



## INFRASTRUCTURE, COLLECTIVE ACTION, AND ISLAMIC VALUES: EXAMINING OPERATIONAL MANAGEMENT OF THE TMMD PROGRAM IN SELAT BETING VILLAGE

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### ABSTRACT

This study analyzes the operational management of the TMMD program in enhancing the efficiency and effectiveness of infrastructure development in Selat Beting Village, Labuhanbatu Regency. A qualitative descriptive method was employed, utilizing William N. Dunn's policy evaluation framework. Data were collected through observation, interviews, and documentation to assess the management performance of this government program. The findings demonstrate that the TMMD program has been implemented effectively (103%) and efficiently (4.38 km/Rp) through proper planning, execution, and supervision. Efficiency was achieved by optimizing resources and fostering cross-sector collaboration, while effectiveness was reflected in improved access, infrastructure quality, and community participation. From an Islamic economics perspective, the program embodies the principles of justice, trustworthiness (*amanah*), prohibition of wastefulness (*israf*), collective cooperation (*ta'awun*), and the pursuit of public welfare (*maslahah*).  
**Keywords:** Islamic economics, operational management, efficiency, effectiveness, TMMD program

### ABSTRAK

Penelitian ini menganalisis manajemen operasional program TMMD dalam meningkatkan efisiensi dan efektivitas pembangunan infrastruktur di Desa Selat Beting, Kabupaten Labuhanbatu. Penelitian ini menggunakan metode deskriptif kualitatif dengan kerangka evaluasi kebijakan William N. Dunn. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi untuk menilai kinerja pengelolaan program pemerintah tersebut. Hasil penelitian menunjukkan bahwa program TMMD telah dilaksanakan secara efektif (103%) dan efisien (4,38 km/Rp) melalui perencanaan, pelaksanaan, dan pengawasan yang baik. Efisiensi dicapai melalui optimalisasi sumber daya dan kolaborasi lintas sektor, sedangkan efektivitas tercermin dari peningkatan akses, kualitas infrastruktur, serta partisipasi masyarakat. Dalam perspektif ekonomi Islam, program ini merefleksikan nilai-nilai keadilan, amanah, larangan pemborosan (*israf*), semangat *ta'awun*, dan pencapaian kemaslahatan (*maslahah*) masyarakat.

**Kata Kunci:** Ekonomi Islam, manajemen operasional, efisiensi, efektivitas, program TMMD



## INTRODUCTION

The development of rural road infrastructure constitutes an urgent necessity, as damaged roads severely hinder community activities, particularly in the distribution of agricultural products and access to public facilities. Such conditions directly undermine the economic productivity of rural populations (Agustin, 2016; Andini, 2015). Selat Beting Village in Labuhanbatu Regency faces similar challenges, where inadequate road infrastructure has become a significant obstacle to improving community welfare.

In this context, the *TNI Manunggal Membangun Desa* (TMMD) program has emerged as a strategic intervention. The program not only addresses budgetary shortfalls in local government development initiatives but also fosters communal solidarity while accelerating the realization of infrastructure projects (Ariadi, 2019). Community perceptions indicate that TMMD is relatively faster and more cost-effective compared to conventional government projects. Such assessments are derived from lived experiences with respect to quality of outcomes and timeliness (Toruan, 2017). Nevertheless, these perceptions remain anecdotal and have yet to be validated through systematic evaluation based on measurable performance indicators.

At the same time, the implementation of TMMD faces considerable challenges in operational management. Given its limited timeframe, the efficient use of resources—including labor, materials, and logistics—alongside effective inter-agency coordination becomes crucial for the achievement of development goals (Febriyani et al., 2014). Further challenges include weak program documentation, the absence of measurable performance indicators, and inadequate mechanisms for sustained supervision (Mahendra, 2021). From a theoretical perspective, operational management

encompasses planning, organizing, actuating, and controlling (POAC), which must operate in synergy to achieve efficiency and effectiveness (Marunduh et al., 2019).

