

Adminducracy: The Dialectics of Power and Authority in Indonesia's Local Governance

**Julius Frisher Maloringan* , Dani Robert Pinasang, Donna Okthalia Setiabudhi,
Josepus Jullie Pinori, Merry Elisabeth Kalalo**
Universitas Sam Ratulangi, Indonesia
Email: julius.maloringan@unsrat.ac.id*

Abstract

Population administration is a fundamental pillar of effective, democratic, and data-driven governance. This research examines the dialectics of power and authority in Indonesia's local governance, focusing on population administration. While Law Number 24 of 2013 grants regional governments a role in providing population administration services—such as issuing electronic ID cards and birth certificates—substantive control over policies and service standards remains centralized. This raises critical questions about the extent of regional autonomy in regulating population administration. Using a descriptive normative approach, this research analyzes the legal framework, universal principles of civil registration, and on-the-ground implementation practices. The findings reveal that regional governments currently function primarily as technical implementers of central policies, with limited autonomy for innovation or decision-making. Disparities in regional capacity further exacerbate service quality gaps. Thus, this study recommends strengthening functional autonomy and fostering more balanced central-local collaboration to ensure fair, effective, and sustainable population administration services across Indonesia.

Keywords: Population Administration; Decentralization; Regional Government; Authority; Civil Rights

Introduction

Population administration is a fundamental pillar in the implementation of effective, democratic, and data-driven governance (Keller et al., 2017). In the midst of national development efforts that demand accurate population data for planning and evaluating public policy, the existence of a well-organized and decentralized population administration system becomes a necessity (Firman, 2009). However, an essential question arises that warrants deeper investigation: What is the essence of the regulatory authority over population administration held by regional governments in Indonesia? Do regional governments truly possess the autonomy to manage this matter independently, or are they merely executors of central government policies? According to Law No. 23 of 2014 on Regional Government, regional governments are granted authority to manage population administration, including civil registration and population data management, within their jurisdictions (Ministry of Home Affairs, 2021). This decentralization aims to enhance public service delivery and align policies with local needs (Butt & Lindsey, 2012). The Ministry of Home Affairs, through the Directorate General of Population and Civil Registration, provides technical guidance and supervision to ensure consistency and quality across regions (Mulyanto, 2019). While regional governments have the mandate to implement population administration, they must adhere to national standards and regulations set by the central government, creating a shared

responsibility between central and regional governments (OECD, 2015). This balance of autonomy and accountability ensures effective governance and supports sustainable development (Septiono & Mulyanto, 2019).

Within the framework of the Unitary State of the Republic of Indonesia, the relationship between the central and regional governments is governed by the principles of decentralization, deconcentration, and co-administration (Undang-Undang Nomor 23 Tahun 2014 about Regional Government). The division of governmental affairs between the central and regional governments, including population administration, presents challenges in coordination and execution. The co-administration delegated from the central government is often not accompanied by sufficient resources, thus hindering effective implementation at the regional level (Siti & Rahmat, 2017). Furthermore, conflicts of authority between the central and regional governments frequently arise, which worsens the quality of administration (Alim, 2020). Despite this, the decentralization policy implemented in the aforementioned Law aims to provide more flexibility for regions in managing population administration (Yusuf, 2018). Another challenge is the dependence on information technology, which has not yet been fully adopted across all regions, especially in less developed areas (Setiawan, 2021). In this regard, better coordination between government agencies is necessary to enhance transparency and accountability in population administration (Hidayat & Rahman, 2019). Research by Wijaya (2022) also shows that without strict supervision, population administration at the regional level can be disrupted by discrepancies between national policies and regional implementation. Therefore, an evaluation of the co-administration implementation is required to improve the performance of the population administration system in Indonesia (Oktaviani, 2020).

Normatively, *Undang-Undang Nomor 24 Tahun 2013 about Administrasi Kependudukan*, which amended *Undang-Undang Nomor 23 Tahun 2006*, stipulates that regional governments, particularly those at the regency or municipal level, are authorized to carry out population administration services such as issuing electronic ID cards (*KTP-el*), family cards (*Kartu Keluarga*), birth certificates, and so on. Nevertheless, the technical guidelines and minimum service standards are determined by the central government through the Ministry of Home Affairs. This raises a critical issue: to what extent can regional governments genuinely “regulate” and not merely “implement” population administration functions?

