

# Women's Participation in Healthy Latrine Program: Implementation of Corporate Social Responsibility TirtaInvestama Company at BatangBarus Village

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**Abstract.** "Healthy latrine" is a triggering activity for the community to increase universal access to proper and safe basic sanitation in a sustainable manner in accordance with the SDGs (Sustainable Development Goals) indicators implemented by CSR PT. Tirta Investama Plant Solok in Batang Barus Nagari, Solok Regency in 2020. Activities are carried out with a community empowerment approach and provide a minimum subsidy for the construction of latrines for triggering. Adequate sanitation facilities at home are households that have separate sewage disposal from human contact and ensure that waste does not return to the immediate environment. This activity is motivated by the low ownership of latrines, having latrines but not proper and unsafe, and the existence of community members who defecate openly. According to some people, activities in the latrine are routine activities that have direct contact with women. Like the proverb, women are synonymous with 3-ur which means well (sumur), kitchen (dapur) and mattress (kasur). On the other hand, women do not only complete domestic activities but also public activities. This condition does not reduce women's enthusiasm to participate in the "Healthy Latrine" program. Based on attendance, >75% are women at regular program meetings. So the purpose of this study was to determine the cause of the high participation of women in the healthy latrine program. The research method used is a qualitative approach. Data collection techniques were carried out by in-depth interviews and observations. Informants in this study were divided into two, namely informants and observers. The perpetrators are women who are involved in healthy latrine activities. The observer informants were the head of the "healthy latrine" activity group, the activity facilitator, the guardian of the Batang Barus Nagari, representatives of the Bundo Kandang Batang Barus Nagari and the sustainable development supervisor of PT. Tirta Investama Plant Solok. The findings of this study are that the "healthy latrine" program is considered important and beneficial by women. This is evidenced by the participation of women in each activity session: at the planning stage, women participate in formulating their ideas and formulating joint work plans. At the implementation stage, women helped build latrines, dug holes for septic tanks. In the evaluation stage, women maintain their latrine assets. Several factors caused the high participation of women in the healthy latrine program, namely; 1) No latrines; domestic work takes up a lot of time. 2) Presence of toddlers, children and the elderly at home. 3) Husband doesn't mind if there's no latrine. 4) Worried about contracting the disease if you defecate. 5) Embarrassed to go to the neighbor's latrine. 6) Women with open defecation have the opportunity to be sexually harassed. 7) There is a minimum subsidy for latrines from CSR PT Tirta Investama.

**Keywords :** Women's Participation, CSR, SDGs, Women Empowerman, Healthy Latrine

## **1. Introduction**

One of Indonesia's Sustainable Development Goals (SDGs) is to guarantee the availability and sustainable management of clean water and sanitation for all. The target is 2030, achieve access to adequate and equitable sanitation and hygiene for all, and stop open defecation, paying special attention to the needs of women and vulnerable groups (Bappenas, 2017).

Sanitation as one of the indicators in the ideals of sustainable development is essential for a country. Realizing these noble ideals requires support from all parties, both government and non-government. For this development to bring prosperity to the people, concrete steps are needed, one of which is through corporate social responsibility.

One of the CSR activities in the sanitation sector is Tirta Investama CSR Solok factory, which is better known as AQUA, a company engaged in the Bottled Drinking Water (AMKDK) business. PT Tirta Investama has several branch factories in Indonesia, one of which is a factory in Solok Regency which is the 17th factory. This factory has been operating since 2013 and was founded by Danone located in Nagari Batang Barus, Gunung Talang District, Solok Regency (<https://aqua.co.id/>).

Nagari Batang Barus is one of the Nagari located in the center of the government of Solok Regency, namely Arosuka. This Nagari is the beneficiary of the existence of PT Tirta Investama through the management of the company's CSR funds. In the sanitation sector, Nagari Batang Barus is the location for the "Healthy Latrine" program in 2020.

