

THE TRANSFORMATION OF THE ONE STOP INTEGRATED SERVICE MANAGEMENT (PTSP) IN IMPROVING THE QUALITY OF PUBLIC SERVICES AT THE MINISTRY OF RELIGIOUS AFFAIRS IN MALANG CITY

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Abstract

This study examines the management transformation of the One-Stop Integrated Service (PTSP) at the Ministry of Religious Affairs in Malang City, which achieved a 92% Public Satisfaction Index (IKM) in 2023 from 78% in 2020, with service time reduced from 4.7 to 1.9 working days. Despite growing literature on PTSP efficiency, no study has comprehensively examined the full management transformation cycle within a religious institution while integrating Islamic values as its normative governance foundation. Using a qualitative case study design, data were collected from key informants comprising structural officials, PTSP staff, service users, and public service experts through in-depth interviews, participatory observation, documentation, and focus group discussions, then analyzed using the Miles, Huberman, and Saldana interactive model. Four novel conceptual constructs emerged: the TRUST model (Transformational Religious-based Unified Service Trust), SMART model (Strategic Management Assessment Responsive Transformation), SERVE model (Service Excellence and Responsive Value Engagement), and ETHIC model (Ethical Transparency and Human-centered Institutional Governance), integrating into the overarching SDG–PTSP model (Spiritual Digital Governance for Public Service Transformation). A key theoretical contribution is the extension of Lewin's (1947) organizational change model from three to four stages, adding Re-Freeforming as a phase of continuous spiritual-digital renewal unique to religious bureaucracies.

Keywords: PTSP transformation; public service quality; digital governance; Islamic values; SDG–PTSP; religious bureaucracy.

Abstrak

Studi ini meneliti transformasi manajemen Pelayanan Terpadu Satu Atap (PTSP) di Kementerian Agama Kota Malang, yang mencapai Indeks Kepuasan Masyarakat (IKM) sebesar 92% pada tahun 2023 dari 78% pada tahun 2020, dengan waktu pelayanan berkurang dari 4,7 menjadi 1,9 hari kerja. Meskipun literatur tentang efisiensi PTSP semakin berkembang, belum ada studi yang secara komprehensif meneliti siklus transformasi manajemen secara menyeluruh dalam sebuah lembaga keagamaan sambil mengintegrasikan nilai-nilai Islam sebagai landasan tata kelola normatifnya. Dengan menggunakan desain studi kasus kualitatif, data dikumpulkan dari informan kunci yang terdiri dari pejabat struktural, staf PTSP, pengguna layanan, dan pakar pelayanan publik melalui wawancara mendalam, observasi partisipatif, dokumentasi, dan diskusi kelompok fokus, kemudian dianalisis menggunakan model interaktif Miles, Huberman, dan Saldana. Empat konstruksi konseptual baru muncul: model TRUST (Transformational Religious-based Unified Service Trust), model SMART (Strategic Management Assessment Responsive Transformation), model SERVE (Service Excellence and Responsive Value Engagement), dan model ETHIC (Ethical Transparency and Human-centered Institutional Governance), yang terintegrasi ke dalam model SDG–PTSP (Spiritual Digital Governance for Public Service Transformation) yang lebih luas. Kontribusi teoritis utama adalah perluasan model perubahan organisasi Lewin (1947) dari tiga menjadi empat tahap, dengan menambahkan Re-Freeforming sebagai fase pembaruan spiritual-digital berkelanjutan yang unik untuk birokrasi keagamaan.

Kata kunci: transformasi PTSP; kualitas publik; digital governance; nilai Islami; birokrasi religius.

A. INTRODUCTION

Effective and efficient public service is a fundamental demand of modern governance. Within the good governance framework, government institutions are continuously required to innovate and improve service quality to meet evolving public expectations (Ahmad Yani et al., 2024). The One-Stop Integrated Service system Pelayanan Terpadu Satu Pintu (PTSP) was introduced as a strategic instrument to simplify procedures, integrate service delivery, and strengthen public accountability (Rhodes, 1996). According to the Minister of Home Affairs Regulation No. 138 of 2017, PTSP integrates all services from application to document issuance in a single coordinated mechanism.

The Ministry of Religious Affairs (Kemenag) presents a distinctive PTSP context. Its services covering marriage administration, house of worship licensing, hajj and umrah management, and religious guidance carry not only administrative dimensions but also deep socio-religious and ethical sensitivities. Grounded in Law No. 25 of 2009 on Public Services and the Minister of Religious Affairs Regulation No. 65 of 2020, PTSP implementation spans 38 districts and cities in East Java Province (Kemenag Jatim, 2022).

