

# The Strategy to Improve Religious Services for Religious Minorities

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Abstract: Religious service for minorities is the subject that has been heavily discussed within the Shariah framework. The Constitution guarantees freedom of religion and worship without exception, including religious services for minorities such as the establishment of place of worship, recording of marriages and births, funerals, and identity cards issuance. Neglecting minority rights in the context of religious services is a serious problem found in several provinces in Indonesia. The lack of attention to minority communities can be seen as a form of ignoring citizenship rights. This can also be seen as an act of neglecting the constitutional mandate that guarantees every citizen to get an equal treatment by the government. To improve religious services for religious minorities, there is a need for a new paradigm approach and strategy in order to cut down on constraints and barriers for giving the services needed. This study aims to better uncover the problems of religious services for religious minorities along with the social context behind it, propose new strategies to improve the existing policies, and developed programs that can be implemented as a solution for the improvement.

## 1 INTRODUCTION

Indonesia is not a theocratic state because it is not based on a particular religion, but also is not a secular state. Moreover, this country recognizes religion as an important aspect that animates the foundation of the country, as stated in the first principle of Pancasila, which is Godhead, and in article 29 paragraph 1 1945 Constitution (check back) (1945 Constitution) which reads "The State is based on the One Godhead". With those argument, the state indeed regulates the religious life of its people through one department, namely the Ministry of Religion - now the Ministry of Religion. (Research and Development Agency of the Ministry of Religion RI; 1998; pp. V).

Indonesia, for guaranteeing the protection of its religious minorities, has provided a 'protection framework'. This has been constructed based on its constitution, international covenants and other special national policies and regulations. The Indonesian government has normatively built a foundation to respect and protect those religious minorities. This can be noted as one of the main efforts of the post-authoritarian government. First, the Indonesian constitution declares a freedom of beliefs. In paragraph 29, and also in some amended paragraphs

of the constitution, the freedom of every person to express their religious, the freedom of every person to express their religious beliefs has been proclaimed as one of the fundamental concerns. The constitution requires the state to protect the freedom of all people for expressing their beliefs in daily life. Second, to support this constitutional foundation, Indonesia has also ratified several international conventions.

## 2 EXCELLENT RELIGIOUS SERVICES AS A MANDATE OF THE MINISTRY OF RELIGION

Religion is a very primordial human need. Fulfilment of the need for religion can increase the degree and quality of one's humanity and at the same time dynamic a society towards a great civilization. Emile Durkheim (Turner, 1991: 80)

The Ministry of Religion of the Republic of Indonesia (abbreviated as the Indonesian Ministry of Religion, formerly the Ministry of Religion of the Republic of Indonesia, abbreviated as the Ministry of Religion of the Republic of Indonesia) is a ministry within the Indonesian Government in charge of

religious affairs. Religious service is one type of public service organized by the Ministry of Religion. As one of the state apparatuses that functioned to serve all adherents of religions in parts of the Republic of Indonesia. The Ministry of Religion has the duty to ensure that all adherents of the religion are free to practice their religion and beliefs without getting obstacles and interference from other parties.

Minority is an important issue in the context of public services, especially religious services. This is because minority groups often do not get enough care from policy makers. The lack of attention to minority communities can be read as a form of ignoring citizenship rights. Which means neglecting the constitutional mandate that guarantees every citizen to get the same service by the state.

Religious demography in Indonesia shows that around 98% of Muslims in Indonesia are Sunni followers. The rest, around two or three million followers are Shiites. Also there are Sikh minority groups, estimated at between 10,000 or 15,000, who are domiciled in Medan and Jakarta. Likewise there are Bahai communities. The province of Bali is predominantly Hindu, and the provinces of Papua, West Papua, East Nusa Tenggara and North Sulawesi are the largest adherents of Christianity.

