

**ANALYSIS OF PAMSIMAS REVENUE FROM CLEAN WATER  
MANAGEMENT IN THE PERSPECTIVE OF MILK AD-DAULAH:  
A Study in Abdya District, Indonesia**

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**Abstract**

This paper aims to analysis the Pamsimas revanue from clean water production based on the theory of Milk Ad-Daulah in Islamic Economic Law. This study uses qualitative methods. The data collection techniques are observation, interview and documentation. The result found that the clean water management system by Pamsimas and as well as the income obtained from the procurement of Pamsimas in Padang Sikabu Village is carried out with a deliberation system from all village traps, as well as the Milk Ad-Daulah concept of village water used for Pamsimas is also carried out by deliberation from all village traps, starting from the decree issued by the Keuchik, to the regulations that must be carried out together with the entire community, such as the rules for collecting bills and the time of collection. As for the practice / Results of Pamsimas Revenue from Clean Water Management by Padang Sikabu Village in the Perspective of Milk Ad-Daulah, it is carried out with several principles that are practiced, such as the principles of trust and trustworthiness, the principle of sharing profits from the Pamsimas business is also practiced and the principle of prudence in the management of Pamsimas is also practiced. While the opportunities and constraints of Pamsimas in profit sharing with Padang Sikabu Village include the support and trust of the village government, as well as the support and cooperation of the Padang Sikabu Village community.

**Keywords:** Islamic Economic Law, Milk Ad-daulah, Clean Water, Abdya

### **Abstract**

This research aims to analyse Pamsimas' revenue from clean water production based on the Milk Ad-Daulah theory in Islamic Economic Law. This research uses a qualitative method. The data collection techniques used were observation, interview and documentation. The results of the study found that the clean water management system by Pamsimas and as well as the income obtained from the procurement of Pamsimas in Padang Sikabu Village were carried out with a deliberation system from all village officials, as well as the Milk Ad-Daulah concept of village water used for Pamsimas was also carried out with deliberation from all village officials, starting from the decree issued by the Keuchik, to the regulations that must be carried out together with the entire community, such as regulations in collecting bills and billing time. The practice of Pamsimas Revenue from Clean Water Management by Padang Sikabu Village in the Milk Ad-Daulah Perspective is carried out with several principles that are practised, such as the principle of trust and trust, the principle of profit sharing from Pamsimas business is also practised and the principle of prudence in managing Pamsimas is also practised. While the opportunities and constraints of Pamsimas in profit sharing with Padang Sikabu Village include the support and trust of the village government, as well as the support and cooperation of the people of Padang Sikabu Village.

**Keywords:** Islamic Economics, Milk Ad-daulah, Clean Water, Abdya, Indonesia

### **INTRODUCTION**

The need for water is the most important element needed for all forms of life on this earth to run life and survive. Of all the living things that exist, humans are the creatures that do the most management of water, such as drinking, bathing, cooking, washing, hydroelectric power plants and so on. Because of the need for water, there is water scarcity in some areas of the world, for example what is happening in the African region now, one of which is Djibouti, Djibouti is a country located in the East African region which has long been the target of humanitarian assistance from UNICEF and

UNHCR. One of the assistance carried out by this world organisation is the provision of clean water.<sup>1</sup>

In Indonesia itself, cases of clean water scarcity also still exist, usually most commonly found in eastern Indonesia, for example in the East Nusa Tenggara region and its surroundings, people there used to have to walk long distances just to take a few buckets of clean water, water taken over a considerable distance is usually used for cooking, bathing, and washing clothes. The government programme used to overcome the scarcity of clean water in eastern Indonesia is by bringing hundreds of litres of water into a water tank car, which is then brought to a number of villages in eastern Indonesia so that the villagers do not have to walk long distances just to fetch a few buckets of clean water. With this assistance from the government, it can be said that it is quite helpful for the villagers. In addition to getting help from the government, the villagers also get help from various companies such as Danone Aqua and various other companies.<sup>2</sup>

In western Indonesia, especially in Aceh, it can be said that clean water scarcity in this area rarely occurs due to various factors, for example, springs are widely spread throughout Aceh, boreholes dug by local residents are successful, PDAM is ready to overcome problems when there is a lack of clean water and there is PAMSIMAS which moves in several villages to help distribute clean water.

Unlike other forms of assistance, the Pamsimas programme requires each user to pay monthly. The Pamsimas programme provides two general guidelines, namely: *First, the Project Management Manual (PMM)*, which contains the concept, programme goals and objectives, strategies and approaches, programme components, programme management and funding. *Second, the Village Implementation Manual (VIM)*, which contains the objectives, provisions, and cycle of Pamsimas activities at the community level.<sup>3</sup>

Users and the village government work together to develop raw water sources that have been built to be felt by future generations. Therefore,

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<sup>1</sup> Nisa, Zahra Zainun. *The Concept of Water Management in Islam* (Surakarta: State Islamic Institute), Volume 14 Number 1. 2017.

<sup>2</sup> Nisa, Zahra Zainun. *The Concept of Water Management in Islam*. (Surakarta: State Institute of Islamic Religion), Volume 14 Number 1. 2017.

