

Revitalization of KUA Services in the Perspective of Maslahah Mursalah

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Abstract

The revitalization of the Office of Religious Affairs (KUA) has become a strategic agenda for improving the quality of religious public services in Indonesia. However, existing studies have primarily focused on administrative reforms and service innovation, with limited attention to their normative justification within the framework of maslahah mursalah. This study examines the revitalization of the Office of Religious Affairs (KUA) in Silo District, Jember Regency, through the perspective of maslahah mursalah to assess its contribution to public welfare and the realization of maqāṣid al-sharī'ah. A qualitative juridical-sociological approach was employed using interviews, observations, and document analysis. The findings reveal that the revitalization strategy encompasses four integrated dimensions: strengthening human resource capacity, modernizing service facilities through digitalization, simplifying administrative procedures, and enhancing institutional collaboration, transparency, and accountability. These measures have improved service efficiency, increased public satisfaction and trust, and reduced administrative complaints. The novelty of this study lies in developing a maslahah mursalah-based analytical framework that positions KUA revitalization not merely as an administrative reform but as a normative model of public service oriented toward the realization of maqāṣid al-sharī'ah and sustainable public welfare. The study demonstrates that institutional revitalization grounded in Islamic legal objectives can strengthen KUA's role as an agent of socio-religious transformation and provide a conceptual model for improving religious public services in Indonesia.

Keywords: Revitalization, KUA, Maslahah Mursalah, Silo District

Introduction

Marriage occupies a central position in Islamic law as a sacred covenant (*mitsāqan ghalīẓan*) that establishes a lawful relationship between a man and a woman and provides the foundation for a harmonious family characterized by *mawaddah* (affection), *rahmah* (compassion), and *sakīnah* (tranquility). Beyond its contractual nature, marriage is regarded as both a religious obligation and a legal institution that generates reciprocal rights and responsibilities between spouses. As explained by Shaykh Kamil Muhammad 'Uwaidah, the term *nikāḥ* linguistically denotes union (*al-dhamm*), while juridically it refers to a contract that legitimizes marital relations and creates binding legal consequences for both parties (Nafis, 2014; Abubakar et al., 2020).

Within the framework of Islamic family law (*al-aḥwāl al-shakhṣiyyah*), marriage extends beyond the fulfillment of biological and emotional needs. It serves as a legal mechanism for safeguarding individual rights, preserving family stability, and maintaining social order. Consequently, marriage is closely associated with legal certainty, particularly concerning lineage, inheritance, and the protection of women's and children's rights (Nasution, 2012).

In Indonesia, marriage administration has evolved through continuous legal reform aimed at strengthening legal protection and administrative certainty. The responsibility for

administering Muslim marriages is entrusted to the Ministry of Religious Affairs through the Office of Religious Affairs (*Kantor Urusan Agama*—KUA). This mandate is regulated under Law No. 22 of 1946 on Marriage Registration, Talak, and Reconciliation and subsequently reinforced by Law No. 1 of 1974 on Marriage, as amended by Law No. 16 of 2019. Under these legal frameworks, Marriage Registrars (*Pegawai Pencatat Nikah*) are authorized to ensure that marriages are properly registered and legally recognized (Akbari et al., 2020). From both legal and philosophical perspectives, marriage registration represents the state's commitment to protecting fundamental rights (*hifẓ al-ḥuqūq*) and ensuring legal certainty. Official registration not only confirms the religious validity of marriage but also guarantees legal recognition, thereby protecting the rights of spouses and children while strengthening the institution of the family as the foundation of society (Islamy, 2022).

The significance of marriage registration also reflects broader principles of public service. Law No. 25 of 2009 concerning Public Services obliges the government to deliver efficient, accessible, and accountable services as part of its constitutional responsibility. Marriage registration constitutes one of the essential public services because it directly affects citizens' legal status, religious obligations, and access to various civil rights (Tauhid & Maulana, 2024).

As the government agency responsible for Islamic religious administration at the sub-district level, the KUA plays a strategic role in delivering these services. In addition to marriage registration, the institution provides premarital guidance, family counseling, waqf administration, and other religious services. Increasing public expectations for efficient, transparent, and accountable governance require the KUA to continuously improve its institutional capacity and service quality (Akbari et al., 2020).

To address these challenges, the Indonesian government introduced the KUA Revitalization Program through the Decree of the Minister of Religious Affairs No. 758 of 2021. The policy seeks to transform the KUA into a modern, professional, and community-oriented institution by strengthening organizational capacity, improving service standards, expanding digital services, enhancing institutional governance, and developing human resources. These reforms reflect the government's broader commitment to improving religious public services through bureaucratic modernization (Saogi, 2022; Erfan et al., 2024).

