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Temporal Governance and Public Inclusion: A Sociopolitical Study of Civil Service Delivery Innovation in Bali

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Abstract

This study examines public service innovation through the "Saturday-Sunday Service Program" initiated by the Population and Civil Registration Office (Disdukcapil) of Badung Regency, Bali, aiming to improve public access to e-KTP (electronic ID card) issuance. The program addresses limited access to administrative services during weekdays, particularly for formal workers, students, and vulnerable groups. Employing a descriptive qualitative approach, the study was conducted at the Disdukcapil office in Badung Regency. Findings indicate that the program fulfills all five key attributes of innovation diffusion theory—relative advantage, compatibility, low complexity, trialability, and observability. It significantly improved public participation in e-KTP registration, achieving a 99.23% coverage rate, the highest in Bali. The initiative has transformed bureaucratic service models into more adaptive, inclusive, and responsive frameworks. The study's novelty lies in its focus on temporal governance—strategic service time management—as a means to reach previously underserved populations. This case demonstrates how need-based public service innovation can enhance administrative effectiveness without compromising regulatory standards. Policy recommendations include operational standardization, strengthening digital infrastructure and human resources, continuous evaluation mechanisms, and nationwide replication. This research contributes to the social sciences by highlighting the roles of time governance, social inclusion, and localized public policy innovation.

Keywords: Public Service Innovation, Temporal Governance, Social Inclusion, Administrative Reform, Local Government

INTRODUCTION

Population administration is a fundamental pillar in the life of a nation and state. Documents such as the electronic identity card (e-KTP) function not only as personal identification but also as a gateway to accessing various public services, including education, healthcare, and social assistance. However, in practice, many Indonesians still face difficulties in accessing population administrative services, especially during weekdays (Pahrudin & Darminto, 2021; White et al., 2022). In Badung Regency, Bali Province, for example, certain social groups such as formal workers, students, market vendors, and the elderly struggle to find time to manage their e-KTP due to their busy schedules on working days. This situation highlights a gap between the provision of public services and the dynamic, real-life needs of society.

Previous studies have emphasized the importance of innovation in public services to address these challenges. Arif et al. (2022), Siregar et al. (2024), and Sudarmono (2023) argue that public sector innovation cannot simply imitate the private sector but must respond to the unique social characteristics of communities in context-specific ways. Lewis (2023) and Salsinha & Lukman (2024) highlight the creation of public value as the primary objective of bureaucratic innovation. In the context of population services, research by Annahar et al. (2023), Post & Kuipers (2023), and Soselisa et al. (2024) stresses the importance of time flexibility and adaptive approaches in bringing services closer to the people. For instance, studies by Aisyah et al. (2025) and Setiawan et al. (2022) demonstrate how mobile, community-based services have successfully increased accessibility for marginalized groups. Similarly, findings by Hieng & Prabawati (2024), Septiari & Prabawati (2025), and Tuanaya (2024) indicate the effectiveness of integrated services based on alternative time models in reducing delays in e-KTP registration in peripheral regions.

Furthermore, the literature on temporal governance has gained increasing attention in recent years. Septiari & Prabawati (2025), Vandhika et al. (2024), and Ziad et al. (2024) have explored how time is a crucial dimension in modern social governance. In the public sector, Ilham et al. (2023), Polnaya et al. (2023), and Pradnyani & Prabawati (2025) emphasize that services designed to align with people's temporal rhythms tend to be more accepted and impactful. This concept is reinforced by the research of Fuada et al. (2023), Nurjulizar & Irwani (2024), and Sulaiman et al. (2024), who argue that public inclusion can only be achieved when bureaucratic innovation resonates with people's everyday temporal experiences. Empirical studies by Cao et al. (2024), Önder & Zengin (2022), and Zayats (2024) affirm that decentralized service timing models can reach segments of society that are typically excluded by conventional office hours.