Healthy latrine activities are carried out with a community empowerment approach and provide a minimum subsidy for the construction of latrines for triggering. Adequate sanitation facilities at home are households that have separate disposal of waste from human contact and ensure that waste does not return to the immediate environment (Water and Sanitation Program, 2009).

The healthy latrine program was carried out with the consideration that in the assessment of community needs in Nagari Batang Barus in January 2020, houses that did not have latrines were found, had latrines but were not feasible, and unsafe, and there were community members who defecated in the area.

According to some people, activities in the latrine are routine activities that have direct contact with women. Like the proverb, women are synonymous with 3-ur, which means well, kitchen, and mattress (Dyah Purbasari, 74). On the other hand, women get a double burden because of work in the household or domestic and public work. According to Nurhidayati (2015) working women are commonplace in the current era. Their reasons vary, including economic conditions, the demands of the times, and their existence as humans who have the same abilities as men.

This condition does not reduce women's enthusiasm to participate in the "Healthy Latrine" program. Based on attendance, >75% are women in every regular meeting of the program (Final Report wash Solok, 2020). So it is interesting to study more deeply what causes the high participation of women in the healthy latrine program.

## **2. Literature Review**

### **2.1 Healthy Latrine**

A latrine is defined as a family latrine whose building is used to dispose of human excreta. Provision of facilities for the disposal of human excreta or feces is part of the sanitation business, which has an important role, especially in preventing the transmission of digestive tract diseases. In terms of environmental health, non-sanitary waste disposal will

pollute the environment, especially in polluting soil and water sources (Wardani and Handayani, 2019).

The recommended latrine in environmental health is a latrine with "goose trine", which is a latrine that has a neck with an arched toilet hole. Thus it will always be filled with water which is important to prevent odors and the entry of small animals. This model latrine is usually equipped with a holding hole or well and a seepage hole or well called a septic tank.

According to the Ministry of Health of the Republic of Indonesia in 2004, healthy family latrines are latrines that meet several requirements, namely not polluting drinking water sources, the location of the reservoir is 10-15 meters from clean water sources. The latrine is odorless, and feces are not accessible to insects or mice. The latrines are easy to clean and safe for users, have adequate lighting, waterproof floors, good ventilation, available water, and cleaning equipment, equipped with walls and roof coverings.

According to Handayani (2011), the latrine functions as an insulator of feces from the environment. A good latrine that meets health requirements will guarantee several things, namely protecting public health from disease, protecting from aesthetic disturbances, odors, and the use of the same facilities, protecting pollution in the provision of clean water and the environment.

Healthy latrines refer to the principles of proper and safe sanitation with the requirement that the latrine has a septic tank. A septic tank is a rectangular tub located below ground level. Its function is to receive or accommodate waste (feces) and flushing water from the latrine, including all household waste. In addition, the faecal sludge is periodically aspirated.

## **2.2 CSR (Corporate Social Responsibility)**

Corporate social responsibility in the legislation uses "social and environmental responsibility". Corporate social responsibility is stated in Law No. 40 of 2007 concerning Limited Liability Companies. Article 74 paragraph (1) states that companies that carry out their business activities in the field of and or related to natural resources are obliged to carry out social and environmental responsibilities. Paragraph (2) states that the obligation is calculated as a company expense whose implementation is carried out regarding propriety and fairness. Paragraph (3) states that companies that do not carry out their obligations as referred to in paragraph (1) are subject to sanctions in accordance with the applicable laws and regulations.

## **2.3 Women**

Discussing the concept of women cannot be separated from the concept of men. Women and men are naturally distinguished. In the big Indonesian dictionary, it is stated that kodrat means original nature or innate nature. These innate traits are not interchangeable. This nature is related to the biological elements attached to each sex (sex).

Women biologically have breasts, uterus, produce eggs, menstruate, bear children, give birth to children, and breastfeed. While men biologically have a penis, it produces sperm. In this case, men cannot replace functions or women and vice versa.

