

Application of Pamsimas for Village Communities in the Perspective of Maqashid Sharia

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Abstract

Water and sanitation are important infrastructure sectors to improve public health. The problem of the availability of clean water and the decrease in the degree of the environmental health of people in rural areas is serious, so the Pamsimas program is needed. The method used in this research is descriptive qualitative with the interview, observation, and documentation techniques as a data collection tool. This study also used sharia maqashid analysis. It can be concluded that applying for the Pamsimas program in Baleraksa Village is in accordance with maqashid sharia. This can be seen in terms of providing social and home connections, changes in clean and healthy living behavior, quality water sources, installation of healthy latrines, harmonious understanding in protecting and conserving existing raw water, not exploiting water sources excessively, its management also contributes to the village government and the community. In addition, its management is building waterways and other impacts on improving the economy, social and environmental sustainability.

Keywords: Pamsimas; Village Communities; Maqashid Sharia

A. Introduction

Pamsimas (*Program Penyediaan Air Minum dan Sanitasi Berbasis Masyarakat*) is one of the government programs to improve public access to clean water and proper sanitation (Astuti & Rahdriawan, 2013). The program involves direct community participation. Community involvement is essential as a benchmark for the success of the Pamsimas program. The increasing number of people accessing clean water and sanitation will positively impact underserved rural and urban areas with the hope that clean water will reach 100% throughout Indonesia (pamsimas.pu.go.id).

Government policies in development involve several parties so that the community's needs for clean water and sanitation can be met and minimize diarrheal diseases. This disease generally occurs due to food and beverages exposed to viruses or bacteria. To prevent this, public awareness of cleanliness is needed. Growing public awareness of the importance of clean water and sanitation needs to collaborate with the Health Office to trigger healthy living behaviors to improve public health. Therefore, the Pamsimas program targets poor groups vulnerable to drought during the dry season in rural and suburban areas (Astuti & Rahdriawan, 2013).

In its implementation, the management of Pamsimas I (2008-2012) and Pamsimas II (2013-2015) has succeeded in increasing access to safe drinking water and proper sanitation for 10.4 million people in more than 12,000 villages spread across 233 regencies/cities in 32 provinces in Indonesia. Currently, the Pamsimas program is entering the third phase which will be implemented in 2016-present and the target to be achieved is 15,000 new villages and program sustainability management of more than 27,000 Pamsimas participating villages throughout Indonesia (pamsimas.pu.go.id).

The Pamsimas program is a community-based sustainable development without neglecting access to clean water in urban areas with the principle of by and for the community. This is considering that access to clean water and community-based sanitation has not reached 100% in all regions in Purbalingga Regency, especially Baleraksa Village which often finds it difficult to obtain clean water during the dry season. This needs to be accelerated in constructing standard source facilities and infrastructure to achieve the Pamsimas program's targets. However, in reality, Pamsimas was built based on clean water needs for the community that has not been met while still paying attention to the capacity of existing resources so that in the end it can have an impact on the benefit of the community.

The need for water in Purbalingga Regency, Central Java, will increase with population growth and infrastructure improvements such as road networks connecting other regions in Central Java. The availability and need for water are racing against population growth and regional development. Meanwhile, the volume of availability of water sources in Purbalingga Regency is relatively fixed, so it is necessary to have good water use arrangements so that the potential of existing water resources can be used optimally and sustainably. The problems of continuity, quantity, and quality of natural water sources used for clean water services in current conditions have not been able to meet community expectations.

In Baleraksa Village, the beginning of the socialization of the Pamsimas community program was rejected because the local community thought the program was feared to reduce water discharge in residents' wells. Therefore, representatives from the village government socialized about the Pamsimas program, which requires community self-help

to support the program's implementation. The Pamsimas program is one of the national programs to prevent stunting by providing water as a means and infrastructure.

After the socialization, some of the people in Baleraksa Village gave a reasonably good response, where they voluntarily gave their property for village development to provide clean water in the area, which almost reached 14 million of the 300 heads of families. Development based on community empowerment requires good cooperation from various parties to realize the goals of the Pamsimas program where the community is the subject.