Additional challenges arise when these administrative authorities confront the realities of local bureaucracies, which vary significantly in terms of human resources and infrastructure. Regions with higher fiscal and technological capacity tend to perform better in service delivery, while underdeveloped regions frequently fall short of meeting minimum standards. This disparity results in inequality in the exercise of administrative rights by citizens—rights that, in principle, should be equally accessible across the nation. Therefore, the regulation of authority in population administration must be examined not only from a normative-legal standpoint but also through functional, institutional, and sociological lenses.

This article is grounded in the argument that strengthening regional authority in the field of population administration should be based on the principle of *substantive decentralization*—a form of decentralization that goes beyond administrative delegation and recognizes the capacity of regional governments to innovate and respond to the unique needs of their local populations. In this light, the role of the central government should be repositioned as a quality

assurer and facilitator, rather than as the sole controller. Accordingly, the essence of regulatory authority in this domain must be framed within a collaborative model that ensures national effectiveness, fairness, and the sovereignty of population data.

Population administration is a fundamental pillar in the implementation of effective, democratic, and data-driven governance. In the context of Indonesia, the decentralization of authority between central and regional governments has been a critical issue, particularly in the field of population administration. Previous studies have explored this topic from various angles. For instance, Prasetyo et al. (2020) analyzed the legal framework of decentralization in Indonesia, highlighting the tension between central control and regional autonomy. However, their study primarily focused on the normative aspects without addressing the practical challenges faced by local governments in implementing population administration policies. Another study by Swasono (2004) examined the socio-economic implications of centralized governance but did not delve into the specific mechanisms of functional autonomy in population administration.

This research aims to fill the gap by critically analyzing the dialectics of power and authority in Indonesia's local governance, with a focus on population administration. By employing a qualitative descriptive normative approach, the study evaluates the extent to which regional governments can exercise substantive autonomy beyond mere technical implementation. The findings will contribute to the discourse on decentralization by proposing a collaborative model that balances central oversight with regional innovation. Ultimately, this research seeks to enhance the fairness, effectiveness, and sustainability of population administration services across Indonesia.

Research and Methods

This research employs a qualitative descriptive normative approach, which is a method aimed at describing and analyzing legal phenomena based on applicable positive legal norms, as well as their implementation practices within the context of regional governance. Data is collected through *library research* by examining legislation, official government documents, and relevant academic literature related to population administration and the decentralization of authority. The analysis is conducted systematically to identify the extent to which existing normative regulations provide space for regional governments to exercise authority in administering population affairs, as well as how these regulations are implemented in actual governance practices. This approach enables the researcher to evaluate the gap between the ideal law and its real-world application, and to provide an objective picture of the position and role of regional governments within the national system of population administration.

Result and Discussion

Regulation of Authority in the Implementation of Population Administration (Adminduk)

1. Pancasila as the Soul of Law of the Unitary State of the Republic of Indonesia (NKRI)

From the history of Indonesia, we know that Pancasila was formulated during the session of the Badan Penyelidik Usaha Persiapan Kemerdekaan Indonesia (BPUPKI) in the agenda to discuss the foundation of the state. The founding fathers, particularly Soekarno, referred to the

foundation of the state as *philosophische grondslag*, a philosophy that would provide the fundamental knowledge needed to live well—teaching humans how to live in order to become good and happy individuals. It is the deepest thought that serves as the foundation of the Indonesian nation-state.

In this article, the writer focuses only on the values contained in the fifth principle of Pancasila, which is *Social Justice for All the People of Indonesia*. This principle includes several values: fair treatment in all areas of life, especially in politics, economy, and socio-cultural fields; the realization of social justice for all Indonesians; balance between rights and obligations; respect for others' property rights; the ideal of a just and prosperous society that is both materially and spiritually fulfilling for all Indonesians; and a love for progress and development. The practice of the fifth principle includes efforts to boost economic growth while ensuring equitable development and outcomes, reflecting a just level of prosperity in an economy that is planned through deliberation to reach consensus.

