

THE EFFECTIVENESS OF SIMKAH IN ENHANCING SERVICES AT THE OFFICE OF RELIGIOUS AFFAIRS IN MANADO CITY

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Abstrak

Perkembangan teknologi informasi menghadirkan peluang bagi instansi pemerintah untuk meningkatkan kualitas layanan publik, termasuk dalam administrasi perkawinan. Penelitian ini bertujuan untuk menganalisis efektivitas penerapan Sistem Informasi Manajemen Nikah (SIMKAH) di Kantor Urusan Agama (KUA) Kecamatan Wenang, Kota Manado, dalam meningkatkan efisiensi, akurasi, dan transparansi pencatatan perkawinan. Penelitian ini menggunakan metode deskriptif kualitatif dengan pendekatan normative-empiris di mana data dikumpulkan melalui observasi langsung dan wawancara mendalam dengan Kepala KUA, penghulu, dan operator SIMKAH. Hasil penelitian menunjukkan bahwa SIMKAH memberikan kemudahan dalam pencatatan nikah dan mendukung keterhubungan data dengan DUKCAPIL untuk verifikasi identitas calon pengantin, sehingga mampu mengurangi risiko manipulasi data. Selain itu, penggunaan SIMKAH mempercepat akses data, meningkatkan transparansi, dan membantu menciptakan tata kelola administrasi yang lebih baik di KUA. Penerapan SIMKAH KUA Kecamatan Wenang berhasil meningkatkan kualitas pelayanan pencatatan perkawinan secara signifikan, menjadikan SIMKAH sebagai sistem yang efisien dan andal dalam mendukung administrasi pernikahan berbasis digital.

Kata Kunci: SIMKAH, Kantor Urusan Agama, Administrasi Nikah

Abstract

The development of information technology presents opportunities for government institutions to enhance the quality of public services, including marriage administration. This study aims to analyze the effectiveness of implementing the Marriage Management Information System (SIMKAH) at the Office of Religious Affairs (KUA) in Wenang District, Manado City, in improving the efficiency, accuracy, and transparency of marriage registration. This research employs a qualitative descriptive method with a normative-empirical approach, where data is collected through direct observation and in-depth interviews with the Head of KUA, marriage registrars, and SIMKAH operators. The findings reveal that SIMKAH facilitates marriage registration and supports data integration with the Civil Registry Office (DUKCAPIL) to verify the identities of prospective brides and grooms, thereby reducing the risk of data manipulation. Additionally, using SIMKAH accelerates data access, enhances transparency, and contributes to better administrative governance in the KUA. Implementing SIMKAH in the Wenang District KUA has significantly improved the quality of marriage registration services, making SIMKAH an efficient and reliable system for supporting digital-based marriage administration.

Keywords: SIMKAH, Office of Religious Affairs, Marriage Administration

A. Introduction

The Office of Religious Affairs (KUA) in Wenang Subdistrict demonstrates that in 2013, the Directorate General of Islamic Community Guidance issued instruction DJ.II/369 regarding the implementation of the SIMKAH system in KUA Wenang. This system aims to enhance the service capacity of the KUA through information technology support, particularly in marriage registration, which was previously conducted manually.

One of the main reasons for developing SIMKAH was to address identity data fraud among prospective brides and grooms, such as altering guardian information, manipulating age, or recording marriage certificates without the approval of the Religious Court. Through collaboration with the Population and Civil Registration Agency (DUKCAPIL), SIMKAH seeks to

prevent data falsification and improve the performance of the KUA.¹ The implementation of SIMKAH at KUA Wenang Subdistrict since 2018 has been integrated with DUKCAPIL, making marriage registration services more transparent and accurate.

The Marriage Management Information System (SIMKAH) has been the subject of various studies with diverse substantive focuses. For instance, research conducted by Muhammad Ilham Purnama at the Office of Religious Affairs (KUA) in Syiah Kuala, Banda Aceh, examined the effectiveness of SIMKAH in supporting public services within the KUA environment. This study emphasized the role of SIMKAH in improving the efficiency and quality of public services, particularly in marriage registration. The findings indicated that SIMKAH enhances administrative processes by increasing accuracy and providing easier access to data for both the public and KUA staff.²

Another study by Syamsul Bahri in Medan took a different approach, focusing on the overall implementation of marriage registration. This research highlighted the operational mechanisms of SIMKAH in recording marriage data, including the technical and non-technical challenges faced by KUA personnel. Bahri concluded that while SIMKAH offers numerous benefits, such as increased transparency and reduced risk of recording errors, several challenges remain in its implementation, mainly related to the readiness of human resources and supporting infrastructure in certain regions.³

The two studies mentioned above affirm the significant potential of SIMKAH in enhancing accuracy, efficiency, and transparency in marriage registration at the KUA. However, the substance of these studies differs from the focus of this research, which emphasizes the impact of SIMKAH implementation on the marriage dispensation process. Marriage dispensation,

¹ Al Yasa Abubakar and Muhammad Ilham Purnama, "Efektivitas Penerapan SIMKAH Di KUA Syiah Kuala Kota Banda Aceh," *Samarah* 3, no. 1 (2019): 1-31.

² Abubakar and Purnama, "Efektivitas Penerapan SIMKAH Di KUA Syiah Kuala Kota Banda Aceh."

