



The Office Of Religious Affairs As A Marriage Registration Agency For All Religions (Study Of The Office Of Religious Affairs In Medan Selayang)

Idha Aprilyana Sembiring^{*1}, Utary Maharany Barus², Yefrizawati³, Agusmidah⁴, Mulhadi⁵, Yati Sharfina D⁶, Putri Rumondang Siagian⁷

^{1,2,3,4,5,6,7} Universitas Sumatera Utara, Medan, Indonesia

*Corresponding Author: idhaapriyana@usu.ac.id

ARTICLE INFO

Article history:

Received 24 January 2025

Revised 25 July 2025

sAccepted 30 August 2025

Available online

<https://talenta.usu.ac.id/Mahadi>

E-ISSN: 2964-7185

P-ISSN: 3025-3365

How to cite:

Sembiring, I.A., & dkk (2025). Revitalizing The Role Of The Office Of Religious Affairs As A Marriage Registration Agency For All Religions (Study Of The Office Of Religious Affairs In Medan Selayang). Mahadi: Indonesia Journal of Law, 04(02), 164172

ABSTRACT

The Office of Religious Affairs (KUA) is a government agency with the authority to register marriages among Muslims. For those who marry according to Islam, the registration is carried out at the KUA together with the marriage ceremony. Currently, there is a proposal to expand the role of the KUA as a marriage recorder not only for Muslims but for all religions proposed by the Minister of Religion. This proposal certainly raises pros and cons from various parties, both in society, government officials and religious leaders.. This research was conducted using a normative legal research method by searching for literature materials, both primary, secondary and tertiary legal materials related to this research study. This research was conducted to examine the urgency of revitalizing the role of the KUA as an institution for registering marriages for all religions and how the realization of this KUA role is with the revitalization of the role of the KUA. From the research conducted, the urgency of revitalizing the role of the KUA is related to efficiency in implementing marriage registration, but in terms of realization it is still difficult to do because many aspects must be restructured if the KUA is to be the only institution for registering marriages for all religions

Keyword: Role, Marriage Registration, Revitalization, Religious Affairs Office

ABSTRAK

Kantor Urusan Agama (KUA) merupakan lembaga pemerintah yang berwenang mencatat perkawinan di kalangan umat Islam. Bagi mereka yang menikah menurut agama Islam, pencatatannya dilakukan di KUA bersamaan dengan akad nikah. Saat ini, muncul usulan untuk memperluas peran KUA sebagai pencatat perkawinan tidak hanya untuk umat Islam tetapi untuk semua agama yang diusulkan oleh Menteri Agama. Usulan ini tentu saja menimbulkan pro dan kontra dari berbagai pihak baik di kalangan masyarakat, aparat pemerintah maupun tokoh agama. Penelitian ini dilakukan dengan menggunakan metode penelitian yuridis normatif dengan mencari bahan-bahan kepustakaan, baik bahan hukum primer, sekunder maupun tersier yang terkait dengan kajian penelitian ini. Penelitian ini dilakukan untuk mengkaji urgensi revitalisasi peran KUA sebagai lembaga pencatatan perkawinan semua agama dan bagaimana realisasi peran KUA dengan adanya revitalisasi peran KUA tersebut. Dari penelitian yang dilakukan, urgensi revitalisasi peran KUA terkait dengan efisiensi dalam penyelenggaraan pencatatan perkawinan, namun dari sisi realisasi masih sulit dilakukan karena banyak aspek yang mesti dibenahi jika ingin menjadikan KUA sebagai satu-satunya lembaga pencatatan perkawinan semua agama.