Despite the various innovations in public services across different regions, few studies have delved deeply into time as a central strategy in designing inclusive public services. Most research has focused on aspects of technology, transparency, or budget efficiency, often neglecting the sociopolitical implications of time design in shaping the relationship between the state and its citizens. As Gestel & Grotenbreg (2021) and Ongaro et al. (2021) note, the success of public innovation is often less about technological sophistication and more about sensitivity to the diverse needs of the public—including the need for temporal flexibility. In this context, the "Weekend Service Program" by the Civil Registry Office (Disdukcapil) of Badung Regency emerges as a compelling model for deeper analysis.

As a public service model based on alternative scheduling, the Weekend Service Program in Badung offers an overlooked perspective in many studies: how time—often treated as a fixed variable—can actually serve as an innovative tool to reach citizens who are inaccessible through conventional bureaucratic schedules. This is the gap that this study seeks to fill—reinterpreting public innovation not merely as administrative reform but as an empathetic attempt by the state to get closer to its citizens. The approach taken is not limited to technocratic outcomes but also examines how time-adaptive services influence social

inclusion and the quality of local democracy.

Building on this context, the study offers a novel perspective: that public service innovation can be understood as a reconfiguration of time, one that is responsive to the lived realities of citizens. This is not simply an extension of office hours, but rather a paradigm shift toward a more humanistic and contextual model of bureaucratic governance. The findings of this research reveal that temporally adaptive public services can foster a more tangible sense of state presence, especially for those who have long been excluded from conventional service structures.

The objective of this study is to analyze in depth how public service innovation based on alternative time schemes—through the Weekend Service Program of Badung Disdukcapil—can enhance social inclusion, strengthen public service legitimacy, and present a model of temporal governance that can potentially be replicated elsewhere. This research not only confirms the administrative success of the program but also uncovers the sociopolitical dynamics accompanying it as a form of innovation in Indonesia's public service governance practices.

RESEARCH METHOD

This study employs a descriptive qualitative approach as the primary framework to explore and understand the dynamics of time-based public service innovation carried out by the Civil Registry Office (Disdukcapil) of Badung Regency. This approach was chosen not only due to the complex and contextual nature of the issue but also because qualitative methods enable researchers to capture the meanings, perceptions, and social experiences of the actors involved in the Weekend Service Program in a deeper and more human-centered manner. As Stanley (2023) explains, a qualitative approach is particularly suited when the focus is to understand the social processes and meanings behind social actions, rather than merely measuring outcomes quantitatively. In this context, the researcher is not only interested in numerical achievements but in the narratives behind those numbers—how an innovation is born, grows, and is experienced by the public.

The selection of Badung Regency, Bali Province, as the research site was also intentional. This region is known for its high population mobility, dominance of the service and tourism sectors, and a busy population that often struggles to access administrative services during weekdays. Amid this context, the Weekend Service Program emerged and successfully addressed the challenge—reportedly achieving the highest e-KTP registration rate in Bali. The site thus represents a concrete example of innovative and effective temporal governance, which has yet to be widely explored in academic literature.

Participants in this research were selected purposively based on relevance and direct involvement in the Weekend Service Program. A total of 13 key informants were involved, comprising bureaucrats, public service users, and local policy observers. From the government side, in-depth interviews were conducted with the Head of Disdukcapil Badung, the Head of the Population Registration Service Division, and three technical staff members

directly involved in program implementation. These individuals were selected based on their authority in planning and executing the program and their knowledge of internal bureaucratic dynamics.

From the community, the researcher interviewed five individuals from diverse backgrounds—a hotel worker, a high school student, a market vendor, a housewife, and an elderly citizen—all of whom had utilized the Weekend Service. This diversity was deliberately included to capture a wide range of experiences and perceptions from various social groups. Additionally, two informants—a local academic and a civil society activist—were involved to provide critical perspectives on the implementation and impact of the program from the angles of public policy and citizen participation.