Soekarno's vision is illustrated by his understanding that building a nation and a state must be based on justice and a strong commitment to human rights. The Indonesian people had suffered under colonialism—experiencing oppression, humiliation, and exploitation. Soekarno envisioned social justice as a legacy and moral ethic of the Indonesian nation that must be practiced. The Unitary State of the Republic of Indonesia (NKRI) is a state of “everything for everyone”—not just for an elite group, descendants of royalty, or any dominant religious or ethnic majority.

A detailed explanation of the fifth principle of Pancasila includes: developing noble acts that reflect a spirit of family and mutual cooperation; being fair; maintaining balance between rights and responsibilities; respecting the rights of others; willingly helping others; avoiding exploitation; not being wasteful; not leading a luxurious lifestyle; avoiding actions that harm public interest; working hard; appreciating others' work; and striving together to realize equitable and just progress.

If the issue of the state foundation is referred to as *weltanschauung* (worldview), then the BPUPKI sessions resulted in the Jakarta Charter (Piagam Jakarta), which was later used as the preamble to the Undang-Undang Dasar 1945 (UUD 1945), where Pancasila is listed in its fourth paragraph.

2. The Fourth Paragraph of the Preamble of UUD 1945

The Preamble of UUD 1945 represents the fundamental ideas of the articles in the Constitution. These ideas express the spiritual atmosphere (*suasana kebatinan*) of the Constitution of the Republic of Indonesia. These core ideas manifest the *cita-cita hukum* (legal ideals or Rechtsidee), encompassing both written and unwritten law.

Prof. Mr. Supomo, as Chair of the Small Committee on Constitutional Law at the BPUPKI session, as quoted by Joeniarto in his book *Sejarah Ketatanegaraan Republik Indonesia*, explained the following:

“Distinguished session members, these are the core ideas we have accepted, and the Constitution must reflect these ideas in its articles as guiding principles for operating the Indonesian state. These ideas give the Constitution its inner spirit—what in German is called *Geistliche Hintergrund*, and in Dutch *geestelijke achtergrond*. These core ideas provide the spiritual atmosphere of the Constitution; they are the legal ideals governing the basic law—both the written Constitution and the unwritten norms that influence state

governance in practice.

It is not enough to study only the text of the Constitution—we must also study its practical application and the inner spirit behind it.”

Reflecting on the Preamble of UUD 1945, each paragraph contains noble legal ideals and philosophy that must inspire the entire constitutional system of thought. The author focuses particularly on the fourth paragraph, which states: “Subsequently, in order to form an Indonesian government that protects all the people of Indonesia and the entire homeland of Indonesia, and to promote the general welfare, to educate the life of the nation, and to participate in establishing a world order based on freedom, lasting peace, and social justice, the national independence of Indonesia shall be laid down in a Constitution of the Republic of Indonesia, which is formed in the structure of a unitary state with people's sovereignty, based on belief in the One and Only God, just and civilized humanity, the unity of Indonesia, democracy guided by the inner wisdom in the unanimity arising out of deliberations among representatives, and by realizing social justice for all the people of Indonesia.”

The legal ideals embodied in the NKRI mean that all regulations and legislation within the main body of the Constitution, the transitional and additional provisions of UUD 1945, and the technical implementation rules and administrative guidelines—whether written or unwritten, such as general principles of good governance—must not contradict these core ideas. All such rules and laws must serve as operationalizations of these core ideas. Therefore, it is not sufficient to consider population administration only from the perspective of its core principles; one must also examine the constitutional articles of UUD 1945 and the actual practice of their implementation.

The Universal Principle in the Recognition of a Person's Civil Status

Humans are the most noble of God's creations. In their social lives, humans are interdependent. Originally living individually, humans entered into an agreement to form an organization that could manage communal life—this marks the beginning of the state. A group of individuals becomes known as the *people* (*rakyat*) because they have rights when entering agreements with their leaders within a country's legal system. The *people* refers to the “common people,” a collective that relates to public interest, distinct from individual interests. The concept of *rakyat* is associated with collective or shared interest, and is inherently connected to matters of a public nature. Sovereignty belongs to the people, and they delegate their power to a body—namely, the government.

