

## A Review of *Maslahah* on *Salah Aku Apa* Program by the *Disdukcapil* of South Solok Regency, Indonesia

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### Abstract

This study examined the innovative program *Salah Aku Apa*, initiated by the *Disdukcapil* (Population and Civil Registration Office) of South Solok Regency, West Sumatra. It was analyzed through the theory of *maslahah* (public benefit). The research was motivated by the achievements of the *Disdukcapil* of South Solok Regency, which received an award as a high-category (green) Public Service Organizer unit from the Ombudsman of the Republic of Indonesia. This study aims to analyze the *maslahah* perspective on the *Salah Aku Apa* program from *Disdukcapil* of South Solok Regency. The research method employed was field research with a descriptive-analytical nature. The primary data was obtained through interviews with several relevant parties, complemented by secondary data. The data collecting techniques were interviews, documentation, and observation, followed by inductive analysis to conclude. The program was proven to provide convenience to the community. It was considered friendly to mothers and children, as it facilitated the process for mothers who had recently given birth to obtain civil registration documents for their newborns. The study concluded that the "*Salah Aku Apa*" innovation program, initiated by *Disdukcapil* of South Solok Regency, was appropriately implemented and provided benefits in public administration. It aligned with the principle that the ruler's management of the people should be based on public benefit.

**Keywords:** *Maslahah*; *Salah Aku Apa* Program; Regional Government



## Introduction

Since the enactment of Act Number 32 of 2004 concerning Regional Government, the regional government has had a major role in providing public services as part of implementing regional autonomy. These new rules enabled the government bureaucratic apparatus in the regions to manage and deliver more relevant public services to the needs of the community in their area, both in terms of providing facilities and public administration.<sup>1</sup>

Regarding the implementation of public services, Act Number 25 of 2009 states that the standard of service includes services that are fast, easy, precise, affordable, and accountable, which are the benchmarks or guidelines for providing services to the community. In other words, good service is fast service without complicated procedures. Services must be made easy for the community and carried out at an affordable cost.

The implementation of public services is the most visible benchmark for government performance. The public can directly assess the government's performance based on the services they receive. Therefore, public services in all ministries and institutions are fundamental and must immediately improve the quality of their services.<sup>2</sup> This improvement must be pursued considering the increasingly dynamic community conditions, increasing business, and complex life problems. The community expects the government, with all its staff, to provide excellent service.

One of the government agencies engaged in public services is the Department of Population and Civil Registration (*Dinas Kependudukan dan Catatan Sipil/Disdukcapil*). This service implements the element of

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<sup>2</sup> Endah Cristianingsih, "Implementasi Kebijakan Administrasi Kependudukan Di Kabupaten Bandung," *Jurnal Ilmiah Magister Administrasi* 12, no. 2 (2018), <https://jurnal.unnur.ac.id/index.php/jimia/article/view/329>.

government affairs in the field of population administration and civil registration, which functions, among others, as formulators and implementers of technical policies on government affairs in the field of population administration and civil registration. Related to public services, the service program to the community provides prints of new ID cards, reprints of ID cards, new family cards, birth certificates, death certificates, and others.

Research related to public service innovation has been extensively studied. For example, Reza Mochammad Yanuar conducted research titled "Innovation in Public Service (Case Study: Public Safety Center (PSC) 119 of Bantul Regency as a Health and Emergency Service)." This study examined public service innovations, particularly those from the Bantul City government, in the fields of public health and emergencies. Another study by Sudirman, titled "Formulation of Aspects of Quality Public Service," focused on examining aspects of public services that are deemed to be of quality. Research conducted by Riki Satia Muharam and Fitri Melawati, titled "Public Service Innovation in the Era of Industry 4.0 in Bandung City," bridges public service innovation with the era of the fourth industrial revolution in Bandung City. Furthermore, Atthahara's research titled, "E-Government-Based Public Service Innovation: A Case Study of the Ogan Lopian Application by the Communication and Information Office in Purwakarta Regency," examines E-Government-based public service innovations initiated by the Communication and Information Office in Purwakarta Regency.

An e-government-based study of public service innovations was initiated by the Communication and Information Office in Purwakarta Regency.<sup>3</sup> The article written by Mohammad Hafidz Al Hikam, titled "Public Administration of the Birth Certificate Service Process in

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<sup>3</sup> Haura Atthahara, "Inovasi Pelayanan Publik Berbasis E-Government; Studi Kasus Aplikasi Ogan Lopian Dinas Komunikasi Dan Informatika Di Kab. Purwakarta," *Jurnal Politikom Indonesiana* 3, no. 1 (n.d.).