Pamsimas in Baleraksa Village distributes 32 social channels such as mosques, prayer rooms, and TPQ to meet water needs. This is in accordance with the purpose of maqashid sharia which is to preserve religion, soul, descent, reason, and property. Likewise, the dues charged to users are used for repairing damaged channels, financing the operations of Pamsimas administrators, and partly for the improvement of Village Original Income.

In its development, the Pamsimas program in Baleraksa Village raises various problems, including the lack of a network; the absence of a Press Release Tub that causes the meter, faucet stop, and pipe to leak; lack a reservoir; and the absence of an adequate water payment application system. Even the number of users of this Pamsimas facility reached 535 house connections. Therefore, this study aims to analyze the application of Pamsimas in Baleraksa Village from the perspective of maqashid sharia.

B. Literature Review

Water is a vital need in human life (Herawati et al., 2012). Water is the most essential and fundamental component in meeting the needs of life (Faza & Suwitri, 2011). Drinking water and sanitation are essential infrastructure sectors to improve public health (Afriadi & Wahyono, 2012).

The increasing growth of the community has also increased access to clean water service facilities and infrastructure (Fitriyani & Rahdriawan, 2015). In this case, empowerment is one of the program approaches in developing community initiatives to manage the facilities and infrastructure of clean water and sanitation sources that have been built. For this reason, it is necessary to have human resources who can manage health

in the environment, schools, and mosques correctly (Nengsi, 2018).

Welfare is the dream and hope of every human being on earth, directly related to household income and consumption (Sodiq, 2015). Focus on consumption levels including health insurance, housing, direct financial assistance, education and other social welfare fields (Pusparini, 2015). Therefore, in realizing the welfare of society in a country, methods, rules, tools, approaches or policies that have been chosen to achieve goals are needed (Purwana, 2014).

Maqashid sharia (the purposes of Islamic sharia) is the goal of Allah and His Messenger in formulating Islamic laws. Islam's mission is for the benefit of human beings (Jamaa, 2011). According to al-Ghazali (1997), *maslahah* is to reject *mafsadah* and take advantage of maintaining the goals of the shah. The goals must be held to religion, soul, reason, posterity, and property.

Al-Syatibi, (n.d.) in his work entitled *al-Muwafaqat fi Usul asy-Syariah* explains that "Indeed, sharia aims to realize the benefit of man in the world and in the hereafter." From this understanding, the benefit is defined as everything that concerns human sustenance, the fulfillment of human life, and the acquisition of anything demanded by its emotional and intellectual qualities. According to him, the benefit of man can be realized if the five essential elements of human life can be recognized and maintained, including religion (الدين), soul (النفس), mind (العقل), descendants (النسل), and property (المال). Within this framework, he divided maqashid into three levels: *daruriyat*, *hajiyyat*, and *tahsiniyat*

C. Research Methods

This type of research is included in field research, which is a study carried out at the research site by making observations about a phenomenon in a scientific state (Moleong, 2008). This research uses a case study approach. This is because the research focuses on specific cases to be analyzed and observed in detail regarding the analysis of the Implementation of Community-based Drinking Water and Sanitation Programs.

D. Result and Discussion

Pamsimas Management in Baleraksa Village, Purbalingga

The difficulty of Baleraksa Village's getting proper clean water, especially during the

dry season, almost reaches 60% of the affected households (Pamsimas Baleraksa, 2020). In just one day a week, people have to find a source of clean water to the nearest river and make a small well on the river bank. When the drought occurred for three months, the community was no longer able to find a source of clean water in the river, so the Baleraksa Village government had to bring in clean water tanks and the community had to spend Rp 600,000 only for 500 liters of clean water for 3-4 days of use (Report of the Annual Final Meeting of BP-SPAMS Tirta Amanah Baleraksa Village, 2018). Even the poor people who are less able to buy clean water are made special wells to enjoy clean water where people have to get up at 3 am and wait in line. In this regard, the conditions for water access before there was a Pamsimas program in Baleraksa Village are presented which can be seen in table 1:

Table 1. Water Access Conditions Before Pamsimas

Total Population of Community Conditions				
K.K.	Soul	Already access to water		Percentage
2.074	7.805	KK	Soul	%
		1.187	4.467	57,23
		Not Yet Water Access		Percentage
		K.K.	Soul	%
		887	3.338	42,77