Despite these policy initiatives, the implementation of KUA revitalization has produced uneven outcomes across regions. Field observations conducted at the KUA of Silo District, Jember Regency, indicate that several revitalization programs have been implemented; however, significant institutional constraints remain. The most critical challenge concerns the shortage of qualified human resources, particularly the limited number of Marriage Registrars responsible for handling increasing service demands.

At present, the KUA of Silo District employs only one Marriage Registrar despite experiencing substantial fluctuations in the number of marriage applications throughout the year. This imbalance between service demand and institutional capacity has resulted in administrative delays, excessive workloads, and declining service efficiency, ultimately affecting public satisfaction with marriage registration services.

From the perspective of *maslahah mursalah*, these institutional limitations should not merely be viewed as administrative deficiencies but as public policy issues requiring solutions that promote the common good (*maṣlaḥah*). In Islamic legal theory, *maslahah mursalah* provides a normative basis for adopting policies that advance public welfare in situations where no explicit textual evidence exists, provided such policies remain consistent with the objectives of Islamic law (*maqāṣid al-sharīʿah*). Accordingly, improving institutional capacity within the KUA represents an important effort to protect family rights, strengthen legal certainty, and enhance the quality of religious public services (Ma'arif, 2019).

Previous studies on KUA revitalization have largely emphasized administrative reforms, digital transformation, and service effectiveness. However, relatively little attention has been devoted to examining these reforms through the normative framework of *maslahah mursalah* as an analytical perspective for evaluating whether institutional revitalization genuinely promotes public welfare in accordance with the objectives of Islamic law. This gap highlights the need for a more integrative analysis that bridges public administration and Islamic legal theory.

Therefore, this study investigates the implementation of the KUA Revitalization Program in Silo District, Jember Regency, through the perspective of *maslahah mursalah*. It aims to examine how institutional revitalization contributes to improving the quality of religious public services while advancing the realization of *maqāṣid al-sharīʿah*. By integrating empirical findings with Islamic legal theory, this study offers both theoretical and

practical contributions to the development of benefit-oriented models of religious public service in Indonesia.

Research methods

This study employed a qualitative field research design using a juridical-sociological (socio-legal) approach. The socio-legal approach was selected because the study examines not only the implementation of legal and administrative policies governing the revitalization of the Office of Religious Affairs (*Kantor Urusan Agama*—KUA), but also their practical implications for religious public services within the community. This approach enables the integration of normative legal analysis with empirical evidence obtained from the field.

The research was conducted at the Office of Religious Affairs (KUA) of Silo District, Jember Regency, East Java, Indonesia. Data collection was carried out from 15 May to 15 June 2024, coinciding with the implementation of several KUA revitalization programs.

The study relied on both primary and secondary data. Primary data were obtained through in-depth semi-structured interviews, participant observation, and direct field investigation. Secondary data consisted of legislation, ministerial regulations, institutional documents, official reports, policy archives, and relevant scholarly literature concerning KUA revitalization and *masalah mursalah*.

Informants were selected using purposive sampling, whereby participants were chosen based on their direct involvement and knowledge of the KUA revitalization program. The informants comprised the Head of the KUA of Silo District, KUA administrative and service officers, officials from the Office of Islamic Community Guidance of the Ministry of Religious Affairs, and members of the public who had received marriage registration and religious administrative services. These participants were considered capable of providing comprehensive information regarding both policy implementation and service delivery.

Data were collected through four complementary techniques. First, in-depth interviews were conducted to explore participants' experiences, perceptions, and evaluations of the revitalization program. Second, participant observation was undertaken to examine the actual implementation of administrative and religious services at the KUA. Third, document analysis was used to review policy documents, administrative records, strategic plans, and institutional reports. Finally, relevant legal regulations and academic publications were examined to strengthen the normative analysis.

To ensure the trustworthiness of the findings, the study employed source triangulation, method triangulation, and data verification. Information obtained from interviews was cross-checked with observational findings and documentary evidence to enhance the credibility and consistency of the data.