On the other hand, gender (sex) is inseparable from social construction. Women and men are socially differentiated. So there are assessments for each of them. Like women, they are constructed as gentle, irrational, whiny, like to dress up and others. Meanwhile, men are constructed as tough, strong, rational, hardworking and others. This is what is then called the concept of gender.

Basically, it is not a problem of social differences between women and men. As long as it does not give negative consequences to either gender. However, there is one gender that gets negative consequences, namely women, such as violence against women, subordination, double workload, and other negative stigmas.

In social science, there are two major theories (grand theories) that explain the causes of the emergence of this view. First, the theory of nurture (nature) which assumes that the inequality of social roles between men and women stems from the specificity of the chemical composition in the body (body chemistry) and the biological anatomical structure of the two living things. Like the hormone in the blood, men have more testosterone while women have more estrogen. The differences in biological and chemical anatomy are considered to cause differences in the psychological and intellectual atmosphere between the two. So that men become more aggressive, independent, confident and do not like to indulge in feelings. Meanwhile, women experience things that are not experienced by men, such as menstruation, menopause, pregnancy, childbirth, and breastfeeding.

Second, the nurture theory sees the differences between men and women as determined by the cultural environment. This theory depends on the regional context. It could be that in other areas, the position of men is higher than that of women. However, in other areas, the position of women is higher.

## **2.4 Women empowerment**

Women also receive special attention in the goals of the SDGs, namely the guarantee of achieving gender equality and empowering it (Bappenas, 2017). Women's empowerment is a transformation of power relations between men and women at four different levels: family, community, market, and state. Empowerment can be understood in two contexts. First, power in the decision-making process with an emphasis on the importance of the role of women. Second, empowerment in the context of the relationship between women's empowerment and its impact on men in diverse societies. The concept of empowerment is also considered as a process of giving strength in the form of education which aims to raise awareness and sensitivity to social developments.

Salman stated (2005: 181), empowering women is one of the strategic ways to increase the role of women in both the public and domestic domains. According to him, this can be done in several ways. First, dismantle the myth of women as a complement in the household. As appears in the Javanese language *konco wingking* which means women are friends behind men. Second, providing various skills for women. So that women can also be productive and not depend their fate on men. Third, provide the widest opportunity for women to be able to follow or take the widest possible education.

The three methods above are in line with the opinion of Novian (2010) which says that women's empowerment is both a process and a goal. As a process, empowerment activities strengthen the power and empowerment of weak groups in society. As a goal, the difference refers to the state or result to be achieved by social change, namely that the community becomes empowered and independent.

Women's empowerment is one of the community empowerment. Community empowerment is a group of people acting together to change the economic, socio-cultural, and environmental situation. Christenson's definition is quite simple, but still, the end goal is for a better life. Based on the analysis aspect, we can define community development as a group of local people who have the initiative in the process of social action that is planned to change their economic, socio-cultural life and environmental situation (Christenson, 1989).

The approach used in this study is the self-help approach proposed by Christenson. This approach prioritizes the community concerned to know their own potential, strengths and weaknesses. This approach assumes that humans are placed as active and creative creatures so that they become very meaningful actors as well as control in development. They have the ability and potential to develop themselves. This step is the first step that should be taken in community empowerment which is often forgotten (Christenson, 1989).

The self-help approach can be done with the following steps: first, individuals in society often encounter problems such as fatalism. Fatalism is an attitude that causes dependence, resignation, and lack of confidence in one's abilities. Second, on the other hand, individuals have the potential to solve problems by collaborating and working together to improve the fatalism attitude itself. Third, this approach prioritizes sources, potentials, and strengths from within this approach based on the democratic principle of self-determination. Fourth, through this approach, the community is expected; what their needs are, determine for themselves what must be done to fulfill them, carry out the steps that have been decided, determine which is the best thing to do. Fifth, Based on the steps above, it will ultimately have a positive impact on the growth of independence from time to time. Sixth, each step does not eliminate the locality which is the identity of the community. Like people who live on the coast their life is as a fisherman and it is impossible for them to farm. Seventh, the development activities carried out are very relevant to the needs of the community. Eighth, it is educational, working while learning to foster self-confidence.