Kemenag Malang City exemplifies transformative PTSP implementation. It achieved the Outstanding (Very Successful) rating in the 2022 East Java evaluation. Its Public Satisfaction Index (IKM) rose from 78% in 2020 to 92% in 2023. Service completion time fell from 4.7 to 1.9 working days and public complaints declined 60% (PTSP Digital Report, 2023). In Q4 2025, both the Anti-Corruption Perception Index (IPAK) and Service Quality Perception Index (IPKP) reached 3.92, classified as Excellent (Grade A). These achievements reflect an integration of transformational leadership, Islamic organizational values, digital governance, and continuous institutional learning.

In the era of digitalization, Kemenag Malang City has prioritized PTSP transformation through three strategic pillars: optimization of ICT, HR competency development, and strengthening of a service-oriented work culture. Studies on Islamic educational institutions confirm that digitalization significantly improves service quality when supported by adequate technological infrastructure and staff competency (Sutiah & Supriyono, 2024), reinforcing the importance of examining digital transformation within the specific context of religious bureaucracy.

From an Islamic perspective, public service transcends administrative duty. Values of amanah (trustworthiness), maslahah (public benefit), ihsan (excellence), and itqan (professionalism) form the moral foundation of service delivery consonant with Islamic teaching, as affirmed in QS. Al-Ma'idah [5]:8 and the hadith "Kullukum ra'in wa kullukum mas'ulun 'an ra'yyatihi" (Shahih Bukhari). This dimension differentiates PTSP transformation at Kemenag from generic bureaucratic reform.

A review of existing scholarship reveals a clear gap. Studies have addressed PTSP efficiency (Kurniawati, 2019), organizational change resistance (Ahmad, 2020), transparency and accountability (Lestari & Suryadi, 2021), service accessibility (Wahyuni, 2022), and ICT adoption (Maulana, 2023). Cross-national comparative studies examined digital transformation (Liu & Wang, 2020; Al-Sabbagh & Al-Jabr, 2022; Nguyen & Tran, 2023). However, no study has comprehensively examined the full PTSP management transformation cycle from strategic planning through continuous improvement while integrating Islamic values as the normative governance foundation in a religious institution.

This study addresses that gap by examining PTSP management transformation across four dimensions: (1) the transformation process; (2) the transformation of management functions across organizational change stages; (3) outcomes for public service quality; and (4) implications for Islamic-value-based public service governance. Its principal contribution is the SDG-PTSP model (Spiritual Digital Governance for Public Service Transformation) and the extension of Lewin's (1947) three-stage change model through the addition of a fourth stage Re-Freeforming.

B. RESEARCH METHOD

This study employs a qualitative approach with a case study design (Yin, 2018; Creswell & Poth, 2018), selected because the research aims to understand the how and why of PTSP management transformation as a contemporary phenomenon within its real organizational context. The research site is the PTSP unit of Kemenag Malang City, chosen based on its outstanding performance, the complexity and longitudinal nature of its transformation, and its strategic position as a religious public service institution.

Data were collected through four complementary techniques. First, in-depth semi-structured interviews were conducted with key informants selected purposively (Creswell, 2013), including: the Head of Office, the former Head of Office, the Head of Sub-division of Administration, section heads, the Communications Officer and Change Agent, a Madrasah Inspector, the Principal of MIN 1 Malang, and PTSP service users. Second, participatory observation was conducted at the PTSP service room on multiple occasions (June 2024, February 2025, and February 2026). Third, documentation was collected comprising internal SOPs, IKM evaluation reports (2020–2023), the PTSP Digital Report 2023, Integrity Zone (WBK) documents, and SPAK/SPKP Q4 2025 survey results. Fourth, a focus group discussion (FGD) was conducted with PTSP staff in April 2024.

Data were analyzed using the interactive model of Miles, Huberman, and Saldana (2014), comprising data condensation, data display, and conclusion drawing and verification. The data collection matrix is presented in Table 1.