Kata Kunci: Peran, Pencatatan Nikah, Revitalisasi, Kantor Urusan Agama



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<http://doi.org/10.26594/register.v6i1.idarticle>

1. Introduction

Humans are God's creatures who have various kinds of needs in their lives and every human being certainly wants their needs to be fulfilled appropriately in order to live as a perfect human being, both individually and as part of society. Marriage is a bond or agreement to legitimize the relationship between a woman and a man in order to achieve love, peace, and happiness in family life in accordance with the pleasure of Allah. According to Article 1 of Law Number 1 of 1974, marriage is a physical and spiritual bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family based on the

Almighty God. Marriage according to Islamic Law is marriage, which is a very strong contract or *mitsaaqan gholidhan* to obey Allah's command and carrying it out is worship (Article 2 of the KHI). Marriage aims to realize a household life that is *sakinah*, *mawaddah*, and *rahmah* (Article 3 of the KHI). Marriage is valid if carried out according to Islamic Law (Article 4 of the KHI). In addition to being regulated in the Qur'an and the Hadith of the Prophet, marriage according to Islamic Law is also regulated in Presidential Instruction No. 1 of 1991 concerning the Compilation of Islamic Law, namely from Article 1 to Article 170 of the KHI.

Marriage in Islam comes from the word *nakaha* which means marriage, the bride is called *nakihatun* and the groom is called *nakihun*. Marriage according to the original meaning can also mean a contract with it becomes permissible sexual relations between men and women. Marriage according to the Compilation of Islamic Law is a very strong contract or *mitsaaqan gholidhan* to obey Allah's command and carrying it out is worship. While the initial principle of the law of marriage is *Mubah* (permissible). This *Mubah* law can change depending on the situation and conditions of the person who related. Therefore, the law of marriage can be obligatory, *sunnah*, *makruh*, permissible and also *haram*. The law of marriage is divided into:

1. The law of marriage becomes obligatory, namely marriage for people who are afraid of falling into adultery if they do not marry. Marriage becomes obligatory if someone in terms of physical and spiritual requirements has been sufficient and from a physical perspective it is very urgent to marry. Because in this condition, marriage will help him protect himself from things that are forbidden.
2. The law of marriage becomes *sunnah*, namely when someone has a high lust and he is not afraid of falling into adultery. If he marries, it will bring many benefits and goodness for both the man and the woman he marries. So if someone is physically fit and tends to get married and has the cost of living, then it is *sunnah* for him to get married. If he marries then he gets a reward and if he does not or has not married then he is not sinful.
3. The law of marriage becomes *makruh*, namely for those who are unable. This condition is usually experienced by men who are impotent or are elderly, because this can hinder the goal of continuing offspring for the woman he marries and can disappoint her. If someone is physically fit to marry even though it is not very urgent but there are no costs for living so that if he marries it will only bring misery to his wife and children, then it is *makruh* for him to marry. If he marries then he is not sinful and does not get reward. Whereas if he does not marry with the considerations that have been stated earlier then he will get reward.
4. The law of marriage becomes forbidden, namely for a Muslim who is in the area of the infidels who are fighting him. Because it can endanger his wife and offspring. In addition, the infidels can defeat and make her under their control. In conditions like this, a wife cannot be safe from them. The law of marriage becomes *haram* if a man wants to marry a woman with the intention of abusing or mocking her, then it is *haram* for the man to marry the woman. (Saleh al-Fauzan, 2006:641).

The purpose of marriage is to form a happy and eternal family. For this reason, husband and wife need to help and complement each other so that each of them can develop his personality helps and achieves spiritual and material well-being. In addition, the benefits of marriage are to realize a family in a household that is *ma'ruf* (good), *sakinah* (peaceful), *mawaddah* (loving each other), and *rahmah* (loving each other), and prevents all evil and unjust acts. In order to ensure orderly marriage for Islamic society, every marriage must be recorded.

A valid marriage is a marriage that is not only valid according to religion but must also be in accordance with state law. A valid marriage according to state law must be reported and recorded at the authorized agency. Marriage registration is a recording carried out by state officials on marriage events. The Qur'an and hadith do not regulate in detail regarding marriage registration. Public awareness to take care of marriage certificates or register them is still low, but in line with the times, with dynamics that continue to change, many changes have occurred. Registration of Islamic community marriages is carried out by the Marriage Registrar Officer (Article 5 of the KHI). Thus, every marriage must be carried out in the presence of and under the supervision of the Marriage Registrar Officer. Marriages carried out outside supervision of marriage registrar employees has no legal force (Article 6 KHI).