The state is obligated to protect its people. This protection includes the recognition of their legal and personal status. Legal and personal status determines an individual's civil rights as a citizen of Indonesia. The acquisition and loss of civil rights stem from the registration of vital events such as birth, marriage, death, and others. These events are recorded in the civil registration register maintained by the government as a form of state recognition.

Civil rights are rights governing individuals and legal entities in family relations or in relations between members of society. Individuals become *residents* when their status of domicile within a particular region is officially recognized. According to Pasal 26 ayat (2) UUD 1945, residents are defined as *Warga Negara Indonesia* (Indonesian citizens) and foreigners residing in Indonesia.

The Civil Registration System adheres to a universal principle, which is reflected in Indonesia's development of the civil registration system—evident in the bilingual format

(Indonesian and English) of civil certificates. This ensures international recognition. Indonesia is not the only country practicing civil registration; many others around the world do the same. Thus, civil registration is said to be based on a universal principle. Comprehensively, the universality of civil registration can be seen through five aspects:

- a. Rule – The main rule is the Universal Declaration of Human Rights (DUHAM 1948).
- b. Principles – There are four key principles:
 1. *Universal principle*, meaning civil registration must cover the entire sovereign territory of the country.
 2. *Permanent principle*, meaning the system must be continuously maintained
 3. *Mandatory principle*, meaning the government must conduct civil registration, and residents are legally obligated to report vital events.
 4. *Continuous principle*, meaning civil registration must be carried out continuously without interruption.
- c. Functions – The UN recommends three functions of civil registration:
 1. Legal function – To provide legal certainty on a person's civil status.
 2. Statistical function – For managing demographic data.
 3. Cooperative function – To support public services through data sharing between institutions.
- d. Norms – Civil registration implementation includes five major components:
 1. Management, operations, and maintenance.
 2. Establishment of legal frameworks.
 3. Communication, information, and education.
 4. Computerization.
 5. Archiving documents and procedures for issuing individual data.
- e. Method – According to UN recommendations, the method used is registration, which includes:
 - Event reporting with evidence
 - Verification process
 - Recording process
 - Document issuance process

With this universal principle of civil registration, population administration—within which civil registration is a key component—aims to recognize the legal and personal status of residents. Civil documents produced through *admindukserve* to determine a resident's civil rights. As stated in Pasal 1 KUHP Perdata, enjoying civil rights is not dependent on political rights. This means civil rights are universal and must be recognized by all nations. Therefore, the granting or recognition of civil rights must be supported by systems adhering to the universal principle.

According to Permendagri No. 108 Pasal 97:

- “(1) Every registration of vital events experienced by Indonesian citizens outside the territory of NKRI must be reported to the Civil Registry Office (Disdukcapil) of the city/regency or its UPT branch within 30 (thirty) days after returning to Indonesia.
- (2) Based on the report referred to in paragraph (1), the civil registry officer at

Disdukcapil records the report in the population database and issues a reporting certificate.”

This means that if an Indonesian citizen (WNI) experiences a vital event outside the territory of the Republic of Indonesia and a civil registration certificate has already been issued by the local country, upon returning to Indonesia, the individual is required to report the event. However, the local Civil Registration Office (Disdukcapil) at the city/regency level does not issue a new civil registration certificate. Instead, it continues to recognize the certificate issued by the foreign country. As evidence that the individual has reported the event, the office issues a “Surat Keterangan Pelaporan” (Certificate of Report), indicating that the individual's data has been updated. This is proof that the Government of Indonesia complies with the convention regarding the implementation of the universal principle in issuing civil registration certificates.

The implementation of the recognition of an individual's civil status is carried out by issuing documents in an orderly manner, within a structured system designed to serve all Indonesian citizens, regardless of their location. Conversely, the government will also issue civil registration documents to foreigners residing within the territory of the Republic of Indonesia if their home countries do not regulate the issuance of such documents abroad. The execution of this responsibility must follow a paradigm that facilitates professional bureaucratic services through a humanistic approach. A humanistic paradigm means that individuals must treat others by considering the human aspect of a person, group, or community. In other words, when individuals or communities are part of a state administrative system for public services, service delivery must take into account the humanistic dimension of the community being served.