Baratajaya Village," focused on how the public administration process for issuing birth certificates was conducted in Baratajaya Village. This study concluded that the Department of Population and Civil Registration (Disdukcapil) of Surabaya City had started implementing improvements by allowing applicants to print their birth certificates themselves. This strategy aligned with the Ministry of Home Affairs Regulation No. 9 of 2016 concerning the acceleration and expansion of birth certificate ownership. The administration of birth certificate issuance became more effective because they used gadgets.<sup>4</sup> The article written by Dara Mahesti and Risti Dwi Ramasari, titled "Legal Review of Civil Rights on the Impact of Delayed Birth Certificate Registration: A Study in the Civil Registry of North Lampung Regency," focused on the legal review of civil rights regarding the impact of delayed birth certificate registration in the North Lampung Civil Registry Office. This study concluded that the delay in registering children's birth certificates in the Civil Registry of North Lampung made children vulnerable to human trafficking and caused difficulties in accessing health services, education, social welfare, protection, and challenges in obtaining legal documents.<sup>5</sup> The article written by Taralandu, Erlinda, Thomas Bustomi, and Ajis Salim Adang Jaha, titled "Policy Implementation on the Acceleration of Children's Birth Certificates," focused on the implementation of policies regarding the acceleration of children's birth certificates, the factors hindering policy implementation, and efforts to improve the implementation of these policies. The conclusion of this study, which used the Van Meter and Van Horn policy implementation model approach, indicated that resources, implementer attitudes, inter-organizational relationships, and the social

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<sup>4</sup> Mohammad Hafidz Al Hikam, *Administrasi Publik Proses Pelayanan Akta Kealhiran Di Kelurahan Baratajaya*, *Jurnal Administrasi Publik* Vol. 2 No. 02 (2022), <https://aksiologi.org/index.php/praja/article/view/442>

<sup>5</sup> Dara Mahesti, Risti Dwi Ramasari, *Tinjauan Yuridis Hak Keperdataan Terhadap Dampak Keterlambatan Mendaftarkan Akta Kelahiran Anak (Studi di Catatan Sipil Kabupaten Lampung Utara)*, *Jurnal Cakrawala Ilmiah* Vol. 1 No. 5: Januari 2022, DOI: <https://doi.org/10.53625/jcijurnalcakrawalailmiah.v1i5.897>

and economic environment were factors that hindered the effectiveness of policy implementation for accelerating birth certificate registration.<sup>6</sup> Based on the several studies that the author mentioned, no research has examined the *Salah Aku Apa* innovation program, which is mother and child-friendly and has become an innovation program for the Disdukcapil of South Solok Regency.

## **Method**

This research employed field research. The nature of the research is descriptive-analytic research. The approach to social theory and cultural phenomena in studies conducted by anthropologists in science is called a qualitative approach. The essence of the qualitative approach in this research is the effort to understand (*verstehen*) the target of the study or research. The fundamental characteristic of this approach is its holistic and systemic nature. The concept of understanding has two aspects of the study, namely "symptoms" and "meanings," which are included in the substance of the meaning of these social and cultural changes. This research used an empirical legal research approach related to the implementation of Act Number 23 of 2014 concerning the Regional Government. The primary data is the result of interviews with the community in the Disdukcapil, midwives, religious scholars, and the community of South Solok Regency, West Sumatra, supplemented with secondary data in the form of research related to this research. Data collection techniques were interviews and documentation. Furthermore, processing and analysis were carried out, and inductive conclusions were drawn.

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<sup>6</sup> Taralandu, Erlinda, Thomas Bustomi, and Ajis Salim Adang Jaha "Implementasi Kebijakan Tentang Percepatan Akta Kelahiran Anak ". *Jurnal Kebijakan Pembangunan* 19 (1) 2024, 57-72. <https://doi.org/10.47441/jkp.v19i1.362>.