The shift from oral culture to written culture as a characteristic of modern society demands the use of deeds as authentic evidence. Society began to feel the importance of marriage registration, so that it was regulated through legislation, both Law Number 1 of 1974 and through the Compilation of Islamic Law. Legal Basis for Marriage Registration:

1. Law Number 1 of 2003. 1974 Concerning Marriage Article 2 paragraph (2) "Every marriage is registered according to the applicable laws and regulations"

2. Compilation of Islamic Law: 20 Article 5. Article (1) and (2) 1) In order to ensure orderly marriages for the Islamic community, every marriage must be recorded. 2) The registration of the marriages referred to in paragraph (1) is carried out by the Marriage Registrar as regulated in Law No. 22 of 1946 in conjunction with Law No. 32 of 1954 Article 6 paragraphs (1) and (2). 1) In order to fulfill the provisions in Article 5, every marriage must be conducted in the presence of and under the supervision of the Marriage Registrar. 2) Marriages conducted outside the supervision of the Marriage Registrar have no legal force.
3. Government Regulation Number 9 of 1975 concerning the Implementation of the Marriage Law Article 3 paragraph (1), (2) and (3): 21 1) Every person who is going to get married must notify the Registrar of the Marriage at the place where the marriage will take place. 2) The notification referred to in paragraph (1) must be made at least 10 (ten) working days before the marriage takes place. 3) Exceptions to the time period referred to in paragraph (2) are due to an important reason, given by the Sub-district Head on behalf of the Regent/Head of the Region.
4. The development of thinking about the basis for the order to register marriages, there are at least two reasons, namely qiyas and maslahah mursalah.
5. Regulation of the Minister of Religious Affairs Number 11 of 2007 concerning Marriage Registration, briefly explains that what is meant by the Assistant Marriage Registrar Officer (P3N) is a member of the community to assist the duties of the Marriage Registrar Officer (PPN) appointed by the Head of the Regency Ministry of Religious Affairs Office. The role of the Assistant Marriage Registrar Officer is very crucial regarding marriage and reconciliation services. In addition, they are tasked with accompanying people to the KUA who are about to get married and providing assistance during the examination.

KUA is the only government institution authorized to register Muslim marriages, registration is carried out at the Office of Religious Affairs (KUA). In general, registration is carried out simultaneously with the marriage contract ceremony because the marriage registrar from KUA is present at the marriage contract event.

The main task of the Department of Religion at that time was determined based on Government Decree Number: 5/SD dated March 25, 1946 which stated that its main task was to accommodate the affairs of the High Islamic Court which were previously the authority of the Department of Justice and to accommodate the duties and rights to appoint Penghulu Landraat, Penghulu Members of the Religious Court, as well as Penghulu of Mosques and their employees which were previously the authority and rights of the President and Regent.

The duties of the KUA itself include, among others:

- a. Providing services and guidance in the field of marriage administration in marriage and reconciliation services for Muslim religious groups.
- b. Providing services and guidance in the field of developing harmonious families.
- c. Providing services in the field of endowments.
- d. Providing services in the field of zakat and social worship.
- e. Providing services in the field of Hajj.
- f. Providing services in the field of determining the direction of the Qibla and determining the beginning of the Hijri month.
- g. Providing services in the field of mosques and religious life.
- h. Give service, guidance, as well as consumer protection in the field of halal products and Muslim partnerships.
- i. Give service, guidance, and initiatives in the field of Islamic brotherhood, partnerships, and solving community problems.

Registration of non-Muslim marriages is carried out by Disdukcapil. Disdukcapil, or the Population and Civil Registration Service, is an institution tasked with registering marriages and carrying out other functions related to population and civil registration in a region. Under the regional government, Disdukcapil has the primary responsibility for managing population data, recording marriages, divorces, and child validation, as well as other tasks related to population and civil registration.