Field observations, however, reveal a discrepancy between theoretical frameworks and actual implementation. Program planning often remains ad hoc and insufficiently grounded in long-term needs assessments, while the absence of continuous monitoring mechanisms complicates the enforcement of construction standards (Firdaus, 2016). This gap underscores the need for strengthened managerial capacity and indicator-based evaluation systems to ensure that POAC does not remain at a normative level but instead functions as an operational reference within TMMD practices.

Existing scholarship has predominantly emphasized the physical achievements of TMMD, such as road length or the number of renovated houses (Noo et al., 2023). Nabilah and Rahaju (2022) highlighted TMMD's contribution to accelerating rural development, yet limited their focus to physical outputs without analyzing underlying managerial mechanisms. Similarly, Suryanegara et al. (2023) examined improved inter-regional accessibility but did not extend their discussion to operational evaluation due to limited documentation. Prabawa et al. (2022) emphasized community participation, but without embedding it in a measurable managerial framework. Purwatiningsih (2013) underscored TMMD's cost-efficiency compared to regular government projects but concentrated more on budgetary comparisons than managerial efficiency. Toruan (2017) identified geographic and socio-cultural factors affecting TMMD's success, yet did not connect these contextual dynamics to systematic operational strategies. Collectively, these studies reveal a

research gap: the lack of comprehensive analyses assessing the effectiveness and efficiency of TMMD's operational management.

To understand the empirical context of TMMD implementation in Selat Beting, it is important to examine its budget structure. The budget serves as a key instrument of operational management, since the distribution of funds directly affects efficiency and effectiveness. Table 1 presents the detailed allocation.

**Table 1. Operational Budget of the TMMD Program in Selat Beting Village, Labuhanbatu Regency**

No.	Activity Description	Vol.	Unit	Unit Cost (Rp)	Total (Rp)
1	Needs Assessment and Survey	1	Package	1,200,000	1,200,000
2	Coordination Meetings	3	Times	300,000	900,000
3	Procurement of Construction Materials	1	Package	250,000,000	250,000,000
4	Infrastructure Construction Implementation	30	Days	2,500,000	75,000,000
5	Supervision and Monitoring	12	Times	200,000	2,400,000
6	Community Training and Empowerment	2	Times	1,500,000	3,000,000
7	Documentation and Reporting	1	Package	1,500,000	1,500,000
8	Team Transportation and Consumption	30	Days	500,000	15,000,000
9	Contingency Costs	1	Package	5,000,000	5,000,000
<b>Total</b>					<b>354,000,000</b>

Source: Kasdim 0209 Labuhanbatu

As shown in the table, the majority of the budget—Rp250,000,000 or approximately 70%—is allocated to the procurement of construction materials, underscoring the emphasis on tangible

outputs, namely road improvement. Infrastructure construction activities, carried out over 30 days, account for Rp75,000,000 or 21% of the budget. Supporting activities such as monitoring, community training, documentation, transportation, and logistics receive comparatively smaller allocations, yet remain strategically important in ensuring both quality and community participation. The dedicated allocation for community training, amounting to Rp3,000,000, illustrates that TMMD is not exclusively focused on physical outputs but also seeks to promote social empowerment. Meanwhile, the inclusion of contingency funds of Rp5,000,000 reflects an element of risk management relevant to addressing unforeseen challenges in the field.

Beyond the technical dimension, analyzing TMMD's operational management through the lens of Islamic economics provides critical insights. Infrastructure development is not merely an administrative concern but also involves broader values of social justice, the efficient use of public funds, and collective welfare (*maslahah*). Principles of *maqāṣid al-sharī'ah*—such as distributive justice, trust (*amānah*) in resource management, the prohibition of wastefulness (*isrāf*), and the reinforcement of solidarity (*ta'āwun*)—offer a normative framework for evaluating the extent to which TMMD aligns with Islamic developmental values (Krenhazia, 2016).

Accordingly, this study seeks to analyze the operational management of TMMD in Selat Beting Village in terms of enhancing efficiency and effectiveness in infrastructure development, while simultaneously assessing its conformity with Islamic economic principles. The research is expected to contribute theoretically by integrating operational management perspectives with Islamic economic ethics, and practically by offering strategic recommendations to

improve the quality of TMMD implementation in the future.