Data were collected through three primary techniques: in-depth interviews, participant observation, and document analysis. In-depth interviews were used to elicit personal views, experiences, and evaluations from the informants. This technique allowed the researcher to explore nuances and meanings not always visible in quantitative data (Candra Susanto et al., 2024; Ningi, 2022). Interviews were conducted face-to-face while upholding research ethics, including informed consent, confidentiality, and transparency regarding the study's aims. In addition to interviews, participant observation was conducted at several Weekend Service locations, such as Level 21 Mall Denpasar and community halls in North Kuta Subdistrict, to directly observe the service flow, interactions between officers and citizens, and the social atmosphere during service provision. This observation enriched the data with visual and behavioral dimensions often not captured through interviews alone. Furthermore, document analysis was conducted by reviewing secondary data such as Disdukcapil performance reports, activity documentation, relevant regulations, and local media publications for triangulation and data validation.

To verify and validate the data, this study applied source and method triangulation techniques. Source triangulation involved comparing information from different types of informants—government, public, and independent observers—to obtain a comprehensive and balanced picture. Method triangulation was carried out by comparing interview results with direct observation and documentary evidence to test consistency and reliability. This approach aligns with Borgstede & Scholz's (2021) recommendations for maintaining credibility and trustworthiness in qualitative research.

RESULTS AND DISCUSSION

Temporal Transformation as a Strategy for Public Service Inclusivity

For years, time in public service has often been perceived as a fixed, administrative element—strictly bound to standard bureaucratic working hours from Monday to Friday, 8:00 AM to 4:00 PM. While this approach may be efficient for internal management, it leaves a significant gap in accessibility for segments of the population unable to utilize services during those hours. It is within this context that time-based public service innovations—such as the Weekend Service Program initiated by the Badung Regency Population and Civil Registration

Office (Disdukcapil)—emerge as a form of temporal governance, a practice of public administration that treats time as a strategic resource to be reconfigured for greater social inclusion.

Adjusting service hours to weekends directly responds to the social reality in Badung, which is predominantly shaped by tourism, service, and informal sector workers. Their intensive and flexible work schedules make accessing services during weekdays nearly impossible. As one informant, a frontliner at Disdukcapil (IN-M), explained, most people who visit during the weekend services are "those who never came on weekdays because they simply couldn't get permission from work or school." This highlights that the issue of time is not merely about efficiency, but about equitable access. From the citizen's perspective, a hotel worker (IN-R) admitted that the weekend services "finally allowed me to get my electronic ID (e-KTP), because it would have been impossible to take time off work just for that."

This temporal transformation becomes even more relevant when viewed through the lens of Cinar et al. (2024) and Zambrano-Gutiérrez & Oliveira (2022), who argue that time should not be seen merely as a backdrop for public policy but can be actively designed to foster responsiveness and social closeness between the state and its citizens. In this context, bureaucracy no longer demands that society conform to institutional time but instead adapts to the social time of the community. This is the essence of temporal governance—a shift from procedural logic to empathetic and contextual logic in public service.

Field observations at weekend service locations such as Level 21 Mall in Denpasar and community centers (balai banjar) in North Kuta show how services delivered outside office settings create a more inclusive and participatory atmosphere. At the mall, the service environment was relaxed yet orderly. Officers were actively assisting citizens of various ages, including those accompanied by family members. The long queues typical of weekdays were notably absent. At the balai banjar, services felt more informal and blended, with citizens wearing casual clothes and interacting closely with officers. This portrayed the state not as a bureaucratic authority, but as a facilitator of citizen needs. This atmosphere reflects the findings of Krogh & Triantafillou (2024), who assert that social inclusion in public policy is not only determined by service availability but also by how those services are integrated into social life.

Data from Disdukcapil also shows a significant increase in electronic ID (e-KTP) registrations after the program was launched, particularly among productive age groups and the elderly, who had previously been difficult to reach. The Head of the Population Registration Division (IN-K) stated that the registration achievement reached 99.23% of the total ID-obligated population in Badung, with most of the surge coming from weekend services. This indicates that modifying operational time not only had administrative impact but also succeeded in fostering genuine public inclusion.