In terms of marriage, Disdukcapil acts as a center for managing marriage data, including recording marriage books and marriage certificates. This institution also regulates and supervises the marriage process, and provides marriage-related services to the community. In addition, Disdukcapil manages other population data, such as birth and death registration, and carries out other functions related to population and civil registration. after the bride and groom are married according to their respective religions. For example, for those who are Catholic or Christian, the bride and groom must first carry out the marriage procession in the

church by bringing proof (marriage certificate) from the church, then the marriage is registered at the local Civil Registry Office.

Revitalization role KUA (Office Religious Affairs) as an agency for registering marriages of all religions is an effort proposed by the Minister of Religion to expand the function of the KUA as a service center. Religious Which inclusive and make it easier access service public for all citizens. In this context, the KUA will not only serve Muslim marriages, but also serve marriages of all religions, including Christians, Catholics, Buddhists, Hindus, Confucians, and other believers. According to data from the Ministry of Religion, until 2022 there were 5,913 KUA units spread across 34 provinces in Indonesia. This number has increased from the previous year Which as much as 5.901 units. This wide distribution makes KUA easier for the public to reach.

Revitalization of KUA as a place to register marriages of all religions is considered an effort to improve the quality and commitment of the Ikhlas Beramal corps service, as well as to make KUA a place for the community to obtain complete religious information and services. Head of the Regional Office of the Ministry of Religious Affairs of Central Kalimantan Province, H. Noor Fahmi, assessed that the discourse of the Minister of Religious Affairs Yaqut Cholil Qoumas was very strategic in providing convenience for all religious communities in accessing various government services.

Revitalization of KUA as a place to register marriages of all religions is also considered an effort to overcome the ambiguity of state administration in the context of population administration. Government Regulation Number 9 of 1975, Article 2, gives responsibility for registering marriages to two state institutions, KUA to serve the registration of Muslim citizens, and the Civil Registry Office for non-Muslim citizens. However, revitalizing KUA as a place to register marriages of all religions can help overcome this ambiguity and facilitate access to public services for all citizens.

Behind the positive impacts that will be obtained, there are also opinions that state that the changes in KUA services are considered inconsistent with the philosophy of KUA history in Indonesia, religious figures in Indonesia also have various pros and cons regarding the renewal of this KUA service system. For now, it is known that PGI (Communion of Churches in Indonesia) stated that they had never been invited or invited to discuss the Ministry of Religion's plan. MUI (Indonesian Ulema Council) and Parisada Hindu Dharma Indonesia also stated that they had never been involved. This change will certainly also have an impact on several regulations, both in Kepmenag 517/2001 and Permenag 20/2019, both of which only regulate marriage registration for Muslims and not for non-Muslims.

For this study, the author observed the field and obtained expert opinions regarding changes to the KUA system, as well as its impact on the registration of non-Muslim marriages and its compliance with positive law in Indonesia.

II. RESEARCH METHODS

This study uses qualitative research methods, namely interviews and using literature studies. Qualitative research methods are research methods used to research natural object conditions. In this study, researchers present the results of the study qualitatively descriptively, namely the data collected in the form of words, pictures and not numbers. The data comes from interview scripts, and photos, collecting data through field observations and interviews with KUA officials to get their views on this change. The results show that although there are potential benefits from administrative efficiency, there are also significant obstacles that require comprehensive solutions to ensure compliance with positive Indonesian law and support from all relevant parties.

III. RESEARCH RESULTS AND DISCUSSION

A. The Relevance of Regulations on Marriage Registration in Indonesia and the Revitalization of the Role of the KUA as a Marriage Registration Agency for All Religions

The Office of Religious Affairs (KUA) as the agency responsible for registering marriages has an important role as an enforcer of the rules contained in Article 2 Paragraph 2 of Law Number 1 of 1974 concerning Marriage. The KUA carries out various procedures starting from pre-registration to the registration of the marriage itself. The pre-registration stage includes checking the basic requirements such as the age of the prospective bride and groom, a marriage certificate from the village or sub-district head, written notification of the intention to marry, a letter of consent from both prospective bride and groom, and other required documents.