³ Syamsul Bahri, "Pelaksanaan Pencatatan Pernikahan Di Kecamatan Medan Labuhan Kota Medan" (Pascasarjana UIN Sumatera Utara, 2012).

as part of KUA services, possesses unique legal and social dimensions, requiring a distinct analytical approach to understand the direct and indirect effects of SIMKAH on its procedures and outcomes. Therefore, this study aims to expand the scope of SIMKAH-related research and provide a significant empirical contribution to the literature in this field.

The Marriage Management Information System (SIMKAH) has played a pivotal role in supporting more efficient and transparent marriage administration at the Office of Religious Affairs (KUA). This study delves deeper into the role of SIMKAH, particularly in preventing potential issues related to marriage dispensations. Unlike previous research that primarily focused on the effectiveness of SIMKAH in enforcing regulations and improving the overall quality of marriage registration services, this study concentrates on analyzing the impact of SIMKAH implementation in reducing cases requiring marriage dispensations.

Previous research, such as Fuad Riyadi's study at KUA Mejobo, Kudus Regency, reviewed the effectiveness of SIMKAH in implementing marriage registration services. Riyadi found that SIMKAH improved data accuracy and facilitated KUA staff in verifying marriage documents. A similar study by Marpuah at KUA South Lampung Regency focused on the role of SIMKAH in enhancing overall marriage administration services. Marpuah concluded that SIMKAH accelerated administrative processes while reducing the risk of recording errors.⁴

However, this research offers a different contribution by highlighting the impact of SIMKAH on marriage dispensation cases, an aspect that has received limited attention in the literature. This study also examines the specific application of SIMKAH at KUA Wenang Subdistrict, Manado City. By observing a region with unique cultural and administrative characteristics, this research provides a new perspective on SIMKAH implementation in Indonesia.

⁴ Marpuah, "Pelayanan Pencatatan Nikah Di KUA Pasca PP 48 Tahun 2014 Di KUA," *hukum keluarga* 3 (2014): 1.

The findings are expected to enrich the literature with empirical data and relevant analysis while offering practical recommendations for policy development for managing marriage dispensations through SIMKAH.

This study employs a qualitative descriptive field research approach, focusing on direct field observations to obtain empirical data regarding the effectiveness of the Marriage Management Information System (SIMKAH) in marriage registration at the Office of Religious Affairs (KUA) in Wenang Subdistrict, Manado City. The descriptive method details the conditions and phenomena in the field without data manipulation, ensuring that the research results accurately reflect the factual state of SIMKAH implementation at KUA Wenang.⁵

The qualitative descriptive method allows researchers to explore and delve into the experiences and perspectives of individuals involved in the marriage administration process. In this study, the data collected is not solely based on statistical figures but also an understanding of the social and operational contexts observed in the field. The research employs a normative juridical approach to examine the legal foundations underlying the implementation of SIMKAH, including relevant regulations such as Law No. 1 of 1974 on Marriage and the Minister of Religious Affairs' regulations on marriage registration systems (Minister of Religious Affairs of the Republic of Indonesia, 2019). Thus, this study not only evaluates the technical aspects of SIMKAH implementation but also provides insights into its legal context.

In data collection, primary sources were obtained through direct interviews with the Head of KUA, marriage registrars (Penghulu), and SIMKAH operators involved in marriage registration at the KUA Wenang Subdistrict. These interviews aimed to uncover their experiences and perspectives on the advantages, shortcomings, and challenges of using SIMKAH. Secondary data, comprising related literature such as books, articles,

⁵ John W Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (United Kingdom: SAGE Publications Ltd., 2014).

academic journals, and policy documents, were used to enrich the understanding of general management information systems and marriage administration systems. These secondary sources provide a strong theoretical foundation to support the analysis conducted in this study.⁶

Data analysis was conducted inductively, where the researcher collected and processed data from various sources to build a comprehensive understanding of the role of SIMKAH in optimizing marriage administration. This analytical process focused on gathering information and interpreting the data to identify new findings that could clarify SIMKAH's contribution to improving efficiency and accuracy in marriage registration.⁷ As such, this research offers valuable insights for policy development and administrative practices in marriage registration at KUA Wenang Subdistrict and other regions implementing similar systems.

B. The Role of the Office of Religious Affairs in Marriage Administration

With the advancement of time, technology has rapidly developed and influenced various aspects of life, including how people communicate, learn, work, and conduct business. These developments have created new opportunities that offer greater convenience. As more fields adopt advanced technology, individuals are increasingly faced with the option to utilize technology in various activities. One such example is the application used by the Ministry of Religious Affairs of the Republic of Indonesia (Kemenag RI), which relies on information technology to support efficiency and effectiveness in achieving its goals. Among these applications is SIMKAH (Marriage Management Information System).⁸

⁶ Matthew Miles, Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, 2014.

⁷ Miles, Huberman, and Saldana, *Qualitative Data Analysis: A Methods Sourcebook*.

⁸ Rizel Juneldi, "Penerapan Sistem Informasi Manajemen Nikah (SIMKAH) Di KUA Kecamatan Jatinangor Kabupaten Sumedang," *Al-Ahwal Al-Syakhsiyah: Jurnal Hukum Keluarga dan Peradilan Islam* 1, no. 2 (2020): 179-194. Nasruddin Yusuf, Fawzy Moro Lontoh, and Nurulhimmnin Tadore, "Efektivitas Kursus Calon Pengantin Di KUA Kecamatan Tagulandang," *Indonesian Journal of Shariah and Justice* 2, no. 2 (2022): 185-198.

