

**LPG Gas Restriction Policy 3 Kg From The Fiqh Siyasah Perspective:
Impact, Response and Its Influence on The Welfare of Muslim
Communities**

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Abstract: This article examines the Indonesian government's policy of restricting the distribution of 3 kg LPG gas through the lens of *fiqh siyasah* (Islamic political jurisprudence). The policy has triggered significant public responses due to its direct impact on poor and vulnerable groups, particularly Muslims who rely on subsidized LPG for daily energy needs. Using a qualitative descriptive-analytical method, this study analyzes how the principles of *fiqh siyasah* such as public welfare (*maslahah*), justice (*'adl*), and the protection of fundamental rights (*maqāṣ id al-shari'ah*) serve as normative instruments in evaluating the legitimacy and ethics of public policy. The findings reveal that restricting LPG access without participatory and socially sensitive approaches leads to greater harm (*mafsadah*) for the poor. However, responsive actions like reauthorizing retailers reflect the Islamic principle of leadership flexibility in managing public affairs. This article highlights the urgency of integrating Islamic values into public policy to ensure social justice and community welfare.

Keywords: *fiqh siyasah*, energy policy, 3 kg LPG gas, social justice, public welfare, Muslim society.

Abstrak: Artikel ini mengkaji kebijakan pembatasan distribusi gas Elpiji 3 kg oleh pemerintah Indonesia melalui pendekatan fiqh siyasah. Kebijakan ini menuai respons

luas karena berdampak langsung pada kelompok masyarakat miskin dan rentan, terutama umat Muslim yang bergantung pada LPG subsidi untuk kebutuhan energi harian. Dengan metode kualitatif deskriptif-analitis, artikel ini menelaah bagaimana prinsip-prinsip fiqh siyasah seperti kemaslahatan (*maslahah*), keadilan (*adl*), dan perlindungan hak dasar masyarakat (*maqashid al-syari'ah*) menjadi instrumen normatif dalam menilai keabsahan dan etika kebijakan publik. Hasil analisis menunjukkan bahwa pembatasan LPG 3 kg tanpa pendekatan partisipatif dan kepekaan sosial menimbulkan mudarat yang lebih besar bagi masyarakat miskin. Namun, kebijakan responsif pemerintah seperti mengaktifkan kembali pengecer mencerminkan prinsip fleksibilitas pemimpin dalam Islam. Artikel ini menegaskan pentingnya integrasi nilai-nilai syariah dalam perumusan kebijakan publik guna menciptakan keadilan sosial dan kesejahteraan umat

Kata Kunci: *fiqh siyasah*, energy policy, 3 kg LPG gas, social justice, welfare, Muslim society.

Introduction

3-kg LPG gas is a vital subsidy from the Indonesian government for the poor and vulnerable, particularly in rural areas. However, the gradual distribution restriction policy implemented since early 2024 through a digital system based on National Identity Number (NIK) and cashless transactions has raised concerns about unequal access and increased economic burdens on low-income communities. ¹The reality of LPG distribution shows numerous irregularities, such as hoarding, misdirected distribution, and weak data controls, which exacerbate energy and social inequality.²

In the context of a Muslim majority population, this policy needs to be studied in depth through a normative Islamic approach, particularly *fiqh siyasah*, which emphasizes social justice (*al-'adl*), public welfare (*al-mashlahah al-'ammah*), and protection of basic community needs (*maqā'sid al-shari'ah*). Unfortunately, most previous studies have only highlighted the technical and fiscal aspects of this policy.

For example, a study by Nugroho ³and Lestari ⁴(2021) offered a digital technology-based solution for selecting recipients of subsidized LPG, but it failed to address the

¹ "Anticipating the Impact of Restrictions on the Sale of 3 Kg LPG," DPRD of DKI Jakarta Province, accessed June 12, 2025, <https://dprd-dkijakartaprov.go.id/antisipasi-dampak-pembatasan-penjualan-lpg-3-kg/>.

² Statistics Indonesia, "Percentage Distribution of Households by Province and Main Fuel for Cooking, 2023 - Statistical Table," accessed June 12, 2025, <https://www.bps.go.id/id/statistics-table/3/Y2xkT1kwVmhfNSFZLYm1WUVpXUXJNbXRvVkdjd1FUMDkjMw==/hubungan-persentase-rumah-tangga-menurut-provinsi-dan-bahan-bakar-utama-untuk-memasak--2023.html>.