- The issue of status and treatment concerning religious services for minorities in the sharia and constitutional order is still in the circle of certain inaccuracies, or not in ideal conditions, such as filling in the religious column on the KTP national identity card for Ahmadiyah and Shia, Confucian minority religious groups, establishment and sealing of houses of worship such as churches, mosques and monasteries is still an acute problem.
- In dealing with actual issues regarding religious services, the strategy can be an essential tool to identify strategic religious service issues and reorient policies to improve religious services for religious minorities in the future.

### **3 UNDERSTANDING, MINORITIES, RELIGIOS AND RELIGIOUS SERVICES**

Generally, the them of minority in accordance with Fransesco Capotorti and Jules Deschennes is a group, numerically inferior to the rest population of a State, in a non-dominant position, whose members of the State posses ethnic, religious ot linguistics differing

form those of the rest of the population and show, if only implicitly a sense of solidarity directed towards preserving their culture, tradition, religion or language. Other term we also will argue that the meaning of minority is a group of citizen of a State, constituting a numerical minority and in a non-dominant position in that State, endowed with ethnic, religious or linguistic characteristic which differ from those majority of the population, having a sense of solidarity with one another, motivated, if only implicit, by a collective will to survive and whose aim is to achieve equality with the majority in fact and in law.

The two definitions above refer to the same thing to define minority, namely numeric (number). A group can be called a minority if it is smaller than the rest population in another country. Other phrases used are non-dominant positions (not dominant). Because the context is the state, the meaning of "not dominant" is political representation in the state bureaucracy. The most concrete example is the comparison of the structure between Bimas (Community Guidance) of Islam and other religion in the Ministry of Religion Office. For example in the Ministry of Religion of Ternate City, almost all institutional structures are representations of Muslim communities. In fact, the representation of Muslim services touched the sub-district level through the office of religious affairs, which although it did not specifically mention Islam but the entire KUA main tasks and functions was intended to serve the interests of Muslims, not other religious communities. The only service structure outside Islam is the organizer of the Christian Bimas.

#### **3.1 Strategy**

The business dictionary defines "strategy", the presumed output of strategic planning, as:

1. Method or plan chosen to bring a bout a desired future, such as achievement of a goal or solution to a problem.
2. The art and sience of planning and masrshalling recources of their most efficient adn effective use.

Mulgan likewise defines public strategy as "the systematic use of public resources, and power by a public agencies, to achieve public goals". (Benedic Wauters: Strategic management in the public sector: march, 2017).

### 3.2 Religious Services

Indonesia Presidential Regulation Number 7 Year 2015 concerning State Ministry of Organization in article 95 paragraph (1) stipulates that "Provisions concerning Ministry organizations that handle government affairs in foreign, defence, legal, financial and religious fields which are absolute government affairs are regulated by Regulation Own president.

The Ministry of Religion of the Republic of Indonesia is one of the institutions which is not autonomous because it is a political issue which is related to the issue of nationalism and the frame of the Unitary State of the Republic of Indonesia. This religious service with a centralistic character on the one hand results in an inflexible and effective service. Religious services have meanings that refer to services provided by the Ministry of Religion and are needed by the community. Religious services include the service of the Office of Religious Affairs (KUA) and marriage, affirming, hajj services, services for Croatian religion, Catholicism, Hinduism, Buddhism, Confucianism and local beliefs of worship houses and educational services. In this study will focus on the service of providing religious identity in the national population identity column (KTP) and freedom of worship and establishment of places of worship.

If we look back to the Indonesian government management, the services provided by the government, including the ministry of religion, can be categorized as public services, arguing that the service concerns the basic needs of its citizens, both services are carried out by the central or regional government. Third, service orientation is not to seek profit differently from private service. Therefore, the true religious service as part of the public service applies the characteristics of the intended public service. In cases in developed countries, public service is essentially a public service not to profit or loss orientation. The essence of public service including religious services is a service to fulfill human needs, therefore there should be no neglect of the rights of religious minorities.