Source: Documentation

From the table above, it can be seen that the coverage of access to drinking water has not reached 100%. This makes Baleraksa Village included in the target criteria for the Pamsimas III program which aims to meet the needs for clean water in all regions. According to data sourced from the PL Kesjaor Section, access to proper sanitation facilities in Karangmoncol District has only reached 41.4%. This is the concern of the village government in Karangmoncol District to participate in the Pamsimas program so that the community is aware of the importance of healthy and clean living so that the

environment is not within the criteria for a slum area (dinkes.purbalinggakab.go.id).

After the Pamsimas III program in Baleraksa Village and with the high participation of the community, the dry season in Baleraksa Village is no longer a concern for the community in meeting the need for clean water. The condition of access to clean water after the entry of the Pamsimas program in Baleraksa Village can be seen in table 2:

Table 2. Post-Pamsimas Water Access Conditions

Total Population of Community Conditions				
K.K.	Soul	Already access to water		Percentage
2.077	7.812	KK	Jiwa	%
		1.833	6.896	88,27
		Not Yet Water Access		Percentage
		K.K.	Soul	%
		244	916	11,73

Source: Documentation

From the table above, it can be understood that after the entry of the Pamsimas program in Baleraksa Village, there was an increase in the percentage of people who could access clean water by 31.04%. This shows that the Pamsimas program has significantly impacted access to large water in Baleraksa Village so that people are no longer struggling to get clean water.

Currently, there are 309 housing channels with 915 people who can enjoy the benefits of clean water and now it has reached 50% of the total population of Baleraksa Village who use Pamsimas, where access to clean water was previously 2,232 people. In 2018, clean water users from the program became a trigger for developments in the Hamlet 2 area so that Baleraksa Village achieved universal access to 100% pure water (Report of the Annual Final Meeting of BP-SPAMS Tirta Amanah Baleraksa Village, 2018).

The Pamsimas program is not only focused on clean water but also the existence of

environmental sanitation which requires people to live a clean and healthy lifestyle by making latrines in each house so that the surrounding environment becomes healthier and cleaner. In 2017 latrine access only reached 76%, where there are still people who use latrines that hitchhike to neighbors and still people who defecate in rivers or gardens, causing environmental pollution (Report of the Annual Final Meeting of BP-SPAMS Tirta Amanah Baleraksa Village, 2018).

The Pamsimas program is implemented using a community-based approach through community involvement (women and men, rich and poor, etc.) and an approach that is responsive to community needs. Community participation in the development process is absolutely necessary because in the end it is the community that will enjoy the results of the development of Pamsimas (Muslim, 2007). Community involvement is not only in building the Pamsimas channel or in material form but also in decision-making. This is done so that a sense of belonging and responsibility to the community arises and helps maintain the sustainability of the Pamsimas program.

Both approaches are carried out through a process of community empowerment to foster initiatives, initiatives, and active participation of the community in deciding, planning, preparing, implementing, operating and maintaining the facilities that have been built, as well as continuing activities to improve the degree of health in the community, including in the environment. Community empowerment is one of the concepts of sustainable development with a bottom-up approach because in practice the community is not only an object of development but also used as a subject of development.

The construction of the Pamsimas program in Baleraksa Village stems from the local village government's concerns because of the community's difficulty in accessing clean water, especially during the dry season. Before starting the construction of waterways, the local village government gave directions and also socialized the Pamsimas program to all areas in Baleraksa Village. This is done so that the community can actively participate in building a clean waterway. Community participation greatly affects the success of the Pamsimas program so that the surrounding community can also feel the benefits.