Regarding the proposal of the Minister of Religion (MENAG) to revitalize the KUA so that it is able to record marriages from all religions, the proposal faces challenges in terms of existing regulations, especially those contained in Implementing Regulation Number 9 of 1975 concerning the Implementation of Law

Number 1 of 1974 and Regulation of the Minister of Religion Number 20 of 2019. In Article 2 Paragraph 1. Implementing Regulation Number 9 of 1975, states that marriage registration for adherents of Islam is carried out by the Marriage Registrar Officer (PPN) held by the Head of the KUA, as referred to in Law Number 32 of 1954 concerning Marriage Registration, Divorce, and Reconciliation. Meanwhile, in Article 2 of the same regulation it is determined that marriage registration for adherents of religions other than Islam is carried out by the Marriage Registrar Officer at the Civil Registry Office.

In line with the provisions of Law Number 32 of 1954, the Regulation of the Minister of Religious Affairs (PMA) Number 20 of 2019 also emphasizes that the Head of the KUA is tasked with recording marriages between men and women who are Muslim only. Thus, the proposed revitalization of the KUA to cover marriage registration from all religions requires adjustments to existing regulations so that it can be implemented effectively.

B. Urgency of Revitalizing KUA as a Marriage Registration Agency for All Religions

Based on interviews with two sources, namely the Head of KUA Medan Petisah, Rahmadsyah Siregar, S.Ag, and Heru Prayetno, S.HI, marriage registrar at KUA Medan Selayang, several factors were identified that urge the need for revitalization of KUA as a marriage registration agency, including:

- a. *Improving the Efficiency of Marriage Registration by Consolidating Registration in One Agency*
Marriage registration is an important step to ensure legal certainty and protect individual rights. Despite its importance, marriage registration in Indonesia faces various challenges. One of them is the limited access to marriage registration services which are only recognized for couples who marry according to certain religions, especially Islam. Couples from other religions often face difficulties in the marriage registration process, which can lead to legal uncertainty and discrimination.

Registration of Islamic and non-Islamic marriages is carried out at different agencies, registration of Islamic marriages is carried out at the KUA based on the provisions contained in the Compilation of Islamic Law Article 5 paragraph (2), Regulation of the Minister of Religion of the Republic of Indonesia No. 20 of 2019 Article 2 paragraph (1) and paragraph (2), and Decree of the Minister of Religion of the Republic of Indonesia No. 517 of 2001 regarding the organizational structure of the Sub-district Religious Affairs Office.

Registration of non-Islamic marriages is regulated by Government Regulation of the Republic of Indonesia No. 9 of 1975, which states: "Registration of marriages of those who conduct their marriages according to their religion and beliefs other than Islam, is carried out by the Marriage Registrar Officer at the civil registry office as referred to in various laws regarding marriage registration."

Based on the results of an interview with the Head of KUA Medan Petisah, Rahmadsyah Siregar, S.Ag, one of the factors that is the urgency of the discourse on revitalizing KUA as an institution for registering marriages of all religions is to create efficiency in registering marriages themselves, so that later all religions will be able to register their marriages in one institution only, no longer distinguished between Islamic and non-Islamic marriages. The same thing was also conveyed by Heru Prayetno, S.HI, a marriage registrar at KUA Medan Selayang.

The separation of marriage registration based on religion, as is currently the case, is considered to hinder efficiency. By combining registration in one agency, it is hoped that it will simplify the process of registering marriages for all religions.