³ Ruddy Kaharudin Gobel et al., "ELPIJ SUBSIDY FOR WHOM? ENCOURAGING POLICY IMPROVEMENT AS A WELFARE INSTRUMENT," *Journal of Economics and Development* 31, no. 1 (September 4, 2023), <https://doi.org/10.55981/jep.2023.265>.

⁴ "Government Policy in Addressing the Scarcity of Subsidized LPG Gas in Indonesia | Journal of Economics and Social Sciences (JESS)," accessed June 12, 2025, <https://journal.civiliza.org/index.php/jess/article/view/310>.

social and ethical impacts on the affected poor. Their study ignored the moral and spiritual dimensions, particularly in the context of justice according to Islam.

Therefore, this study is present to fill this gap by analyzing the 3 kg LPG restriction policy from the perspective of *fiqh siyasah*, in order to assess the extent to which this policy is in accordance with the principles of Islamic justice and truly brings benefits to the community, especially the underprivileged Muslim community. Research on the distribution and subsidy policy of 3-kg LPG cylinders has been the focus of various studies. Siregar and Prasetyo (2019) highlighted that the inefficiency of 3-kg LPG distribution stems from a lack of accurate consumer data, resulting in inaccurate subsidies.⁵ This reinforces the urgency of a transparent and accountable data-driven distribution system.

Fatimah (2020) revealed that the upper-middle class also enjoys subsidies for 3 kg LPG, leading to unequal distribution and policy abuse.⁶ This finding suggests that the LPG subsidy policy has not fully protected the poor, its primary target. Nugroho and Lestari (2021) proposed a digital approach to more selective and efficient subsidy recipient selection.⁷ However, this study did not fully examine the social and ethical impacts of this policy on the poor and vulnerable groups, particularly in the context of equitable energy distribution. Furthermore, Rizaldi and Arifah (2022) warn that restrictions on subsidized LPG risk creating new structural inequalities if not accompanied by education and protective interventions for affected communities.⁸ Their research emphasizes the need for policies that are not only technocratic but also socially pro-inclusive.

Unfortunately, the majority of these studies have not addressed the normative and spiritual aspects of public policy, particularly from an Islamic perspective. Yet, in Muslim-majority societies, the Islamic jurisprudence (*fiqh siyasah*) approach is highly relevant for testing the moral legitimacy and justice of a policy. Islamic jurisprudence offers a sharia-based ethical framework based on the principles of *al-maslahah al-'ammah* (common good), *al-'adl* (adl), and *maqāṣid al-shari'ah* (the principle of the welfare of the people), which demands that public policy be not merely efficient but also beneficial and just for the people.

Thus, this research fills the gap in the literature by integrating energy subsidy policy analysis into the normative framework of *fiqh siyasah*, which has not previously been studied much in energy policy studies in Indonesia.

⁵ Siregar, Budi, and Arif Prasetyo, "Challenges in Subsidized LPG Distribution from a Public Policy Perspective," *Journal of Public Administration and Policy*, 2019.

⁶ Fatimah, "Analysis of 3 Kg LPG Subsidy Policy on Socioeconomic Inequality," *Center for Economic Research*, 2020.

⁷ Nugroho, Dwi, and Rina Lestari, "Optimizing Digital Technology in the Distribution of Subsidized 3 Kg LPG," *Journal of Public Policy and State Administration*, 2021.

⁸ Rizaldi, Ahmad, and Siti Arifah, "Evaluation of the Social Impact of the 3 Kg LPG Subsidy Restriction Policy in Urban Areas," *Journal of Social and Environmental Economics*, n.d.

Method

This study uses a qualitative, descriptive-analytical approach to examine the 3-kg LPG gas restriction policy from a *jurisprudential jurisprudence perspective*.⁹ This approach was chosen because social reality and public policy are considered complex, value-laden constructs that cannot be explained quantitatively. The main data sources come from official policy documents, academic publications, fatwas, as well as classical and contemporary *fiqh siyasah literature* such as the works of Al-Māwardī and Ibn Taymiyyah. Data collection techniques were carried out through documentation studies and scientific literature reviews, with data validity strengthened through source triangulation.. The analysis was conducted using content analysis *combined* with a normative interpretation approach, focusing on three main pillars: Islamic government authority (*wilayah*), justice (*'adalah*), and public welfare (*ma ṣ la ḥ 'ammah*). This method allows for the exploration of ethical and spiritual meanings in public energy policy, particularly for Muslim societies.