### 3.3 Legal Framework of Religious Services

Indonesia, for guaranteeing the protection of its religious minorities, has provided a '*protection framework*'. This has been constructed based on its constitution, international covenants and other special national policies and regulations. The Indonesian government has normatively built a foundation to

respect and protect those religious minorities. This can be noted as one of the main efforts of the post-authoritarian government. *First*, the Indonesian constitution declares a freedom of beliefs. In paragraph 29, and also in some amended paragraphs of the constitution, the *freedom of every person to express their religious beliefs* has been proclaimed as one of the fundamental concerns. The constitution requires the state to protect the freedom of all people for expressing their beliefs in daily life. *Second*, to support this constitutional foundation, Indonesia has also ratified several international conventions.

Religious service is one type of public service organized by the Ministry of Religion. The scope of religious services includes facilities for religious infrastructure, fostering religious communities, and strengthening relations between religious communities. Religious service indicators include service procedures, service requirements, clarity of service assignments, speed and accuracy of services, justice in service (Abdul Jamil et al., 2015: 13-14).

The formal basis of Ministry of Religion's Services is based on the Ministry of Religion Mission R.I. Number 39 of 2015 concerning the 2015 - 2019 Ministry of Religion Strategic Plan in points four and seven, namely; "Providing an equal and quality service for religious life" and "Improving the access and quality of public education characterized by religion, religious education in general education units, and religious education." This vision explicitly states that the Ministry of Religion has a constitutional mandate to provide services to all adherents religion without exception, both in the context of theological and geographical settings where the adherents are located.

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related to this service task. The organization of worship and the establishment of places of worship for religious people and the flow of beliefs are also part of the service of religious life.

One of the products of the Ministry of Religion's policy together with the Ministry of Internal Affairs in matters of the management of religious groups is PBM (Ministerial Regulation) No. 9 and 8 of 2006 concerning the management of harmony. Together with the Ministry of Internal Affairs, the Ministry of Religion issued a policy to regulate the traffic of the construction of houses of worship with the aim that the right of every religion to embrace religion was protected and the consequences of possible social friction could be eliminated through the agreement contained in the PBM. This is one form of implementation of the Ministry of Religion's services to adherents of religion, both majority and minority.

Nationally, the state may be said to have sensitivity to the presence of minority groups. Although the Ministry of Religion's macro program is more representative of the interests of Muslims, the interests of religious groups referred to as adherents of minority religions also have a place in the structure of the Ministry of Religion. Representation of minority groups as much as possible is presented in the ministry structure space in the form of directorates general of all religions (except Confucianism, which is still being formulated). The representation of this national institutional structure was imitated at the Provincial Ministry of Regional Affairs (Kanwil) level. In the Regional Office of the Ministry of Religion of North Maluku Province, representation of minority community groups was administered through the Christian Bimas Division, Catholic Facilitator Section, Hindu-Buddhist treasurer (under the Law and KUB Section, including the interests of Confucians). Actually, until 2012, the structure of the Hindu-Buddhist Assistance section already existed, but it was abolished because of the polemic between the Hindu-Buddhist Assessor and the Hindu community religious organization (PHDI). While at the Ministry of Religion level of Ternate City there is only one structure at the level of the organizers of the Christian Community Guidance. Catholics, Hindus, Buddhists and Confucians have no structural representation at all. The four groups are served by structures at the regional office of the Ministry of Religion (Kanwil).

These structures later became the representation of the state in providing services to all religious groups. As an important point in article 29 of the 1945 Constitution which guarantees the freedom of every citizen to embrace and practice their respective

religions and beliefs, the Ministry of Religion certainly has an obligation to ensure that the freedom to practice the teachings of each religion. The presence of the structure of the religious community which is a meeting between the representation of religious and state citizens shows that the spirit of justice for all religions (especially 6 religions which are considered as the official religion in Indonesia) has been carried out in Indonesia. However, there are two problems that arise in the context of "administering" the presence of minority religious groups in the institutional structure of the Ministry of Religion as will be described later.