The relationship between natural resources and the environment will always be related to sustainable development. Every sustainable development, of course, affects natural resources and the environment. The impact of sustainable development will lead

to economic, social, and environmental sectors. Sustainable development is not always about high economic growth but also social and ecological factors that must be considered. As the pillars of sustainable development can be seen in figure 1:

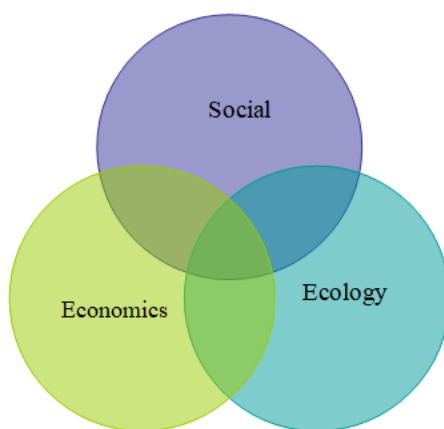


Figure 1. Pillars of Sustainable Development

The picture above is referred to as a pillar of sustainable development. Pamsimas is a community empowerment program that leads to sustainable development. It is proven by using water sources that pay great attention to environmental sustainability. The raw water intake used is very measurable, where it only takes the discharge according to the needs with technical calculations and with such a large source discharge is taken only 4 liters per second so that it does not interfere with the surrounding environment.

The management of Pamsimas in Baleraksa Village is not only building waterways and then leaving them alone but also furthering its impact on improving economic, social and ecological sustainability. As for now, BUMDes is involved because Pamsimas is one of the village-owned business units, so the income generated from pulling each month is measurable and accountable.

In 2020, there were 535 house connections installed. Every month these 535 house connections have to pay for water use (Rp 2.000). The size of the pull depends on water use for one month. Every time a community wants to become a user, they are charged a fee of Rp 725.000 for the purchase of pipes and water meters as well as channel installation services. The officer who made the withdrawal was the manager of the Balareksa Village Pamsimas. For every house connected, they get a wage of Rp 1.500. This gives the idea that

the development of Pamsimas in Baleraksa Village has improved the economy of its people.

In the Pamsimas III program, there is a program that rewards the success in implementing the drinking water and sanitation supply program in the form of incentives or rewards for villages that have performed well with good results. The house connection is one of the indicators of the successful implementation of the Pamsimas program. This is in line with the SDGs goal, namely 100% access to drinking water. Of the house connection targets launched in Baleraksa Village, Padamara District, Purbalingga Regency, as many as 2198 house connections spread across five hamlets have been realized, and 544 house connections have been discovered.

Baleraksa village is a highland area that received the Pamsimas program in 2017. His commitment is to manage this program well so that the need for clean water in all areas of the village is fulfilled. In addition to the fulfillment of water sources, it is also related to changes in pure living behavior by no longer defecating randomly. This is done with the aim that the environment is not polluted. One of the achievements achieved by BP-SPAMS Tirta Amanah Baleraksa Village, Karangmoncol District, Purbalingga Regency is the capital for developing community-based drinking water and sanitation provisions from D.D. funds of Rp 675.142.000; In Cash Rp 14.000.000; In-Kind Rp 56.000.000; and state budget funds of Rp 245.000.000. This proves that community participation in empowerment in both money and energy is high. The construction of a water source in Baleraksa Village uses gravitational pipanization because it takes the source from the mountain springs in Tunjungmuli Village with one 2-hour trip.

Community concern is an attitude carried out by a group of people who have a habit of heeding each other towards the Pamsimas program. This factor in Baleraksa Village is closely related between the village government and the local community on the importance of protecting the environment. The community's concern in implementing the Pamsimas program in the village looks more practical, where the effectiveness of time for the provision of drinking water is faster than the traditional method. In terms of the situation when the drought hit, the village government must provide tanks for clean water needs in the village at a high price.

Application of Maqashid Sharia in Pamsimas for Village Communities

Pamsimas Tirta Amanah in Baleraksa Village is one of the clean water and sanitation supply institutions engaged in community empowerment-based development for communities with difficulty accessing clean water services. Pamsimas Tirta Amanah, which is located in Baleraksa Village, in maintaining its existence, must of course apply maqashid sharia which has become the main backdrop in building facilities and infrastructure in achieving goals in meeting the needs of clean water and sanitation as well as the welfare and welfare of the community. In substance, the form of maqashid sharia is a benefit. The main purpose of the provisions of maqashid sharia is to be reflected in the maintenance of the pillars of the welfare of mankind. As Asy-Syatibi (n.d) argues there are five benefits of protecting the wakeful: (1) religion (*hifz ad-din*), (2) soul (*hifz an-nafs*), (3) mind (*hifz al-'aql*), (4) descendants (*hifz an-nasl*), and (5) property (*hifz al-mal*).