Strategic in the self approach, namely: 1) Pragmatic, the ultimate goal of the activity is the materials obtained. In this case there is a physical form or condition (real) that we will achieve. For example, society seeks to improve the material living conditions of the poor and increase productivity. 2) Idealist, the end goal is not always in physical form (intangible). For example, increasing close social relations among community members, creating an attitude of mutual help.

### **3. Method**

The research method used is a qualitative approach. This approach is used considering several considerations. First, qualitative research methods are useful for a deeper understanding of the meaning and context of behavior and the processes that occur in the factors related to that behavior. Second, qualitative research methods are useful for revealing the process of events in detail so that the dynamics of a social reality and the interplay of social realities are known. Third, qualitative research methods are helpful in knowing social reality from the actor's point of view. Fourth, qualitative research methods produce richer information than quantitative methods and are helpful in increasing understanding of social reality (Afrizal, 2014: 38).

The research approach used in the study is a qualitative approach. This approach seeks to provide an overview of certain social phenomena. The word qualitative emphasizes processes and meanings that are not rigorously studied, meaning that they have not been measured in terms of quantity, amount, or frequency. According to Afrizal, qualitative research tries to collect and analyze data in the form of words (oral and written) and human actions and researchers do not try to calculate or quantify data qualitatively (Afrizal, 2014: 13).

In accordance with the research approach and research objectives, the type of research used is descriptive. This type of descriptive research contains an overview of the setting, observations, people, actions, and conversations. This type of research seeks to describe and explain in detail the causes of the high participation of women in the healthy

latrine program. In conducting research using this type of descriptive research, researchers see and hear directly all the events that occur in the field. Then record as completely and objectively as possible the events and experiences that the researcher heard and saw.

The data collected in this study are secondary data and primary data. The secondary data is the profile of Nagari Batang Barus Nagari, Profile of PT Tirta Investama Factory Solok, records of empowerment activities, sources from the internet and libraries. Meanwhile, primary data was collected through in-depth interviews with research informants and observations. Informants in this study were divided into two, namely informants and observers. The perpetrators are women who are involved in healthy latrine activities. The observer informants were the head of the "healthy latrine" activity group, the activity facilitator, the guardian of the Batang Barus village, representatives of the Bundo Kandung Nagari Batang Barus and the SusDev supervisor of PT. Tirta Investama Plant Solok.

This study uses the data analysis version of Miles and Huberman. Data analysis in the feminist approach is similar to other qualitative research. Data analysis was carried out in cycles. Starting from stage one to stage three, then back to stage one. The three stages are data codification, data presentation, and verification or drawing conclusions. Data codification is also known as the process of naming the research results. At this stage, the researcher will sort out important information by marking it based on the results of field notes that have been written neatly. Then the researcher gave his interpretation of the fragments of the field notes. Presentation of data is that researchers present research findings in the form of categorization or grouping using tables, matrices, or diagrams. The goal is to be effective in data analysis. Verification or drawing conclusions is the researcher's interpretation of the findings from an interview. After this stage has been completed, the researchers have research findings based on data analysis that has been carried out on an interview (Afrizal, 2014: 181).

Data analysis in this study will be carried out since the initial data collection, namely since interviews with informants were conducted. Including collecting observational data. The data is compiled systematically and presented descriptively and interpreted as the cause of the high participation of women in healthy latrine activities in Nagari Batang Barus.