<sup>3</sup> *General guidelines for the management of the Pamsimas programme*, <http://Pamsimas.org> Accessed on 19 October 2021.

protecting descendants by managing natural resources as best as possible for the benefit of the present and future.<sup>4</sup> Pamsimas empowerment is one of the programme approaches in developing community initiatives in managing the facilities and infrastructure of clean water sources and sanitation that have been built, it is necessary to have human resources capable of management so that health in the environment, schools and mosques is carried out properly.<sup>5</sup>

This is also the case in Gampong Padang Sikabu, which is located within the Kuala Batee sub-district of Aceh Barat Daya district, which received the Pamsimas programme in 2017. Demographically, the villagers work as farmers and labourers, and the average income of the villagers is still low. Before the Pamsimas programme was built, the community used water sources from the mountain, of which there are many springs around the village. The water quality in the village is arguably included in the quality of clean water. Due to the low income of the Padang Sikabu community, they could not afford to build a water pump machine and various basic materials to support the facilities to distribute or share water in the houses of the community. This caused Padang Sikabu Village to have water difficulties, so the village government took the initiative to apply for funds for the construction of Pamsimas in Padang Sikabu Village.<sup>6</sup>

After the Pamsimas was built, the Pamsimas programme can be put to good use by the people of Gampong Padang Sikabu. From the benefits obtained, it can improve the standard of living of the underprivileged community, especially in terms of providing clean water and healthy latrines. If the community behaves healthily, it will increase family productivity, which in turn will grow the community's economic capacity.<sup>7</sup>

In this case, the community of Gampong Padang Sikabu also has to pay monthly to KPSPAMS members for water usage fees from Pamsimas,

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<sup>4</sup> Karomah Umiati, *"The Community-Based Water Supply and Sanitation Programme (PAMSIMAS) from a Maslahah Perspective (Case Study in Baleraksa Village, Karangmoncol Kab. Purbalingga)" Thesis*, (Purwokerto: Paskasjana Sharia Economics Study Programme, Purwokerto State Islamic Institute, 2021).

<sup>5</sup> Sri Nengsi, *"Analysis of the Sustainability of the Community-Based Water Supply and Sanitation Programme (Post Pamsimas) in Lilli Village, Matangnga District, Polewali Mandar Regency"*, J-Kesmas, Journal of Public Health, Vol. 4, No. 1, (May 2018): p.33

<sup>6</sup> Interview with Mr Alex, a youth of Gampong Padang Sikabu (KPSPAM member).

<sup>7</sup> Nur Ishobatul Ilma, *Financial Management in Community-Based Water Supply and Sanitation (Pamsimas) in Kalirandugede Village, Cepiring District, Kendal Regency*, Research Study Programme in Islamic Economics, Faculty of Economics and Islamic Business, Walisongo State Islamic University Semarang 2019

according to the records of water usage meters by residents. If there are problems such as a broken water pump engine, the money used to repair the engine comes from the users' cash contributions. If the revenue earned by Pamsimas per month is less than the target that has been applied, then the management does not get profit sharing. If something goes wrong, Pamsimas only provides operational and maintenance money to the kpsam.<sup>8</sup>

The utilisation of Pamsimas in each village is different, there is a smooth distribution of results because there are many Pamsimas users in a village which allows the user fees to also be a lot, some are not because there are few Pamsimas users in a village, so Pamsimas only pays the KPSPAM for maintenance and operational costs.

Seeing this condition, of course the management must be done well, starting from the socialisation carried out thoroughly and clearly, so that people are interested in joining Pamsimas, and also transparent financial management, in order to gain the trust of the community, of course in its management requires careful planning, division of tasks according to expertise, supervision from the village government and also needs to be evaluated in order to assess the development of Pamsimas in serving the community, especially clean water needs. In addition, the distribution of results must be done properly, namely by sharing the results that have been determined in Islam, in the process there are opportunities and obstacles that are felt, of course this obstacle will make the process of sharing results will be hampered.

This is what has come to the attention of researchers to conduct this scientific work. Based on the dynamics of the problems and facts above, the author is interested in studying and further examining the issue in a scientific work by choosing the title "Analysis of the Management of Pamsimas Revenue Results from Clean Water by Gampong Padang Sikabu Based on the Milk Ad-Daulah Perspective".

## **RESEARCH METHODS**

Scientific research is an activity that is carried out based on reality supported by data and facts with the underlying science. In scientific research, it is strongly influenced by the research methods used in order to

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<sup>8</sup> Interview with Mr Isa, former Keuchik of Gampong Padang Sikabu.

obtain complete and accurate data from the research to be researched.<sup>9</sup> Research as an effort to obtain the truth, must be based on a scientific thought process outlined in the scientific method.<sup>10</sup> In research requires methods and approaches, so that it can get accurate data according to the author's wishes. The type of research that the author uses in this research is descriptive method. Descriptive method is a research that shows the solution of actual problems by compiling, analysing and interpreting all data related to this writing and looking for basic answers or observing the reasons and causes of the occurrence of a phenomenon under investigation.<sup>11</sup> In the research the author tries to analyse the profit-sharing procedures between Pamsimas and gampong padang sikabu in the management of clean water based on mudharabah perspective.

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<sup>9</sup> Muhammad Teguh, *Economic Research Methodology, Theory and Application*, (Jakarta: Raja Grafindo Persada, 2005), pp. 121

<sup>10</sup> Juliansyah Noor. *Research Methodology*. (Jakarta: Kencana, 2013), p. 22.