## **Maslahah**

*Maslahah* comes from the Arabic verb (صَلَحَ) or (مَصْلَحَةٌ), which means something that brings good.<sup>7</sup> The word *maslahah* is sometimes referred to as (الِاسْتِصْلَاحُ) which means seeking the good (طَلَبُ الْإِصْلَاحِ).<sup>8</sup> *Maslahah* refers to the principle of benefit (goodness) used to establish Islamic law. It can also mean an action that has a good or useful value.<sup>9</sup> al-Ghazali formulated the meaning of *maslahah* as follows:

مَا لَمْ يَشْهَدْ لَهُ مِنَ الشَّرْعِ بِالْبُطْلَانِ وَلَا بِالِاغْتِبَارِ نَصٌّ مُعَيَّنٌ

"What (*maslahah*) is not evidence for him from the share in the form of a certain text that cancels it and no one pays attention to it."

According to Abdul Wahab Khallaf, *maslahah* is where the Sharia does not stipulate the law to realize *maslahah*, nor is there any evidence that shows its recognition or cancellation.<sup>10</sup>

Based on the previous definition, *maslahah* is establishing a law that is not mentioned in the Qur'an or Hadith, with consideration for the benefit or interest of human life based on the principle of benefiting and avoiding damage.<sup>11</sup> As the following ushul fiqh rules:

دَرْءُ الْمَفَا سِدِ مُعَدِّمٌ عَلَى جَلْبِ الْمَصَالِحِ

"Rejecting damage is prioritized over attracting benefit."<sup>12</sup>

*Maslahah* is considered as a deliberation for the humanitarian agenda in law to maintain five main things: religion, soul, mind, lineage, and

<sup>7</sup> Chaerul Umam, *Ushul Al-Fiqih I* (Bandung: Pustaka Setia, 2000).

<sup>8</sup> Abdul Wahab Khallaf, *Masdar Al-Tasyū' Al-Islāmī Fī Mā Lā Nassa Fih, Cet. III*, (Kuwait: Dār al-Qalam, 1972).

<sup>9</sup> Muhammad Rusfi, *Ushul Al-Fiqih-I* (Bandar Lampung: Seksi Penerbitan Fakultas Syari'ah IAIN Raden Intan, 2017); Jayusman Nurul Huda, "Perspektif Maslahah Terhadap Pertimbangan Hakim Pada Putusan Perkara Nomor: 376/Pdt.G/2019/PA.Tnk Tentang Penetapan Hak Hadanah Kepada Ibu Kandung," *Ijtimaiyya: Jurnal Pengembangan Masyarakat Islam* 14, no. 2 (2021), <http://ejournal.radenintan.ac.id/index.php/ijtimaiyya/article/view/10119/5037>.

<sup>10</sup> Abdullah Wahab Khallaf, *Ilmu Usūl Al-Fiqh, Terj. Noer Iskandar Al-Bansani, Kaidah-Kaidah Hukum Islam, Cet-8* (Jakarta: PT. Raja Grafindo Persada, 2002).

<sup>11</sup> Hendri Hermawan Adinugraha dan Mashudi, "Al-Mashlahah Al-Mursalah Dalam Penentuan Hukum Islam," *Jurnal Ilmiah Ekonomi Islam* 4, no. 1 (2018): 65–66, <https://jurnal.stie-aas.ac.id/index.php/jei/article/view/140>.

<sup>12</sup> Nashr Farid Muhammad dan Abdul Aziz Muhammad Azzam Washil, *Qawaid Fiqhiyyah, Terjemah Wahyu Setiawan* (Jakarta: Amzah, 2009).

property. It is also referred to as the nature inherent in the legal structure in the form of efforts to take positive things and leave negative things for humans, real or hidden in human view.<sup>13</sup>

The essence of *maslahah* is good according to reason with the consideration of being able to realize goodness (*jalbul masālih au manfa'ah*) or avoid evil (*dar'ul mafāsīd*) for humans. All good things, according to reason, are ideally in line with the objectives of Sharia (*maqāsid syarī'ah*) in establishing the law. However, there is no specific Sharia guidance that rejects it, nor is there any shara guidance that knows it. This corresponds to the opinion of Asyraf Wajdi Dusuki and Nurdianawati Irwani Abdullah, who revealed that *maslahah* is a legal instrument used in Islamic legal theory to promote the good of society and prevent social evil or corruption.<sup>14</sup> There are two kinds of *maslahah*, namely:

1. *Maslahah mukhabarat* is a benefit or goodness recognized by Islam. The things regulated in the Qur'an and Hadith are legal, so humans just follow the rules.
2. *Maslahah al-mursalah* is admitting a benefit because of new events that arose after the death of the Prophet Muhammad.<sup>15</sup> As for the object of *maslahah al-mursalah*, it is an event that needs to be legalized, but there is no single text (al-Qur'an and Hadith) that can be used as a basis.<sup>16</sup>