## **4 IMPLEMENTATION OF RELIGIOUS SERVICES**

### **4.1 Religious Registration Requirement on KTPs**

Based on International Religious Freedom Report United State Department of State Bureau of Democracy, Human Right, and Labor for four years later (2015-2018) Minority Muslim groups, including Ahmadis and Shia, also continued to report resistance when they tried to apply for KTPs as Muslims, effectively denying them access to public services if they could not secure KTPs. Minority religious groups, including Shia and Ahmadi Muslims, continued to report discrimination in the administration of public services, such as procuring marriage licenses or receiving healthcare, if they chose to leave the religion column blank on their KTPs. This problem still become acute problem.

Minority Islamic groups also continued to report resistance when they tried to apply for KTPs as Muslims. Although Ahmadis in Mataram, Tasikmalaya, and most other areas across the country were recently able to acquire KTPs listing their religion as Islam, the local government of Kuningan Regency, West Java, continued to refuse to distribute KTPs to local Ahmadis in Manislor village, stating they need a letter from the MRA recognizing the Ahmadiyya community as part of Islam or should apply with a blank religion column. Ahmadis in Kuningan remained unable to access many government services because they did not have KTPs.

## 4.2 Regarding to the Injustice

According to Machasin, Director-General of Islamic Community Guidance, earlier, in terms of regulation, Machasin assessed that although there are several laws and derivatives that guarantee religious freedom, they still treat unfairly other believers outside the six religions, and only six religions served in Indonesia.

We can see the unfairness of the implementation of the Law, the first in marriage. If the religion is not included in the six religions, then the marriage cannot enter in the civil registry, consequently the child born does not get a birth certificate. Secondly in education, in the Law it says students have the right to education in accordance with their religion, but if they are outside the six religions, they cannot be served. That is a law that we do not have yet. So there must be some kind of acknowledgment by the state of the religious beliefs adopted by the Indonesian people, let alone religion that has been recognized internationally (e.g. Jews, Taoists, etc.), it still cannot be served in Indonesia, "concluded Machasin.

Machasin proposed a solution in the context of registering religion that the state could not yet serve, at least there were four things that needed to be formulated. First, the religion has a unique teaching system, so it can distinguish it from other religions, for example Christianity with Catholicism. Second, there is a ceremony or ritual that can be shown. Third, there are followers in Indonesia. Fourth, there is a kind of representative that connects the religion with the state, such as representatives, priests, or related organizations.

If these four things already exist, then the state can register that religion in state records. But the Ministry of Religion cannot own it, it can be handled by the Ministry of Law and Human Rights (Kemenkumham), the Ministry of Home Affairs (Kemendagri), or other state institutions formed specifically to register religion.

Machasin put forward the arguments on which the proposal was based, namely the purpose of government in addition to protecting, it should also guarantee that there should be no religious life which caused other religions to be disrupted, for example when Shia and Ahmadiyya held worship activities, but Sunni Islam was unwilling to think they were heretics. The state should not allow that to happen. (Kartika Virgianti, <http://www.satuharapan.com>).

Another issue regarding the improvement of religious services is the service to the community of the Baha'i religion. Baha'i Religion is a religion that grew and developed in the international world besides

Christianity, Islam, Hinduism, Buddhism, Confucianism, Judaism, Shintoism and Zoroastrianism. The growth and development of the Baha'i religion received considerable attention from scientists. This can be seen from at least the entry of the Baha'i religion as one of the entries in several international encyclopaedias, including The Encyclopaedia of World Religion, page 45, Religion of the World: A Comprehensive Encyclopaedia of Belief and Practices, pages 102-1013; World Religion: Almanac Volume 1, pages 69 -86.