<sup>11</sup> *Ibid...*, p.15

## RESULTS AND DISCUSSION

### Definition of *Milk Ad-Daulah* and its Legal Basis

*Milk ad-daulah* comes from Arabic, which consists of two words, namely *al-milk* and *ad-daulah*. The word *al-milk* terminologically has several meanings including as mentioned in the dictionary *al-Munjid fi al-Lughati wa al-I'lām* means control over something, free to control and use it absolutely and responsible for what it has.<sup>12</sup> Etymologically, the word *al-milk* is taken from the root word: *malaka-yamluku-malkan* which means to have.<sup>13</sup> *Al-milk* also means something that is owned (property). *Milk* is also a relationship between a person and a property that is recognised by *shara'*, which makes him have special power over that property, so that he can take legal action against the property, unless there is a *shara'* obstacle.<sup>14</sup>

The definition of *al-milk* is also found in the book *Fiqh Islam Wa Adillatuhu* by Wahbah Az-Zuhaili. He said that *almilkyyah* or *al-milku* (ownership or property rights) is a relationship of attachment between a person and property that is confirmed and legitimised by *shara'* which relationship with the link makes the property only specifically for him and the person is entitled to do all forms of *pentasharufan* (distribution) of the property while there is nothing that prevents him from doing *pentasharufan*.<sup>15</sup>

From some of the definitions above, it can be understood that *al-milk* or ownership is a person's control over a property where there is a specificity over the property that causes other people not to take and use it and the holder of the property has its own power and freedom in using and utilising it as long as it is not hindered by *shara'* provisions.

The purpose of the *Shara'* hindrance here is something that limits the freedom of the owner to use or utilise it, due to two kinds of things, namely because the owner is deemed legally incompetent, such as a child, *safih* (mentally disabled) or because of *taflis* (bankruptcy) or intended to protect the rights of others, as applies to joint property, and the hindrance

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<sup>12</sup> Louis Ma'luf al- Yassu'i, *Dictionary al-Munjid fi al-Lughati wa al-I'lām* (Beirut: Dar elMashreq, 1986), p. 774. 774

<sup>13</sup> Ibn Manzhur and 'Allamah Abi al-Fadhl Jamal al-Din Muhammad ibn Mukram, *Lisan al-Arab*, (Beirut: Daar al-Fikr, 1990), p. 492. 492.

<sup>14</sup> Abdul Rahman Ghazaly, Ghufron Ihsan, and Sapiudin Shidiq, *Fiqh Muamalah*, (Jakarta: Kencana, 2010), pp. 46-47.

<sup>15</sup> Wahbah al-Zuhaili, *Fiqh Islam wa Adillatuhu*, volume 6, (Jakarta: Gema Insani, 2011), p. 449. 449.

is intended to protect the interests of others or the interests of the general public.<sup>16</sup>

While the word *ad-daulah* in the Encyclopedia of Islamic Law is taken from the root word: *dâla-yadûlu-sovereignty* which means rotating, circulating and rotating.<sup>17</sup> In the dictionary al- Munjid fi al-Lughah wa al-I'lam the word *daulah* has the meaning of state, government, kingdom and power. In this book the term *ad-daulah* is also used to define treasure and victory but is generally intended to refer to the state. In the dictionary al- Munjid fi al-Lughah wa al-I'lam the word *daulah* means state, government, kingdom and power. In this book the term *ad-daulah* is also used to define wealth and victory but is generally used to refer to the state.<sup>18</sup>

The legal basis used by scholars who apply *Milk Ad-Daulah* is:

**a. Qur'an**

In the Quran Surah Al-Baqarah Verse 284 Allah says:

لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَاِنْ تُبْدُوْا مَا فِيْ اَنْفُسِكُمْ  
اَوْ تَخْفُوْهُ يُخٰسِبِكُمْ بِهٖ اللّٰهُ فَيَغْفِرْ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ  
وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

Meaning: *To Allah belongs whatsoever is in the heavens and whatsoever is in the earth; and if you reveal what is in your hearts or conceal it, Allah will reckon it to you. He forgives whom He wills and punishes whom He wills. Allah is almighty over all things. (QS. Al-Baqarah: 284)*

In the Quran Surah Al-Ma'idah: 120 Allah says:

قَدِيْرٌ لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا فِيْهِنَّ وَهُوَ عَلٰى كُلِّ شَيْءٍ

Meaning: *To Allah belongs the kingdom of the heavens and the earth, and what is in them; and He is omnipotent over all things. (QS. Al-Ma'idah: 120)*

In the Qur'an Surah Al-Hadid: 7 Allah says:

اٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهِ وَاَنْفِقُوْا مِمَّا جَعَلَكُمْ مُّسْتَخْلِفِيْنَ فِيْهِ  
فَالَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَاَنْفَقُوْا لَهُمْ اَجْرٌ كَبِيْرٌ

<sup>16</sup> Musthafa Ahmad al-Zarqa', *al-Madkhal al-Fiqh al-'Amm*, ..., pp. 288.

<sup>17</sup> Abdul Azis Dahlan, et al, *Encyclopaedia of Islamic Law, Cet.IV*, (Jakarta: PT Inchtiar Baru van Hoeven, 2000), p. 59. 59.

<sup>18</sup> Louis Ma'luf al-Yassu'i, *Dictionary of al-Munjid fi Lughati wa al-I'lam*, ..., p. 230.

Meaning: Believe in Allah and His Messenger and spend (in the way of Allah) some of the wealth over which He has made you rulers. So those who believe among you and spend in the cause of Allah will have a great reward. (QS. Al-Hadid: 7)

In the Quran Surah Al-Baqarah Verse 262 Allah says:

أَذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا  
انْفَقُوا مَنَا وَلَا أَدَّى لَهُمْ أَجْرَهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ

Meaning: *Those who spend their wealth in the cause of Allah, then do not accompany what they spend by mentioning it or hurting the recipient, they will have a reward with their Lord. They shall have no fear, nor shall they grieve.*

(QS Al-Baqarah: 262)

#### **b. Al-Hadith**

According to the Hadith narrated by Muslim, the Prophet said:

عَنْ مَعْمَرِ بْنِ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: لَا  
يَحْتَكِرُ إِلَّا خَاطِئٌ

Meaning: *From Ma'mar bin Abdullah. The Messenger of Allah (SAW) said: "no one does hoarding but he is a sinner".*

(HR. Muslim)