#### **4. Results and Discussion**

The healthy latrine program in Nagari Batang Barus was carried out from January to December 2020 supported by CSR PT Tirta Investama. Healthy latrine activities are centered in one of the hamlets in Nagari Batang Barus, namely Dusun Kelok Batuang. This program started with mapping the community's open defecation condition and socializing the program. The mapping was accompanied by a team of facilitators by an NGO from the city of Padang. Based on the mapping, the total houses in that location are 83 houses, 99 families, 337 people. The condition of the latrines, there are 22 houses that do not have a latrine in each house, they are used to riding, defecating behind the house and digging holes for defecation. The actions of community members who do not defecate in the latrine are classified as open defecation (open defecation).

The healthy latrine program is followed by all groups of people, especially people who do not have latrines and are still open defecation. Women's participation in this activity is dominated by women, in accordance with the attendance at regular community meetings in Kelok Batuang Hamlet, Nagari Batang Barus. On average, 75% of regular meetings are women, girls and children. The result of this activity is that all houses have latrines in their own homes.

The involvement of women in healthy latrine activities is assessed using a self-help approach as follows: 1) Women who do not have latrines in their homes lack confidence in

their own abilities, are dependent on neighboring latrine access and are resigned to the situation. Women whose access to latrines go to their neighbors are worried that they will be labeled as troublesome people. 2) On the other hand, women have the potential to solve problems by collaborating and working together to build latrines in their homes. They not only work as housewives, but also farmers and traders. Even so, they took the time to build a latrine in their house. 3) Women have sources, potentials and strengths from within, such as having family members who help each other. According to them, her husband is not always at home because of the demands of his job as a truck driver for Sumatra-Java goods, there are also those who are at home but are reluctant to help because they are tired from work. Conditions like this make women and their young daughters do the work of building latrines such as digging a septic tank pit, laying bricks and cement. 4) In this section, women already understand that latrines are their needs and decide for themselves how to build these latrines in their homes. 5) Once in the house there is a latrine, women feel the benefits of the latrine so that independence appears. 6) The steps that the woman went through did not at all eliminate her identity as a member of a society that upholds mutual cooperation. 7) The healthy latrine program is very relevant to the community's environmental health needs. 8) In addition to achieving the development of healthy latrines, women also have knowledge about latrines and have self-confidence. Women use latrines and keep them clean.

The high participation of women in latrine activities from planning, implementing and feeling the benefits of the program. Several factors contributed to the high participation of women in the healthy latrine program, namely:

a. No latrines, domestic work takes up a lot of time

The assumption of women doing domestic work in the location of the healthy latrine program is still strong. The work includes wells, mattresses and kitchens. Women who are beneficiaries of healthy latrines, apart from working domestically, also work in the public sector as farmers or traders. The longer the domestic affairs the less time they have to work in the public sector. Devi's experience (41 years old) before there was a latrine in her house, in the morning she usually defecated in a river 150 meters from her house, the road was slippery and steep. Devi can go to the river once or twice because her children also defecate there. The time he spent going to the latrine was 1 hour. After that, she returned home to complete household chores such as cooking, washing clothes, washing dishes, bathing, cleaning the house, taking care of her children and husband. After that he went to the field. In the afternoon, he did the domestic work again. Similar to Prisma (45 years old), she used to defecate into the river twice a day. Usually he goes to the river in the morning and at night.

The absence of latrines at home requires women to go to the river. The longer the women are in the river, the longer it will take for other household chores to be completed and the longer it will take for women to work.

b. Presence of toddlers, children, and the elderly at home

The healthy latrine program is followed by women because they think latrines are important because there are toddlers, children and the elderly in their homes. This group is classified as vulnerable and needs the help of others, including access to latrines.

When children want to defecate, they always say their wish to women. Eni (35 years old) said that her son always called himself if his child wanted to defecate, this child never asked his father for help. Meli (30 years) before there was a latrine provided a special container for her mother (elderly) to defecate because her condition did not allow going to the river.