Maqashid sharia is significant in discussing establishing Islamic law (Miskari, 2018). According to As-Syatibi (n.d), maqashid sharia is divided into three parts: *dharuriyat*, *hajiyyat*, and *tahsiniyat*. In this case, maintaining the needs of the *dharuriyat* will reduce the level of damage and maximize usefulness. The need for *hajiyyat* removes difficulties from the life of mukalaf and *tahsiniyat* to complement the previous need to improve morals and customs (Toriquddin, 2014). According to Ar-Raisuni in Sarwat (2019), maqashid sharia is defined as the goals set by sharia to benefit man. Therefore, the policy's objectives must be in accordance with the rules of the laws in force in a country.

In this regard, the condition of access to clean water and defecation is one of the challenges in all regions of Indonesia, especially rural areas that have difficulty in obtaining clean water due to the distance of water sources to residents' homes and some areas experience a shortage of clean water during the dry season. From the results of the identification of problems that have been carried out by the government related to clean water sources, then followed up by the central government to make policies regarding the community-based Pamsimas program regulated in Law Number 17 of 2007 related to the 2005-2025 R.P.J.P.N. so that the Indonesian people can enjoy essential drinking water and sanitation services. This is in accordance with the concept of maqashid sharia presented by several experts regarding the importance of the government in solving problems related to

needs that must be regulated in the law as a legal umbrella which is the basis for the preparation of guidelines so that the benefit of the community is achieved.

Dharuriyat is the level of human needs that are essence and core, which if not met becomes lost in human existence. *Dharuriyat* is divided into five basic needs, namely: guarding religion, guarding the soul, guarding reason, guarding offspring, and guarding property. *Hajiyat* is a necessity that supports the existence of *dharuriyat* which is essential in nature such as equality, justice, and independence. While *tahsiniyat* is a need other than primary and secondary, which needs to be realized and maintained for the perfection of human life. As can be seen in figure 2:

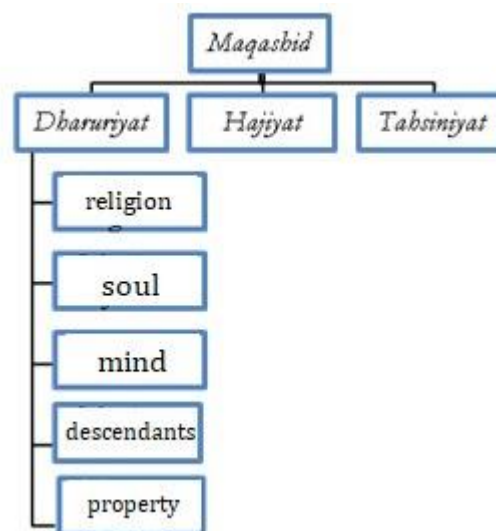


Figure 2 Maqashid Sharia Scheme

In its implementation, the needs of *dharuriyat* take precedence over *hajiyat* and *tahsiniyat* according to the level. This law does not change unless faced with other issues of a higher nature, such as maintaining religion. Souls can be sacrificed for the sake of preserving religion. In its implementation, if contradictory things are obtained, then *dharuriyat* must take precedence over *hajiyat* and *tahsiniyat*, and *hajiyat* must take precedence over *tahsiniyat*. Although the maqashids are arranged hierarchically according to their respective criteria, in fact there is still a relationship of interrelationships and even intersections between the three. Each dimension of maqashid has its domain and region, but there is a relationship of interdependence and interconnection between one another, such as religion as the highest priority would not be realized without the existence of soul, reason, descendants, and property (Janah & Ghofur, 2018).