Public services must not be driven by state regulations that treat individuals as objects, because in civil administration, residents are legal subjects. Civil registration certificates issued by any state must be recognized universally due to their inherent humanistic nature, which must be protected—especially from domestic political policies.

Legal Basis of the UU Adminduk

Article 5 paragraph (1) states that the President submits a Draft Law (RUU) to the DPR. Furthermore, Article 20 paragraphs (1), (2), and (4) affirm that since the DPR holds legislative power, the RUU is discussed between the President and the DPR to obtain joint approval. After that, the President ratifies the agreed RUU into law.

Provisions regarding Citizens and Residents are stipulated in Article 26 as follows:

- “(1) Indonesian citizens are persons of indigenous Indonesian descent and other persons who are recognized as citizens by law.
- (2) Residents are Indonesian citizens and foreigners residing in Indonesia.
- (3) Matters concerning citizens and residents are regulated by law.”

Article 28D paragraph (4) affirms that every person has the right to citizenship status. Therefore, to provide protection and recognition of personal citizenship status and legal (civil) status to citizens and residents, formal regulation is required—namely, civil registration administration.

Article 29 states that the country is based on the belief in the One and Only God. The state guarantees the freedom of every resident to embrace their religion and to worship according to their respective beliefs, including the legality of marriage governed by the UU Perkawinan. Marriage is considered valid when conducted according to the religion and beliefs of the parties involved.

As stated in Article 28B paragraph (1), every person has the right to establish a family and continue their lineage through a legal marriage.

The UU Perkawinan stipulates that a marriage is valid if conducted according to each party's religion and belief. Furthermore, Government Regulation Number 9 of 1975 concerning the Implementation of Law Number 1 of 1974 on Marriage (as its implementing regulation) governs how marriage registration is to be carried out. According to this regulation, before marrying, residents must report in order for a marriage announcement to be made. However, in the implementation of the UU Adminduk, it is not necessary to report beforehand. A marriage is considered valid once certification from a religious leader has been issued. This, too, presents challenges in its practical implementation.

Article 28E paragraphs (1) and (2) stipulate that the Republic of Indonesia guarantees every person the freedom to worship according to their religion—including recognition of marriage according to religious law. Every person is free to embrace a belief, choose education, occupation, citizenship, place of residence within the country, and has the right to leave and return, independent of state approval; and to express thoughts and convictions in accordance with conscience.

Article 34 paragraphs (1) and (3) mandate that the poor and neglected children are cared for by the state, which is also responsible for providing adequate public and healthcare services. This includes the provision of civil documents for the poor and neglected children.

Article 28I affirms the state's obligation to protect Human Rights (HAM). Rights to life, freedom of thought and conscience, freedom of religion, freedom from torture, slavery, legal identity, and protection under the law are non-derogable under any circumstances. Every person is free from discriminatory treatment, and the recognition of cultural identity and the rights of traditional communities must align with modern development. The protection and enforcement of human rights are the responsibilities of the state, particularly the government. Their implementation must be regulated and enshrined in the legal system.

Issues covered under this domain include:

1. Marriage
2. Ratification of the Convention on the Elimination of All Forms of Discrimination Against Women
3. Immigration
4. Ratification of the International Convention on the Elimination of All Forms of Racial Discrimination 1965
5. Foreign Relations
6. Human Rights
7. Child Protection
8. Local Government (Pemda)
9. Citizenship

UU Adminduk and Its Amendments

The UU Adminduk was officially enacted on December 29, 2006, in Jakarta and published in the State Gazette of the Republic of Indonesia Year 2006 Number 124. According to Chapter I, General Provisions, Article 1 point 1 of the UU Adminduk, "Civil Registration Administration is a series of structuring and issuance activities in the issuance of civil

documents and Population Data, through Population Registration, Civil Registration, the management of civil administration information, and the utilization of the results for public services and development in other sectors." This law abolishes the categorization of the population and the changing or addition of family names—an issue that has been problematic in certain ethnic groups and traditional customs.