Furthermore, this temporal transformation can be seen as part of the evolution of public service paradigms. Whereas time was once seen as a limitation, it is now a bridge

connecting bureaucracy to the social realities of citizens. Poljašević et al. (2025) even argue that smart temporal design in public services can enhance the democratization of service delivery, as time is a deeply personal and meaningful dimension of social experience. In the Balinese context, rich with communal activities and traditions, temporal flexibility is not just a matter of technical efficiency but also a form of respect for people's living spaces.

The Weekend Service Program not only introduced technical innovation in population administration services but also demonstrated that the state can be present in a more humane and reflective way, responding to people's needs. This temporal transformation is proof that a bureaucracy willing to listen and adjust its rhythm to that of its citizens will be far more effective in building trust and social inclusion.

Service Innovation Evaluation Based on Rogers' Diffusion of Innovations Theory

The Weekend Service Program initiated by Badung Regency's Disdukcapil is not merely a technical adjustment to operational time but represents a paradigmatic leap in public service governance. In this context, Rogers' (1976) Diffusion of Innovations theory serves as a powerful analytical lens to understand the program's success. The five key attributes— relative advantage, compatibility, complexity, trialability, and observability—are not only formally fulfilled but also organically emerge from service practices on the ground. This innovation demonstrates how time-based governance (temporal governance) can address accessibility gaps and create a more empathetic and responsive connection between citizens and the state.

The relative advantage of this service is strongly felt among formal workers, students, and market traders. Previously, obtaining an e-KTP was a logistical and psychological burden, requiring weekday visits with potential consequences such as income loss or missed school. With weekend services now available, citizens no longer face that dilemma. Citizens' testimonies expressing "relief" at not having to take leave, or students being able to attend without skipping school, reflect the strong appeal of time flexibility. Supporting this is the data: the 99.23% achievement in e-KTP recording places Badung Regency at the top in population administration in Bali Province.

In terms of compatibility, the service aligns well with the values, norms, and routines of the local population. The weekend schedule was designed not just for temporal flexibility but also as an expression of empathy toward citizens' daily circumstances. One student (IN-T), for instance, felt uncomfortable being recorded at school due to personal reasons—such as appearance or social pressure—and preferred the mall or banjar setting. A market trader reported being more comfortable handling documentation on Sunday after the morning market. Observations at Level 21 Mall revealed a relaxed and non-bureaucratic service atmosphere, with families attending together, contributing to a more personal and participatory service experience.

Low complexity is another key strength of the innovation. The straightforward process appeals particularly to first-time users. e-KTP registration and printing are completed in a single visit, without convoluted procedures. Even citizens unfamiliar with technology are

supported by proactive staff who make the process smooth and humane. An elderly informant (IN-Y) admitted initial hesitation due to uncertainty but later felt "very helped" thanks to the patient guidance of staff. Observations revealed that each service point had staff actively providing explanations, along with portable biometric equipment directly linked to central servers, speeding up data validation.

Trialability was evident in the phased strategy employed by Disdukcapil. The program began as a pilot project at strategic locations like Level 21 Mall and densely populated banjar. This trial phase allowed Disdukcapil to conduct rapid evaluations and adjust procedures based on community feedback. A functional official (IN-K) explained that "from the initial trial, we learned which locations were most effective, which hours were busiest, and which SOPs needed adjustment." This iterative, responsive approach ensured that the innovation was not imposed from the top but evolved through direct learning with the public, reinforcing its legitimacy and acceptability.

Finally, the program's achievements are clearly observable both quantitatively and qualitatively. The 99.23% e-KTP recording rate is not just a technocratic milestone but also a symbol of collaborative success between the bureaucracy and citizens. Observations at various service locations revealed citizen enthusiasm reflected in orderly queues and energetic staff support. Information about the program spread organically—through village social media, family WhatsApp groups, and community bulletin boards. Citizens shared positive experiences, with local figures encouraging broader participation. In Rogers' theory, high observability accelerates the spread of innovations, which is clearly evident in this case. The Weekend Service has become more than just a government program; it is now part of a new social practice widely adopted and positively embraced by the community.

To clarify Rogers' five innovation attributes as applied in the Weekend Service Program, the following synthesis table is presented.