- b. *There are obstacles for people who live outside the district/city in registering marriages.*

Regulation of the Minister of Home Affairs of the Republic of Indonesia Number 14 of 2020, states: "The Population and Civil Registration Service, hereinafter abbreviated as Disdukcapil, is a Regional Apparatus that is in charge of... affairs Administration Population in the province or district/city." Related to the Disdukcapil which is located in the district/ city, Heru Prayetno, S.HI, marriage registrar at the Medan Selayang KUA stated that this is one of the obstacles for Communities in the sub-district area to register their marriages with the Population and Civil Registry Office.

"Dukcapil is temporarily the district or city, we in Medan might still be able to drive for an hour, what about in the regions? It is impossible for those in remote areas to come to register their marriage to the Dukcapil in the city, that is what causes many of them not to register officially with the state." (Heru Prayetno, S.HI, interview, May 8, 2024).

The obstacles experienced by the community are the reason for the discourse of the Ministry of Religion to realize the revitalization of the KUA as an agency for registering marriages of all religions. Heru Prayetno, S.HI, a marriage registrar at the Medan Selayang KUA, said that if the

revitalization of the KUA as an agency for registering marriages of all religions is realized, it will provide convenience for people in the sub-district area to register their marriages directly to the KUA located in the sub-district area. Revitalization of the KUA can provide a solution by facilitating marriage registration at the sub-district level, which will be more easily accessible to the public.

c. *Low Percentage of Non-Muslim Marriage Registration*

The requirements for a valid marriage are regulated in Law Number: 1 of 1974 concerning Marriage. In Law Number: 1 of 1974, specifically in Article 2, it is regulated that a marriage is legally valid if it is carried out according to the religious law and beliefs of each party to be married and is recorded according to applicable laws and regulations. Although regulations have regulated marriage registration for all religions, the percentage of marriage registration for non-Muslims is still low.

Head of KUA Medan Petisah, Rahmadsyah Siregar, S.Ag, and Heru Prayetno, S.HI, marriage registrars at the Medan Selayang KUA agree that the registration of non-Muslim marriages is still low. The marriage registrar at the Medan Selayang KUA stated that the registration of non-Muslim marriages is very low, "registration of Muslim marriages is guaranteed at 90%, non-Muslims at 70%, because not all regulations regarding marriage are regulated by the state, while for Muslims all the requirements are in the law" (Heru Prayetno, S.HI, interview, May 8, 2024). A similar thing was also conveyed by the Head of the Medan Petisah KUA, Rahmadsyah Siregar, S.Ag, that many people of other religions have marriages that are not registered religiously. According to the two sources, this is the background to the idea of revitalizing the KUA as an agency for registering marriages of all religions, and it is hoped that when this idea is realized, the percentage of registration of non-Muslim marriages will increase. Revitalization of the KUA is expected to increase awareness and participation of non-Muslim communities in registering marriages.

d. *The idea of KUA as a center for religious services for all religions*

The Minister of Religion and other sources proposed that the KUA become a center for religious services for all religions. The idea of the KUA (religious affairs office) becoming a center for Religious Services for All Religions was expressed by the Minister of Religion, Yaqut Cholil Qoumas, in a working meeting of the Directorate General of Community Guidance on February 23, 2024. This idea also includes providing wedding services and even temporary places of worship for non-Muslims who have difficulty establishing their own houses of worship.

The idea of the Minister of Religion is in line with the statement of Heru Prayetno, S.HI, a marriage registrar at the Medan Selayang KUA. He is of the opinion that to facilitate the blessing of marriage, it can be done in one place, namely the KUA, he stated that it is possible for leaders from every non-Muslim religion to be in the KUA office to bless the marriage of every non-Muslim prospective bride and groom. He also mentioned that later the KUA will also provide a place of worship for non-Muslims who cannot build their own house of worship which can be caused by economic factors or other factors. This idea is expected to improve interfaith harmony and the use of religious facilities more inclusively. Through the revitalization of the KUA, it is expected to realize efficiency, better accessibility, increased community participation in marriage registration, and inclusive religious services for all religions.