Table 1. Data Collection Matrix

Data Source	Technique	Instrument	Focus of Data
Head of Office, Former Head	Interview	Semi-structured guide	Policy, transformation strategy, leadership values
Section Heads, Admin Staff	Interview & Observation	Interview guide, field notes	Management functions, service operations
PTSP Staff	FGD	Discussion guide	Collective experience of transformation
Service Users	Interview	Semi-structured questions	Satisfaction, accessibility, service quality
Institutional Documents	Desk Review	Document analysis sheet	SOPs, IKM reports, PTSP Digital Report, WBK records

C. RESULTS AND DISCUSSION

The PTSP Transformation Process and the TRUST Model

The transformation of PTSP management at Kemenag Malang City unfolded as a gradual, systemic, and participatory process from the pre 2019 period through 2025. This longitudinal trajectory aligns with Lewin's (1947) three stage change model (Unfreezing – Changing – Refreezing) but extends it by introducing a fourth stage: Re-Freeforming continuous renewal through innovation, spiritual re-internalization, and adaptive learning. This addition reflects the Islamic principle of *al-muhafazhah 'ala al-qadim al-shalih wa al-akhdu bi al-jadid al-ashlah* (preserving tradition's good while adopting what is better). The data show that transformation did not conclude at system stabilization but entered an ongoing cycle of spiritual-digital renewal, constituting a key theoretical contribution of this study (Burnes, 2004, 2009).

A fundamental dimension was the paradigm shift from a power-centered, manual, sectoral bureaucracy toward a service centered, digital, Islamic-value-oriented system. The Head of Office stated: "The transformation of PTSP is not merely a shift from manual to digital. It is a fundamental change in the way of thinking where serving the community is part of worship [ibadah] and accountability [amanah] to God" (Interview, 14 June 2024). The former Head of Office confirmed this predated the formal PTSP establishment: change efforts began deliberately before 2019, oriented toward citizen convenience (Interview, 12 January 2024). Documentary evidence confirms this was not merely normative: IKM rose from 78% (2020) to 92% (2023), service time fell from 4.7 to 1.9 working days, and complaints declined 60% (PTSP Digital Report, 2023).

Observation on 22 June 2024 confirmed behavioral evidence of this paradigm shift. Staff actively greeted visitors, guided them through the digital queuing system, and proactively explained procedures marking a shift from a culture of *dilayani* (being served) to *melayani* (serving). The PTSP facility itself equipped with a Lactation Room, Health Room, Quiet Room, Children's Play Area, Priority Seating, and free refreshment demonstrates that service had moved beyond administrative processing into humanistic care.

Islamic values were institutionally embedded through the service code of ethics: (1) Faith and Piety, (2) Integrity and Trustworthiness, (3) Islamic Service Excellence, (4) Professionalism, (5) Exemplary Conduct, and (6) Anti Gratification. These were operationalized through daily morning prayers, Islamic ethics briefings, a Service Excellence & Public Ethics Training (2022), and the BerAKHLAK capacity-building program (January 2026). The SPAK/SPKP Q4 2025 survey results IPAK 3.92 and IPKP 3.92 (Grade A) confirmed that this value integration was publicly recognized. Digitalization was simultaneously implemented through the SENYUM portal (<https://serv.ptspkotamalang.net/senyum/>), extending Digital Era Governance theory (Dunleavy et al., 2006) by demonstrating that in religious institutional contexts, digitalization functions as moral technology enforcing *amanah* and preventing ethical deviation through digital audit trails.

These dimensions synthesize into the TRUST model (Transformational Religious-based Unified Service Trust):

Table 2. The TRUST Model

No.	Component	Meaning in PTSP Transformation
T	Transformational Leadership	Leadership that drives systemic change through vision, role modeling, and value cultivation—positioning service as amanah and ibadah.
R	Religious Value Orientation	Grounding service in Islamic values (amanah, ihsan, itqan, mas'uliyah) as the moral motivation for civil servant service behavior.
U	Unified Service Vision	Integrating multi-unit services into a single coordinated mechanism oriented toward citizen satisfaction.
S	Service Role Modeling	Translating institutional values into visible daily behavior through exemplary leadership conduct and consistency.
T	Trust Building	Generating sustainable public confidence through transparent, consistent, accountable, and humanistic service delivery.

The TRUST model extends Bass and Avolio's (1994) transformational leadership theory and Islamic leadership scholarship (Ali & Al-Owaihian, 2008) by showing that in religious bureaucracy, effective leaders function as spiritual value translators, producing Islamic Transformational Leadership that simultaneously drives organizational transformation and cultivates moral-spiritual consciousness. It also extends Public Service Motivation theory (Perry & Wise, 1990) toward spiritually grounded motivation rooted in theological conviction.