Ulama is very careful in using *maslahah* as evidence so as not to result in the formation of Sharia based on hidden desires and interests. Based on this point, the scholars compiled the conditions of *maslahah* that were used as the basis for the formation of law. The conditions are:

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<sup>13</sup> Mohammad Rusfi, "Validitas Maslahah Al-Mursalah Sebagai Sumber Hukum," *Al-Adalah* XII, no. 1 (2014): 64, <http://ejournal.radenintan.ac.id/index.php/adalah/article/view/175>.

<sup>14</sup> Rusfi.

<sup>15</sup> Susiadi AS, *Buku Daras, Ushul Al-Fiqh I* (Bandar Lampung: Fakultas Syari'ah IAIN Raden Intan Lampung, 2010).

<sup>16</sup> Totok Jumantoro dan Samsul Munir Amin, *Kamus Ilmu Ushul Fikih* (Jakarta: Amzah, 2005).

1. *The maslahah* in question is *maslahah*, which is not just conjecture. The point is to realize the formation of laws that can provide benefits and reject damage. If the benefit is based on mere suspicion, then the formation of the law will not bring benefit.<sup>17</sup>
2. *Maslahah* is general, not individual. The point is that the formation of law on an event can benefit most people, not only one person or a few.
3. *Maslahah* must not oppose the existing Sharia arguments, which are presented in the form of texts (al-Qur'an and sunnah), *ijma'* and *qiyas*.
4. *Maslahah* is practiced in conditions that require it. If the problem is not solved in this way, then the people will be in the narrowness of life, with the understanding that it must be taken to avoid the people from difficulties.<sup>18</sup>

Imam al-Ghazali also provides several conditions for the benefit that can be used as evidence in establishing the law, namely:

1. *Maslahah* is in line with the type of Sharia actions.
2. *Maslahah* does not conflict with the Nash Sharia.
3. *Maslahah* is included in the *dar'riyyat* category, which is related to personal benefit, the benefit of the people and universal. It applies equally to everyone.<sup>19</sup>

The above provisions formulate the idea that *maslahah* can be used as a legal basis and can be applied in daily actions if it meets the requirements previously mentioned. It is a real benefit, not limited to benefits whose nature is still unclear or only prejudice. As long as *maslahah* contains general benefits by having comprehensive access and does not

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<sup>17</sup> Chairul Umam, *Ushul Al-Fiqh I* (Bandung: Pustaka Setia, 2000).

<sup>18</sup> Amir Syarifuddin, *Ushul Al-Fiqh* (Jakarta: Kencana, 2009); Badarudin Jayusman, Shafra, Rahmat Hidayat, Efrinaldi, "Maslahah Perspective on Husband Nusyuz in Islamic Law and Positive Law In Indonesia," *Jurnal Muqaranah* 6, no. 1 (2022): 69-84. h. 72, <http://jurnal.radenfatah.ac.id/index.php/muqaranah/article/view/11164/4845>, accessed on November 15, 2021.

<sup>19</sup> Rusfi, *Ushul Al-Fiqih-1*.



deviate from the objectives contained in the Qur'an and Hadith and has a sharia goal, namely protecting religion (*hifz al-dīn*), protecting the soul (*hifz al-nafs*), protecting the mind (*hifz al-aql*), protecting human sustainability (*hifz al-nasl*), and protecting property objects (*hifz al-māl*).<sup>20</sup>

### **The Innovation Program of *Salah Aku Apa***

The Disdukcapil's mother-and-child-friendly innovation program, *Salah Aku Apa*, ensures that every baby born gets family card documents, birth certificates, and child identity cards. The Disdukcapil of South Solok Regency initiated this program in collaboration with the hospitals or midwives where births are located in South Solok. This program helps mothers and their newborns obtain civil documents.

This innovation program has been implemented since 2019. Based on information conveyed by Yulianis, the Secretary of the South Solok Disdukcapil program, the *Salah Aku Apa* program was initiated to make it easier for mothers who have given birth or their families to receive various official documents for their newborn babies. Based on the mandate of Act No. 23 of 2014, the South Solok Regency Population and Civil Registration Office (Disdukcapil) is striving to implement various innovations to enhance services in the field of population administration. In order to realize this strategic plan, the Disdukcapil of South Solok has initiated one of its innovation programs, called "*Salah Aku Apa*."