C. *Realization of the Implementation of KUA as a Marriage Registration Agency for All Religions*

On Friday (23/02), the Minister of Religion, Yaqut Cholil Qoumas, in the Working Meeting of the Directorate General of Islamic Community Guidance (Bimas) stated a plan to make the KUA a center for religious services for all religions. This is in line with what was stated by the two speakers, namely the Head of the Medan Petisah KUA, Rahmadsyah Siregar, S.Ag and Heru Prayetno, S.HI that the Revitalization of the KUA as a Marriage Registration Agency for All Religions is still just a Discourse

If the discourse on the Revitalization of the Establishment of KUA as the Marriage Registration Agency for All Religions is realized, according to the source, there are several changes that will occur in terms of marriage registration, including:

- a) *Development of KUA Functions.* According to the Head of KUA Medan Petisah, Rahmadsyah Siregar S.Ag, KUA currently only serves marriage registration for the Islamic religion. If there is a Revitalization, there will be an additional function of KUA, namely expanding the role of the KUA to become a marriage registration center for all religions and the registration of non-Muslim marriages which was previously carried out by the Disdukcapil will be diverted, this will integrate the marriage registration process in one institution, facilitate access and increase administrative

efficiency. Regulations related to the development of the function of the Religious Affairs Office (KUA) in Indonesia may not be specifically regulated in a single regulation or law, but may cover several aspects listed in various regulations related to religious and government administration. Some aspects that may cover the development of the KUA function are:

- 1) Regulation of the Minister of Religion. The Indonesian Ministry of Religious Affairs often issues regulations that regulate various aspects related to the governance and development of the KUA function. This can include regulations related to human resource empowerment, administrative management, and strengthening the role of the KUA in providing services to the community.
 - 2) Law Number 39 of 2014 concerning State Treasury, although it does not specifically regulate KUA, Constitution This arrangement of state finances including allocation of funds for government institutions, which can covers allocation Fordevelopment and expansion of KUA.
 - 3) Regional Government Regulations for the Development of KUA can also be regulated by regulation government area, especially in terms of budget allocation, increasing quality service, Andinfrastructure improvements.
 - 4) National Development Program The development of KUA can also be included in the national development program initiated by the central government, with the aim of increasing the capacity and quality of KUA services to the community.
 - 5) Although there is no single regulation that explicitly governs the development of KUA functions as a whole, this development can be influenced by various regulations and policies related to religious administration, governance, and community development.
- b) Structural Changes in KUA. According to the Head of the Medan Selayang KUA, Heru Prayetno S.HI and the Head of the Medan Petisah KUA, Rahmadsyah Siregar S.Ag, the Revitalization of the KUA will trigger changes in the regulations governing registration. Marriage. Heading, if the revitalization is realized, there will be a change in the structure of the KUA which has so far been subject to the Directorate General of Islamic Community Guidance (Bimas), then there will be a change in the structure of the KUA which will no longer be subject to Bimas Islam. The regulation stating that the Office of Religious Affairs (KUA) is under the Directorate General of Islamic Community Guidance (Bimas Islam) is contained in several laws and regulations, one of which is the Regulation of the Minister of Religion. Here are some relevant regulations. Regulation of the Minister of Religion of the Republic of Indonesia Number 34 of 2016 concerning the Organization and Work Procedures of Vertical Agencies of the Ministry of Religion:
1. Article 7 paragraph (1) states that the Directorate General of Islamic Community Guidance has the task of formulating and implementing policies in the field of Islamic community guidance.
 2. Article 9 paragraph (2) states that one of the duties of the Directorate General of Islamic Community Guidance is to organize government affairs in the field of Islamic community guidance, including KUA services.
 3. Regulation of the Minister of Religion of the Republic of Indonesia Number 19 of 2019 concerning Marriage Registration: This regulation regulates the duties and functions of the KUA in registering marriages for Muslims. KUA as a work unit at the sub-district level is under the coordination of the Directorate General of Islamic Community Guidance.
 4. Decree of the Minister of Religion of the Republic of Indonesia Number 298 of 2003 concerning Guidelines for the Implementation of Marriage Registration: Stating that the KUA as a functional technical implementer is under and responsible to the Directorate General of Islamic Community Guidance.
- Through these regulations, it is clear that the KUA operates under the auspices of the Directorate General of Islamic Community Guidance in carrying out tasks related to marriage registration and services to the Muslim community. Therefore, related laws and regulations will be adjusted to reflect the new role of the KUA as a center for registering interfaith marriages.
- c) Changes in regulations regarding marriage. According to the Head of the Medan Selayang KUA, Heru Prayetno S.HI and the Head of the Medan Petisah KUA, Rahmadsyah Siregar S.Ag, stated that if there is a revitalization regarding marriage registration, the regulations related to marriage