## RESEARCH METHODS

This study employed a descriptive qualitative method within a constructivist paradigm. Such an approach was chosen because the research objective extends beyond measuring the physical achievements of infrastructure development; rather, it seeks to understand how the operational management of TMMD is carried out, interpreted, and experienced by both program implementers and community members. Epistemologically, this inquiry is grounded in the assumption that the social reality of development is contextual and shaped by actor interactions, and thus must be examined through the lived experiences, perceptions, and interpretations of directly involved informants (Creswell & Creswell, 2017).

Informants were selected through purposive sampling, following the principle of *information-rich cases* (Patton, 2002). Selection criteria included authority, knowledge, and direct involvement in the implementation of TMMD. Key informants consisted of the Deputy District Military Commander (Kasdim 0209/Labuhanatu) and the Sub-district Military Commander (Danramil 0209/16) as technical implementers, the Head of Selat Beting Village as the representative of local government, and five community members actively engaged in the program, including village elders, farmers, and youth leaders. The number of informants was deemed sufficient given that qualitative research prioritizes the depth of data over the quantity of respondents. Interviews were concluded once information reached a saturation point, namely when no new insights emerged.

Data were collected through three principal techniques. First, in-depth

interviews with key informants were conducted to explore subjective experiences, managerial strategies, and perceptions of efficiency and effectiveness. Second, participant observation was carried out throughout the construction process to directly observe managerial practices in the field, including material distribution, division of labor, and community involvement. Third, documentation was obtained from official reports, village records, photographs, and field notes, serving both as supporting evidence and as a means of triangulating data.

Data analysis was conducted continuously, adopting Miles and Huberman's interactive model (Sugiyono, 2019; Rijali, 2019). The process comprised data reduction, data display, and conclusion drawing. Reduction involved selecting and refining information relevant to operational management, efficiency, effectiveness, and Islamic economic values. The reduced data were then presented in descriptive narratives, budget tables, and charts of construction achievements to reveal patterns and tendencies more clearly. Conclusions were drawn iteratively by linking empirical findings with operational management theory and *maqāṣid al-sharī'ah*, thereby yielding a holistic interpretation.

The validity of findings was reinforced through triangulation of sources, techniques, and time (Denzin, 1978). Source triangulation was carried out by comparing perspectives from the TNI apparatus, village authorities, and local residents. Technique triangulation combined interviews, field observations, and analysis of official TMMD documents. Time triangulation was implemented by collecting data at different stages—preparation, implementation, and post-program—to obtain a comprehensive and balanced picture.

Given the involvement of the Indonesian National Armed Forces (TNI),

who hold a dominant position in the village's social structure, the study also considered the potential for socio-political bias. To mitigate this, the researcher safeguarded the confidentiality of community respondents, employed open-ended and neutral questions to minimize responses influenced by power asymmetry, and cross-checked interview data against field observations and documentary evidence. These strategies enhanced the reliability and validity of findings, ensuring that the research outcomes are not only academically robust but also practically defensible in the context of rural development.

## RESULTS AND DISCUSSION

### Operational Management Structure of the TMMD Program

The implementation of road construction in Selat Beting Village demonstrates that the TMMD program operates with a relatively systematic structure, consisting of three principal stages: planning meetings, implementation, and completion. The planning stage covers activities such as coordination, budgeting, procurement of materials, and mobilization. The implementation stage involves land clearing, ground leveling, and road surfacing, while the completion stage focuses on monitoring, testing, handover, and maintenance.

This structure broadly reflects the *planning, organizing, actuating, and controlling* (POAC) framework within management theory (Ayu & Nawawi, 2024). Yet, empirical findings reveal a discrepancy between normative design and actual implementation. One of the major challenges lies in weak cross-sectoral coordination, particularly in the delivery of non-physical programs. This observation is consistent with Suharyanto and Sofianto (2012), who argue

that TMMD frequently encounters difficulties in inter-agency coordination.