The SIMKAH application represents the latest innovation by Kemenag RI in the field of marriage registration, replacing previous systems such as the Marriage Reconciliation Information System (SINR), the Islamic Community Guidance and Hajj Management Information System (SIMBIHAJ), and SIKUA.⁹ In 2006, when the Directorate General of Islamic Community Guidance separated from the Inspectorate General of Hajj and Umrah Administration,¹⁰ The desire to leverage technology in administrative services grew stronger. The Marriage Management Information System became a modern solution for marriage registration.¹¹

According to Law No. 1 of 1974, Article 2, Paragraph (1), a marriage is considered valid if conducted by religious law, and marriage registration is essential to avoid issues such as unregistered marriages (nikah siri). Article 2 of Law No. 1 of 1974 on Marriage states, "The applicable laws and regulations must register every marriage." Registration can be carried out at the nearest Office of Religious Affairs (KUA) for Muslims, while it is conducted at the civil registration office for non-Muslims. Without official registration, religious courts cannot resolve disputes or divorces.¹²

SIMKAH is a Windows-based application designed to collect marriage data from the Offices of Religious Affairs (KUA) across Indonesia online, ensuring the data is securely stored at each KUA. This application is mandatory for all KUAs, allowing the public to access marriage registration information more quickly and efficiently online. In 2013, the implementation of SIMKAH in

⁹ Aprilisma Aprilisma and Elfiandri Elfiandri, "Penerapan Aplikasi Simkah Web Kementerian Agama Dan Hubungan Terhadap Apresiasi Masyarakat Mengenai Pelayanan Pernikahan Di Kua Kecamatan Tualang," *Jurnal Riset Mahasiswa Dakwah dan Komunikasi* 3, no. 4 (2021): 196-216.

¹⁰ M Arief Mufraini and others, *Dana Haji Indonesia: Harapan Dalam Paralogisme Pengelolaan Dan Teorisasi Keuangan Syariah* (Prenada Media, 2021).

¹¹ Purwati Setianingsih, Purwanto Purwanto, and Laili Syarifah, "Analisis Kepuasan Masyarakat Terhadap Pelayanan Pencatatan Pernikahan Melalui Sistem Informasi Manajemen Nikah (SIMKAH)," *YUME: Journal of Management* 7, no. 1 (2024): 561-573.

¹² Euis Nurlaelawati, "Pernikahan Tanpa Pencatatan: Isbat Nikah Sebuah Solusi?," *Mus wa Jurnal Studi Gender dan Islam* 12, no. 2 (2013): 261-277. Naskur Bilalu et al., "Compilation of Islamic Law as Judge's Consideration at a Religious Court in North Sulawesi, Indonesia," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 6, no. 2 (2022): 1-23, <https://jurnal.ar-raniry.ac.id/index.php/samarah/article/view/12441/7391>.

KUAs began as part of efforts to enhance public services in the era of globalization and digital transformation. The government aims to provide accessible and convenient services through SIMKAH, supporting online marriage registration and paving the way for e-marriage implementation.¹³

Marriage registration is one of the primary tasks of KUA, aimed at ensuring administrative order and providing legal recognition for marriages, whether under Islamic law or otherwise. Official registration results in an authentic document in the form of a Marriage Certificate, which serves as legal evidence to protect the rights of both parties in the event of marital issues.¹⁴

The Office of Religious Affairs (KUA) is the smallest unit within the Ministry of Religious Affairs, operating at the subdistrict level. Its role is to assist in implementing some of the Regency Ministry of Religious Affairs Office functions in matters of Islamic religion within the subdistrict area. According to Sulaiman, the KUA serves as the front line of the Ministry of Religious Affairs, directly interacting with the public. Despite various limitations, the KUA handles issues such as marriage, waqf, mosque welfare, and interfaith harmony.¹⁵

The existence of the Office of Religious Affairs (KUA) is regulated under the Minister of Religious Affairs Decree (KMA) No. 517 of 2001 on the Organizational Structuring of Subdistrict Offices of Religious Affairs. According to this regulation, KUAs are located within subdistrict areas and fall under the responsibility of the Head of the Regency/City Ministry of Religious Affairs Office. KUAs are coordinated by the Head of the Religious Affairs

¹³ Ridwan Jamal, Misbahul Munir Makka, and Nor Annisa Rahmatillah, "Pencatatan Nikah Di Kantor Urusan Agama Sebagai Fakta Hukum Perkawinan Masyarakat Muslim," *Al-Mujtahid: Journal of Islamic Family Law* 2, no. 2 (2022): 111-120.

¹⁴ Nadia Kantue, "Efektivitas Pengelolaan SIMKAH Dalam Upaya Pencegahan Manipulasi Data Di KUA Kota Bitung," *Al-Mujtahid: Journal of Islamic Family Law* 2, no. 1 (2022): 73-80.; Fatum Abubakar et al., "The Authority Of Islamic Family Law Among The Heads Of Ternate And Tidore Religious Affairs Offices," *Al Hakam: The Indonesian Journal of Islamic Family Law and Gender Issues* 4, no. 1 (2024): 77-94.