Data were analyzed using the interactive model of Miles, Huberman, and Saldaña, consisting of four interconnected stages: data collection, data condensation, data display, and conclusion drawing/verification. The empirical findings were subsequently interpreted through the analytical framework of *maslahah mursalah* to evaluate whether the revitalization of the KUA contributes to the realization of public welfare in accordance with the objectives of *maqāṣid al-sharī'ah*. This analytical framework enabled the study to examine the relationship between administrative reform, legal policy implementation, and the promotion of public benefit in religious public services

Results and Discussion

Silo Regency KUA Revitalization Strategy

Silo KUA Regency will begin implementing the KUA revitalization program in 2022, in accordance with the mandate of KMA No. 758 of 2021 concerning the Revitalization of the Regency KUA. Its implementation is regulated in the Decree of the Director General of Islamic Community Guidance No. 320 of 2022. This study will describe the revitalization strategy of KUA in Silo Regency KUA. This sub-district has service products, including: marriage certificates, reference deeds, waqf pledge deeds, deeds in lieu of ikrak waqf deeds, prospective bride's course charter, Islamic entry charters, marriage recommendations, duplicate marriage certificates, and legalization.

The Silo Religious Affairs Office (KUA) plays an important role in Indonesian society, especially in terms of religious services such as marriage, religious guidance, and family dispute resolution. However, in recent decades, many KUAs have experienced various challenges that hinder their performance and service quality. Therefore, a comprehensive revitalization strategy is needed to address this problem and improve the efficiency and effectiveness of KUA services, especially in KUA Silo.

One of the first steps in revitalizing KUA is to increase the capacity of human resources. Competent human resources are the key to providing quality services. Many KUAs today face problems with a lack of a workforce that has enough skills and knowledge to carry

out their duties. Regular training and staff development can help improve the competence of KUA employees. Training programs that focus on effective administrative management, legal knowledge, and religious guidance can provide a significant improvement in the quality of services provided. By increasing the capacity of human resources through proper training, KUA can be more effective in carrying out its functions and providing satisfactory services for the community(Qori et al., 2023).

The modernization of KUA facilities and infrastructure is another important step in the revitalization strategy. Adequate facilities and modern technology can help speed up the administrative process and improve service efficiency. Many KUAs today still use manual methods in data processing and administration, which is time-consuming and prone to errors. The implementation of technology-based information systems can speed up this process and reduce administrative errors. For example, the use of an online marriage registration system that can be accessed by the wider community. With the modernization of facilities and infrastructure, KUA can improve operational efficiency and provide faster and more accurate services to the community(Zubir, 2024).

Simplifying administrative procedures is another important strategy that needs to be implemented. Complex administrative procedures and bureaucracy are often the main obstacles to efficient service delivery at KUA. Case studies show that simplifying procedures, such as reducing the number of documents required and speeding up the verification process, can significantly reduce wait times for the public. In several KUAs that have implemented this strategy, there has been a significant increase in public satisfaction with the services provided. Simplifying administrative procedures is a strategic step to reduce bureaucracy and improve the speed and efficiency of KUA services(Saogi, 2022).

Strengthening cooperation with related institutions, such as local governments and religious organizations, is also part of the KUA revitalization strategy. Good cooperation with various stakeholders can help KUA in providing more comprehensive and effective services. For example, cooperation with local governments can help in terms of funding and better provision of facilities. Meanwhile, collaboration with religious organizations can strengthen the religious guidance and counseling programs run by KUA. By strengthening cooperation with various related institutions, KUA can be more effective in meeting the needs of the community and improving the quality of services(Qori et al., 2023).

Increasing transparency and accountability in KUA operations is another important step in the revitalization strategy. Transparency and accountability can build public trust in the services provided by KUA. The implementation of a transparent reporting system and periodic audits can ensure that all procedures are carried out in accordance with applicable rules and standards. The publication of performance reports and budget use can also increase KUA accountability in the eyes of the public. By increasing transparency and accountability, KUA can build public trust and ensure that the services provided are the best (Saogi, 2022).

Implementation of the Silo Regency KUA Revitalization Strategy

The implementation of the revitalization strategy at the Religious Office (KUA) of Silo Regency aims to improve the quality of religious services, including marriage, religious guidance, and family dispute resolution. One of the important aspects of this evaluation is the capacity building of human resources. This step is important because competent human resources are needed to provide quality services. KUA's Silo District has held regular training for its staff, including administrative management and legal knowledge. This training has improved the competence of the staff, which in turn improves the quality of services provided to the community. (Saogi, 2022)

The second aspect that was evaluated was the modernization of facilities and infrastructure. Adequate facilities and modern technology can speed up the administrative process and improve service efficiency. KUA's Silo District has implemented an updated online marriage registration system and office equipment. This modernization has accelerated the administrative process and reduced errors, thereby increasing public satisfaction with the services provided.

