

The Contemporary Three-Kilogram LPG Gas Restriction Policy from a Fiqh Siyasah Perspective: Its Impact and Influence on the Welfare of Muslim Communities

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Abstract: This article examines the contemporary policy of restricting the distribution of three-kilogram LPG gas by the Indonesian government through the lens of Fiqh Siyasah. The policy has generated widespread public response due to its direct impact on poor and vulnerable groups, particularly Muslim communities who depend on subsidized LPG for their daily energy needs. Using a descriptive-analytical qualitative approach, this study explores how Fiqh Siyasah principles—such as public interest (maṣlaḥah), justice (‘adl), and the protection of fundamental rights (maqāṣid al-sharī‘ah)—serve as normative instruments for assessing the legitimacy and ethical foundation of public policy. The findings reveal that restricting three-kilogram LPG gas without participatory mechanisms and social sensitivity causes greater mafsadah (harm) to impoverished communities. However, the government’s responsive actions, such as reactivating local distributors, reflect the Islamic principles of leadership flexibility and adaptability. The academic contribution of this study lies in extending the application of Fiqh Siyasah to contemporary public policy, particularly in the management of economic resources and social protection. It offers a normative framework grounded in Sharia

values for evaluating and formulating public policies that promote justice, welfare, and responsiveness to the needs of Muslim communities in the modern era.

Keywords: Energy Policy; *Fiqh Siyasah*; Muslim Society; Public Welfare; Social Justice.

Abstrak: Artikel ini mengkaji kebijakan kontemporer 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 (*maṣlaḥah*), keadilan (*‘adl*), dan perlindungan hak dasar masyarakat (*maqāṣid al-syarī‘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 mafsadah (kerugian) yang lebih besar bagi masyarakat miskin. Namun, kebijakan responsif pemerintah seperti mengaktifkan kembali jaringan pengecer mencerminkan prinsip fleksibilitas dan adaptabilitas pemimpin dalam Islam. Kontribusi akademik dari artikel ini terletak pada upayanya memperluas penerapan fiqh siyasah ke ranah kebijakan publik kontemporer, khususnya dalam konteks distribusi sumber daya ekonomi dan perlindungan sosial. Penelitian ini menawarkan kerangka normatif berbasis nilai-nilai syariah untuk menilai dan merancang kebijakan publik yang berkeadilan, berorientasi pada kemaslahatan, dan responsif terhadap kebutuhan masyarakat Muslim di era modern.

Kata Kunci: Energy Policy; *Fiqh Siyasah*; Muslim Society; Social Justice; Welfare.

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, via a digital system based on the National Identity Number (NIK) and cashless transactions, has raised concerns about unequal access and increased economic burdens on low-income communities.¹ The reality of LPG distribution reveals numerous irregularities, including hoarding, misdirected distribution, and weak data controls, which exacerbate energy and social inequality.²

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/Y2xkT1kwVmhNSFZLYm1WUVpXUXJNbXRvVkdjd1FUMDkjMw==/hubungan-persentase-rumah-tangga-menurut-provinsi-dan-bahan-bakar-utama-untuk-memasak--2023.html>.

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 the protection of basic community needs (*maqāṣid 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) proposed a digital technology-based solution for selecting recipients of subsidized LPG, but it failed to address the social and ethical impacts on affected poor people. Their study ignored the moral and spiritual dimensions, particularly in the context of Islamic justice.

Therefore, this study aims 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 benefits the community, especially the underprivileged Muslim community. Research on the distribution and subsidy policies for 3-kg LPG cylinders has been the focus of numerous studies. Siregar and Prasetyo (2019) highlighted that the inefficiency of the 3-kg LPG distribution stems from a lack of accurate consumer data, leading to inaccurate subsidies.⁵ This reinforces the urgency of a transparent, 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 people it was intended to help, its primary target. Nugroho and Lestari (2021) proposed a digital approach to more selective and efficient selection of subsidy recipients.⁷ However, this study did not thoroughly 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

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>.

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.

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.