¹⁵ Andi Tenri Leleang et al., "Revitalisasi Peran Kantor Urusan Agama (KUA) Dalam Mewujudkan Keluarga Sakinah Di Kabupaten Bone Dengan Perspektif Maqasid Asy-Syari'ah: Revitalizing the Role of Kantor Urusan Agama (KUA) in Realizing the Sakinah Family at Bone Regency with Maq{\=a} Id As," *Jurnal Bimas Islam* 15, no. 2 (2022): 181-202.

Section at the regency/city level regarding Islamic religious affairs within the subdistrict. With this clear legal basis, the presence of KUA as part of the governmental structure at the subdistrict level is officially recognized.

KUAs serve as the spearhead of the Ministry of Religious Affairs, directly addressing various religious matters relevant to the community. Despite often facing resource limitations, KUAs remain pivotal in handling issues ranging from marriage registration to fostering interfaith harmony. The Minister of Religious Affairs Decree (KMA) No. 517 of 2001 establishes that KUAs have full responsibility within their subdistrict areas and coordinate with the Regency/City Ministry of Religious Affairs Offices. This regulation underscores the position of KUAs as legitimate governmental institutions integrated within the central Ministry of Religious Affairs structure.¹⁶

The Office of Religious Affairs (KUA) functions as a technical implementation unit (UPT) of the Ministry of Religious Affairs operating at the subdistrict level. KUA's primary responsibility is to carry out specific duties of the Regency/City Ministry of Religious Affairs Office related to Islamic religious affairs, as stipulated in the Minister of Religious Affairs Decree (KMA) No. 517 of 2001 on the Organizational Structuring of Subdistrict Offices of Religious Affairs. These duties include implementing religious administration, marriage registration, mosque management, zakat, and waqf administration, and fostering *sakinah* families and interfaith harmony. With its role in directly engaging the community, KUA is the frontline of the Ministry of Religious Affairs' services.¹⁷

Historically, the Office of Religious Affairs (KUA) traces its roots back to the Islamic Mataram Sultanate, where religious leaders (*penghulu*) were assigned to handle spiritual matters. This role was reinforced by the enactment

¹⁶ Wahyuni Risma, Hamzah Vensuri, and Hengki Januardi, "Problematika Perkawinan Tidak Tercatat Di Kantor Urusan Agama (KUA) Lintau Buo Kabupaten Tanah Datar Provinsi Sumatera Barat," *Qiyas: Jurnal Hukum Islam Dan Peradilan* 7, no. 1 (2022).

¹⁷ Hikmah Hijriani, "Implementasi Pelayanan Pencatatan Pernikahan Di Kantor Urusan Agama (KUA) Kecamatan Sangasanga Kabupaten Kutai Kartanegara," *J. Adm. Negara* 3, no. 2 (2015): 534-538.

of Law No. 22 of 1946 concerning the registration of marriage, divorce, and reconciliation, which was further regulated through Government Regulation No. 9 of 1975. These regulations specify that KUAs are responsible for the registration of marriages for Muslims, while the Civil Registry Office conducts marriage registration for adherents of other religions.

As part of the government structure, KUAs perform administrative functions and hold strategic roles in fostering harmony and social cohesion within communities. This strategic role includes coordinating with Islamic religious counselors and cross-sector collaboration with other relevant agencies. Additionally, KUAs serve as Wakaf Pledge Deed Officials (PPAIW), managing the administration and formalization of waqf at the subdistrict level. This responsibility underscores the importance of KUAs in overseeing various aspects of religious life within society.¹⁸

In the modern era, KUAs have begun adopting technology to enhance efficiency and service quality. One significant innovation is the implementation of Management Information Systems (MIS), designed to support planning, control, and data-driven decision-making. MIS integrates various components, including computer hardware, application software, databases, and management procedures, to create more efficient and coordinated workflows.¹⁹ With MIS, KUAs can manage data accurately and in real time, streamline administrative processes, and support evidence-based decision-making.

The implementation of Management Information Systems (MIS) at KUAs encompasses various technological applications, including Enterprise Resource Planning (ERP) to integrate financial management, human resources, and operations comprehensively; Supply Chain Management (SCM) to support the management of zakat distribution, waqf, and social assistance at the community level; and Decision Support Systems (DSS) to assist strategic

¹⁸ Masithah Masithah, "Peran KUA Dalam Mewujudkan Konsep Moderasi Beragama," *Journal Of Education Science* 7, no. 1 (2021): 54–67.

¹⁹ Yusuf Wibisono, "Revitalisasi Peran Strategis Penghulu Dalam Pelayanan Kegamaan Masyarakat Dan Pengarusutamaan Moderasi Beragama," *Al-Mabsut: Jurnal Studi Islam dan Sosial* 14, no. 2 (2020): 192–205.

decision-making based on data analysis related to marriage, waqf, or other religious programs. Additionally, Office Automation Systems (OAS) facilitate interdepartmental communication through electronic tools like email, while Artificial Intelligence (AI) and Expert Systems optimize problem analysis and decision-making processes using advanced technologies.²⁰

Integrating KUAs with modern technology significantly enhances accessibility, efficiency, and the quality of public services. As an institution at the forefront of religious services, KUAs continuously innovate to meet society's increasingly complex needs. With strong policy support and the strategic utilization of technology, KUAs remain a vital pillar in government structure and the management of religious life at the subdistrict level.