In addition, simplifying administrative procedures is the focus of the evaluation. Simple procedures can reduce bureaucracy and speed up service delivery. The Silo Regency KUA has reduced the number of documents required for the administrative process and accelerated the verification process. This simplification has reduced waiting times for the public and improved service efficiency.

Strengthening cooperation with relevant institutions is also an important part of the evaluation. Good cooperation with various stakeholders can help KUA provide more comprehensive and effective services. The Silo District KUA has been working with the local

government to secure additional funding and improve facilities. They also collaborate with religious organizations to strengthen religious guidance programs. This collaboration has strengthened KUA services and improved the quality of religious guidance provided to the community.

Increasing transparency and accountability in KUA operations are other aspects that are evaluated. Transparency and accountability can build public trust in the services provided by KUA. The Silo Regency KUA has implemented a transparent reporting system and conducted periodic audits to ensure that all procedures are carried out in accordance with the rules. They also publish reports on budget performance and usage. These measures have increased the transparency and accountability of the KUA, which in turn has increased public trust.

Finally, the overall impact of the revitalization strategy on the community became the focus of the evaluation. The ultimate goal of revitalization is to improve the quality of life of the community through better religious services. After the implementation of the revitalization strategy, there was a significant increase in public satisfaction with the services provided by the Silo Regency KUA. The number of complaints decreased, and people felt more supported in their religious affairs. The revitalization strategy has succeeded in improving the quality of services of KUA Silo District, which in turn improves the quality of life of the local community.

This evaluation shows that the implementation of the revitalization strategy in Silo KUA Regency is going well and has given positive results. Increasing human resource capacity, modernizing facilities, simplifying administrative procedures, strengthening cooperation, and increasing transparency and accountability have made significant contributions to improving service quality. Support from the government and active participation of the community are also very important for the success of this revitalization. Thus, these strategic steps can be used as a model for KUA in other regions in order to improve the quality of services and people's lives.

Revitalization of KUA in Silo District as an Effort to Build a *Dignified Perspective on the Life of Masalah Mursalah*

The revitalization of the Religious Office (KUA) of Silo District is an important initiative to build a dignified society. KUA, as an institution that handles various religious

matters such as marriage, religious guidance, and family dispute resolution, has a central role in supporting the religious life of the community. Through revitalization, KUA is expected to improve the quality of services and contribute more significantly to the formation of a more orderly, harmonious, and cultured society. One of the main efforts in revitalizing KUA is to increase the capacity of human resources. By providing adequate training and education to KUA staff, they can be more competent in carrying out their duties. This training covers not only the administrative aspect, but also an in-depth knowledge of the law and religious guidance. This capacity building will result in more quality and professional services, which in turn support the creation of a more orderly and law-based society (Zubir, 2024).

Modernization of facilities and infrastructure is another important aspect of revitalization. The application of the latest technology, such as the online marriage registration system, will simplify the administrative process and reduce the possibility of errors. With better facilities and cutting-edge technology, KUA can provide faster and more efficient services to the community. This modernization also contributes to transparency and accountability in religious governance, which is an important element in building public trust.

Simplifying administrative procedures also plays a role in efforts to build a dignified society. Complex procedures often cause delays and frustration among the public. By reducing bureaucracy and simplifying processes, KUA can improve service efficiency and reduce wait times. This not only makes the service faster and more effective, but it also reduces the chances of corrupt practices or abuse of authority. Cooperation with related institutions, such as local governments and religious organizations, is also key in revitalizing KUA. Support from various parties can help in the provision of resources, funding, and mentorship programs. With solid cooperation, KUA can be more effective in carrying out its functions and expanding the range of services to the community. This will support the strengthening of religious and social values, which are the foundation for a dignified society.

By increasing transparency and accountability in KUA's operations, the public will have more confidence in the services provided. The publication of performance reports, the implementation of a transparent reporting system, and periodic audits are important steps to ensure that all procedures are carried out to standards. With these steps, the KUA of Silo

District can ensure that the services provided are the best and support the realization of a more just, harmonious, and dignified society.