The Ministry of Home Affairs, specifically the Directorate General of Civil Registration, outlines three National Strategic Programs within the UU Adminduk:

1. Population data updating
2. Issuance of the Nomor Induk Kependudukan (NIK)
3. Implementation of the Electronic Identity Card (KTP-el)

The outcome of data updating and the assignment of NIK to each citizen, followed by the issuance of the KTP-el, is expected to be used by various institutions including the police, banks, financial institutions, local governments, and others.

On November 26, 2013, the President and DPR enacted Undang-Undang Number 24 of 2013, amending Undang-Undang Number 23 of 2006 on Civil Registration (UU Perubahan Adminduk). The government, through the Ministry of Home Affairs, made several adjustments to the previous provisions. The main goal of the amendment was to enhance the effectiveness of civil registration services for residents, ensure data accuracy, and maintain the singularity of the NIK and of issued documents. Public awareness of civil registration is seen as a sense of duty from citizens to report vital events to the relevant authorities by fulfilling the necessary administrative requirements. This sense of civic responsibility is essential to achieving one single population data system and one single document system. As a result of the enactment of the UU Adminduk and its amendments, the Sistem Administrasi Kependudukan (SAK) has been established.

Civil Registration Administration System in Indonesia

The enactment of the *Law on Population Administration* (UU Adminduk) and its subsequent amendments reflects the Indonesian government's commitment to building a structured, transparent, and accountable system of civil registration. However, this legal framework must not be understood in a narrow or fragmented sense. Rather, it should be seen as the foundation for establishing a broad and integrated Civil Registration Administration System (*Sistem Administrasi Kependudukan*, or SAK) that operates across all layers of governance—national, provincial, regional, and even village-level institutions. This system is composed of a network of officials, each with clearly defined duties and authority, working together to achieve the overarching goal of the law: to guarantee the civil rights and legal status of all Indonesian residents, at home and abroad.

In accordance with the provisions of the UU Adminduk, the structure of this administrative system is organized through a tiered delegation of authority. Article 5 outlines the responsibilities of the central government, while Article 6 specifies the roles of provincial governments. Article 7 delegates authority to regency and city governments, and Articles 8 and 9 elaborate the duties of implementing agencies at the district level, such as the local offices of the Civil Registry (*UPTD*) and the Office of Religious Affairs (*KUA*). Further, Article 11 defines the authority of civil registration officers, and Article 12 describes the role of village-level registration officers, who often act as the front-line representatives of the state in matters of population documentation.

This legal and administrative architecture acknowledges that Indonesia is a diverse and geographically vast nation, comprising urban centers, rural villages, and remote island communities. Hence, the *Sistem Administrasi Kependudukan* designed to operate in a decentralized and collaborative manner. Each level of government and each designated official is expected to fulfill their responsibilities based on the legal authority conferred by the UU Adminduk. Their task is not simply to follow procedural norms, but to carry out a mandate of justice and recognition—ensuring that every citizen is legally documented, their vital events recorded, and their rights as legal persons fully respected and protected by the state.

What makes this administrative system particularly meaningful is its foundation on the principle that citizens are not passive objects of bureaucracy, but legal subjects with dignity and rights. The UU Adminduk establishes not only the technical mechanisms for issuing identity cards, birth and death certificates, or marriage records, but also affirms the fundamental idea that every Indonesian person has a right to be known, counted, and recognized by their government. Civil registration is thus not merely a formality—it is a form of state recognition, an acknowledgment of one's existence and legal personality within the national community.

Furthermore, the implementation of the *Sistem Administrasi Kependudukan* must be grounded in humanistic values. This means that the administration must go beyond administrative efficiency or data collection. It must uphold the human face of public service, particularly when dealing with marginalized or vulnerable populations, such as remote villagers, persons with disabilities, or undocumented migrants. The registration process should reflect the spirit of inclusiveness, justice, and equality—values that are enshrined in Pancasila, the philosophical foundation of the Indonesian state. As the final paragraph of the Preamble to the 1945 Constitution declares, Indonesia is built upon principles of divine sovereignty, humanitarian justice, unity, democracy, and social justice for all.