The Baha'i religion entered Indonesia in 1885 brought by two Iranian Baha'i missionaries, Jamal Effendi and Sayyid Mustafa Rumi. They came through Singapore to Batavia (Jakarta), then to Bali and Lombok to finally go to Sulawesi. According to information from the National Spiritual Assembly, currently the Bahai people have spread in various districts / cities in 28 (twenty eight provinces), among others: Sumatra North in Medan, DKI Jakarta, namely in Central Jakarta, West Jakarta, South Jakarta. West Java in Bekasi, Depok, and Bandung, Central Java, namely in Semarang, Pati, Klaten, Cepu, Grobogan / Purwodadi, Solo, Jogja, and Magelang. East Java, namely; Surabaya, Malang, Tulung Agung, Bojonegoro, Ponorogo and Banyuwangi; South Sulawesi ; in Makassar, Palopo. North Sulawesi Province in Manado, Bali Province in Denpasar. (Research Center for Religious Life Research and Development Agency and Ministry of Religion Training).

As for the number of referring to the results of the research of the Religious Life Research and Development Center of the R & D of the Ministry of Religion, until now there is no exact figure on the number of them in Indonesia. This is because they live in harmony with society and do not show certain characteristics, both in physical appearance and in the manner of worship, so that they are not easily recognized specifically. In addition, in some areas, Baha'is are still reluctant to show their identity as Baha'i followers because of the bitter experience of the past when they were regarded as followers of deviant flow. So there are reasons for identity, psychology and also the safety and comfort factors. However, from the monitoring in the field during the research, it can be mentioned the estimated number of Baha'i followers in several areas, including in Jakarta around 100 people, in Bandung City and Regency 50 people, in Palopo 80 people, in Medan around 100 people, in Pati 23 people, in Bekasi 11 people, in Surabaya 98 people, in Malang City there are 15 people, in Malang Regency 15 people, and in Banyuwangi around 220 people. So they are

generally spread in 3 provinces, namely DKI, West Java, Sulawesi, East Java. (Research Center for Religious Life Research and Development Agency and Ministry of Religion Training).

At least there are three problems experienced by Baha'i followers, namely that they have not received civil rights services related to the inclusion of religion in KTP and KK, Birth Certificates, Marriage Acts and religious education in schools. This caused the followers of the Baha'i religion to experience various difficulties. For example, because they do not have a marriage certificate, then when a child is born a child is written from a mother. The children in the school have not yet received religious studies as mandated in Law Number 20 of 2003 concerning the National Education System ... (Research Center for Religious Life Research and Development Agency Ministry of Religion). Although the results of the Research Center for Religious Life Research and Training and Education Ministry Ministry of Religion are recognized, there have been several regions that include Bahai religion in KTP, KK, birth certificate and marriage certificate, namely Padang City, West Sumatra, DKI Jakarta, Makassar, South Sulawesi, Mentawai Islands and Mimika Regency Civil Registry Office (2009). (Research Center for Religious Life Research and Development Agency and Ministry of Religion Training).

### 4.3 Construction Place of Worship

As mentioned that constitution guarantees the right to choose and to practice the religion of one's choice. The government requires officially recognized religious groups to comply with directives from the MRA and other ministerial directives, on issues such as construction of houses of worship, foreign aid to domestic religious institutions, and propagation of religion. According to a joint ministerial decree, religious groups wanting to build a house of worship are required to obtain the signatures of at least 90 members of the group and 60 persons of other religious groups in the community stating they support the construction. Local governments are in charge of implementing the decree, and local regulations, implementation, and enforcement vary widely. The decree also requires approval from the local interfaith council, the Forum for Religious Harmony (FKUB). Government-established FKUBs exist at the city or district level and comprise religious leaders from the six recognized religious groups. They are responsible for mediating interreligious conflicts.

Lukman (Minister of Religion of the Republic of Indonesia) acknowledged that although inter-religious life has been well established, there are several problems that must be resolved. Cases that need to be considered by the new cabinet are the issue of houses of worship and violent conflicts that still occur. (<http://manado.tribunnews.com/2014/07/28/>).