Table 1 Rogers' Innovation Attributes (1976) in the Implementation of the Weekend Service Program

Innovation Attribute (Rogers)	Application in Disdukcapil Badung's Weekend Service
Relative Advantage	Provides flexible time for workers, students, and vulnerable groups; e-KTP recording increased to 99.23%
Compatibility	Aligns with the lifestyle of modern citizens and local social values (e.g., students, traders, families)
Complexity	Simple procedures; one visit for the entire process; direct assistance from officers
Trialability	Initial trials in malls and banjar centers, with real-time citizen feedback and SOP refinement
Observability	Clear and rapid results; organic dissemination via social media and community interactions

Source: Research Analysis, 2025

The table above shows that the success of the Weekend Service Program lies not only in administrative achievements but also in its capacity to embody social inclusion, governance grounded in real needs, and participatory innovation. This innovation deserves to be considered a national example in responsive public service reform, using time as a strategic instrument to expand access and strengthen citizen trust in the state.

Adaptive Bureaucracy Model: From Procedural to Humanistic

The transformation of public services implemented through the Weekend Service Program by the Badung Regency Department of Population and Civil Registration (Disdukcapil) is not merely a technical attempt to extend operating hours, but rather marks a profound paradigm shift in bureaucracy: from a rigid procedural model toward a more adaptive and humanistic bureaucracy. This innovation is not simply an administrative activity, but an expression of the public institution's ability to interpret social changes and respond with a reflective and contextual approach. This kind of bureaucratic model moves away from treating rules as ends in themselves, and instead treats them as flexible tools to meet the real needs of society.

The theory of institutional adaptation developed by Ongaro et al. (2021) suggests that successful public institutions are those capable of adopting a reflexive institutional design—an institutional form that is responsive to social dynamics and able to continuously adapt to the needs of its community. In the context of Badung, this approach is clearly reflected in how Disdukcapil has shifted service locations from bureaucratic spaces to familiar and accessible public areas such as shopping centers, community halls (balai banjar), and village fields. Field observations at Level 21 Mall in Denpasar showed that the service environment was informal yet professional. Citizens waited comfortably for their turn, some sipping coffee or accompanying their children. This created a non-intimidating atmosphere, a stark contrast to the often formal and sterile impression of government offices.

An interview with one field officer (IN-F) revealed that socially proximate service locations made interactions between officers and citizens more fluid. The officer noted that residents were "more open to asking questions and more comfortable with the process." Similarly, a citizen who underwent biometric recording at a balai banjar commented that the experience was "more humane—it didn't feel like processing documents, but like being helped by a neighbor." These interactions foster emotional connections between bureaucracy and citizens, building trust not through instruction but through positive, tangible experiences.

This humanistic approach is also evident in how officers assist vulnerable groups. On one occasion, the author observed an elderly person being patiently guided through the recording process, provided with a special chair, and given a flexible queue arrangement. There was no rejection or urgency, but rather attentiveness stemming from the understanding that public service is essentially human service—not just about data. At this point, bureaucracy no longer acts as a regulatory machine, but as a facilitator of inclusion and social recognition.

According to Ansell and Sørensen's theory, institutional legitimacy grows when institutional design reflects the social needs and values of citizens. The Weekend Service innovation not only addresses administrative needs but also reinforces the government's image as a present and caring entity. This legitimacy is evident in high citizen participation, growing public trust, and the emergence of community support that exceeds formal targets. Citizens have even started to promote the service voluntarily, through both social media and word-of-mouth in their communities.

The adaptive bureaucratic model developed in Badung is not merely a response to administrative efficiency but represents an institutional paradigm renewal that combines social sensitivity, procedural flexibility, and spatial-temporal awareness. It is not driven solely by regulations, but emerges from the ground up—from the needs, expectations, and ever-changing lives of the people. This model is not only important in the local context but is also relevant as an inspiration for national bureaucratic reform aiming to move from an era of control to an era of connection—between government and society, between policy and empathy, between structure and meaning.