Transformation of Management Functions: The SMART Model

PTSP management functions evolved across four organizational change stages, progressively moving from classical POAC toward POAC+Development. During Unfreezing, planning centered on SWOT analysis, internal workshops, and cross-unit reform team formation. Changing was characterized by the launch of the SENYUM digital portal, cross-section integration, HR training, and work culture strengthening. Refreezing saw digital SOP standardization, consistent service delivery, and performance evaluation through e-surveys, service audits, and the SPAK/SPKP measurement system. Re-Freeforming saw the emergence of POAC+Development: an innovation roadmap, cross-program collaboration, the JEMPOLAN outreach program for vulnerable groups, and a continuous feedback loop.

Effective implementation required simultaneous integration of three elements: e-service infrastructure (SENYUM portal), digital competency of civil

servants, and Islamic service ethics. These did not operate sequentially—the portal provided system architecture, digital competency ensured responsiveness, and Islamic ethics ensured service remained humanistic and amanah. This finding extends organizational learning theory (Argyris & Schon, 1978; Senge, 1990): evaluation in religious bureaucracy functions as institutional learning for adaptive service redesign, not merely administrative control. The progression from POAC to POAC+Development demonstrates that management functions in successful public service transformation must incorporate an explicit development dimension.

Table 3. The SMART Model

No.	Component	Meaning in PTSP Management Transformation
S	Strategic Planning	Vision-driven direction-setting that positions service quality as the primary institutional objective.
M	Management Implementation	Integrating e-service infrastructure, civil servant digital competency, and Islamic service ethics.
A	Assessment and Learning	Reflective evaluation functioning as institutional knowledge generation and organizational learning.
R	Responsive Improvement	Adaptive, needs-based continuous refinement of procedures, systems, and staff capacity.
T	Transformative Service Culture	An emergent culture of professional, value-based, adaptive excellence sustained through continuous renewal.

Outcomes for Service Quality: The SERVE Model

The transformation produced measurable improvements across multiple service quality dimensions. Quantitatively, IKM rose from 78% to 92%, average service time fell from 4.7 to 1.9 working days, complaints declined 60%, and IPAK/IPKP reached 3.92 (Grade A) in Q4 2025. These outcomes were not driven by technology alone. Leadership directly visited the PTSP service room to monitor operations and motivate staff. At the January 2026 service review meeting, the Head of Office stated: “Our service must shift from merely routine to excellent and comprehensive [prima dan paripurna]. Citizens do not come to be served perfunctorily, but to receive solutions.”

Islamic Work Ethics (IWE) was operationalized as a systemic governance layer through formal training, daily practice, and performance evaluation not merely individual ethical orientation. This extends IWE scholarship (Ali & Al-Owaidan, 2008; Alhyasat, 2012; Zafar et al., 2025) by demonstrating institutional operationalization in public bureaucracy. The before-and-after comparison is summarized in Table 4.

Table 4. Before and After Comparison of PTSP Transformation

Aspect	Before Transformation	After Transformation
Service system	Dispersed across multiple units	Integrated in single PTSP mechanism
Service completion time	Avg. 4.7 working days	Avg. 1.9 working days
Public Satisfaction (IKM)	78% (2020)	92% (2023)
Public complaints	High; monitoring limited	Reduced 60%; real-time tracking
IPAK / IPKP	Not measured	3.92 / 3.92 — Grade A (Q4 2025)
ASN work culture	Administratively oriented	Citizen-service and value oriented
Transparency	Limited information access	Open, real-time digital information

The SERVE model synthesizes the five factors underpinning these outcomes:

Table 5. The SERVE Model

No.	Component	Meaning in PTSP Service Quality
S	Service Excellence	Transformational-spiritual leadership building service excellence through vision, integrity modeling, and direct engagement.
E	Ethical & Islamic Values	Islamic values (amanah, ihsan, itqan, shiddiq) operationalized as daily service standards and institutional ethics.
R	Responsive Digital Governance	SENYUM portal, electronic queuing, real-time tracking enabling citizen-monitored, deviation-resistant service.
V	Value-based Employee Engagement	Active staff participation in service innovation through value-grounded commitment and empowerment.
E	Enhanced Public Trust & Satisfaction	IKM 92%; IPAK/IPKP 3.92 (A)—reflecting convergence of procedural quality and moral legitimacy.