Hadith narrated by Ibn Majah The Prophet said:

عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُسْلِمُونَ  
شُرَكَاءُ فِي ثَلَاثٍ فِي الْمَاءِ وَالْكَلْبِ وَالنَّارِ وَتَمَنُّهُ حَرَامٌ  
قَالَ أَبُو سَعِيدٍ يَعْنِي الْمَاءَ الْجَارِيَّ

Meaning: *Ibn Abbas RA reported that the Messenger of Allah (peace and blessings of Allaah be upon him) said: "Muslims have equal rights in three things: water, weeds and fire; trading in them is forbidden". Abu Sa'id said: what is meant is running water. (Ibn Majah)*

#### **Types of Ownership in Islam**

Ownership is one form or way for someone to control property so that it can be used and utilised by him. However, in the Islamic context,

everything in the universe is the ownership of Allah SWT. This can be interpreted that ownership belongs to Allah alone. However, Allah gives authority to humans as caliphs on the face of this buni to maintain and utilise everything on earth in order to achieve the good of the benefit of the people.

**a. Types of Ownership by Nature of Tenure**

- 1) Perfect Ownership (*milk al-tam*) is perfect ownership (*milk al-tan*), namely ownership of something as a whole, both the object and its use, so that all rights related to the property are under its control. Ownership like this is absolute not limited by time and can not be removed by others. For example, someone owns a house, then he has full power over his house and he can use it freely. Perfect ownership of something is given complete authority in the form of freedom to use, develop, invest and do pentaharufan on something that belongs to him as he wishes.
- 2) Imperfect ownership (*milk al-naqis*) is imperfect ownership (*milk al-naqis*) is when someone only controls the material property, but the use of it is controlled by others.<sup>19</sup> For example, such as a person's rice fields whose utilisation is handed over to others through waqf, or the use of the house is handed over to others either through leasing or lending.<sup>20</sup> So it can be concluded that this *milk al-naqis* is sometimes a person only has the object is not accompanied by utilising it, and also someone can only use it may not have the object.

**b. Type of ownership Based on Designation**

- 1) Public ownership is the shar'i law contained in an item or use that requires the opportunity of all people in general or one of them to utilise and use by way of control. In a contemporary study of Arabic thought, al-Kailani mentions that this type of ownership can be equated with state ownership, so he defines public ownership or state ownership as ownership whose use value is related to all state obligations towards its people, including non-Muslim

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<sup>19</sup> Nasrun Haroen, *Fiqh Muamalah*, (Jakarta: Gaya Media Pratama, 2007), pp. 35.

<sup>20</sup> *Ibid.*

groups. Included in this type of ownership is all wealth spread over and in the earth of the country. The association of state ownership as public ownership is inseparable from the use value of existing objects for the benefit of all people without discrimination and is intended to create social welfare.<sup>21</sup>

- 2) Specialised ownership is a Shari'ah ruling that is enacted to give people a special right to own objects or benefits and the right to spend them without anything forbidding it. In other words, this kind of ownership means that man has the right to property, the results of his efforts, the right to utilise it, and the right to spend it according to its function. He also has the right to utilise what he has in accordance with the basic rules of Islamic economics; neither too extravagant nor too economical.<sup>22</sup>

### **Utilisation and Management of *Milk Ad-Daulah* from the Perspective of *Fiqh Muamalah***

#### **a. Utilisation of *milk ad-daulah***

Assets for humans function to fulfil their needs, and to maintain human life and ensure their welfare, humans can grow the assets bestowed by Allah SWT. Assets that are not managed and utilised will cause disruption to economic growth and productivity. The main priority associated with the utilisation of wealth is to consume it for the purposes of human *dharruriyat*.

The utilisation of wealth in Islam is based on the following principles: *First*, the principle of circulation and turnover. Assets have an economic function that must always be empowered so that economic activity runs healthy. Then the treasure must rotate and move among the community both in the form of consumption and investment. The means applied by the Sharia to realise this principle are the prohibition of accumulating wealth, monopoly of basic needs,

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<sup>21</sup> Abdullah Abdul Husain at-Tariqi, *Islamic Economics: Principles, Foundations, and Objectives...*, p 58

<sup>22</sup> *Ibid.* p. 84

prohibition of usury, gambling and cheating. *Second*, the principle of avoiding conflict. Wealth should not be a trigger for conflict between fellow human beings. Therefore, Islam teaches us to document every transaction made against wealth so that our muamalat activities do not cause division. *Third*, the principle of justice. Justice is meant to minimise the social gap that exists due to differences in individual property ownership. Realising this principle can be done by paying zakat, infaq and alms, and it is forbidden to waste wealth.<sup>23</sup> Islam as a guide teaches humans to use and utilise wealth as well as possible in accordance with the rules and principles of shariah. As explained in the words of Allah SWT:

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤْتِ إِيَّكُمْ وَأَنْتُمْ لَا تَظْلَمُونَ.

Meaning: *It is not for you (Muhammad) to guide them, but it is Allah who guides whom He wills. Whatever wealth you give away, it is for yourselves. And do not spend except for the pleasure of Allah. And whatever wealth you give away, you will be rewarded in full, and you will not be wronged.*

## **b. Management of milk ad-daulah**

Property is a daily necessity of human life that must be fulfilled. Humans are social creatures who need each other to survive. In a country, such as Indonesia, the survival of the community is a right that must be fulfilled by the state. This provision is contained in Article 27 paragraph 2 of the Constitution of the Republic of Indonesia.<sup>24</sup> Property in Islam is the absolute property of Allah SWT and its position in Islam has a very important role for humans. In addition to teaching its people to obtain property in the right way, Allah SWT also directs humans to utilise it properly as well. The fundamental teaching in the utilisation of wealth in Islam is to spend the wealth on things that support the establishment of Islam and spend their wealth in humanitarian social activities such

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<sup>23</sup> Muhammad Nizar, "Sources of Funds in Islamic Education (Ownership of Assets in Islamic Perspective", al-Murabbi Journal, Vol. 1 No. 2, 2016, pp. 393-394.