Yulianis further stated that it is understandable that this program has been running for three years. Since it started in 2019, many people have been helped to take care of their residence documents. Reaman Rianto, a staff member of the population services at the Disdukcapil of South Solok, stated the same expression: "In its service, the Office endeavors to provide the best for the community and to simplify the management of

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<sup>20</sup> Mashudi, "Al-Mashlahah Al-Mursalah Dalam Penentuan Hukum Islam,"

documents. One of the programs that facilitates this is the *Salah Aku Apa* program.<sup>21</sup>

The success of a program cannot be separated from its socialization; likewise, with the *Salah Aku Apa* Program. Tismar, Head of Population Identity of Disdukcapil of South Solok Regency, stated, "In its service, the Office endeavors to provide the best for the community and to simplify the management of documents. One of the programs that facilitates this is the *Salah Aku Apa* program."<sup>22</sup>

The information above provides an understanding that a program needs to be socialized first so that it can run according to the goals that have been set. To run effectively and benefit the community, especially families who are waiting for the arrival of a child, it is necessary to socialize with related parties. The socialization that has been carried out is oral and written, by holding an event or activities to introduce the program.

Socialization is given to health workers, both in hospitals and public health centers, as well as to the wider community represented by the *Nagari* and *Jorong* parties. The Disdukcapil of South Solok also conducted socialization among the *Nagari* apparatus, *Jorong* heads, and religious scholars. Socialization has been carried out with the villages within the scope of the South Solok government through the village heads, informing them that the office has an innovative service program for issuing birth certificates."<sup>23</sup>

Socialization of the *Nagari*, *Jorong*, and ulema is carried out orally and in writing. The Disdukcapil party visited each *Nagari* to convey the innovation program they had initiated. Furthermore, *Nagari* will continue

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<sup>21</sup> Reaman Rianto, "Interview with Reaman Rianto" (staff in the field of population services at the Disdukcapil South Solok, n.d.).

<sup>22</sup> Tismar, "Interview with Tismar" (Head of Population Identity Disdukcapil South Solok, n.d.).

<sup>23</sup> Yulianis, "Interview with Yulianis."

to socialize with the local *Jorong* and religious scholars. Socialization must be ensured because the community will get the benefits and convenience of this innovative program.

Helman Tanjung, as an ulema in Jorong Batang Limapauang, mentioned that he helps to inform the community in mosques and prayer halls about the new program being implemented by the Civil Registration Office.<sup>24</sup>

The scholars are partners invited by Disdukcapil to socialize the program with the community. These religious figures in mosques carry out socialization. When a prospective mother comes to check her pregnancy at a midwife or hospital, the midwife or the hospital will notify the patient that there is an innovative program from Disdukcapil in the form of services for mothers and babies born at the hospital or clinics. The midwife can immediately bring the three latest residence documents, namely the latest family card (KK), the birth certificate, and the child's identity card. Rosmiyetti Darwin, the head of the Civil Registration Service Division, stated that the "*Salah Aku Apa*" is a breakthrough implemented by the South Solok Regency Population and Civil Registration Office to provide postnatal mothers with access to a family card, birth certificate, and child identity card (KIA).<sup>25</sup>

This innovative program is a form of service improvement provided by the Disdukcapil of South Solok Regency to the community, especially those who have just had children. If referring to the applicable provisions, a newborn child must have a birth certificate taken care of by his or her parents. This certificate is very useful for the child later to get health assistance,<sup>26</sup> go to school, and so on.

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<sup>24</sup> Helman Tanjung, "Interview with Helman Tanjung" (the cleric in Jorong Batang Limapauang, n.d.).

<sup>25</sup> Rosmiyetti Darwin, "Interview with Rosmiyetti Darwin" (head of the Civil Registration Service Division, n.d.).

<sup>26</sup> Marwati Riza Muhammad Imanuddin Taqwa Karim, A. Pangerang Moenta, "Implementasi Kebijakan Pemerintah Daerah Di Bidang Kesehatan Masyarakat Melalui Jaminan

The midwives, Lusi Oktavia and Willa Permatasari, also confirmed the information from the Disdukcapil employee above. They have informed mothers who give birth that, after childbirth, there is no need to process civil documents at the Civil Registration Office. Instead, upon discharge, they will receive the latest civil documents directly at the facility."<sup>27</sup>

The two midwives confirmed that the *Salah Aku Apa* program had been implemented in the South Solok Regency. They mentioned that the mother who was about to give birth could complete the requirements for processing several documents for the child and herself. After the required documents are complete, the mother just waits until the residence documents are ready to be given.