Field evaluations further confirm that such coordination weaknesses affect the program's overall objectives. While the efficiency and effectiveness of physical construction were generally satisfactory, non-physical targets—such as community empowerment and developmental education—were not fully realized. As a result, the program's benefits remain uneven: infrastructure is built, but social transformation and community participation remain only partially achieved.

**Table 2. Coordination Weaknesses in TMMD and Their Analysis from the Perspective of Islamic Economics**

No	Identified Weakness	Relevant Principle of Islamic Economics	Implications for TMMD
1	Suboptimal cross-sectoral coordination, especially in delivering non-physical programs.	<b>Amānah (trustworthiness)</b> – Every entrusted party must fulfill its responsibilities with integrity (Qur'an, al-Nisā': 58).	Certain non-physical targets remain unmet; benefits of development are distributed unevenly.
2	Lack of a structured monitoring mechanism for overseeing cross-sectoral implementation.	<b>Hisbah (oversight)</b> – A supervisory mechanism to uphold justice and prevent negligence (Ibn Taymiyyah).	Coordination challenges remain undetected at an early stage; outcomes are compromised despite physical outputs being achieved.
3	Limited communication	<b>'Adl (justice) and Shūrā</b>	Reduced community

No.	Identified Weakness	Relevant Principle of Islamic Economics	Implications for TMMD
	n among stakeholders (TNI, local government, and community).	(consultation) – Justice must be achieved through deliberation and community participation.	involvement and collective effectiveness; increased risk of institutional role conflicts.

Source: Author's elaboration

From the perspective of Islamic economics, these coordination shortcomings highlight the insufficient application of the principle of *amānah*. Islam emphasizes that every individual or institution entrusted with responsibility must fulfill its obligations with integrity and transparency (Qur'an, al-Nisā': 58). A failure to uphold this trust risks generating uneven distribution of development benefits and contradicts the principle of 'adl (justice), a central pillar of Islamic socio-economic relations (Day, 2024).

The relevance of *hisbah* (oversight) is equally critical. *Hisbah* is not merely an administrative tool, but also a moral instrument that ensures all actors work in accordance with the principles of justice and efficiency (Aziz, 2021). Within TMMD, *hisbah* could be operationalized as a continuous cross-sectoral monitoring and evaluation system, allowing coordination weaknesses to be detected and mitigated early. Without adequate oversight, the quality of developmental outcomes risks being diminished, even when physical targets are nominally met.

This analysis underscores that coordination within TMMD should not be perceived merely as a technical matter of project management. It is equally a question of moral and spiritual accountability. The consistent application of *amānah* and *hisbah*

is thus essential to ensure that TMMD does not stop at producing physical infrastructure, but instead generates holistic *maslahah* (collective welfare) encompassing both tangible and intangible dimensions. In this way, TMMD's operational management can align more closely with the values of Islamic economics while ensuring more sustainable impacts on rural communities.

### Efficiency and Effectiveness of TMMD Implementation

The description of preparatory, implementation, and completion stages of rural road construction through the TMMD program in Selat Beting Village provides a technical overview of the operational mechanisms employed. Yet, academic inquiry cannot stop at procedural description alone; it must extend to a critical evaluation of program performance. Such evaluation is crucial not only for comparing TMMD with regular government development standards, but also for providing an empirical foundation for policy recommendations.

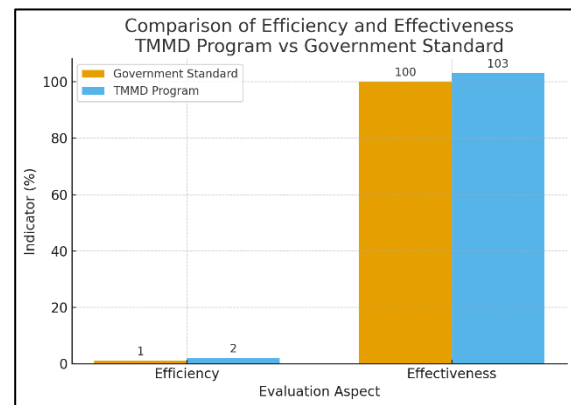


Figure 2. Comparison of Efficiency and Effectiveness: TMMD vs Government Standard

To assess the extent to which TMMD optimizes the use of resources, efficiency serves as a primary indicator. The findings reveal that TMMD's efficiency in road construction is twice as high as that of regular government projects, with an efficiency ratio of 2. This supports Dunn's (1998) theory that public policy efficiency lies in achieving

maximum output with minimal input (Ethelbert & Molan, n.d.). Put differently, TMMD demonstrates the ability to construct longer stretches of road with equivalent funding, confirming that the military's self-managed mechanism is more cost-effective than the contractual model used by local governments.

