepare certain documents in addition to preparing files as a condition for marriage. When the two prospective brides and grooms register their marriage with the KUA, they bring a photocopy of their respective KK, and a photocopy of their unmarried ID cards. This was conveyed by Putra Alizar, Head of KUA Sangir District:

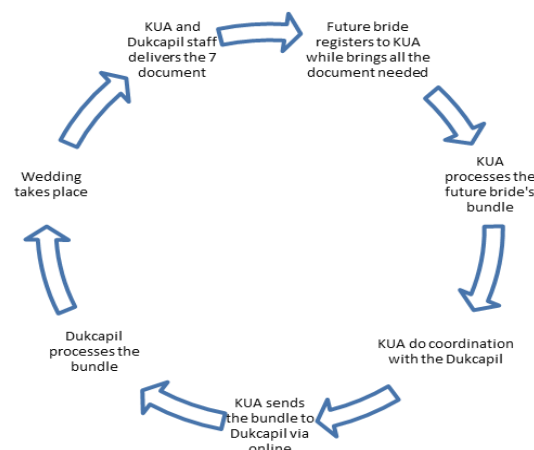
"The two brides who want to get married must bring the core documents as a condition of marriage. Plus, at the time of registration, both of them had to bring several other documents, such as a photocopy of their family card, a photocopy of their ID card. After the documents were received, we coordinated with the Capil, that some of our people were getting married that day and at that time. Then we sent the files from the two catins online through the WA application. When they got married on the day of their marriage, the civil servant came to provide the 7 latest residence documents." (Interview 26 August 2021).

In essence, "*Selalu Samawa ke Depan*" innovation program provides convenience for the public to obtain seven residence documents after getting married. This is in line with the development of today's era, where people want every business to be solved easily, quickly, and practically. This was conveyed directly by Hafidz Aulia Rahman, Head of KUA Sungai Pagu Subdistrict as follows:

"The advantage that is felt by the community is that they no longer have to bother going to the Civil Service Office to take care of a number of documents. They don't need to go back and forth to the Civil Service Office so they are more efficient." (Interview 25 August 2021).

Based on the previous description, it can be concluded that there are several paths that are followed, starting from the collection of civil registration files to the issuance of the seven population documents. For more details can be seen from the figure below:

Figure 2
Workflow Diagram of "*Always Samawa to Forward*" Program



Although this innovation program provides benefits to the community, there are still obstacles faced in its implementation. This was stated by Putra Alizar as follows:

"Some of the perceived obstacles are when the data provided by the prospective bride and groom is lacking, or the name is written incorrectly on the KK, or if one of the bridal couples comes from outside the region. Because, this program is only valid in South Solok Regency, not elsewhere." (Interview 26 August 2021).

Apart from some of the obstacles mentioned by Putra Alizar above, Yulkisra, as the Head of the KUA of Koto Parik Gadang District in Ateh said that the main obstacle came from the limitations of people accessing applications on the internet. This can be understood from the description as follows: *"The main obstacle in this innovation program is the difficulty in accessing an application called Simka. Changing network conditions sometimes make this application difficult to open."* (Interview 26 August 2021).

The information presented by Putra Alizar and Yulkisra above shows that the Samawa Forward Program still needs improvement in its implementation process. Barriers to this program can come from the community, such as if you are married to someone from outside South Solok, you cannot enjoy this program. Likewise with people whose identities are wrong or the required conditions are incomplete. In addition, obstacles can also come from the system itself, as stated above, a weak or fluctuating network signal can cause the Simka application to not be accessed properly.

"Always Samawa ahead" of Maslahah Perspective

Based on the discussion above, it can be understood that the samawa program in the future will provide benefits, especially for newlywed couples and their respective families. They get the convenience of this program without having to bother taking care of all the population documents. This is in line with the concept of maslahah put forward by Syarifuddin (2008) and (Haroen, 1997).

Innovation programs related to public services are very urgent to be carried out as part of efforts to build good governance. The government as a public servant must continue to strive to innovate in various fields in order to create prosperity, peace, and stability for the community. This is where the importance of making rules or programs that are oriented to the benefit of the community.