Results and Discussion

An analysis of the policy restricting the distribution of 3-kilogram LPG cylinders reveals complex dynamics within the microeconomic structure of Muslim communities, particularly those classified as vulnerable households. Observations in several predominantly Muslim regions indicate that the policy has had multiple effects that directly impact family economic stability, particularly in terms of household energy costs and the sustainability of micro-enterprises. These impacts reflect a shift in the burden of subsidies from the state to individuals without a fair and participatory compensation scheme.¹⁰

The theory of *fiqh siyasah* functions as a descriptive instrument that explains the relationship between state authority (*wulāt al-amr*) and the management of public assets (*amwāl al-'āmmah*) within the framework of sharia. The government structure in Islam has a moral and legal responsibility to ensure a balanced distribution of resources, especially in sectors that affect the livelihoods of the wider community.¹¹ Based on this principle, the distribution of subsidized LPG gas is included in the category of basic needs (*ḍ arūriyyāt*) whose sustainability must be maintained through fair and non-discriminatory policies. The concept of *al-maslahah al-'āmmah* is the main framework in assessing state policies towards public resources, as emphasized by al-Imām al-Ghazālī in *al-Musta ṣ fā*, that:

⁹ Muhamad Hasan Sebyar, 'Harmonization of Islamic Legal Institutions and Customary Law in Marriage Dispensation Cases at The Panyabungan Religious Court', *MILRev : Metro Islamic Law Review*, 2.2 (2023), 155 <<https://doi.org/10.32332/milrev.v2i2.7809>>.

¹⁰ Brenda Mada MARITO and Evi Yulia PURWANTI, "Effectiveness and Benefit Incidence Analysis of the 3 Kg LPG Subsidy Policy" (other, UNDIP : Faculty of Economics and Business, 2021), <https://repofeb.undip.ac.id/9335/>.

¹¹ Akmal Yandi and Dina Dahliana, 'Perspective Analysis Mashlahah Mursalah towards Tradition Mamangkeh And Maasok Gombak in the Pre-Wedding Procession in West Sumatra', *Jurnal Hukum Keluarga*, 1.02 (2025), 39–46 <<https://journal-rabiza.com/index.php/JHK/article/view/16>>.

الشرع مقصود على المحافظة هي والمصلحة

(*Maslahat is maintaining the objectives of the Shari'a*).

The elaboration of the concept of *maslahat* serves as an explanatory foundation for understanding that policies that harm the poor and **needy** contradict the essence of Islamic law. The facts on the ground show that restricting access to 3-kg LPG cylinders is implemented without a social needs-based approach and economic justice, but solely based on fiscal efficiency and the digitalization of the distribution system. This approach leads to social exclusion for communities without digital access, including the elderly, informal micro-business owners, and poor households in rural areas. This phenomenon demonstrates the inconsistency between policy and the principle of *al-'adl* (justice), which is one of the main foundations of the Islamic government system.

A predictive analysis of the sustainability of the subsidized LPG restriction policy shows that this policy has the potential to deepen energy poverty if not balanced with affirmative action strategies. The government not only risks losing social legitimacy but also could spark widespread public resistance, particularly from directly impacted groups. The implications of this policy contradict the principles of

(لا ضرر ولا ضرر) *lā ḍ arar wa l ā ḍ ir ā r*

which emphasizes the prohibition of all forms of policies that are detrimental to society collectively. This hadith was recorded by Ibn Mājah and al- Ḥ ā kim, and is recognized as a basic rule in *siyasah fiqh* which emphasizes the importance of protecting the public interest.

Policies that target the grassroots but lack transparency and benefit-based verification have the potential to cause more harm than good. The mismatch between policy goals and realities on the ground indicates the absence of a participatory approach and sensitivity to the social structure of Muslim communities.

(المفسدة ودفع المصلحة تحقيق) *al-mafṣadah wa daf' al-maṣlahah*

The principle of *taḥqīq al-maṣlahah wa daf' al-mafṣadah* requires that every public policy be oriented toward achieving collective benefits and preventing social and economic harm. The presence of a *fiqh siyasah* approach in this discussion provides an epistemological alternative to technocratic approaches that tend to ignore ethical and spiritual dimensions. The integration of *sharia* values into energy policy formulation enables the establishment of a distribution system that is not only fiscally efficient but also socially just.