To obtain the three civil documents from the *Salah Aku Apa* program, there are several files that the baby's family must prepare, namely the old family card, the identity card of the mother and her husband, and the marriage book of the mother and her husband. In addition, the mother and her husband must prepare a name for their newborn child so that the process of issuing documents can be carried out quickly and correctly. Lusi Oktavia, one of the midwives who opened a practice in Batang Lawe, stated that if a mother gives birth at my facility, she will take home the latest civil documents for her family upon discharge. They only need to prepare documents, including a photocopy of the old family card, the mother's and father's ID cards, the parent's marriage certificate, and the name of the newborn."<sup>28</sup>

This information shows the flow of document management through the *Salah Aku Apa* program. Prior to giving birth, the mother and her family were asked by the midwife or health worker to prepare some

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Kesehatan Nasional," *Jurnal Amanna Gappa* 26, no. 1 (2018), <https://journal.unhas.ac.id/index.php/agil/article/view/6338>.

<sup>27</sup> Lusi Oktavia and Willa Permatasari, "Interview with Lusi Oktavia and Willa Permatasari" (midwives in South Solok, n.d.).

<sup>28</sup> Lusi Oktavia, "Interview with Lusi Oktavia" (midwives in Batang Lawe, n.d.).

documents. Furthermore, the files are given to office employees online. After being carefully processed by official employees, they then prepare the document and submit it directly to the midwife/or health worker where the mother gave birth. Willa Permata Sari, a midwife who opened a practice in Batang Pagu, said that the *Salah Aku Apa* program has a simple procedure. If a mother gives birth and wishes to receive civil documents upon discharge, she only needs to prepare the family card, ID cards, marriage certificate, and the name of the baby."<sup>29</sup>

The community well received the program launched by the Disdukcapil of South Solok Regency at large. Even though they did not know the details of the program that was launched, they knew its benefits well. This is certainly inseparable from the socialization carried out by various parties for the success of this program. Nofri Firwansa, a resident of Nagari Talunan Maju, stated, "As a member of the community, I learned about this program from the information provided by the midwife when my wife gave birth. We received the birth certificate and Child Identity Card (KIA) for our child. However, we have not yet received the family card and are still processing it at the Civil Registration Office."<sup>30</sup> It is different for Ismatul Husna, a resident of Pakan Salasa, who mentioned that she learned about the government program for issuing birth certificates through the village. When mothers give birth, they receive the birth certificate for their child."<sup>31</sup>

Nanda Purnama Sari, a student from Sungai Baramah, South Solok, learned about this program from online news media."<sup>32</sup>

One of the benefits that the community gets from this innovation program, among other things, is stated by Midwife Lusi Oktavia: "The

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<sup>29</sup> Willa Permatasari, "Interview with Willa Permatasari" (midwives in South Solok, n.d.).

<sup>30</sup> Nofri Firwansa, "Interview with Nofri Firwansa" (resident of Nagari Talunan Maju, n.d.).

<sup>31</sup> Ismatul Husna, "Interview with Ismatul Husna" (a community that lives in Salasa Week, n.d.).

<sup>32</sup> Nanda Purnama Sari, "Interview with Nanda Purnama Sari" (student from Sungai Baramah, South Solok, n.d.).

community no longer needs to be burdened with processing the latest civil documents at the Civil Registration Office after childbirth. Mothers can focus more on caring for their child, while their husbands can continue working to earn a living.”<sup>33</sup>

The community obtains many facilities through this program. As the researcher said earlier, the geographical condition of the South Solok Regency is very wide. To go to the district capital, people have to travel tens of kilometers. Not to mention that the available transportation is also inadequate. Obviously, the *Salah Aku Apa* innovation program helps the community to get the civil documents they need. The success of this program can be seen from the high percentage of community ownership of official documents, such as birth certificates, which is more than 90%.