Al-Maslahah al-Mursalah according to the term two words derived from *AlMaslahah* and *Al-Mursalah*. Laughter *al-Maslahah* in language means "benefit" while the word *al-Mursalah* means "loose", *Al-Maslahah al-Mursalah* In terms it is a thing that is declared to contain benefits but there is no legal certainty that overshadows it either in terms of the evidence attached to the certainty to declare the alignment or rejection of a thing(Arfan, 2013). *Al-Maslahah al-Mursalah* is a term used in ushul fiqh to refer to something that is considered to have benefits, but there is no legal firmness that establishes or applies it, and there is no specific evidence *Sharia* that can be specifically relied upon or rejected for the issue. In other words, *al-Maslahah al-Mursalah* is a situation where there is no law *Sharia* that directly regulates or examines the matter, so that the decision or action taken on the matter is based on an assessment of the reasons and consideration of the possible benefits(Ahmad et al., 2019). Example *al-Maslahah al-Mursalah* is when there is a situation that is not directly regulated by law *Sharia* Islam, but there are benefits that can be gained from a particular action in that circumstance. In such a situation, the scholar or scholar of fiqh will try to use the general principles of Islam and the judgment of reason to arrive at a decision or view that is most in line with the common good without violating the principles of religion(NISPUL KHOIRI, 2023). Although *al-Maslahah al-Mursalah* can be the basis for decision-making in situations that are not directly regulated by the *Sharia law*, its use should be done carefully and based on the principles of the Islamic religion and careful consideration of the maslahat and mafsadah (losses) that may occur(SHIDDIQI, 2023).

According to Sheikh Abdul Wahab Khallaf, *al-Maslahah al-Mursalah* It is everything that has a direction to bring or benefit, but there is no firm doctrine or law that expressly governs it, and there is no postulate or NASH that specifically supports or rejects it. In this context, *al-Maslahah al-Mursalah* refers to a situation where there is no sharia law that directly governs a particular issue, so the decision or action taken is based on an assessment of the benefits that may arise from the situation. Abdul Wahab Khallaf emphasized that in *al-Maslahah alMursalah*, assessment and decision-making should be based on consideration *al-Maslahah* without violating the principles of Islam. Although there is no legal strictness that states or requires an action or decision, the principle of public interest can be the basis for decision-making in situations that are not directly regulated by sharia law. Use of study

terms *al-Maslahah alMursalah* In the science of ushul fiqh, it can help scholars and fiqh experts in dealing with complex or new situations that are not directly regulated by sharia law, but still pay attention to Islamic principles and the common good(Shiddiqi, 2020).

Al-Imam Al-Syatibi (790 AH) discusses the explanation *al-maqashid al-Syariah* in detail in a separate discussion. He also explained about *al-Maslahah al-Dharuriyat*, *Al-Maslahah al-Hajiyyah*, *Al-Maslahah alTahsiniyyah* and then made 3 (three) parts, he also explained the discussion of *al-Ushul al-Khamsah*(Basith, 2019). Then, there are five main starting points for fame, namely: religious affairs, soul affairs, intellectual affairs, descendant affairs, and property affairs. Keeping religion (*Hifzuddin*), is a top priority of the law *Sharia*, namely maintaining Islam, which is belief, worship, and moral values related to religion. Preserving the soul (*Hifzunnafs*), Sharia law is designed to protect and preserve human life, including through the prohibition of unlawful killing or committing acts that endanger lives. Keeping Your Mind (*Hifzul'aql*), the purpose of sharia law is to preserve human reason, by prohibiting actions that are detrimental or destructive to reason, such as the use of prohibited substances or the consumption of liquor. Preserving offspring (*Hifzunnasl*), Sharia law also seeks to maintain the continuity of human offspring by regulating marriage, family, and reproductive issues. Sharia Law on Maintenance of Ownership (*Hifzulmaal*) has regulations designed to safeguard property and property such as through rules on inheritance, trade, and property law.

If you look at the needs and quality of *al-Maslahah*, ushul fiqh scholars classify *al-Maslahah* into 3 levels, namely: *First, Al-Maslahah al-Dharuriyat*. *Al-Maslahah al-Dharuriyat* is a concept in ushul fiqh that refers to the benefits related to basic human needs, both worldly and etheric affairs. The urgency of these benefits is essential for the survival of human life, and its incompleteness can result in destruction, disaster, and damage in human life. In this context, *Al-Maslahah al-Dharuriyat* covers the basic needs of human life, such as the maintenance of religion, soul, intellect, heredity, and property. The fulfillment of these needs is considered very important to maintain the welfare and survival of human beings individually and socially. The importance of *Al-Maslahah al-Dharuriyat* is reflected in the principles of sharia law that emphasize the need to protect and protect the basic interests of human beings. Therefore, in making legal decisions or in formulating policies, scholars and fiqh experts often pay attention to and prioritize the fulfillment of *AlMaslahah al-Dharuriyat* as part of efforts to maintain welfare and justice in society.