Governance Implications and the SDG–PTSP Model

The transformation generated systemic governance implications across four dimensions: efficiency and accountability grounded in amanah; digital transparency as shiddiq; human-centered service as the operational expression of masalah; and institutional integrity as the structural safeguard of Islamic governance values. These are synthesized in the ETHIC model:

Table 6. The ETHIC Model

No.	Component	Meaning in PTSP Governance
E	Ethical Public Service	Service grounded in Islamic akhlaq—amanah, kejujuran, keadilan, and moral responsibility—not merely procedural compliance.
T	Transparency	Open information on procedures, costs, and service status through digital systems enabling citizen-monitored accountability.
H	Human-centered Governance	Governance oriented toward citizen needs, dignity, convenience, and satisfaction as the center of the service system.
I	Integrity System	Institutional mechanisms ensuring consistency, auditability, accountability, and prevention of ethical deviation.
C	Collaborative Governance	Healthy, participatory partnerships between the institution, civil servants, and citizens in sustaining service quality.

The ETHIC model extends good governance theory (Rhodes, 1996; UNDP, 1997), Digital Era Governance (Dunleavy et al., 2006), and service quality frameworks (Parasuraman et al., 1988) by embedding a spiritual-moral dimension absent from these frameworks. It advances performance-based public management scholarship (Pollitt & Bouckaert, 2017) by showing that efficiency and accountability in religious institutional contexts are understood as moral obligations, not merely administrative metrics.

The integration of TRUST, SMART, SERVE, and ETHIC yields the overarching SDG–PTSP model (Spiritual Digital Governance for Public Service Transformation). This model operates through three simultaneous logics. First, a hierarchical logic: TRUST forms the leadership and value foundation; SMART provides the adaptive management system; SERVE generates measurable service quality outcomes; ETHIC represents the mature governance framework. Second, a procedural logic: the four constructs trace the sequential flow from foundational leadership change through management implementation, quality outcomes, and governance implications. Third, a cyclical logic: the components continuously reinforce each other in a spiral of institutional learning ETHIC level governance reflections feed

back into TRUST level leadership renewal, driving new cycles of SMART transformation and SERVE improvement. This is Re-Freeforming in practice.

The SDG–PTSP model demonstrates that effective public service transformation in religious institutions requires the simultaneous, integrated operation of value-based leadership, adaptive management systems, service quality excellence, and ethical governance. This constitutes what this study terms Islamic Service-Centered Bureaucracy: a bureaucracy that is simultaneously modern in system, Islamic in values, and adaptive in learning.

D. CONCLUSION

This study demonstrates that PTSP management transformation at the Ministry of Religious Affairs in Malang City is a value-based organizational transformation evolving through four integrated dimensions and generating four novel conceptual models. The transformation originated in a paradigm shift from power-centered to Islamic-value-based service orientation, supported by civil servant mindset transformation, spiritual value integration, and digital governance as moral technology (TRUST model). Management functions transformed progressively across four stages Unfreezing, Changing, Refreezing, and Re-Freeforming evolving from classical POAC to POAC+Development (SMART model). This yielded measurable outcomes: IKM from 78% to 92%, service time from 4.7 to 1.9 working days, complaints reduced 60%, and IPAK/IPKP reaching 3.92/Grade A (SERVE model). These produced systemic governance implications through ethical public service, digital transparency, human-centered governance, institutional integrity, and collaborative governance (ETHIC model).

The synthesis of these four constructs produces the SDG–PTSP model as the principal theoretical contribution. Theoretical contributions include: (1) extending Lewin's (1947) model by adding Re-Freeforming as a phase of continuous spiritual-digital renewal; (2) expanding Public Service Motivation theory (Perry & Wise, 1990) toward spiritually grounded motivation; (3) enriching Digital Era Governance (Dunleavy et al., 2006) by introducing moral technology as a governance dimension; and (4) advancing Islamic Work Ethics scholarship by demonstrating its operationalization as a systemic institutional governance layer.

The SDG–PTSP model offers practical replicability for religious government institutions seeking to integrate digital modernization with Islamic governance values, subject to prior assessment of leadership readiness, organizational culture, and infrastructural capacity. A limitation is the single-site design, which strengthens contextual depth but limits direct generalizability. Future research should test this model comparatively across multiple religious institution contexts and quantitatively examine relational strengths among the TRUST, SMART, SERVE, and ETHIC constructs.

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