### ***Salah Aku Apa Program from Masalahah Perspective***

Public services served by Disdukcapil by the Act number 23/2014 concerning Regional Government, the arrangement and implementation must be improved to make it more effective and efficient. For this reason, the office can innovate to improve its performance as part of improving the performance of regional administration.<sup>34</sup>

The development of public service innovation products is one effort to improve bureaucratic services to the community. However, these innovations may not immediately provide solutions to existing problems and may even lead to new problems if they do not work.<sup>35</sup> In addition,

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<sup>33</sup> Oktavia, “Interview with Lusi Oktavia.”

<sup>34</sup> Siti Yulianah M. Yusuf Dhea Candra Dewi, Vidya Yanti Utami, “Re-Modeling Sistem Pelayanan Publik Sebagai Bentuk Tanggap Kebijakan Dalam Mendukung Tatanan Normal Baru (Studi Pada Dinas Kependudukan Dan Pencatatan Sipil Kota Mataram),” *Jurnal Ranah Publik Indonesia Kontemporer (Rapik)* 1, no. 1 (2021), <https://rapik.pubmedia.id/index.php/rapik/article/view/1>.

<sup>35</sup> Agung Suharyanto Jon Fredi Purba, Usman Tarigan, Irwan Nasution, “Implementasi Sistem Informasi Administrasi Kependudukan Dalam Pengurusan Kartu Tanda Penduduk Elektronik,” *Jurnal Perspektif* 8, no. 2 (2019), <https://ojs.uma.ac.id/index.php/perspektif/article/view/2597>; Eet Saeful Hidayat, “Analisis Implementasi Kebijakan Administrasi Kependudukan Pada Dinas Kependudukan Dan Pencatatan Sipil Kabupaten Garut,” *Dinamika : Jurnal Ilmiah Ilmu Administrasi Negara* 5, no. 4 (2018), <https://jurnal.unigal.ac.id/index.php/dinamika/article/view/1741>.

public service must strive for innovations to solve these problems. This effort is called the innovation cycle.

The implementation of public services carried out by the government has shown improvement from the previous period but still does not fully meet the community's needs and expectations. Therefore, a movement emerged that required one agency to produce at least one public service innovation every year.<sup>36</sup>

In line with regulation number 23 of 2014, the Department of Population and Civil Registration of South Solok Regency seeks to carry out various innovations to improve services in the field of population administration. This matter is reflected in the strategic plan of the Disdukcapil of South Solok Regency, namely the realization of an orderly population administration and civil registration of the Regency of South Solok, which will be accurate and safe in 2021. In order to implement this strategic plan, the Disdukcapil of South Solok must first control the service by speeding up the service process, which aims to provide satisfaction to the community.<sup>37</sup>

The Department of Population and Civil Registration of South Solok Regency offers various innovative services to facilitate the digitization of population and civil registration services for the community. Through this innovation, Disdukcapil hopes to support the community in managing its documents by shortening the distance between it and the Civil Service Office.<sup>38</sup>

The success of Disdukcapil of South Solok Regency in making a variety of service innovations led this government institution to successfully get an assessment as a Public Service Provider Unit with the

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<sup>36</sup> Yogi Suwarno, *Inovasi Di Sektor Publik* (Jakarta: STIA-LAN Press, 2008).

<sup>37</sup> "Disduk Capil Solok Selatan. Profil Dinas Kependudukan Dan Pencatatan Sipil," accessed March 17, 2022, <http://disdukcapil.solselkab.go.id>.

<sup>38</sup> Berita Minang, "Disdukcapil Solok Selatan Lahirkan 24 Inovasi Guna Layani Warga Sepenuh Hati," Berita Minang, 2020, <http://www.beritaminang.com/berita>.

high category (green) from the Ombudsman of the Republic of Indonesia. Disdukcapil is the only OPD in South Solok that won this award.

The achievements received by the Disdukcapil of South Solok Regency are interesting to study because this service is the only Disdukcapil in West Sumatra that received an award. In addition, various innovations were conducted to provide convenience to the community, one of which is the *Salah Aku Apa* program. This innovation program is well recognized as a mother and child-friendly program because it helps the community, especially mothers who have just given birth, in order to get official documents for themselves and their children. With this program, mothers who have just given birth do not have to make so much effort to obtain their child's birth certificate, family cards, and child identity card,<sup>39</sup> The documents will be provided by Disdukcapil in collaboration with medical personnel who handle the mother's delivery process.