Al-Maslahah al-Dharuriyat includes the preservation of religion, self, intellect, ancestry, and property. In the context of the maintenance of offspring and property can be realized in various *Mu'amalah Activities*, which is interaction or transactions between fellow humans. Here are some examples of how muamalah can help in the maintenance of offspring and property. Marriage or marriage is one of the most important forms of muamalah in Islam. Through marriage, a family is created that becomes the foundation for the maintenance of offspring. Marriage also helps in protecting property rights and offspring. Inheritance arrangements, however, also include rules relating to the division of inheritance, which aid in the maintenance of property and the continuity of descent. With clear rules regarding the distribution of inheritance, property and hereditary rights can be protected (Basith, 2019).

Buying and selling transactions, buying and selling transactions are one of the common forms of muamalah in daily life. Through these transactions, individuals can acquire or secure property to meet daily needs, as well as for the purpose of educating and raising offspring. The arrangement of zakat and infaq is an obligation in Islam that helps in the maintenance of property and descendants. Through the payment of zakat and infaq, wealth is used to help those in need, thereby creating social justice and welfare in society. Thus, muamalah is not only a social interaction or economic transaction, but also a means to preserve and protect fundamental interests, including the preservation of children and grandchildren and property, in order to achieve prosperity and justice in society (Ubaidillah et al., 2024).

Second, *Al-Maslahah al-Hajiyat*. *Al-Maslahah al-Hajiyat* is a blessing that is the purification of the benefits of trees, will help humans in alleviating complexities. This benefit refers to the legal legality for human sustainability in providing assistance or *Skemudahan*. In *mu'amalat*, convenience can be created by allowing or allowing the implementation of certain types of transactions, such as buying and selling salam, cooperation in agriculture, and plantations. Buying and selling salam is a transaction in which the buyer pays the price of the goods sold in advance, while the goods will be delivered later according to the agreement. In-person transactions allow parties to manage their needs more flexibly, especially in the context of trade where sellers need funds before goods are available

Agricultural cooperation, cooperation in the agricultural sector allows farmers to work together in managing land, resources, or agricultural production. This can help increase agricultural yields, minimize the risk of losses, and improve farmers' welfare. Plantation

cooperation, similar to agricultural cooperation, cooperation in the field of plantations allows farmers to cooperate in the management or production of plantation crops, such as oil palm, rubber, or tea. This cooperation can increase production efficiency and increase farmers' income. By allowing transactions such as the sale and purchase of salam, agricultural cooperation, and plantations, Islamic law provides a waiver that allows people to manage their lives more effectively and efficiently, while still paying attention to the principles of religion and justice. Basith, "The Concept of Istinbath of Contemporary Law According to Said Ramadhan Al Buti."

Elements *mashlahah* is the refinement of *mashlahah* core, and able to minimize human beings in difficulties. Elements *mashlahah* is something that makes the course of human life light and easy. In the case of *mu'amalat*, this facility can be seen by allowing the sale and purchase of salam, agricultural and plantation cooperation. (Taufiq, 2022)

Third, *Al-Maslahah al-Tahsiniyat*. *Al-Maslahah al-Tahsiniyat* are complementary or perfect benefits. The benefits are aimed at the moral or morality aspect. When these benefits are in tangible form in a person's life, they will not directly cause harm to real life, but can provide additional good or enhance a person's moral and spiritual life. In the context of worship, *Al-Maslahah al-Tahsiniyat* can be found in various aspects of religious practice, where the imperative to maintain authority, cover the awrah of Muslims, and adorn by wearing beautiful clothes can be seen as an attempt to enhance the ethics and morality of the individual. For example, through this practice, one can hone one's self-discipline, increase spiritual awareness, and show respect and respect for one's religion and religious traditions. (Devi & Mutoharoh, 2023)Z

Even though it is not fulfilled *Al-Maslahah al-Tahsiniyat* will not directly cause damage to human life, the application of the practice can provide added value in shaping individual character and morality, as well as enriching one's religious and spiritual experience. Therefore, although not mandatory, such practices can be considered a means to improve one's moral and spiritual quality of life. (Fauzi et al., 2023)

Conditions *al-Maslahah al-Mursalah* According to most scholars, in order to be reliable by the law, are: *First*, Benefits of being *The True Al-Maslahah*, not only based on prejudice, the meaning is to illuminate aspects of the principle of benefit and the principle of mudharat. However, if it is only a pseudo-presumption about the actual conformity or not of the principle of benefit with the principle of mudharat, then this is not the main goal in the

corridor of Islamic law. It is important to ensure that the benefits are real and haqiqi benefits. The benefits of haqiqi are those that can bring real benefits and reject harm, not just based on prejudices or mere assumptions. If a benefit is based only on the assumption of the existence or unambiguity of the aspect of mudharat without a real basis, then the legal guidelines based on this will be based on prejudice alone and not in accordance with the correct sharia. In Islam, laws and policies must be based on correct principles, which prioritize justice, the common good, and truth.(Ahmad et al., 2019)