<sup>24</sup> Every Indonesian citizen has the right to a job and a livelihood that is decent for humanity. Republic of Indonesia, Constitution of the Republic of Indonesia Year 1945, Chapter X, Article 27 Paragraph (2).

as the construction of places of worship, places of recitation and so on. The management of state property is carried out in the following way:<sup>25</sup>

1) Sale or lease

Any *maslahat* that is needed, or to be utilised, then the state may sell it or rent it to the public in accordance with its views to obtain benefits. By selling or leasing state property, it can also minimise crimes against state property such as theft, seizure, or deceit which are clearly prohibited.

2) Management of treed field land

All or most of this land belongs to the state and is managed based on its products. The management of this treed farmland is also known as agroforestry. Agroforestry is a system of managing agricultural land or growing short-term crops with the planting of woody trees.

3) Management of vast tracts of agricultural land

The government, in this case, wants to realise a process of social change, where not only farmers and manual workers are prospered but also develop the potential of human resources both economically, socially, politically, culturally and environmentally, by hiring farmers and manual workers to manage the land.<sup>26</sup>

4) Bringing to life river sediment, swamps, scrub forests, ponds, water-retaining and saline soils

Sedimentary soils have nutrient levels that vary from moderate to high, such as alluvial soils.

5) Land division.

The caliph distributes to the people the land owned by the state, according to his view that it is of benefit to Islam and the Muslims. The government has the right to distribute it to people who have contributed to Islam, or who have merits, or it can also distribute it to farmers who need land for their livelihood. This distribution is intended to prosper the earth and reduce land abandonment.

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<sup>25</sup> Sholahuddin, *Principles of Islamic Economics, ...*, p. 120

<sup>26</sup> Redy Puja Kesuma, Imam Hanafi, Trisnawati, "Government, private and community partnerships in realising food security and farmers' welfare", *Journal of Public Administration (JAP)*, Vol. 2 No. 5, p. 780.

6) Granting permission to revive dead land

Management of state property can be done by giving permission to someone to revive dead land and encouraging him to plant it, whether the land was previously abandoned or was once managed and fertile which was then left abandoned so that it became dead land. The dead land can be used for housing or investment such as warehouses, factories, or animal and poultry pens. If the manager is a Muslim, he is liable to 'usyur or zakaah, but if the manager is not a Muslim, he is not liable to 'usyur.

### **Pamsimas as a Water Supply and Sanitation Programme of the Indonesian Government**

The Government of Indonesia is committed to continuing the successful achievement of the *Millennium Development Goals* targets in the Water Supply and Sanitation sector (WSS-MDG), which has succeeded in halving the proportion of people who do not have access to basic drinking water and sanitation by 2015. In line with that, in 2014, in accordance with the National Medium-Term Development Plan (RPJMN) 2015-2019, the Government of Indonesia has taken the initiative to continue its commitment by launching the national programme Universal Access to Drinking Water and Sanitation in 2019 with the target achievement of 100% access to drinking water and sanitation for the entire population of Indonesia. The Community-Based Water Supply and Sanitation (Pamsimas) programme has become one of the national flagship programmes (Government and Local Government) to increase rural population's access to proper water supply and sanitation facilities with a community-based approach.<sup>27</sup>

#### **1. Implementation and Scope of Pamsimas**

The implementation of the PAMSIMAS programme started in 2008. The implementation of the PAMSIMAS I policy from 2008-2012, then there was a follow-up programme PAMSIMAS II in 2013-2015. The instruments for implementing the two national agendas aim to increase the coverage of the population, especially the rural and peri-urban poor,

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<sup>27</sup> General Guidelines for the Management of the Pamsimas Programme 2016, p. 1

to adequate and sustainable water supply and sanitation services, namely (1) 100-100, which is 100% access to drinking water and 100% access to sanitation, and (2) Community-Based Total Sanitation. In addition, increasing the value and behaviour of clean and healthy living through community empowerment. With this community empowerment approach, it is able to increase community participation as a strategic partner of the Local Government and the Government in providing quality water supply and sanitation services.

The scope of the PAMSIMAS programme includes five programme components as follows:

- a. Community empowerment and regional and village institutional development
- b. Improved hygienic behaviour and sanitation services
- c. Provision of public drinking water and sanitation facilities
- d. Incentive grant
- e. Technical and management support for programme implementation.

## **2. Establishment of Pamsimas Programme and its Regulation**

The Government of Indonesia implements the Community-Based Water Supply and Sanitation Programme (PAMSIMAS) which has become one of the national flagship programmes (government and local government) to improve rural residents' access to proper water supply and sanitation facilities with a community-based approach.<sup>28</sup>

Community-based means that this programme places the community (women and men, rich and poor, etc.) as the main actors and responsible for water supply and sanitation activities and management. It also takes a *demand-responsive approach* to community needs, in order to realise self-reliant communities with active community participation.