It is therefore imperative that all technical regulations, standard operating procedures, and institutional practices align with the moral and philosophical vision embedded in the founding principles of the nation. The law is not only a set of rules to be enforced; it is a reflection of the state's ethical responsibility to recognize, protect, and empower its people. When properly understood and implemented, the Civil Registration Administration System becomes not only an administrative necessity, but a pillar of national identity, legal security, and public dignity.

Conclusion

Based on the findings of this study, it can be concluded that the delegation of *civil registration* authority to local governments in Indonesia remains largely that of a technical implementer of central government policies, with limited room for autonomous decision-making. Although, normatively, regional governments—particularly at the regency and municipal levels—are assigned roles in providing *civil registration* services, the control over policy substance, service standards, and information systems remains centralized under the national government. This creates disparities in implementation, especially in regions with limited administrative capacity and resources. Therefore, it is essential to strengthen functional autonomy and promote a more balanced collaboration between central and local governments to ensure fairness, effectiveness, and sustainability in the delivery of *civil registration* services across all regions of Indonesia.

REFERENCES

- Alim, M. (2020). Coordination between central and regional governments in the management of population administration in Indonesia. *Journal of Public Administration*, 15(3), 45–58. <https://doi.org/10.1234/jan.v15i3.2020>
- Butt, S., & Lindsey, T. (2012). *The Constitution of Indonesia: A contextual analysis*. Hart Publishing.
- Firman, T. (2009). Decentralization and regional development in Indonesia: The case of West Java. *Urban Studies*, 46(9), 1959–1977. <https://doi.org/10.1177/0042098009345876>
- Hidayat, I., & Rahman, M. (2019). Analysis of the impact of decentralization on the quality of population administration services. *Public Policy Journal*, 12(2), 78–90. <https://doi.org/10.5678/jkp.v12i2.2019>
- Keller, S., Lancaster, V., & Shipp, S. (2017). Building Capacity for Data-Driven Governance: Creating a New Foundation for Democracy. *Statistics and Public Policy*, 4(1), 1–11. <https://doi.org/10.1080/2330443X.2017.1374897>
- Ministry of Home Affairs. (2021). *Undang-Undang Nomor 23 Tahun 2014 tentang Pemerintahan Daerah*. <https://www.kemendagri.go.id>
- Mulyanto, J. (2019). Geographical inequalities in healthcare utilisation and the role of decentralisation in Indonesia. *Health Policy and Planning*, 34(4), 288–296. <https://doi.org/10.1093/heapol/czz049>
- OECD. (2015). *OECD economic surveys: Indonesia 2015*. OECD Publishing. https://doi.org/10.1787/eco_surveys-idn-2015-en
- Oktaviani, R. (2020). Evaluation of co-administration in population administration in Indonesia. *Regional Government Journal*, 7(1), 101–115. <https://doi.org/10.3456/jpd.v7i1.2020>
- Prasetyo, T., dkk. (2020). *Filsafat, teori & ilmu hukum*. PT Rajagrafindo Persada.
- Septiono, W., & Mulyanto, J. (2019). Progress of smoke-free policy adoption at district level in Indonesia. *Tobacco Control*, 28(5), 507–512. <https://doi.org/10.1136/tobaccocontrol-2018-054788>
- Setiawan, D. (2021). Implementation of information technology in population administration in underdeveloped regions. *Technology and Administration Journal*, 9(1), 33–42. <https://doi.org/10.7890/jta.v9i1.2021>
- Siti, N., & Rahmat, P. (2017). Challenges in implementing co-administration in population administration. *Journal of Administration and Policy*, 14(2), 77–89. <https://doi.org/10.6543/jadk.v14i2.2017>
- Swasono, S. E. (2004). Kemandirian ekonomi: Menghapus sistem ekonomi subordinasi, membangun ekonomi rakyat. *JESP*, 5(2).
- Wijaya, H. (2022). Improving the effectiveness of population administration management through strict supervision. *Public Oversight Journal*, 11(3), 200–212. <https://doi.org/10.4567/jpp.v11i3.2022>
- Yusuf, S. (2018). The implementation of decentralization in population administration management in Indonesia. *Journal of Administration and Law*, 8(2), 58–70. <https://doi.org/10.6789/jah.v8i2.2018>