The presence of toddlers, children, and the elderly at home increases the need for latrines, which is very important because women's duties are identical to caring for children and taking

care of the elderly. According to women, children feel closer to themselves than their husbands, likewise with the elderly.

c. Husband does not mind if there is no latrine

No latrine is not a problem, according to the men. They easily and quickly access rivers or gardens for defecation. In addition, they are not charged with accompanying children or the elderly to the river. This is different from women who are ready for it.

Dedi (40 years old) said that he used to occasionally go to the river to defecate. He often rides in stalls to defecate because of the demands of a job as a Sumatra-Javanese freight truck driver. Dedi's wife (38 years old) said that her husband is rarely at home, so he doesn't really care about the latrine.

Men who do not mind if there is no latrine at home because he can easily access rivers or other places to defecate. In accordance with point number one above, husbands understand that the latrine business is not their job. His job is to work for a living. So the latrine problem was handed over to his wife. Physically, men who are biologically stronger and stronger than women make it easier for them to access the neighbor's latrine, garden or river for defecation.

d. Worried about contracting the disease if defecate

Education about clean living behavior is also given to the people of Nagari Batang Barus. The trigger for the ownership of latrines in the nagari is done by explaining diarrheal diseases. Where defecation invites flies. These insects land in the feces and then fly and land on food. The food is then eaten by humans. This process causes diarrhea and skin diseases. As stated by Isis (29 years old), she used to have frequent diarrhea and did not know if the diarrhea was caused by defecation. On the other hand, women are expected not to get sick because it will cause neglect of domestic work. As experienced by Masni (57 years old), no one does housework because he is sick. At the same time, her husband is not reliable in doing these activities. The healthy latrine program provides benefits to women. Having a latrine keeps them away from disease so that it can complete domestic work and public work.

e. Embarrassed to go to the neighbor's latrine

Some residents who do not have latrines go to their neighbors' houses to defecate. But there are problems that arise when they ride there. First, the latrine is inside the house while the owner of the house is not there. Second, her neighbors also use the latrine at the same time that women want to ride to defecate. According to Putri (32 years old), the desire to go to the toilet is generally in the morning. Neighbors at the same time also use the latrine. Women need the healthy latrine program because they feel ashamed if they continue to use their neighbors' latrines. According to Bunga (24 years old), her relationship with her neighbors is not always good, so it is not possible to defecate there.

f. Women with open defecation have the opportunity to be sexually harassed

The defecation activities are related to the reproductive health of women and girls. This activity requires privacy so it is done in a safe place. The actions of women or girls who defecate in rivers or gardens trigger sexual harassment. A healthy latrine program is needed by women. Having their own latrine at home provides protection to women from sexual harassment.

g. There is a minimum subsidy for latrines from CSR PT Tirta Investama

The social and economic conditions of women who do not have latrines in their homes are classified as lower middle class. Her husband's occupation is farmer, farm laborer, traveling trader, and truck driver for Sumatra-Java goods. They want to have a latrine but are constrained by the economy. If they have money, they prioritize food and education for their children. For that, they are given support in the form of a minimum subsidy to build latrines. The subsidies are given in the form of latrine construction materials such as goose neck



latrines, cement, sand, and iron. If the building materials are not enough, then they are self-supporting to perfect it. The latrines that are built refer to the principle of healthy latrines, namely having a septic tank. The septic tank was dug to a depth of 2 meters, a width of 1.5 x 1.5 meters.

## 5. Conclusion

The participation of women in the healthy latrine program shows that women are able to empower and be independent themselves. This program, which PT Tirta Investama's CSR supports, is considered important and needed by women because it has a positive impact on them. Healthy latrines built in each house enable women to do domestic work. The existence of latrines makes it easier for women to take care of their children and protect the elderly. This program protects women and their family members from sexually transmitted diseases and sexual harassment.

This research suggests that the healthy latrine program should also be carried out by government agencies or other parties by considering gender sensitive issues. It is better for men to be involved in the healthy latrine program so that they understand well that latrines are not only women's businesses.

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