Based on Law No.23 Year 2014 on Local Government, water supply and sanitation services have become mandatory affairs of Local Government.<sup>29</sup> The Local Government to support the capacity to provide water supply and sanitation services that meet the Minimum Service Standards (SPM) of the PAMSIMAS programme is by providing financial support for both physical investment (facilities and

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<sup>28</sup> General Guidelines for the Management of the Pamsimas Programme 2016, p. 1

<sup>29</sup> General Guidelines for the Management of the Pamsimas Programme 2016, p. 1

infrastructure) and non-physical investment (management, technical support and capacity building). There are several legal umbrellas that can be used as a foundation in the development of PAMSIMAS, namely:

- a. Law (UU) No. 7 Year 2004 on Water Resources
- b. Law (UU) No 32 Year 2004 on Regional Government
- c. Law (UU) Number 23 Year 2014 on Regional Government
- d. Government Regulation (PP) No. 16/2005 on the Development of Drinking Water Supply Systems
- e. Government Regulation No. 72 and 73/2005 on Village Government.

### **PKPAMS Water Revenue Management System**

In order to create community welfare through clean water services, establishing the Pamsimas programme through the KPSPAMS institution is the right step taken by the government, so that clean water services are evenly distributed throughout the community. This was also felt by the people of Gampong Padang Sikabu. As stated by the Kechik of Padang Sikabu Village, that:

"Alhamdulillah, the people of Gampong Padang Sikabu have felt clean water from this Pamsimas since 2017, previously the community enjoyed water from the mountains without any management"<sup>30</sup>

From the results of the interview, it explains that the people of Gampong Padang Sikabu have enjoyed clean water or Pamsimas from the management carried out by KPSPAMS since 2017, meaning that for the past 5 years the people of Gampong Padang Sikabu have felt this clean water. Of course all of this is the result of the programme carried out by the government. This Pamsimas is managed by KPSPAMS Gampong Padang Sikabu.

In managing the Pamsimas, the Padang Sikabu village government takes systemised steps starting from the decree to the system of collecting bills from the community. As stated by the head of KPSPAMS Padang Sikabu Village.

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<sup>30</sup> Interview with M. Ali, Keuchik Gampong Padang Sikabu, on 12 November 2022, in Padang Sikabu.

"Pamsimas water management from the Keuchik Decree which contains a labour-intensive system or gotong royong, all systems have also been agreed upon and signed by the Keuchik as well"<sup>31</sup>

From the results of the interview, it explains that KPSPAMS Gampong Padang Sikabu which is engaged in the management of clean water or Pamsimas is decreed by the Keuchik, where the work system is also signed by the Kechik, in this decision the KPSPAMS work system in managing Pamsimas carries out a system of work or mutual cooperation, so as to produce shared responsibility in maintaining services and enjoying clean water, even though an organisational structure is made, but the work is carried out in mutual cooperation.

Meanwhile, the secretary of KPSPAMS also added that:

"In this system, we also regulate the quotation of bills by quoting on the 1st of every month at a price of Rp.1000 per cubic"<sup>32</sup>

It is clear from the results of this interview that the implementation of the Pamsimas programme in Gampong Padang Sikabu has been systematically arranged by KPSPAMS and the Gampong Padang Sikabu administration, which includes the type and amount of bills to be collected from consumers. Based on information obtained from the KPSPAMS management, the time of quotation is carried out at the beginning of the month on the 1st and the instalment given is Rp. 1000 per cubic, thus the community can calculate the amount of bills that will be distributed each month.

The amount of the bill charged to consumers for each cubic of water used, it can be stated that the cost will not be burdensome for the community, because it is only one thousand rupiah per cubic. This can be proven by the fact that the community is willing to pay a monthly bill to KPSPAMS as a fee for using the Pamsimas. This also directly affects the smooth operation of the Pamsimas, whose entire cost is sourced from the fees of residents who become consumers. As stated by Badrul Zaman:

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<sup>31</sup> Interview with Hasbi, Chairman of PKSPAMS Gampong Padang Sikabu, on 14 November 2022, in Padang Sikabu.

<sup>32</sup> Interview with Suherman, Secretary of PKSPAMS Gampong Padang Sikabu, on 16 November 2022, in Padang Sikabu, Kuala Batee District, Southwest Aceh.

"The system that has been carried out so far is running well. Such a system can be said to be quite successful considering that of the 42 villages that run Pamsimas, Padang Sikabu Village is one of the successful ones to run Pamsimas."<sup>33</sup>

The system carried out so far in managing Pamsimas has been very good and effective, which also makes Gampong Padang Sikabu successful in managing Pamsimas. Of course the community has been helped by the existence of Pamsimas This can be seen from an interview with Asril Juanda, a resident of Gampong Padang Sikabu, according to him:

"Yes, so far we have been very helpful with the Pamsimas which is managed by PKSPAMS, Pamsimas provides us with assistance through clean water that we can enjoy, the billing fee is also not large, I don't think there are people who are in arrears in paying it, even if there are not many and only a few. In general, Pamsimas is very helpful to us."<sup>34</sup>

From the system that has been implemented so far, PKSPAMS also feels the results in accordance with its expectations, and even these results exceed the expectations expected so far, as stated by the head of PKSPAMS Gampong Padang Sikabu, that:

"Pamsimas gets an income from this system worth 4 million per month from the results obtained by Pamsimas has bought 25 new 10 amperage meters to add to the houses. The total number of meters is 375, 100 from the village government and the rest or 275 from the Pamsimas fees".<sup>35</sup>

The results of the interview explained that, during the management carried out with this system, PKSPAMS has obtained satisfactory results, an estimated income of IDR 4,600,000 per month as a result that is beyond the expectations of the management, meaning that many benefits have been obtained so far from the management of this Pamsimas.

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<sup>33</sup> Interview with Badrul Zaman, Member of PKSPAMS Gampong Padang Sikabu on 13 November 2022, in Padang Sikabu District Kuala Batee Southwest Aceh.

<sup>34</sup> Interview with Asril Juanda, a resident of Gampong Padang Sikabu on 17 November 2022, in Padang Sikabu, Kuala Batee District, Southwest Aceh.