This benefit is a general benefit, not a specific benefit for a specific individual or community, it is hoped that these benefits can also have a wide impact on the wider community and can also feel the aspect of the element of mudharat for the community. It is important to note that these benefits are general benefits, not benefits that are specific to a specific individual or group. This is because these benefits must be able to be used by many people and must also be able to resist losses for many people as well.(Azharuddin & Tanjung, 2022)

Shared benefits are benefits that can be enjoyed or felt by many people in society, regardless of gender, religion, ethnicity, or a particular social group. For example, benefits such as security, justice, health, and education are common benefits because they can benefit the entire society without exception. In addition, the general benefit must also be able to withstand hazards or hazards for many people in society. This means that policies or actions taken to achieve those benefits must not come at the expense of the interests or welfare of other groups, nor must they cause harm or harm to the majority of society.(Mujib, 2023)

This benefit does not contradict the benefits contained in the Qur'an and Hadith, both dzahir and mind.(Shiddiqi, 2020) It must be in harmony with the benefits contained in the Qur'an and Hadith, both dzahir (real) and inner (implicit). This means that the benefits sought must be in accordance with the values and principles contained in the Qur'an and Hadith. In Islam, the benefits or benefits *al-Maslahah* pursued must be in line with the objectives of sharia or *Al-Maqasid al-Syariah*, which includes the preservation of religion, soul, inclinations, heredity, and property. Benefits that are contrary to Islamic values and principles cannot be considered as valid *maslahah* in the context of Islamic law. (Erfan et al., 2024)

Therefore, in determining or making decisions about *al-Maslahah*, it is important to ensure that the benefits sought do not conflict with the Islamic values contained in the Qur'an

and Hadith. This is important so that the policies or actions carried out are in accordance with Islamic teachings and can provide benefits that are in line with the *Sharia Objectives*. In this case, the basis that approaches and relies on the discussion of KUA Revitalization is related to the principle *al-Maslahah*, which is three of the five elements *al-Maqasid al-Syariah*, first, to maintain a religion or *Hifz al-Din*, second, to keep offspring or *Hifz al-Nasl*, and third, preserving property *Hifz al-Mal*. Elements of religious observance (*Hifz al-Din*), marriage registration has many benefits, one of which is to make the status of a person who is Muslim clearer. (Mubarok & Hidayati, 2023). Here are some reasons why marriage registration is important in this context:

First, conformity with Islamic law, in Islam, marriage registration is a must. By registering a marriage, a person is officially considered a legal spouse under Islamic law. *Second*, legal protection, marriage registration provides legal protection for both couples. This includes rights such as inheritance, insurance rights, rights to common ownership, and other rights recognized by the state or other institutions. *Third*, Status Certainty, Marriage Registration provides certainty about a person's marital status. This helps avoid confusion or ambiguity regarding marital status and related rights. *Fourth*, Official recognition, marriage registration is a form of official recognition from the government or authorized institutions. This gives legitimacy to the relationship in the eyes of the law and society. *Fifth*, Fulfillment of religious requirements, in some cases, marriage registration is also a requirement to carry out certain worship, such as Hajj and Umrah. By recording the marriage, one can meet the requirements of the applicable religion. (Erfan et al., 2024)

Thus, marriage registration is not only important for administrative or legal purposes, but it also helps to clarify and affirm one's status in an Islamic context. It plays an important role in establishing and maintaining justice, order, and tranquility in society as well as in maintaining legal and religious order. The element of preserving the lineage or (*Hifz al-Nasl*), by registering the marriage, is clearly the offspring of a Muslim. Registering a marriage also helps explain the descendants of a person who is Muslim. Here are some reasons why marriage registration clarifies offspring:

First, genealogical records, when marriages are officially recorded, information about spouses and descendants can be archived in official records. It helps in building a clear and accessible family tree. *Second*, inheritance certainty, marriage registration helps in determining the inheritance of property to descendants legally in accordance with the

provisions of Islamic law. By registering the marriage, the hereditary inheritance rights will be officially recognized. *Third*, Recognition of Child Status, In the case of a marriage in which the child was born, the registration of marriage helps in recognizing the legal status of the children as legal descendants. This is important in determining the rights and obligations of parents towards children. *Fourth*, Legal protection, marriage and prodigal registration also provide legal protection for offspring, including rights such as education, health, and security. *Fifth*, Identity certainty, by recording a person's marriage, identity and family relationships can be clearly ascertained. This helps to avoid doubts or ambiguities regarding heredity and family relationships. (Islamy, 2022)

Thus, marriage registration not only provides certainty of a person's marital status, but also helps in explaining the relationship of descent and family in the context of Islam. It is an important part of building and maintaining a strong and harmonious family structure in Islamic society.