The development and management of the Pamsimas program pay attention to the capacity of existing water resources so as not to cause environmental damage due to excessive exploitation of water resources. This is in accordance with the purpose of maqashid sharia which is to preserve religion, soul, offspring, reason, and property. These five things can be described as follows:

1. Protecting Religion (*Hifz ad-Dīn*)

Protecting the environment is also the same as protecting religion because polluting the environment is the same as desecrating religion, so people who protect the environment are also people who maintain the existence of religion, and also damaging the environment is something that Allah S.W.T. forbids. From this we can know the relevance of protecting the environment by maintaining religion. In this case, Pamsimas are not only distributed to the general public who cannot afford it but also to places of worship, educational institutions and even Islamic boarding schools so that there are no more worries about the use of water to conduct worship. Providing clean water connections in 10 mosques and 42 mosques and in schools in the region is an application of the need for *dharuriyat* in maintaining religion because the majority of the people of Baleraksa Muslim Village always carry out worship in one day five times.

From data from the BP-SPAMS Tirta Amanah report in Baleraksa Village in 2017, 76% of healthy latrine access and some others still use latrines, a passenger in neighbors and some defecate in rivers and gardens that cause air pollution. Therefore, the Pamsimas program does not only focus on developing water sources to meet the water needs in the village so that all communities can access clean water easily and at a low cost during the dry season. The Pamsimas program also triggers environmental sanitation centered on a clean and healthy lifestyle for the installation of healthy latrines in residents' homes by gathering the people of Baleraksa Village to participate in the socialization of healthy latrines at the village hall by providing an overview of the video of defecation stimulants in rivers and gardens in hamlets 5 R.W. 01 and hamlets 2 R.W. 09. After the completion of the delivery from the local puskesmas sanitarian, awareness of the importance of protecting the environment from pollution committed to installing healthy latrines.

The results of the triggering carried out increased latrine access in hamlet two by 100%. This is evidenced by the installation of latrines in 5 houses and the distribution of latrines for 60 packages. The increase in latrines in Baleraksa Village reached 92% in 2020. This is an achievement for changing a clean and healthy lifestyle with the installation of healthy latrines increasing because of public awareness of the importance of protecting the environment.

Changes in clean and healthy living behavior by implementing latrines in mosques, prayer rooms, schools and at home is one of the applications of maqashid sharia in terms of maintaining religion by means of a percentage of the environment clean from pollution. There are already many residents of Baleraksa Village who have their own latrines. This indicates a change in behavior for a clean and healthy life. This means that people's awareness of clean and healthy living is increasing.

2. Protecting Soul (*Hifz an-Nafs*)

The maqashid element of sharia in the form of *hifz an-nafs* (preserving the soul) is closely related to environmental conservation. The higher the exploitation of the environment and natural resources that exist, the higher the mortality rate caused by the destruction of the environment due to human greed.

The Pamsimas program is a form of community-based sustainable development that prioritizes environmental sustainability. The use of water resources is very measurable by only taking discharges according to the community's needs to not interfere with or reduce access to water around the raw source.

The water source distributed to the community is a spring in the middle of the forest, forming a river flow with a discharge of 200 liters/second. The source of drinking water that is channeled to the connection of houses in Baleraksa Village has good quality because before the construction of facilities and infrastructure, the A.M.P.L. working group from the office collaborated to realize the mandate of the law in improving access to drinking water and community-based sanitation. For this reason, the Health Office participated before constructing the existing water source in Baleraksa Village by taking water samples that would be used as a raw source. So the water source has been tested for quality. Raw water intake is very measurable and only takes the discharge according to needs.

3. Protecting Reason (*Hifz al-'Aql*)

The man was created by God more than any other creature of God. Man is more special than any other being, for man has a reason and can think in discerning which is right and which is vanity, which is good and which is ugly. When a person has a reason, but he does things that are ugly or forbidden, it means that his reason has been damaged. Therefore, people who damage the environment mean that their minds need to be rectified. In this regard, the Pamsimas program is built with a highly measured strategy. Before the Pamsimas program was implemented, the Baleraksa Village government had given directions to the community that the Pamsimas program was built based on concern for the community's unmet water needs. This is done so that the benefits of developing the Pamsimas program are not in vain. In the end, the understanding of the community and the Baleraksa Village government is aligned. This alignment will certainly build a sense of protecting and preserving existing raw water sources.