C. The Effectiveness of SIMKAH at the Religious Affairs Office of Wenang

As part of the public service structure, the Wenang Subdistrict Office of Religious Affairs (KUA) performs several core duties and functions per the Ministry of Religious Affairs' policies. These include the registration of marriages and divorces, mosque management, zakat, waqf administration, and other essential religious matters for the Muslim community. Under KMA Number 18 of 1975 and KMA Number 517 of 2001, the KUA also plays a role in administration, statistics, and archiving, ensuring that all religious activities involving the community at the subdistrict level are recorded accurately and adequately. Within this context, the SIMKAH (Marriage Management Information System) application emerges as an innovation capable of enhancing efficiency and accuracy in the marriage registration process.

SIMKAH is a product of advancements in the digital world, specifically within the realm of Management Information Systems (MIS). MIS serves as a critical element in the operations and strategies of modern organizations. Its primary function is to manage vital information processed into a foundation

²⁰ Juneldi, "Penerapan Sistem Informasi Manajemen Nikah (SIMKAH) Di KUA Kecamatan Jatinangor Kabupaten Sumedang."

for more efficient and effective decision-making. By implementing MIS, organizations can improve the quality of their decisions and enhance their public image. For institutions like libraries, systems such as OPAC (Online Public Access Catalog) allow users to search for information more easily, quickly, and efficiently. In the business sector, various MIS forms – such as ERP (Enterprise Resource Planning), SCM (Supply Chain Management), TPS (Transaction Processing System), OAS (Office Automation System), and KWS (Knowledge Work System) – provide integrated solutions tailored to specific needs, including resource management, supply chain administration, and office process automation.²¹

A Management Information System (MIS) consists of several key components that work synergistically, including people, procedures, hardware, software, and data that are processed into relevant information. People are central drivers of the other components, while procedures provide operational guidelines. Hardware and software support the technical infrastructure, while data serves as raw material that is transformed into valuable information. All these components create an ecosystem that supports each other to produce outputs that meet the organization's needs. Additionally, elements such as databases, controls, and technology networks contribute to the effectiveness of information management, enabling organizations to process, store, and distribute data more reliably.²²

The primary benefits of an MIS include time efficiency, cost savings, increased effectiveness, technology development, and better management of human resources. MIS supports managerial functions such as planning, organizing, controlling, and evaluating, allowing organizations to achieve their goals more systematically. The information generated by MIS enables managers to make decisions more quickly, accurately, and data-driven while

²¹ Keri E. Pearlson, Carol S. Saunders, and Dennis F. Galletta, *Managing and Using Information Systems: A Strategic Approach* (John Wiley & Sons, 2024).

²² Joko Sutono, *Sistem Informasi Manajemen* (Bogor: Pusat Pendidikan dan Pengawasan BPKP, 2007).

also providing early signs of potential issues that may arise. By utilizing MIS, organizations can also speed up routine activities, reduce supervisory burdens, and maximize the use of time to focus on strategic decision-making.²³

MIS can also be classified as an open or closed system based on its nature. An open system can interact with its environment by exchanging information, energy, or materials, making it more adaptive to change. In contrast, a closed system is more isolated and limits interactions with its environment. In practice, most organizations adopt a combination of these two systems to achieve a balance between operational stability and the flexibility needed to adapt to external changes.²⁴

Implementing MIS also carries a strategic mission to enhance the operational effectiveness of organizations. MIS enables the systematic collection of internal and external data, including sales data, inventory, market trends, and customer behavior. This data is then processed, classified, and presented in relevant reports to support management in making informed decisions. Additionally, MIS supports transaction management, operational planning, technical operations, and strategic planning. With these functions, MIS serves as an operational support tool and a strategic asset that contributes to the organization's long-term success.²⁵

In today's digital era, MIS serves as the backbone of information management within organizations, ensuring quick, accurate, and relevant data accessibility for its users. The technology utilized in MIS enables the integration of hardware, software, and computer networks, allowing information to be accessed efficiently through local networks or the Internet. With benefits encompassing improved decision-making effectiveness, operational efficiency, and adaptability to environmental dynamics, MIS is a vital pillar supporting organizational competitiveness and sustainability in the future.

²³ Eti Rochaety, *Sistem Informasi Manajemen Pendidikan* (Jakarta: Bumi Aksara, 2009).

²⁴ Sutono, *Sistem Informasi Manajemen*.

²⁵ Pearlson, Saunders, and Galletta, *Managing and Using Information Systems: A Strategic Approach*.

The Marriage Information Management System (SIMKAH) is a digital application designed to record marriage events as part of the country's integrated administration. The primary objective of SIMKAH is to ensure that every marriage holds valid legal strength. Over time, digital recording of marriage and divorce has become an urgent necessity. Research on SIMKAH addresses three main issues: the reasons for its implementation, its role in preventing violations of marriage laws, and its impact on the reform of family law in Indonesia.²⁶

The Marriage Information Management System (SIMKAH) is a Windows-based application designed to manage and store marriage registration data across Indonesia digitally. This platform securely stores marriage data at various administrative levels, from local Religious Affairs Offices (KUA) to the national level through Regional Offices and the Directorate of Islamic Community Guidance. This data is beneficial for various analyses and reporting needs. SIMKAH is designed with a user-friendly interface, making it accessible to users at all levels, whether beginners or those familiar with computer technology. The system prioritizes efficiency and effectiveness through data standardization and security, which are crucial in addressing challenges such as data damage caused by natural disasters.²⁷

To support digital transformation, the Ministry of Religious Affairs upgraded SIMKAH to a web-based system in 2018, replacing the previous desktop version. This application facilitates the transfer of marriage data from KUA to the Ministry of Religious Affairs, Regional Offices, and Islamic Community Guidance, both online and offline, making it cost-effective and efficient. Some key features of SIMKAH include adding, editing, and deleting marriage data, verifying registration numbers to prevent forgery, and

²⁶ Abubakar and Purnama, "Efektivitas Penerapan SIMKAH Di KUA Syiah Kuala Kota Banda Aceh."