Nevertheless, the study also identified inconsistencies in financial data. While interviews with the field commander suggested expenditures of Rp600 million, official records reported Rp354 million (Kasmir Gon & MT, n.d.). This discrepancy indicates a potential administrative gap that undermines transparency and accountability. Although the efficiency ratio remains superior to the Ministry of Public Works and Housing (PUPR) standard, such inconsistencies highlight the urgent need for more systematic reporting mechanisms to prevent administrative bias.

From the perspective of Islamic economics, TMMD's efficiency transcends mathematical calculations. Efficiency embodies the prohibition of *israf* (wastefulness) and the imperative to allocate public funds responsibly, as emphasized in the Qur'an (al-Isrā': 26–27) (Batubara et al., 2025). In this sense, TMMD's efficiency reflects the principle of *amānah* (trustworthiness) in managing communal resources: prudent, purposeful, and yielding collective benefit (*maslahah*).

However, efficiency alone is insufficient to gauge the success of development initiatives. An equally vital measure is effectiveness, defined as the extent to which policy objectives are achieved in line with their targets (Dunn, 2003). Quantitative analysis shows that TMMD constructed 1.55 km of road, surpassing the government's average benchmark of 1.5 km—equivalent to 103% of the target (Kasmir Gon & MT, n.d.). This outcome affirms that TMMD is not only

efficient but also effective in meeting rural infrastructure development goals.

More importantly, effectiveness is not limited to physical outputs. Community interviews reveal that TMMD has strengthened social cohesion, enhanced collective participation, and reinforced the value of mutual cooperation. In line with Putnam's (1993) theory of social capital, TMMD contributes to building networks of trust, solidarity, and reciprocity—intangible assets vital for sustaining development beyond the program's timeframe (Munandar et al., 2023).

From the perspective of Islamic economics, the effectiveness of TMMD aligns closely with the objectives of *maqāsid al-sharī'ah*. Road improvement supports *hifẓ al-māl* (protection of wealth) by facilitating the distribution of agricultural and trade products, and *hifẓ al-nafs* (protection of life) by improving access to healthcare and education (Suyatmi, 2012). Thus, TMMD's effectiveness is not merely technical but represents a substantive contribution to community welfare.

In summary, the analysis of efficiency and effectiveness demonstrates that TMMD in Selat Beting Village succeeded in optimizing resource utilization while exceeding infrastructure development targets. Beyond technical outcomes, its achievements are reflected in enhanced community participation and the strengthening of socio-economic values consistent with Islamic principles. Accordingly, TMMD can be regarded as an integrative model of rural development: efficient in financial management, effective in target achievement, and committed to delivering tangible *maslahah* (collective benefit) for society.

#### **Analysis of the TMMD Program from the Perspective of Islamic Economics**

The analysis of the TMMD program in Selat Beting Village illustrates how field data gathered through interviews, observations, and documentation can be reduced and interpreted using both operational management theory and Islamic economic principles. Applying Miles and Huberman's interactive model, the findings were organized into four key categories: financial efficiency, goal effectiveness, inter-agency coordination, and community participation. These dimensions were then presented in a structured narrative and connected with the normative framework of *maqāṣid al-sharī'ah*.