If it is associated with the innovation program carried out by the Disdukcapil of South Solok Regency, it appears that the program provides benefits to the community in general. The public benefit occupies an important position because it takes precedence over the benefit of groups, tribes, or individuals (Haroen, 1997). One of the fiqh rules related to this is: The general benefit takes precedence over the special benefit (certain tribes, groups or individuals) (An-Nadwi, 1994).

The condition of the community, the majority of which work as farmers, certainly makes it difficult for them to take the time to take care of their population documents. This is because they spend most of their time in their fields and gardens (Dinas Kominfo Kabupaten Solok Selatan, 2020). This condition is coupled with facilities and infrastructure that have not been spread evenly to remote villages so that people are increasingly reluctant to take care of their personal documents. Therein lies the great benefit provided by this innovation program to the community.

The intended benefit of this innovation program is not a benefit that is contrary to religious teachings. Because these benefits are related to the general benefit that can be enjoyed by the community even though they have different professions, domiciles, and education. This is in line with the concept of mashalah put forward by asy-Syatibi as quoted by Haq (2021).

This innovation program does not discriminate between people. Apart from that, nothing has been violated by this innovation program. In fact, this program helps the bride and groom and their families obtain residence documents. Usually, these documents need to be taken care of and take a long time. Some people even need to spend hundreds of thousands of dollars because they are trapped in the practice of brokers. Therefore, the

"*Always Samawa forward*" innovation program needs to be imitated by other agencies, so that the community can be helped and make their affairs easier. This is in line with the Word of God in the Qur'an Surah al-Baqarah verse 185 which reads: "*Allah wants ease and does not want difficulty for you*". This program can also be categorized as *maslahah al-mursalah*, because as stated by ash-Syatibi quoted by Haq (2021), this type of *maslahah* does not have rules in the text but provides good and benefits for humans as a result of the progress of the times.

When viewed from the level of *maslahah*, this innovative program can be classified as *maslahah hajiyyah* (Syarifuddin, 2008), because it makes it easy for the bride and groom and their families to obtain several population documents. The benefits obtained from this program are not only for the community, but also for the government. From the government side, with the completion of community population documents, it makes it easier for the government to carry out various programs to the community, such as the process of distributing several types of assistance such as Pre-Employment Cards, Healthy Indonesia Cards, and others. The government can know for sure the condition of the community so that the solutions given are expected to be right on target.

Conclusion

"*Always Samawa in the Future*" Program is a solution provided by the Department of Population and Civil Registration of South Solok Regency in responding to complaints from people who have difficulty managing their residence documents after marriage. The Mechanism of "*Selalu Samawa ke Depan*" Program begins with the socialization of the program conducted by Disdukcapil to the heads of KUA in the Kab. Solok Selatan is related to the processing of a number of documents from the newly married couple and their families. The meeting held by the two institutions continued with the MoU of cooperation. After that, so that this program can be known to the public, a socialization was held to the community by involving the Head of KUA, religious scholars, and heads of *lorong*. Socialization is carried out in mosques and prayer rooms through religious lectures and *wirid*.

In addition, direct socialization is also carried out by the head of *lorong* to the people in his area. The bride and groom and their families who want to get easy access to residence documents can submit all the required requirements to the Head of the KUA where the bride and groom register their marriage. Furthermore, the head of the KUA will forward the requirements online to the Disdukcapil for processing. When all the conditions provided are complete, then seven residence documents in the form of ID cards of the two brides, new KK for the bride and groom, new KK for the parents of the bride and groom and marriage books of the two brides will be submitted immediately after the marriage contract is completed by Disdukcapil employees. Barriers experienced in implementing this program include if one of the bride

and groom comes from an area outside South Solok, because this program only applies to residents of South Solok. Likewise, if the data on the prospective bride and groom or their families are different, then the residence document certainly cannot be provided.

Judging from the theory of *maslahah* in Islam, the innovation program implemented by Disdukcapil Kab. South Solok is also in line with the purpose of Islamic law, which is to provide benefits. Benefits can be seen both from the government and from the community. From the government side, with the completion of community population documents, it makes it easier for the government to carry out various programs to the community, such as the process of distributing several types of assistance such as BLT, Pre-Employment Cards, Healthy Indonesia Cards, and others. The government can know with certainty the condition of the community. When viewed from the level of *maslahah*, this innovative program can be classified as *maslahah hajiyah*, because it makes it easy for the bride and groom and their families to get some of the population documents they really need as citizens.

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