²⁷ Imam Muslih, Nurdin Nurdin, and Marzuki Marzuki, "Effectiveness of Marriage Services Through Information System Management (SIMKAH) at Palu City Religious Court," *International Journal of Contemporary Islamic Law and Society* 2, no. 1 (2020): 20-35.

providing customizable standard reports. Large data files can be compressed for storage, and application updates can be performed online or offline.²⁸

SIMKAH offers significant benefits to KUA, such as providing an integrated database infrastructure, expediting data presentation, and simplifying supervision and service delivery. For the public, SIMKAH assists in providing marriage statistics, verifying prospective spouses' data through collaboration with the Civil Registry Office (Dukcapil), and ensuring formal legal protection for married couples. For instance, an official marriage certificate is essential for various legal purposes, such as managing Hajj pilgrimages, health insurance, and other administrative requirements.²⁹

The registration process through SIMKAH involves a series of organized steps, starting from registering the marriage plan, data verification by the SIMKAH operator, and printing marriage certificates handed to the couple during the marriage ceremony. The recorded data is then sent to a central server for national archiving. This innovation supports the modernization of marriage administration, although its implementation still faces internal and external operational challenges.³⁰

The Ministry of Religious Affairs remains committed to improving technology-based services through technical training for KUA employees and developing SIMKAH features. However, the application for independent marriage registration has not yet been fully accessible to the public. Currently, SIMKAH continues to be the primary platform for managing marriage data, supporting improvements in public service quality, and contributing to

²⁸ Bambang Hardiyanto Laga, Aplonia Pala, and Anita Lassa, "The Effectiveness of The Marriage Management Information System (SIMKAH) Program as an Effort to Prevent Data Manipulation," *Jurnal Teknologi dan Open Source* 5, no. 1 (2022): 8-23.

²⁹ Abubakar and Purnama, "Efektivitas Penerapan SIMKAH Di KUA Syiah Kuala Kota Banda Aceh."

³⁰ Muksalmina Muksalmina et al., "Online Marriage Registration Service Policy Through Simkah Web for Prospective Bride and Groom in The Office of Religious Affairs, Banda Sakti District, Lhokseumawe City," *Malikussaleh Social and Political Reviews* 2, no. 2 (2021): 56-60.

achieving societal welfare objectives in accordance with Islamic legal principles.³¹

The factors influencing the implementation of SIMKAH can be categorized into two groups: internal and external factors. Internal factors include the modernization of the marriage registration system, the development of marriage and divorce databases, the enhancement of accuracy in verifying prospective spouses, the prevention of gratuities in administrative processes, and the facilitation of monitoring and inspection. External factors encompass simplifying marriage and divorce administration for the public, improving the quality of marriage-related services, and encouraging social control in marriage and divorce registration.³²

Implementing SIMKAH at each Religious Affairs Office (KUA) plays a vital role in minimizing legal violations related to marriage. Such violations may come from prospective spouses, such as failing to provide a marriage notice within 10 days without the sub-district head's permission or engaging in polygamy without court approval. Additionally, violations can also be committed by Marriage Registrars (PPN) or officiants, such as marrying couples with incomplete documents or inflating marriage registration fees.³³

One of SIMKAH's key advantages is its ability to create a national database interconnected with other application systems, such as the Case Tracking Information System (SIPP) of the Supreme Court and the Civil Administration Information System (SIK) of the Ministry of Home Affairs. This integration ensures that marriages not recorded in SIMKAH may negatively impact the processing of citizens' administrative rights, including marriage certificates, birth certificates, death certificates, and other legal

³¹ Muslih, Nurdin, and Marzuki, "Effectiveness of Marriage Services Through Information System Management (SIMKAH) at Palu City Religious Court."

³² Syukron Hady, Marluwi Marluwi, and Ardiansyah Ardiansyah, "Penerapan Sistem Informasi Manajemen Nikah (SIMKAH) Studi Kasus KUA Nanga Pinoh Perspektif PMA Nomor 20 Tahun 2019," *Al-Usroh* 1, no. 2 (2021): 160-170.

³³ Rr Rizadian Mayangsari, "Efektivitas Penerapan Sistem Informasi Manajemen Nikah (Simkah) Di Kantor Urusan Agama Kecamatan Sawahan Kota Surabaya," *Publika* 4, no. 10 (2016).

processes. Thus, SIMKAH not only supports population administration but also drives the reform of Islamic family law in Indonesia, as all Muslims are required to register their marriages through this system.³⁴

As the latest innovation from Bimas Islam, SIMKAH optimizes the performance of KUA in handling various aspects of marriage, including early marriages, second marriages, marriage notices, and the broad announcement of marriage intentions. This system leverages Internet technology to promote transparency and efficiency in marriage administration. With its advanced features, SIMKAH has become a crucial tool in modernizing public services in the religious sector.³⁵