Imam al-Ghazali states that the task of government institutions is to become a tool for implementing Sharia, realizing the benefit of the people, and ensuring order in world affairs and religious affairs. To realize the benefit of the people, the government must try to carry out all elements of its government from top to bottom to work to improve people's welfare. Government policies that regulate people's lives in a broad sense and in line with existing regulations are the scope of *siyasaḥ tanfiziyyah*.

This innovative program is a small part of the effort to realize the benefit for the people. With the *Salah Aku Apa* program, the community feels helped and facilitated in managing various civil documents. If it is

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<sup>39</sup> Untung Sri Hardjanto, "Kebijakan Penerbitan Kartu Identitas Anak Di Kota Semarang," *Administrative Law & Governance Journal* 2, no. 2 (2019), <https://ejournal2.undip.ac.id/index.php/alj/article/view/5090>; Melina Putri Setyahrambang Rianandita 'Arsy Elkesaki, Riska Dwi Oktaviani, "Inovasi Pelayanan Publik Dinas Kependudukan Dan Catatan Sipil Di Kota Bandung," *Jurnal Caraka Prabu* 5, no. 1 (2021), <http://www.ejournal.fisip.unjani.ac.id/index.php/jurnal-caraka-prabu/article/view/456>; Jihan Aulia Ida Zubaedah, Siti Hajar, "Implementasi Kebijakan Pemerintah Mengenai Kartu Identitas Anak Pada Dinas Kependudukan Dan Pencatatan Sipil Kota Jakarta Timur," *Jurnal Perspektif* 21, no. 2 (2022), <http://ejournal-jayabaya.id/Perspektif/article/view/25>.



related to the *tanfiziyah siyasad*, then the administrative problems of the population are one of the tasks of the government.<sup>40</sup>

The government requires the participation and support of the community so that all programs can run well. On the one hand, the government is obliged to improve the welfare of the community by issuing welfare improvement programs in the form of Direct Cash Assistance (BLT), Healthy Indonesia Cards, and others. All of this needs to be distributed to the public in a targeted manner. For this reason, the government's knowledge of the condition of the community is very important. This is where the urgency of a civil document that provides complete information to the community regarding the condition of the community.<sup>41</sup>

Regarding government policy toward its people, the ulema set a general rule which reads:

تصرف الامام علي الرعية منوط بالمصلحة

The leader's policy towards the people must be based on benefit.

This rule provides general guidelines for the government in making policies, especially when it comes to the interests of the community. Specifically, the government cannot make policies arbitrarily without considering the community's benefits, relying on benefits that are not mere conjectures, applicable in general, and in line with and do not oppose the Sharia proposition.

The *Salah Aku Apa* program provides benefits for mothers who have given birth to be given a new family card. Babies who are born also benefit from being given a birth certificate and child identity card, which can be

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<sup>40</sup> A Djazuli, *Fikih Siyasad; Implementasi Kemaslahatan Ummat Dalam Rambu-Rambu Syariah* (Jakarta: Prenada Media, 2003).

<sup>41</sup> Yayasan Rukayat, "Kualitas Pelayanan Publik Bidang Administrasi Kependudukan Di Kecamatan Pasirjambu," *Jurnal Ilmiah Magister Administrasi* 11, no. 2 (2017), <https://jurnal.unnur.ac.id/index.php/jimia/article/view/32>; Ady Supryadi, "Kebijakan Administrasi Kependudukan Terhadap Penduduk Yang Terdampak Bencana Alam Dan Bencana Sosial," *Jurnal Media Keadilan* 9, no. 2 (2018), <http://journal.ummat.ac.id/index.php/JMK/article/view/2306>.

used for the benefit of the baby, such as medical assistance, health services, school enrollment, and many others.

## Conclusion

The *Salah Aku Apa* innovation program implemented by the Population and Civil Registration Office (Disdukcapil) of South Solok Regency is a successful example of the application of *maslahah* in public services. This program provides convenience for the community, especially mothers and children, in obtaining civil registration documents such as family cards, birth certificates, and child identity cards, without the need to visit the civil registry office in person. The implementation of this program aligns with the rule which reads *tasarrufu al-imam 'ala ra'iyah manutun bi al-maslahah*, where public services should prioritize the benefits for the community, reduce administrative burdens, and facilitate easier access to government services. This initiative has also successfully increased the efficiency and accessibility of civil registration services, particularly in areas with difficult geographic access. Therefore, this innovation has made a significant positive impact on improving public welfare through responsive governance focused on the common good.

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