The Social Dimension of Inclusive Services: Representation and Access Justice

The public service innovation implemented through the Weekend Service Program by Disdukcapil Badung has not only yielded significant administrative impact but also generated profound social effects. This service has created new spaces of representation for marginalized groups who have long been sidelined in the public service system. By extending access beyond formal working hours, the program reaches those previously invisible to the state's administrative mechanisms—informal workers, students with limited time, market traders, housewives without alternative childcare, and even the elderly with mobility issues.

According to an interview with a vegetable vendor at a traditional market (IN-K), she previously "didn't have time to take care of my ID because I work from morning to evening." But with the Sunday service at the balai banjar near her home, she was finally able to complete the biometric recording. She said, "This is the first time I feel like the state came to me, not the other way around." Though simple, this statement holds powerful social meaning: the presence of public service at a closer time and place is not just about efficiency, but about feeling recognized and involved as a full citizen.

Zayats (2024) emphasizes the importance of social policies that focus not only on outcomes but also on the processes and experiences of citizens in accessing services. Inclusion, they argue, is not merely about reaching more people, but about how the process itself builds a sense of justice and equality in society. In this context, the Weekend Service Program has delivered more than civil documentation; it has delivered experiences of engagement and being cared for, especially for those who often feel out of the state's reach.

Field observations indicate that alternative service locations such as balai banjar serve not just as administrative points, but also as social spaces where citizens and government meet on more egalitarian terms. At one balai banjar in North Kuta District, the service felt like a community activity. People arrived in groups, some with children, helping each other

understand procedures. Officers actively explained using local language, and several assisted elderly residents in filling out forms with patience and care. This condition shows that the state's presence is not merely embodied in buildings and regulations, but also in social gestures and direct interactions that foster trust and shared ownership.

The program also effectively reduces access inequality caused by rigid service hours. One informant, a high school student (IN-P), admitted feeling uncomfortable undergoing the biometric process at school. The weekend service provided a more private and flexible alternative. He felt more respected by being able to choose the time and place that suited his comfort. This illustrates that service accessibility is not only about the availability of facilities but also about offering options that accommodate citizens' diverse needs and preferences.

Through a lens of social equity, this service represents a systematic effort to reduce disparities and restore an equitable relationship between state and citizen. Banerjee and Duflo argue that public policy must humanize procedures so that inclusion does not become a new burden, but a bridge that unites society through experiences of fairness. In this regard, Disdukcapil Badung has demonstrated that bureaucracy can act as an agent of redistribution—not only administratively, but also within the social structure. The success of the Weekend Service Program cannot solely be measured by high participation numbers, but by its social impact in strengthening local cohesion, expanding citizen representation in the service system, and building a collective experience of being part of a responsive, just, and present state. This is the social dimension of public innovation—often overlooked, yet fundamental to the legitimacy and sustainability of long-term policy.

Challenges, Lessons, and Implications for National Replication

The success of the Saturday-Sunday Service Program initiated by the Civil Registry Office (Disdukcapil) of Badung Regency does not imply a smooth journey without obstacles. Behind the achievement of a 99.23% e-ID card recording rate lies a number of challenges that reflect the complexity of implementing innovation within Indonesia's large, diverse, and often rigid bureaucratic system. One of the main challenges is the limitation of technological infrastructure, particularly in ensuring stable network connectivity at alternative service locations such as balai banjar (community halls) and shopping centers. When the observation team visited one of the service points in Abiansemal District, for instance, there was a disruption in the connection between the recording device and the central server, which caused long queues and forced some citizens to leave without being served. This condition indicates that without reliable technological support, time flexibility alone is insufficient to ensure service success.

Beyond infrastructure issues, the readiness of human resources also emerged as a crucial challenge. Not all field officers possess the same capacity to manage the dynamics of services provided outside official working hours and in non-conventional spaces. An informant from the officer's side (IN-R) stated that during the initial implementation, "many of us were not used to providing services outside the office, especially in crowded places like malls. The work rhythm is different, and we need to be more patient and communicative with

the citizens." This statement reflects the need for specialized training to equip officers with both social and technical skills in delivering more fluid and humanistic services.