Implementing SIMKAH at the Wenang District KUA aims to modernize marriage registration and prevent issues such as unregistered marriages (nikah sirri) or falsifying prospective spouses' data. The SIMKAH application enables a more effective marriage registration process through a digital system connected to relevant agencies, such as the Population and Civil Registration Office (DUKCAPIL). Through this application, all marriage data is securely and systematically stored, assisting the KUA in providing more transparent and faster services to the public. Additionally, SIMKAH offers online access that facilitates the public in managing marriage processes, making public services more accessible and affordable.³⁶

The presence of SIMKAH at the Wenang District KUA in Manado City reflects the Ministry of Religious Affairs' efforts to adapt to the increasingly digital needs of society. The use of SIMKAH supports marriage registration and ensures that marriage administration is well-organized and has legal validity. By implementing this system, KUA can provide accurate and easily accessible

³⁴ Mony Juwita, Antri Mariza Qadarsih, and Oktir Nebi, "Inovasi Pelayanan Publik Bidang Sistem Informasi Manajemen Nikah (Simkah) Di Kantor Urusan Agama (Kua) Kota Sungai Penuh," *Jurnal Administrasi Nusantara Maha* 3, no. 9 (2021): 119-131.

³⁵ Abubakar and Purnama, "Efektivitas Penerapan SIMKAH Di KUA Syiah Kuala Kota Banda Aceh."

³⁶ Ireniza Kartoredjo, "Peran Kantor Urusan Agama Dalam Optimalisasi Simkah Untuk Pencatatan Perkawinan (Studi Di Kantor Urusan Agama Kecamatan Wenang)" (IAIN Manado, 2023).

marriage data to relevant parties, strengthening the efforts to comply with Law No. 1 of 1974 on Marriage. The implementation of SIMKAH demonstrates the effectiveness of digital systems in helping KUA maintain administrative order and deliver optimal marriage registration services to the public.³⁷

The Director General of Islamic Community Guidance issued Instruction Number DJ.II/369 of 2013 regarding implementing the Marriage Information Management System (SIMKAH) in District Religious Affairs Offices (KUA). SIMKAH became nationally effective on April 3, 2013, but in North Sulawesi Province, the system was only implemented in 2018. Based on an interview with Efendi Gani, the Head of KUA and Marriage Registrar at the Wenang District KUA, regarding the strengths and weaknesses of SIMKAH, he stated, "The weaknesses are minimal because it all depends on the user. So far, the only issue has been related to the signal." According to him, the existing challenges depend more on the operators' understanding and skills in using SIMKAH.³⁸ Nevertheless, SIMKAH holds significant value as an online marriage registration solution, offering major advantages, including the availability of detailed marriage data across Indonesia for KUAs using the system.

SIMKAH offers several benefits, such as validating prospective spouses' data in areas integrated with DUKCAPIL and broadly disseminating marriage information. The Head of Wenang District KUA explained, "Prospective spouses can check their partner's status based on DUKCAPIL data. Marriage certificates are also neater now as they are printed, unlike when they were handwritten. In addition, couples receive a marriage card, which is more practical and includes a barcode that displays marriage information when scanned."³⁹

³⁷ Kartoredjo, "Peran Kantor Urusan Agama Dalam Optimalisasi Simkah Untuk Pencatatan Perkawinan (Studi Di Kantor Urusan Agama Kecamatan Wenang)."

³⁸ Efendi Gani, "Wawancara Di KUA Kecamatan Wenang" (Manado, 2023).

³⁹ Gani, "Wawancara Di KUA Kecamatan Wenang."

The SIMKAH program implemented at Wenang District KUA operates online, which is recognized as effective in addressing the shortcomings of the previous system. Efendi Gani noted, “We have implemented it by the Ministry of Religious Affairs’ instructions. Before 2018, SIMKAH was offline, but since the introduction of the online SIMKAH, there have been initial signal issues. Now, the connection is stable thanks to Wi-Fi.” SIMKAH was initially operated through computers, but the online system allows easier and faster usage, speeding up marriage registration services.⁴⁰

Arini Adam, a SIMKAH Operator at Wenang District KUA, also revealed, “If there are signal issues, we can rely on other KUAs with better signals to log in and input data remotely. This ensures that data can still be entered into SIMKAH without technical hindrances.” She added that other challenges, such as updated NIKs (National Identification Numbers) of prospective spouses in DUKCAPIL, can be resolved by asking them to update their NIK at DUKCAPIL, ensuring no prolonged delays in registration.⁴¹

Based on interviews with the Head of KUA, SIMKAH operators, and marriage registrars in Wenang District, SIMKAH has several advantages over manual systems. The system allows for quick addition, editing, and deletion of marriage data; online reporting to the Ministry of Religious Affairs, Regional Offices, and Islamic Community Guidance; and identity verification of prospective spouses through DUKCAPIL to prevent forgery. The system ensures that marriage data is securely stored and easily accessible, even for public needs such as retrieving data for individuals who have lost their marriage certificates.

D. The Role of SIMKAH in Enhancing Transparency and Accuracy of Marriage Data at KUA of Wenang

⁴⁰ Gani, “Wawancara Di KUA Kecamatan Wenang.”

⁴¹ Arini Adam, “Wawancara Dengan Operator SIMKAH Di KUA Kecamatan Wenang” (Manado, 2023).