Referring to the International Religious Freedom Report from the State Department of Democracy, Human Rights, and Labor in the period 2015-2018, cases of freedom of religion and the establishment of houses of worship still seem to be the issue of service issues regarding the establishment of religious minority houses in the province. still an acute problem. In terms of location of service, the issue of house of worship services in 2015 occurred no less in six provinces, namely the burning of mushalla buildings in Manokwari Papua, blocking the construction of Protestant churches in Jatinegara East Jakarta, closing 19 churches in Singkil Aceh, burning the construction of the Sapta Darma temple in Rembang Central Java, blocking the building of the Ahmadiyya mosque in Bukit Duri, South Jakarta, closing the Saman Indonesian Baptist Church in Bantul, Yogyakarta, terminating the construction of the Santa Clara Church in Bekasi, West Java. However, in the period of 2015 continued the rebuilding of the Nur Musafir mosque in Kupang, East Nusa Tenggara. (International Religious Freedom Report United 2015 State Department of Democracy, Human Rights and Labor). From the report data, it can be seen that there have been problems with the services of houses of worship for minority religious groups. These problems occur due to the role of local or local government elements or by some, community organizations.

## 5 STRATEGIES PLAN AND ACTIONS FOR THE RELIGIOUS SERVICE SECTOR

The committee developed five strategies and associated actions to assist governments at all levels in promoting religious freedom and welfare of public instead of religious minorities. According to Jenny Stewart The scope for strategic management in the public sector: Three kinds of strategic thinking are significant: (1) policy strategy (2) organisational strategy; and (3) managerial strategy. (Jenny Stewart: Symposium The meaning of Strategy in Public Sector).

## 5.1 Policy Strategy

Policy strategy is what government wants to change — its agenda, and the ways in which the agency will move to help it achieve this agenda.

Policy strategy is not the same as the ‘outcomes’ agencies put forward in their portfolio budget statements, because these are ‘back cast’ from legislated mandates, and are too broad and bland to be used for true strategic purposes. Rather, policy strategy refers to the ongoing relationships Ministers and agencies use in developing and deploying policy. It is both an opportunity for departments, and a discipline for Ministers.

### **STRATEGY 1: Improve federal efforts to implement religious freedom recommendations.**

The full potential benefits of implementing religious recommendations can be approached by a local government and Ministry of religious affairs coordinated effort, collaboration with state and local governments, and participation of the private sector, professional and voluntary organizations, and religious leadership advocacy and community groups. (<https://www.google.com/search>)

*ACTION 1: The ministry religious executive at province should establish a coordinating mechanism that would promote the implementation of religious freedom recommendations.* The had of Religious Ministry Affairs at Provinces has taken steps to coordinate many of its nutrition-related activities by establishing specific inter- and intra-agency groups. The Interagency Committee on Human Right Research, which coordinates government-sponsored religious research, is chaired by an assistant MUI, Religious NGOs and Provinces or Local Government and FKUB.

*ACTION 2: Encourage members of the state legislative bodies to play active roles in the implementation of religious freedom recommendations.*

Legislative bodies have special opportunities and responsibilities to devote some of their attention, interest, insights, and expertise on matters that affect the freedom of religious of their constituents. Many members of the *state legislative bodies* are becoming more cognizant of the key role that freedom of religious patterns play in the general well-being of the public.

Members of the *state legislative bodies* Congress can assist in efforts to implement freedom

of religious recommendations in the various agencies through oversight hearings, authorizations and appropriations, conference report language, and other legislative actions. Support from the legislative branch will encourage high-level administrators in the executive branch departments to give priority and resources to freedom of religious recommendations in policy guidelines, technical assistance programs, education and information initiatives, and other activities addressing the protection and tolerance religious minorities.

**STRATEGY 2 :** Change laws, regulations, and agency practices that have an appreciable but indirect impact on religious freedom so that they make more foods to support tolerance and protection minorities.