<sup>35</sup> Interview results with Hasbi Chairman of PKSPAMS Gampong Padang Sikabu on 14 November 2022

From the data described above, the ability of KPSPAMS to manage Pamsimas in Gampong Padang Sikabu has had a positive impact on the community's clean water needs. The community of Padang Sikabu is well aware that the existence of Pamsimas is to improve the quality of life with clean water managed by KPSPAMS so that consumers who are the community voluntarily and consciously pay all water usage fees that become their burden consistently every month as determined by KPSPAMS.

### **Implementation of Revenue Sharing in Pamsimas and Gampong Padang Sikabu from the perspective of *Milk Ad-Daulah***

Islamic teachings substantively motivate and encourage people to carry out various useful activities and be able to produce productivity both for physical and mental well-being with various efforts that can be made. In various literature on fiqh, especially in the *rubu'* muamalah, productivity is an important thing to do and develop so as to be able to provide *feedback* for the business actors.

For a business activity, various productive steps can be taken and elaborated so that as a business will be able to survive and will earn income from the business activities carried out. In order to create good services, it is necessary to quote fees or bills to the people who enjoy this Pamsimas, the results of these fees or bills will later be improved services and also put into the village treasury and of course for the salaries of the PKSPAMS management, there is a profit-sharing process carried out in the management of Pamsimas carried out by PKSPAMS. Based on the data obtained by the author, the management of Pamsimas is carried out in accordance with the agreement of the Padang Sikabu Village apparatus and KPSPAMS which is carried out through the Gampong meeting. In this case, profit sharing operations are carried out by KPSPAMS after all operational needs have been resolved by management, so that all operational financial needs of the Pamsimas business are paid in full, both in the form of arrears and other payments.

Thus it can be understood that the *profit sharing* mechanism of Pamsimas management is carried out in the form of *profit sharing*, in this case the distribution of results is carried out all obligations are carried out by the

management of KPSPAMS Padang Sikabu and what is left is net profit. As stated by Hasbi, chairman of PKSPAMS Gampong Padang Sikabu:

"From the funds collected, Pamsimas prioritises paying for tokens worth Rp. 1,000,000, maintenance funds and salaries for KPSPAM members who do the billing. The rest goes to the Pamsimas and Gampong Padang Sikabu treasury"<sup>36</sup>

The results of these interviews illustrate that the profit-sharing process carried out by PKSPAMS and the Padang Sikabu village government is in accordance with the previously stipulated agreement. To obtain a complete picture of the allocation and percentage of revenue sharing, the following author describes the revenue sharing allocation system in the management of Pamsimas Gampong Padang Sikabu as follows:

1. 10% for business reserve fund
2. 15% for management services
3. 25% for capital fertilisation
4. 5% for education fund
5. 40% is distributed to members in proportion to the amount of their deposits and loan services in the business of this institution.
6. 5% for coaching fees.<sup>37</sup>
7. 2% for operational costs
8. 2% for gampong
9. 6% for the Pamsimas treasury.<sup>38</sup>

In the practice of revenue sharing carried out by KPSPAMS so far, it is in accordance with the agreement made as explained above, which prioritises deliberation and consensus. As a result of the author's interview with the PKSPAMS treasurer, the following author describes an example of the net profit sharing system from Pamsimas in February 2023 the revenue obtained was IDR 4,600,000.<sup>39</sup> The profit sharing allocation made from the total revenue is:

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<sup>36</sup> Interview results with Hasbi Chairman of PKSPAMS Gampong Padang Sikabu on 14 November 2022

<sup>37</sup> *Technical Guidelines for Spams Management and Strengthening the Sustainability of the Pamsimas Program*, <http://Pamsimas.org> Accessed on 19 October 2021.

<sup>38</sup> Interview with Mr Isa, former Keuchik of Gampong Padang Sikabu.

<sup>39</sup> The result of an interview with Hasbi, the head of Pamsimas Gampong Padang Sikabu.

1. For business reserve fund IDR 400,000,-
2. For management services IDR 600,000
3. For capital fertilisation IDR 1000,000,-
4. For education fund IDR 200,000
5. For members in proportion to the amount of their savings and loan services in the business of the institution is IDR 1,600,000.
6. For coaching fee of IDR 200,000.<sup>40</sup>
7. For operational costs IDR 80,000
8. For the gampong treasury IDR 80,000.
9. For Pamsimas cash Rp 240.000,-

The system of managing funds from Pamsimas is carried out transparently, to realise budget management accountability, although the results obtained from water account payments made by the community tend to be not too large. In this case, PKSPAMS as the manager tries to be open to access information needed by the community, especially the village apparatus to avoid slander.

"We feel that there is no element of usury contained in this profit sharing, firstly we do it in accordance with religious teachings from the beginning we have deliberated to make a mutual agreement in this management process, including in profit sharing we have agreed, so we do this management with mutual trust, and we also work according to the mandate of the agreement."<sup>41</sup>

The interview results illustrate that the principle of Pamsimas management carried out by PKSPAMS is formulated on trust and trustworthiness. If there is no trust from Pamsimas, the *milk ad-daulah* transaction will not occur. For this reason, shaibul maal can terminate the agreement unilaterally if it no longer has trust in the residents of padang sikabu village. This trust must be balanced with a trustworthy attitude from the manager.

In practice, the author also sees the use of the principle of prudence, which is an important and fundamental principle in the *milk ad-daulah* contract. If the manager does not have a careful attitude, then his business

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<sup>40</sup> *Technical Guidelines for Spams Management and Strengthening the Sustainability of the Pamsimas Program*, <http://Pamsimas.org> Accessed on 19 October 2021.