Elements of Property Preservation (*Hifz al-Mal*), with the registration of marriage, the inheritance will be retained. Marriage registration has an important role in maintaining and protecting inheritance. Here are some reasons why marriage records help preserve inherited property. First, legal protection, marriage registration provides legal protection for the joint property of a married couple. In Islam, property acquired during marriage can be joint property that will be inherited to the heirs in accordance with the provisions of Islamic law. *Second*, Certainty of inheritance, by recording the marriage, ownership and certainty of property acquired during the marriage becomes clearer. This helps in determining the inheritance rights of the rightful heirs according to Islamic law. *Third*, Fair inheritance, marriage registration helps in determining how the property will be distributed to the heirs in accordance with the provisions of Islamic law. This helps in ensuring that the distribution of inheritance is done fairly and in accordance with sharia. *Fourth*, Official Recognition, Marriage Registration is a form of official recognition from the government or the authorized institution for marital status and joint property ownership. This gives legitimacy to the rights and obligations associated with joint ownership. *Fifth*, Dispute prevention, with clear marital and property ownership records, the possibility of disputes or disputes related to inheritance can be minimized. It helps in maintaining harmony and peace in the family. (RI, 2019)

Thus, marriage registration is not only important for administrative or legal purposes, but also helps in safeguarding inheritance and ensuring that the distribution of inheritance is carried out in accordance with the provisions of Islamic law. This is one way to establish and maintain justice and order in the affairs of property in Islamic society.

Closing

The silo Office of Religious Affairs (KUA), which is very important in religious services such as marriage and religious guidance, faces challenges that affect the performance and quality of services. The revitalization of KUA involves increasing the capacity of human resources through training that focuses on administration, law, and religious guidance. Modernizing facilities with the latest technology and simplifying administrative procedures to reduce bureaucracy is also important. Strengthening cooperation with the government and religious organizations as well as increasing transparency and accountability in operations will increase the efficiency and trust of the public in KUA. These measures aim to improve the quality of services and build a more dignified society.

The implementation of the revitalization strategy in Silo KUA Regency aims to improve the quality of religious services, including marriage and religious guidance. These efforts include increasing staff capacity through training, modernizing facilities with the latest technology, and simplifying administrative procedures for efficiency. Cooperation with local governments and religious organizations strengthens support and guidance programs. Transparency and accountability are also improved through periodic reporting and audit systems. The results of the evaluation showed a significant increase in community satisfaction and a decrease in complaints, making KUA Silo a successful and effective revitalization model in improving the quality of services and people's lives.(Hidayani, 2019)

The revitalization of KUA in Silo District aims to build a dignified society through improving the quality of religious services. These efforts include increasing the capacity of human resources with proper training, modernizing facilities and infrastructure with the latest technology, and simplifying administrative procedures for efficiency and transparency. Cooperation with relevant institutions such as local governments and religious organizations strengthens support and guidance programs. Increasing transparency and accountability in KUA operations also builds public trust. With this

strategy, KUA can provide better services, support religious values, and contribute to a more orderly, harmonious, and dignified society.(Romadhoni et al., 2023)

The revitalization of the KUA of Silo District can be analyzed through the perspective of *Maslahah Mursalah*, which is a policy that aims to create public benefits without a direct basis from Sharia Nash, but is still in harmony with the Sharia maqashid. This effort pays attention to the community's need for better and more efficient religious services. Increasing the capacity of human resources through training ensures competent service, in line with the goal of safeguarding the mind and soul (*Hifzh al-'aql* and *Hifzh An-NAFS*). Modernization of facilities and technology supports efficiency and ease of access, reflecting efforts to preserve assets (*Hifzh Al-Mal*). Simplifying administrative procedures and increasing transparency prevents corruption and injustice, supporting the principles of social justice. Cooperation with relevant institutions strengthens religious values and community harmony, in accordance with the objectives of religious preservation (*Hifzh ad-din*). With a focus on the common good, this revitalization creates a dignified and harmonious society, supporting the vision of Islam as rahmatan lil 'alamin.

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