Method

This study uses a qualitative, descriptive-analytical approach to examine the 3-kg LPG gas restriction policy from a *jurisprudential perspective*.⁹ This approach was chosen because social reality and public policy are considered complex, value-laden constructs that cannot be explained quantitatively. The primary data sources come from official policy documents, academic publications, fatwas, and 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 (*wilāyah*), justice (*'adālah*), and public welfare (*maṣlahah 'āmmah*). This method enables the exploration of ethical and spiritual meanings in public energy policy, particularly in 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 among vulnerable households. Observations across several predominantly Muslim regions indicate that the policy has had multiple effects that directly impact family economic stability, particularly household energy costs and the sustainability of microenterprises. 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

⁹ Muhamad Hasan Sebyar, 'Harmonization of Islamic Legal Institutions and Customary Law in Marriage Dispensation Cases at The Panyabungan Religious Court', *MIL.Rev : 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>>.

subsidized LPG gas falls under the category of basic needs (*ḍarūriyyāt*), 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-Mustaṣfā*, that:

الشرع مقصود على المحافظة هي والمصلحة

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

The elaboration of the concept of *maslahat* provides 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 or 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 older people, 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 indicates that it could deepen energy poverty if not balanced with affirmative action strategies. The government not only risks losing social legitimacy but could also spark widespread public resistance, particularly from directly affected groups. The implications of this policy contradict the principles of

(لا ضرر ولا ضرر) *lā ḍarar wa lā ḍirār*

which emphasizes the prohibition of all policies that are detrimental to society as a whole. This hadith was recorded by Ibn Mājah and al-Hākim, 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 can do 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.

The principle of *taḥqīq al-maṣlaḥah wa daf' al-mafṣadah* (المفسدة ودفع المصلحة)

(تحقيق)

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.

The principle of *ri'āyat al-maṣāliḥ wa al-manāfi 'li al-ra' iyyah* (الرعاية والمنافع)

(المصالح 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 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 theory of *fiqh siyasah* is not merely a normative framework but also 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, ensuring that every state policy is not only oriented towards economic efficiency but also towards supporting social justice and protecting the fundamental rights of the Muslim community.

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

Public Response

1. Public Protests and Complaints: Many people have expressed concerns on social media and other channels about the difficulty of obtaining 3kg LPG cylinders. Long lines and limited access have been the primary 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 better align policies with on-the-ground realities and avoid burdening lower-income communities.

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 harmed 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, instructing the reactivation of retailers as sub-bases, demonstrates the government's efforts to

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

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.

adjust policies in the people's best interest. This step aligns with the principles of Islamic jurisprudence (*fiqh siyasah*), which emphasize the flexibility and responsiveness of leaders in managing public affairs to achieve the welfare of the people.

Conclusion

The contemporary government policy in 2025, restricting the distribution of three-kilogram LPG cylinders—which initially prohibited local retailers from selling subsidized gas and required purchases exclusively through authorized outlets—has generated complex socio-economic consequences. This policy, though framed as an effort to ensure subsidy accuracy and improve governance efficiency, has significantly affected the lower-middle class, particularly Muslim households that rely on affordable energy for their daily needs. In contemporary society, access to energy is not merely an economic matter but a determinant of human welfare and social stability. The limitation policy has led to difficulties in access, long queues, and financial pressures due to rising household and business operational costs. These challenges indicate that the implementation process did not fully anticipate the socio-economic realities of vulnerable communities. Public reactions have been notably critical. The emergence of negative responses and opposition from legislative bodies suggests that the policy lacks sufficient alignment with the principles of social justice and welfare. This public resistance illustrates the growing demand for policies that not only achieve administrative efficiency but also uphold inclusivity and equity in contemporary governance. From a legal and *fiqh siyasah* perspective, a state policy (*siyasah syar'iyah*) must be rooted in the pursuit of *mashlahah* (public benefit) and *'adl* (justice) for all citizens. When a policy produces harm (*mafsadah*), it contradicts the very essence of good governance as envisioned in Islamic jurisprudence. In such cases, contemporary Islamic thought emphasizes the necessity of continuous evaluation and policy reform to ensure harmony between legal objectives and public welfare.

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Authors Contribution

A.P.K. designed the research framework and drafted the manuscript. D.R.W. contributed to data analysis and interpretation. M.R.Z. assisted in literature review and data collection.

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M.F.R. contributed to methodological refinement and editing. A.H.A. provided critical review and theoretical insights. All authors read and approved the final manuscript.

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 affected the results or the interpretation of the research.

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