Regulatory aspects also pose their own challenges. Several civil service and public service regulations do not yet fully accommodate work conducted beyond official operational hours. As a result, there has been administrative confusion regarding incentive systems, working hour calculations, and service responsibilities outside of the main office. These discrepancies indicate that time-based innovations in public service need to be supported by a more flexible regulatory framework that allows for experimentation and adaptability without compromising the principles of accountability and bureaucratic professionalism.

However, from these various challenges arise important lessons that can serve as a foundation for designing replicable models in other regions. One of the key insights is the importance of continuous and data-driven evaluation. Disdukcapil Badung actively gathers feedback from citizens through short surveys at service locations and via social media, and conducts weekly coordination meetings to reflect on field challenges. This effort not only improves service quality but also builds public trust by demonstrating that their voices are considered in decision-making.

From this emerges an understanding that transforming the concept of time into a component of national policy design requires a comprehensive technical guideline. This guide should cover managerial aspects (flexible work schedules), technology (integration of portable service systems), human resources (public communication training), and regulation (adjustments to civil servant work hours and incentives). Without such a guide, other regions attempting to replicate the Saturday-Sunday service may face the same challenges without an adequate operational foundation.

Replicating this scheme at the national level must consider Indonesia's geographic and demographic diversity. What has succeeded in Badung Regency—with relatively good infrastructure and a population familiar with digital services—cannot necessarily be directly applied in remote areas or in regions with different social dynamics. Therefore, replication must be context-sensitive, allowing for significant local improvisation. This is what Önder & Zengin (2022) refer to as institutional adaptability—the ability of a policy to live and grow in diverse contexts while maintaining its core objectives.

The novelty of this study lies not only in what was done—namely providing public services on weekends—but more importantly in how the concept of time was strategically articulated as a policy variable, which until now has remained largely untouched. Time has often been treated as a fixed element of bureaucracy, unchangeable and rigid. However, the findings from Badung demonstrate that time can be reinterpreted as an instrument for equity, inclusion, and policy adaptation. By elevating time from an administrative function to a dynamic policy design tool, this study offers an important conceptual contribution to the development of public administration that is more reflective of citizens' lived experiences.

CONCLUSION

This study affirms that the strategic management of time—as manifested in the Saturday-Sunday Service Program by Disdukcapil Badung—is a tangible form of public service innovation that is inclusive and responsive to contemporary social needs. Through the lens of temporal governance, bureaucracy no longer operates within a static and uniform time structure but adapts to the increasingly dynamic rhythms of society. The findings reveal that time flexibility in service delivery not only improves administrative effectiveness—as evidenced by the 99.23% e-ID card recording rate—but also expands social representation in access to government services, particularly for groups that have long been marginalized due to temporal constraints—such as formal workers, students, and the elderly. By fulfilling all attributes of the innovation diffusion theory, this program has succeeded not only as a technical intervention but also as a policy practice that represents a more humanistic and contextual bureaucracy. The findings highlight that time is not merely an administrative frame, but a policy resource that, when managed reflectively, can enhance the state's legitimacy in the eyes of its citizens. Thus, the innovation's novelty lies in the understanding that sustainable and just public service reform does not solely rely on digitalization or deregulation, but also on the state's capacity to be present in the time and space that are most relevant to its people.

ETHICAL STATEMENT AND DISCLOSURE

This study was conducted in accordance with established ethical principles, including informed consent, protection of informants' confidentiality, and respect for local cultural values. Special consideration was given to participants from vulnerable groups to ensure their safety, comfort, and equal rights to participate. No external funding was received, and the authors declare no conflict of interest. All data and information presented were collected through valid research methods and have been verified to ensure their accuracy and reliability. The use of artificial intelligence (AI) was limited to technical assistance for writing and language editing, without influencing the scientific substance of the work. The authors express their gratitude to the informants for their valuable insights, and to the anonymous reviewers for their constructive feedback on an earlier version of this manuscript. The authors take full responsibility for the content and conclusions of this article.

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