<sup>41</sup> Interview with Dewi Suparni, Treasurer of PKSPAMS Gampong Padang Sikabu on 15 November 2022.

will suffer losses, in addition to losing financial benefits, losses of time, energy, and hard work that he has dedicated, he will also lose trust.

Therefore, the author sees that, the practice of revenue sharing carried out in the management of Pamsimas by PKSPAMS Gampong Padang Sikabu is in accordance with the principle of profit sharing, where in this profit sharing is based on the principles of trust and trustworthiness, one of the principles that are indeed part of the profit sharing process. In addition, the principle of sharing profits, in practice this principle is also carried out by PKSPAMS Gampong Padang Sikabu, and finally the author also uses the principle of prudence in managing this Pamsimas, of course all of this if not careful in managing it will suffer losses.

### **Opportunities and Constraints of Pamsimas in Revenue Sharing with Padang Sikabu Village**

The realisation of effective and efficient Pamsimas management is certainly inseparable from the opportunities and constraints felt in its implementation, these opportunities will certainly be a strength that can generate enthusiasm in its implementation, while obstacles will certainly be a problem and need to be resolved with effective solutions as well. In the following, the author describes the opportunities and constraints experienced by PKSPAMS Gampong Padang Sikabu in managing Pamsimas.

#### **1. Opportunities**

Pamsimas management carried out by PKSPAMS Gampong Padang Sikabu is inseparable from opportunities. The opportunities are as a result of interviews conducted by the author with the head of PSKPAMS as follows:

"The opportunity is that we feel there is support and trust from the village government, which makes us very confident in managing Pamsimas well." <sup>42</sup>

Meanwhile, the secretary of PKSPAMS Gampong Padang Sikabu also gave his opinion about the opportunities he felt, that:

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<sup>42</sup> Interview results with Hasbi Chairman of PKSPAMS Gampong Padang Sikabu on 14 November 2022

"We feel that there is support and cooperation from the community so that every regulation we make the community agrees and carries it out well, thus making our performance get good results".<sup>43</sup>

From the two interviews, it can be explained that perceived opportunities occur from within the village, such as the support and trust given by the Padang Sikabu village government, as well as the support and good cooperation given by the community to the Pamsimas manager, namely PKSPAMS.

## 2. Obstacles

The obstacles experienced in the management of Pamsimas by PKSPAMS as a result of interviews conducted by the author are:

"The obstacle is that there are only a few people who are still in arrears in paying bills for Pamsimas, judging from the amount of course it is not expensive, but it seems that people delay so that the bills become a lot of new payments, or wait for us to go to their homes to collect"<sup>44</sup>

In line with the above statement, other members also confirmed the statement, according to him:

"We have to repeatedly go to the house to collect the bill sometimes it is also not necessarily paid immediately, sometimes some of these people wait up to 5 months before paying, even though it will burden them"<sup>45</sup>

From the two interviews, it illustrates that there are still people who do not pay their bills on time, even though the existence of Pamsimas has greatly helped the community in enjoying clean water, and this will certainly benefit all communities, this continues to be endeavoured by Pamsimas managers to foster public awareness so that they want to pay their Pamsimas bills on time so that Pamsimas can be managed properly in the future.

This incident will be something that must be completed by PKSPAMS Gampong Padang Sikabu, so that this management does not

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<sup>43</sup> Interview with Suherman, Secretary of PKSPAMS Gampong Padang Sikabu on 16 November 2022.

<sup>44</sup> Interview with Badrul Zaman, a member of PKSPAMS Gampong Padang Sikabu on 13 November 2022.

<sup>45</sup> Interview with Dedek Nazlin, a member of PKSPAMS Gampong Padang Sikabu on 13 November 2022.

stop when there are such obstacles, therefore PKSPAMS Gampong Padang Sikabu officers hope that this management continues to get support as stated by the chairman of PKSPAMS Gampong Padang Sikabu, that:

"Pamsimas hopes that the community and also the government of Gampong Padang Sikabu so that public awareness in paying the quota can run properly without any obstacles like now."<sup>46</sup>

From the results of this interview, it explains that the Pamsimas manager hopes that through the Padang Siakabu village government, to be able to cooperate in making the community aware of being able to pay bills according to the rules and time previously agreed upon, because with timely repayment, management will be easier to do because the budget is sufficient for the needs of maintaining and managing Pamsimas in the future.

## CONCLUSIONS

Departing from the results of research and discussion that the author has done, the following conclusions can be drawn:

1. The Padang Sikabu Village Pamsimas revenue management system is managed by PKSPAMS using an open financial reporting system that can be accessed by interested parties, especially village officials and community leaders. All revenues are documented on a monthly basis from the payment of water usage prices by the Padang Sikabu community as consumers which are valued at IDR 1,000 per cubic metre. Part of the funds collected are used for Pamsimas management costs and also for profit-sharing allocations as agreed by KPSPAMS and Padang Sikabu village officials.
2. The implementation of the profit sharing system from the Pamsimas income of Padang Sikabu Village according to *milk ad-daulah* is carried out with several principles that are practiced, such as the principles of trust and trustworthiness, as well as the principle of dividing the profits from the Pamsimas business and the principle of prudence in the

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<sup>46</sup> Interview results with Hasbi Chairman of PKSPAMS Gampong Padang Sikabu on 14 November 2022

management of the Pamsimas is also practiced, the results of which are profit sharing carried out with the guidance of the Pamsimas book and the agreement at the beginning.

3. While the opportunities and constraints of Pamsimas in revenue sharing with Gampong Padang Sikabu include the support and trust of the gampong government, as well as the support and cooperation of the Gampong Padang Sikabu community. The obstacle is that there are still people who do not pay the bill according to the agreed time.

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