*ACTION 1: Improve awareness tolerance, and processing regulations to permit community to make better informed .*

Community or citizens cannot make informed religious freedom unless they know how their tolerance patterns contribute to public welfare and how to improve their responsibilities. Without this knowledge, community or citizen cannot know what kinds of actions and regulation may make they involve in tolerance or religious violence.

*ACTION 2 : Improve the interfaith dialogue with religious leaders and stakeholders.*

A simple adapted methodology of strategy formulation which minority Muslim organizations can use to formulate their own growth strategies using small Muslim groups and both interreligious and inter-Muslim dialogue. The objectives may include improved relations between Muslims and Christians, increased cohesion across minority Muslim communities, as well as the revivification of involved local minority Muslim communities. The method of strategy formulation with the portfolio of different genres of dialogue can be used to plan and program elite and non-elite dialogue across communities, providing theoretically for an expansion of dialogue across communities. (Mohamad Nasrin Nasir)

## 5.2 Organisational Strategy

Organisational strategy is more akin to strategy in the private sector. It is what the organisation does to meet the needs and expectations of its stakeholders, what it does to underpin its future in a world in which competitive pressures are never far away.

Human resources, often neglected in public services, become a more obviously significant area when there is a clearer organisational strategy of this kind, because employees are the key repositories of

the agency's values-based, cultural and historical qualities. Relations with clients, too, move from a concern with 'customer service' to a more truly stakeholder-oriented philosophy.

**STRATEGY.** Establishment of Service-Based Institutional Structure

**Action:** Make changes to the institutional structure in Minority and Border Regions.

Departing from the results of Sapriillah's research on "Religious Services for Minority Adherents in Ternate City, found that there are at least two service problems in the minority area. First, the limited scope of representation. Expansion and development of structures have very rigid rules. The minimum number of religious followers who can get representation at the City / Regency Ministry of Religion level is a minimum of 6000 people (Susan's interview, the extension section of the Christian Bimas Division of the North Maluku Provincial Office of Religion). Even though at this time, there is a discourse that is being formulated to structure the Ministry of Religion regardless of the number of religious people in the region. However, this discourse is still difficult to realize because there are still a number of overlapping regulations.

This limitation can be understood as a form of administration of minority group representations that are reasonable. Without restrictions, the state will be burdened with the necessity to form an institutional structure which means that it has implications for a very large budget burden. It can be imagined if every Ministry of Religion at the regency / city level is obliged to provide an organizer structure without limiting the minimum number of religious people. The fact is, even though the structure is available, the Ministry of Religion has not been able to meet human resource needs in the internal institutions. Catholic Bimas Section of Provincial Office of Ministry of Religion North Maluku is currently only filled by one section head assisted by three honorary staff. The Bimas Kristen field is filled with six people who each hold positions as section heads without staff. At the Ministry of Religion level in Ternate City, the organizers of the Christian Bimas were filled by one organizer and two staff members (one of whom was Muslim). For Hindu-Buddha-Khonghucu which is attached to the structure of the Law and KUB section, it is only filled by one person who is a treasurer of the "bimas" Hindu-Buddha. And, Confucians have absolutely no one to take care of and serve Confucians. However, according to Saparillah, the restrictions on the development of the structure in turn caused an impact which made it difficult for the Ministry of Religion to carry out religious services