registration which have so far been subject to the Government Regulation of the Republic of Indonesia No. 9 of 1975 on the Implementation of Law Number 1

In 1974 Article 2 paragraphs (1) and (2) read:

- 1) Registration of marriages of those who marry according to the Islamic religion is carried out by a Registrar as referred to in Law Number 32 of 1954 concerning Registration of Marriages, Divorce and Reconciliation.
- 2) The registration of marriages of those who enter into marriages according to their religion and beliefs other than Islam, is carried out by a Marriage Registrar at the civil registry office as referred to in various laws regarding the registration of marriages. If the revitalization of the role of the KUA as an agency for registering marriages of all religions is realized, the current laws and regulations will become irrelevant and changes to the laws and regulations will be needed. According to the Head of KUA Medan Petisah, Rahmadsyah Siregar S.Ag, regarding the form of Marriage Registration for non-Muslim communities, the form of marriage registration may be adjusted to be in line with the standards applicable to Muslim marriages. This can be in the form of using a marriage book with special characteristics, such as adjusting the cover color to distinguish the religion of the bride and groom. This standardization will provide equality in legal recognition for interfaith marriages and facilitate the administrative process.

IV. CONCLUSION and SUGGESTION

Revitalization of KUA as a marriage registration agency for all religions aims to increase efficiency and ease in the marriage registration process, especially for non-Muslim communities in the sub-district area. This proposal aims to simplify the registration procedure by combining Islamic and non-Islamic marriage registration in one agency, so that the community no longer needs to access two different agencies. However, this proposal is contrary to the provisions contained in Law Number 1 of 1974 concerning Marriage and its implementing regulations. Currently, the registration of non-Muslim marriages is carried out by the civil registry office, while the registration of Muslim marriages is carried out by the Office of Religious Affairs (KUA). The relevance of the discourse on revitalizing the KUA as an institution for registering marriages of all religions is to increase the efficiency of marriage registration. If the discourse is realized, it will bring various significant changes, namely the development of the KUA function, changes in regulations, transformation of the KUA Organizational Structure, and standardization of Marriage Registration for Non-Muslims. Idris Ramulyo Moh. 1999. *Islamic Marriage Law: An Analysis of Law No. 1 of 1974 and a Compilation of Islamic Law*, Jakarta: Bumi Aksara. Warkum Sumitro. 2015. *Transformative Islamic Law Legislation: Reformulation of the Concept of Sharia Formalization in Islamic Law Legislation in Indonesia*, Malang: Setara Press.

To improve efficiency and accessibility in registering interfaith marriages, it is important to prioritize the revitalization of the KUA as an institution for registering marriages of all religions. Revitalization of the KUA as an institution for registering marriages of all religions needs to be seriously encouraged. This is expected to make it easier for all people, both Muslims and non-Muslims, to register their marriages, so that the marriages that are carried out are considered valid before the state and the law. In addition, this step will allow for marriage registration that saves time and money for couples who want to get married. Thus, it is expected to encourage more participation from people with various religious backgrounds to officially register their marriages at the KUA, creating a more inclusive and efficient process in marriage administration in Indonesia.

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