(للرعية والمنافع المصالح) *al-r'iyyah wa al-man ā fi' li al-ra' iyyah*

(رعاية)

underscores the state's role as the primary protector of public welfare. This concept must be translated into policies that are inclusive, solution-oriented, and pro-community.¹²

¹² "Government Policy in Addressing the Scarcity of Subsidized LPG Gas in Indonesia | Journal of Economics and Social Sciences (JESS)."

These dynamics demonstrate that the theory has a descriptive function in identifying empirical facts of policy; an explanatory function in interpreting the meaning of policy from a sharia perspective; and a predictive function in estimating the direction of policy impacts on the social structure of Muslims. The existence of the theory of *fiqh siyasah* is not merely a normative framework, but rather a policy analysis tool capable of grounding heavenly values in the context of national reality. This research underscores the importance of synergy between public policy and sharia principles so that every state policy is not only oriented towards economic efficiency, but also on supporting social justice and protecting the basic rights of the Muslim community.

A. Impact of the 3 kg LPG Gas Restriction Policy

In early February 2025, the government, through the Ministry of Energy and Mineral Resources (ESDM), implemented a policy prohibiting retailers from selling 3kg LPG cylinders, allowing sales only through authorized dealers. The policy aimed to ensure targeted subsidy distribution and prevent sales above the Highest Retail Price (HET).¹³

So that it gives rise to the following impacts:

1. Long queues at official bases
2. Difficulty of access in remote areas
3. Decline in income of small retailers

B. Public Response

1. Public Protests and Complaints: Many people have expressed concerns through social media and other communication channels regarding the difficulty of obtaining 3kg LPG cylinders. Long lines and limited access have been the main concerns.
2. Pressure from the Legislative Institution: The House of Representatives (DPR) also highlighted this policy and urged the government to re-evaluate its implementation for the benefit of the people.
3. Request for Policy Adjustment: Community groups and consumer organizations are asking the government to adjust policies to better take into account real conditions on the ground and not burden the lower classes.

C. Impact on the Welfare of Muslim Communities

From the perspective of Islamic jurisprudence (*fiqh siyasah*), public policy must be oriented towards the welfare of the people. The policy of limiting 3kg LPG initially had a negative impact on the welfare of the Muslim community, especially those in the lower economic strata. Difficulties in access and the increased economic burden resulting from this policy contradict the principles of justice and welfare in Islam. However, President Prabowo Subianto's swift response by instructing the reactivation of retailers as sub-bases demonstrates the government's efforts to adjust policies for the benefit of the people. This step aligns with the principles of Islamic jurisprudence (*fiqh siyasah*), which

¹³ "Prabowo Instructs Retailers to Sell 3-Kg LPG Again Starting Today," accessed June 12, 2025, https://nasional.kompas.com/read/2025/02/04/09343881/prabowo-beri-instruksi-pengecer-bisa-jual-elpiji-3-kg-lagi-mulai-hari-ini?utm_source=chatgpt.com.

emphasize the flexibility and responsiveness of leaders in managing public affairs to achieve the welfare of the people.

Conclusion

The government's 2025 policy of limiting 3kg LPG cylinders, which initially prohibited retailers from selling subsidized gas and required purchases only through authorized outlets, has had various impacts on the community, particularly the lower-middle class. People have experienced access difficulties, long queues, and economic pressures due to rising daily operating costs. The negative public response and pushback from legislative bodies reflect that the policy does not fully support social justice. From a legal perspective, state policy should be implemented based on the benefit (*mashlahah*) and justice for all citizens. When a policy actually results in harm, evaluation and adjustment are necessary. President Prabowo's swift action in reopening access to retailers as sub-bases is a positive response to public demand and reflects the leadership's principle of flexibility in safeguarding the welfare of the people. Thus, the success of a public policy is not only measured by the objective of administrative efficiency alone, but also by the extent to which the policy creates real benefits for society, especially for Muslims who are directly affected in terms of their economic and welfare aspects.

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Conflict of Interest

The author declares that there is no conflict of interest in the writing and publication of this article. The entire research and preparation process was conducted independently without any influence from any party that could have influenced the results and interpretation of the research.

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