The Religious Affairs Office (KUA) strategically optimizes the Religious and Civil Population Information Management System (SIMKAH), particularly in marriage registration. The role of the KUA encompasses various key aspects, starting with managing marriage data, where the KUA is responsible for collecting, inputting, and ensuring the accuracy of recorded marriage data in SIMKAH by legal regulations. In addition, the KUA is obligated to examine and verify the data of prospective spouses, ensure the completeness of documents, and maintain the validity of the data entered to ensure its accountability.⁴²

Another role involves reporting recorded marriage data in SIMKAH to relevant institutions, such as the Population and Civil Registration Office (Dukcapil). These reports must be submitted periodically to ensure efficient coordination. Data collected through SIMKAH is also utilized in development planning and religious programs, enabling the KUA to identify community needs and improve the quality of marriage-related services.⁴³

Regarding public information services, the KUA is tasked with educating the public about procedures, requirements, and the benefits of marriage registration to reduce the incidence of unregistered marriages. Additionally, the KUA plays a crucial role in developing and maintaining SIMKAH, ensuring the system is always up-to-date and capable of adapting to changes in marriage regulations.⁴⁴

Capacity-building through training for KUA staff is also a primary focus, ensuring they thoroughly understand marriage registration procedures. At the same time, the KUA must raise public awareness about the importance of marriage registration as part of state administration. The KUA is also responsible for fostering collaboration with various parties, such as Dukcapil,

⁴² Aditya and Wardana, "Online Implementation of Marriage Management Information System (SIMKAH) to Improve Service Quality."

⁴³ Muksalmina et al., "Online Marriage Registration Service Policy Through Simkah Web for Prospective Bride and Groom in The Office of Religious Affairs, Banda Sakti District, Lhokseumawe City."

⁴⁴ Aditya and Wardana, "Online Implementation of Marriage Management Information System (SIMKAH) to Improve Service Quality."

courts, and other relevant institutions, to ensure the marriage registration process runs smoothly and complies with regulations. Through these roles, the KUA manages marriage registration and contributes to the reform of administration and public services comprehensively.⁴⁵

The need for information technology to improve public services has now become a necessity. The rapid advancement of technology must be addressed with an open mind and appropriate strategies. As an innovation, SIMKAH continues to be developed into a leading application supporting good and clean governance. Managing SIMKAH has become a standard for providing public services, particularly within Bimas Islam and the Ministry of Religious Affairs, as well as at the Wenang District KUA. A well-distributed data system and integrated data backups are essential to achieve this.⁴⁶

Based on an interview with Efendi Gani, Head of Wenang District KUA, regarding staff proficiency in operating SIMKAH, he stated:

“Besides the SIMKAH operator, no other staff can operate SIMKAH. Two weeks before the marriage ceremony, all marriage documents must be submitted to the KUA and archived by the NR administrative staff. Then, a week before the ceremony, the SIMKAH operator inputs the couple’s data into the SIMKAH website. At least three days before the ceremony, the marriage book, certificate, and marriage card must be ready.”⁴⁷

SIMKAH is designed to be user-friendly for all users, whether they are beginners or experienced with computers. The online-based SIMKAH program now implemented at the Wenang District KUA facilitates the verification process for prospective spouses’ data, significantly assisting KUA staff in administrative tasks. Previously, three staff members were required to review marriage documents, but now only one staff member, appointed as the

⁴⁵ Laga, Pala, and Lassa, “The Effectiveness of The Marriage Management Information System (SIMKAH) Program as an Effort to Prevent Data Manipulation.”

⁴⁶ Muslih, Nurdin, and Marzuki, “Effectiveness of Marriage Services Through Information System Management (SIMKAH) at Palu City Religious Court.”

⁴⁷ Gani, “Wawancara Di KUA Kecamatan Wenang.”

SIMKAH operator, performs data verification. The online system also simplifies monthly or yearly marriage data publication at the KUA.

According to Arini Adam, a SIMKAH operator at Wenang District KUA, regarding the prevention of data manipulation, she explained:

“SIMKAH is very effective. It significantly helps prevent data manipulation by prospective spouses, enabling the KUA to detect any data manipulation early. Before SIMKAH, prospective spouses could manipulate their marital status. For example, if a prospective spouse’s ID card states they are unmarried when they are married, it would be difficult for the KUA to ascertain their true status. However, with SIMKAH directly connected to DUKCAPIL, their status is immediately visible when their NIK is entered.”⁴⁸

Arini Adam also added that SIMKAH allows marriage registrars to verify the data of prospective spouses more accurately. Collaboration between the KUA and DUKCAPIL ensures more accurate population data, particularly for residents of Manado and the Wenang District. This integration makes the SIMKAH program run more smoothly. The synergy between SIMKAH and DUKCAPIL simplifies the registrars’ task of identifying the status of prospective spouses, ensuring that they cannot manipulate their data when applying for marriage.

E. Epilog

This study demonstrates that implementing the Marriage Management Information System (SIMKAH) at the Wenang District KUA effectively improves the quality of marriage registration services. SIMKAH simplifies administrative processes through an online system integrated with DUKCAPIL, enabling quick and accurate verification of prospective spouses' data. In addition to supporting efficiency, SIMKAH enhances transparency and reduces the risk of data manipulation, which is more prevalent in manual systems. The findings of this study emphasize the importance of digitalization in supporting good governance at the KUA, particularly in improving access to and reliability of marriage data in the Wenang District, Manado City.

⁴⁸ Adam, “Wawancara Dengan Operator SIMKAH Di KUA Kecamatan Wenang.”

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