4. Protecting Family/Descendants (*Hifz an-Nasl*)

The meaning of self-preservation (*hifz an-nasl*) is oriented towards the present and the future of the next generation. Therefore, benefit and *mafsadat* must take into account the lives of future generations since leaving the weak generation is prohibited, as in Q.S. An-Nisa's verse 9. The use of the environment must consider aspects of maintaining and caring for the sustainability and benefit of nature, plants, and animals.

The existence of the Pamsimas program certainly greatly impacts communities that have difficulty accessing water during the dry season. Therefore, in its management, it really pays attention to the program's sustainability so that future generations can still feel the benefits. It should be noted that the raw water source connected to all house channels in Baleraksa Village can accommodate the water needs of the three villages. Currently, one existing source of raw water can adjust the water needs of 2 villages, Baleraksa and Tunjungmuli. If the community has not fully used the Pamsimas channel, it is not because they are incapable but because some people feel that their water source can still meet their daily water needs.

This huge source of water raw water certainly has its own advantages. How can

this source of raw water be felt for the benefit of future generations? Of course, the whole community must work together to maintain it, so there is no overexploitation. Therefore, every month, checks are carried out consistently at the source of raw water and the existing house connections. Water use does not exceed the capacity of the raw water source. The construction of the Pamsimas program in Baleraksa Village also does not interfere with the sustainability of the environment around the source.

5. Protecting Property (*Hifz al-Mal*)

Treasures are not only money and gold, but treasures are all that exist on the face of this earth. When the environment and nature are damaged, it will affect the continuity of searching for treasure, and damaging the environment under the pretext of looking for treasure is wrong because it is the same as us closing the hole but digging another hole (Ramadan, 2019).

One of the objectives of the Pamsimas program is to be able to contribute to increasing the original income of the village and creating other business fields to absorb existing human resources to reduce the unemployment rate. The success of the Pamsimas program must certainly be able to contribute to its society both economically, socially, and ecologically. Should not overexploit existing resources. Water use must be measured so that future generations can benefit from the Pamsimas program.

The Baleraksa Village Pamsimas program was built by absorbing a large village fund budget of Rp 675.142.000. This is certainly a consideration of how the Pamsimas program can not only run but also contribute to economic improvement in Baleraksa Village. Therefore, after the house connection construction is completed, water from the raw source can be distributed. Then it was mutually agreed upon the cost of using water for each house connection of Rp 2.000 and Rp 1.500 (specifically for social connections), totaling 535 house connections. The proceeds from the withdrawal of this money are used for repair costs when damage occurs and to pay Pamsimas management personnel. The rest is channeled to the village to increase the original income of Baleraksa Village.

The use of nature and the environment that can threaten the sustainability of human life is not justified, according to the rule of Usul Fiqh: "*Dar'u al-mafasid muqaddam 'ala al-jalb al-mashalih*" (rejecting danger takes precedence over gaining

benefit). The occurrence of the ravages of nature and the gluttony of mankind is the absence of good awareness and understanding of nature, plants, and animals and their functions. Islam teaches a life of scholarship. Humans don't need to be greedy and become consumerism in living life. With this awareness, nature and all its contents should be positioned as subjects whose position is equal to the position of man because the destruction of nature will eventually also harm the survival of mankind (Mas'ari, 2017).

E. Conclusion

The management of the Pamsimas program in Baleraksa Village is not only to build waterways without management after the construction is completed but also the impact on improving the economy, social and environmental sustainability. In addition, there is the involvement of BUMDes as partners and managers of the Pamsimas program to make it easier to evaluate the programs that have been built. The result of the construction and management of the Pamsimas program is that it pays attention to the capacity of water resources so as not to cause environmental damage because exploitation is too excessive. This is in accordance with the purpose of maqashid sharia in safeguarding religion, soul, offspring, reason, and property. The application of maqashid sharia, which is divided into five, can be concluded as follows: 1) protecting religion, providing social home channels and changing clean and healthy living behaviors by installing latrines; 2) protecting soul, testing drinking water sources carried out by the Health Office before the implementation of the construction of facilities and infrastructure; 3) protecting reason, understanding is aligned in the Pamsimas program, so that there is a sense of protecting and preserving existing raw water sources; 4) protect family/offspring, do not overexploit water sources; and 5) protecting property, the management of the Pamsimas program contributes to the Original Income of the Village and the community.

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