(even within the minimum limit) as a whole to all religious followers. For example, Buddhist and Confucian communities in Ternate. Another impact is that religious groups rarely get attention and services from the Ministry of Religion, both at the city and provincial ministries. The absence of a structure that represents the presence of these two religious groups is a factor. Their interests cannot be translated through the budgeting mechanism. Even the implementation of services cannot be carried out because the assistance program provided cannot be realized because it is not in accordance with reality. Although Buddhists have a nomenclature in the Ministry of Religion of North Maluku Province, but because the holders of "power" are Hindus, their interests as Buddhists do not get enough attention. For example, the 2017 Ministry of Religion DIPA has a Sunday school assistance program for Buddhists in Ternate. However, the funds were difficult to disburse because apparently the Buddhists did not have a Sunday school. Second, the representation model. Following Presidential Decree No. 49 of 2002 concerning the establishment and development of the organizational structure of the Ministry of Religion, there are two clauses that affirm representation, namely part c) the number of population and followers of religion; and f) number of religious institutions fostered. These two clauses show that the presence of institutional structures is a reflection of the dynamics of the people (especially numerically). In Gramsci's perspective (Edward Said, 2010: 9), political societies (state institutions) are not part of civil society. Political communities are positioned as "rulers" and superior. The relationship between political society and civil society is a power relation. The face of this power relation is manifested in the form of assistance and empowerment provided in the form of fresh money or in the form of activities. This power of reasoning is the background of the Ministry of Religion's budgeting system. This indication is getting stronger when the budgeting distribution is more on personnel expenditure (salary and travel costs) than the cost of "donations" and community empowerment activities. 60-70% of the DIPA funds from the Ministry of Religion are for personnel expenditure and travel costs (processed from the results of interviews with Pak Frans, Head of the Catholic Advisory Section of the North Maluku Provincial Office of the Ministry of Religion).

According to Saparillah, Presidential Decree No. 49 of 2002 actually does not depart from "representation of the interests of civil society" but is a representation of the authority of the political community (state) to be able to serve or build power



relations to civil society. The presence of religious guidance structures cannot be understood as a channel of interest to minority religious groups (including the community Islam) but becomes a state channel to articulate themselves in the midst of society. This can be seen from the program design of the Ministry of Religion's activities which are very rare or even never involve stakeholders (religious organizations / institutions). All programs of the Ministry of Religion are based on a scheme that has been set by the Director General of Bimas at the central Ministry of Religion. The program of activities will not come out of the house of worship assistance, holy book assistance, strengthening the capacity of human resources, supporting religious institutions. This is out of the routine costs for personnel expenditure (including certification of religious teachers from the Ministry of National Education). (Sapriillah "Religious Services Against Minorities in Ternate City, 142 | Journal of" Public Administration "Volume XIII Number 2 December 2017).

### 5.3 Managerial Strategy

The technical activities of budget-making and reporting, the vast array of operational decision-making and the deployment of resources for achieving agreed objectives are activities that are usually held to be unequivocally 'managerial' in the sense that they appear to be removed from the strategic realms.

**STRATEGY:** Government ICT Religious Services.

**Action:** One Roof Religious Services and collaboration between government departments,

Modern information and communication technologies have created a "global village," in which people can communicate with others across the world as if they were living next door. For this reason, ICT is often studied in the context of how modern communication technologies affect society. This requires a strong move towards online services, better protection of Religious and public Services, more collaboration between government departments, and a change in public service culture. Our Better Public Services challenges include two which focus on public sector ICT.

Achieving these targets requires a transformation in our approach to ICT. Within five years ahead, we want all new services to be offered online. This will ultimately be faster and more convenient than paper forms and travelling to

physical offices. In saying this, we will continue to recognise the importance of face-to-face services for those without internet access.

The introduction of the online Hajj service, passports system is a fantastic example of what the government can achieve.

Collaboration between government departments, so they work and invest together to achieve economies of scale. This includes a coordinated approach to investment, choosing lower cost models and shared infrastructure. It could to save \$ million a year by 2019-2024. Achieving these changes requires strong leadership. The role of the Government Chief Information Officer will be crucial. The public sector will also be working more collaboratively with industry to harness private sector expertise.

## 6 CONCLUSION

Religious services are a basic need for religious people and have been guaranteed by law, therefore religious services are carried out by upholding the principles of justice and anti-discrimination, including minority groups. Religious services primarily related to filling religious identity on national identity cards or ID cards and the right to worship and the establishment of places of worship especially for minority religious groups are still acute problems. Improving services requires a new strategy to cut barriers to improving services to minorities.

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