First, regarding efficiency. The data demonstrate that TMMD achieved an efficiency rate twice that of regular government infrastructure programs. From an Islamic economic perspective, this corresponds to the prohibition of *isrāf* (wastefulness), as emphasized in the Qur'an (al-Isrā': 27). However, the data also revealed inconsistencies between official records (Rp354 million) and oral testimony from the field commander (Rp600 million). Such discrepancies are not merely administrative issues but raise ethical concerns in light of Islamic teachings. In the framework of *sharī'ah*, genuine efficiency is measured not only by input-output ratios but also by transparency (*amānah*) in the use of public funds. Thus, TMMD's efficiency can be considered aligned with Islamic principles to some extent, though gaps in accountability remain.

Second, regarding effectiveness. The program exceeded government benchmarks, achieving 103% of the standard for rural road construction. The newly built road improved agricultural distribution, facilitated mobility, and expanded access to schools and healthcare facilities. Within the framework of *maqāṣid al-sharī'ah*, these outcomes align with *hifẓ al-māl* (protection of wealth) through economic facilitation, and *hifẓ al-*

*nafs* (protection of life) through improved access to essential services. Yet, critical questions remain: are the benefits equitably distributed across all community groups, including marginalized populations? If not, technical effectiveness alone may fail to fully embody the principle of *'adl* (distributive justice).

Third, concerning coordination. Interviews and observations revealed weaknesses in cross-sectoral monitoring mechanisms. According to the Miles and Huberman approach, such gaps hindered synergy among the TNI, local government, and the community. In Islamic economics, this challenge reflects the principle of *amānah* and the necessity of *hisbah*. The latter is not merely an administrative control system, but a social mechanism ensuring fairness, accountability, and responsibility among stakeholders. Enhancing coordination within TMMD should therefore be regarded not only as a technical imperative but also as a moral obligation tied to public trust.

Fourth, with respect to community participation. Field data showed significant local involvement in both physical work and supporting activities. This participation strengthened social capital in the form of solidarity, mutual cooperation, and collective ownership. From an Islamic perspective, this reflects the values of *ta'āwun* (mutual assistance) and *shūrā* (deliberation). Nevertheless, the analysis highlights the need to distinguish between substantive participation—engagement in planning and decision-making—and merely instrumental participation, such as providing labor. In Islamic thought, genuine participation must be substantive, as it embodies justice and equity in the development process.

Taken together, the analysis of data reduction, presentation, and conclusion through the lens of *maqāṣid al-sharī'ah* suggests that the TMMD program in Selat

Beting Village is both efficient and effective from a technical standpoint, while also embodying Islamic values in its implementation. Nonetheless, persistent challenges remain: ensuring financial transparency, guaranteeing equitable distribution of benefits, and strengthening substantive community participation. TMMD thus stands not only as an example of successful rural development in practice but also as a reminder of the importance of integrating operational management theory with Islamic economic ethics to generate holistic *maslahah* (collective welfare).

## CONCLUSION

The findings of this study demonstrate that the operational management of the TMMD program in Selat Beting Village was implemented through a relatively well-structured system oriented toward efficiency. Activity planning, resource allocation, and physical construction were carried out collaboratively by the TNI, local government, and the community. Quantitatively, the program can be classified as effective—achieving 103% of the government standard—and efficient, with a ratio of 4.37 km/Rp, attained through optimal resource utilization and cross-sectoral cooperation within a thirty-day timeframe. These results indicate that TMMD was both responsive to the village's needs and precise in its developmental targeting.

From a social effectiveness perspective, the active involvement of local residents demonstrates that TMMD not only produced road infrastructure but also strengthened communal values such as solidarity, mutual cooperation, and collective responsibility. This underscores that operational management is not confined to physical outputs, but also plays a vital role in generating sustainable social capital. TMMD may therefore be regarded as a model of

collaborative and efficient rural development, suitable for replication in other villages with comparable contexts.

From the standpoint of Islamic economics, TMMD's success embodies a number of fundamental principles: distributive justice in development, *amānah* (trustworthiness) in the management of public funds, the prohibition of *isrāf* (wastefulness), the reinforcement of *ta'āwun* (mutual assistance), and an orientation toward *maslahah 'āmmah* (collective welfare). In this way, the program is not only technically successful but also aligned with the objectives of *maqāṣid al-sharī'ah*, contributing to the realization of community welfare that is equitable, participatory, and sustainable.

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