Journal homepage: http://jurnal.uinsu.ac.id/index.php/analytica

Journal Analytica Islamica

THE LAW ON SELLING SUBSIDIZED OIL USING JERRY CANS BASED ON PRESIDENTIAL DECREE NUMBER 117 OF 2021 CONCERNING THE PROVISION, DISTRIBUTION, AND RETAIL SELLING PRICES OF FUEL OIL FROM THE PERSPECTIVE OF SADD ADZ-DZARI'AH

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Article Info

Article history:

Received :
Revised :
Accepted :
Available online
http://jurnal.uinsu.ac.id/index.php/analytica

E-ISSN: 2541-5263
P-ISSN: 1411-4380

ABSTRACT

The misuse of subsidized fuel sales using jerry cans at Public Fuel Filling Stations (SPBU) has resulted in various legal violations and public safety risks. This practice violates the provisions of Presidential Regulation Number 117 of 2021 concerning the Provision, Distribution, and Retail Prices of Fuel, which prohibits the use of non-standard containers in purchasing subsidized fuel. This study aims to analyze the legal basis for this prohibition and review its compliance with the principle of Sadd Adz-Dzari'ah in Islamic law, which functions to prevent harm. The study uses a normative juridical method with a qualitative approach through a literature review of laws and Islamic legal literature. The results show that the prohibition on the use of non-standard jerry cans aligns with the principle of Sadd Adz-Dzari'ah, as it aims to close the path to harm (mafsadah), protect the soul (hifz al-nafs), and maintain justice in transactions. This finding confirms that Indonesia's positive legal policies are in line with the maqashid sharia, and contribute to the government's efforts to create a safe, fair, and socially just energy distribution system.

Keywords: *Law, Presidential Decree No. 117 of 2021, Sadd Adz-Dzari'ah, Subsidized Fuel*

1. INTRODUCTION

Oil and natural gas are among Indonesia's most strategic resources, playing a vital role in national energy security and the welfare of society. As commodities that significantly influence public livelihood, the distribution and management of fuel oil (BBM) must uphold the principles of social justice, sustainability, and public interest protection (Prakasa, Fahmi, & Ardiansah, 2024). The Indonesian government, through PT Pertamina (Persero), has established a subsidized fuel distribution system to ensure affordability for low-income communities. However, in practice, numerous irregularities still occur, including the purchase and resale of subsidized fuel using non-standard containers such as jerry cans.

This phenomenon has become a serious legal and social issue. Many individuals purchase fuel using jerry cans at gas stations during nighttime or in collaboration with station attendants to avoid supervision. Such practices not only violate legal provisions but also pose safety risks, including fire hazards, environmental pollution, and inequality in energy distribution (Brigade & Kuning, 2023). In fact, the government has explicitly prohibited such actions through Presidential Regulation No. 117 of 2021 concerning the Provision, Distribution, and Retail Selling Price of Fuel Oil, specifically Article 14 paragraph (1) letter (c), which forbids retail sales of fuel using containers that do not meet safety standards. This regulation is reinforced by BPH Migas Regulation No. 2 of 2023, which only permits the use of standard containers accompanied by official recommendation letters from village heads, subdistrict heads, or district officials for specific groups such as fishermen and farmers (BPH Migas, 2023).

This prohibition is not merely administrative in nature but also carries ethical and safety dimensions. Fuel oil is a hazardous substance that is highly flammable and poses significant risks to human safety and environmental preservation. Therefore, the regulation limiting the use of storage containers for fuel aligns with the Islamic legal principle of Sadd Adz-Dzari'ah, which emphasizes the prevention of actions that could lead to harm (mafsadah), even if those actions appear to have short-term benefits (Suud, 2021; Takhim, 2020).

From both national and Islamic legal perspectives, the issue of selling subsidized fuel using jerry cans can be examined through normative and ethical approaches. Normatively, such actions contradict governmental regulations that ensure the proper and targeted distribution of subsidized fuel. Ethically, these practices violate the Islamic principles of justice and public welfare. Thus, there is a clear correlation between government policy as outlined in Presidential Regulation No. 117 of 2021 and the principle of Sadd Adz-Dzari'ah, which seeks to prevent the misuse of public resources that may cause harm to society at large (Intan Arafah, 2020; Kawakib & Syuhud, 2021).

This study aims to provide an in-depth analysis of the legal basis for the prohibition of selling subsidized fuel using jerry cans under Presidential Regulation No. 117 of 2021 and to examine its alignment with the Islamic legal principle of Sadd Adz-Dzari'ah. The research is expected to contribute theoretically to the development of contemporary Islamic legal studies and practically to the government's efforts in strengthening an energy distribution policy that is safe, equitable, and oriented toward public welfare.

2. RESEARCH METHOD

This study employs a normative juridical approach with a descriptive qualitative method, aiming to analyze the legal basis for the prohibition of selling subsidized fuel oil (BBM) using jerry cans and to examine its conformity with the principle of Sadd Adz-Dzari'ah in Islamic law. The normative juridical approach was chosen because this research focuses on the analysis of legal norms, principles, and statutory regulations rather than empirical social behavior. This approach views law as a system of norms arranged hierarchically and logically, functioning to regulate human behavior in accordance with the principles of justice and public welfare (Nur, 2021). Therefore, this study emphasizes the analysis of the substance of positive law and its integration with preventive and universal Islamic moral values.

The data in this study consist of primary and secondary legal materials. The primary materials include Presidential Regulation No. 117 of 2021 concerning the Provision, Distribution, and Retail Selling Prices of Fuel Oil, and BPH Migas Regulation No. 2 of 2023 concerning the mechanism for recommendation letters for the purchase of subsidized fuel. Meanwhile, the secondary materials are derived from relevant literature, journals, books, and scientific articles on Islamic law—particularly those discussing the concepts of Sadd Adz-Dzari'ah, maqashid sharia, and fiqh muamalah (Firdaus, 2010; Suud, 2021). Data were collected through library research, by reviewing and interpreting legal texts and Islamic legal literature to identify the relationship between positive legal norms and Islamic legal principles (Koko Khaerudin & Siregar, 2019).

The collected data were analyzed using a descriptive-analytical technique, which involves describing the substance of legal provisions and then analyzing them within the framework of Islamic legal theory—particularly the concept of Sadd Adz-Dzari'ah as a moral and legal foundation for preventing harm (mafsadah). The analysis employs an interpretative approach to understand the meaning and objectives of the prohibition on using jerry cans for purchasing subsidized fuel, as well as how the regulation aligns with the principles of the protection of life (hifz al-nafs) and social justice within maqashid sharia (Takhim, 2020; Kawakib & Syuhud, 2021). Thus, this study is not only descriptive of legal texts but also reflective of the ethical and moral dimensions of Islamic law that underpin the formation of public policies in the fields of energy and environmental management.

3. RESULT AND ANALYSIS

Perspective of Presidential Regulation No. 117 of 2021 on the Provision, Distribution, and Retail Selling Prices of Fuel Oil

Based on Presidential Regulation No. 117 of 2021 concerning the Retail Selling Prices and Consumers of Certain Types of Fuel Oil, which replaces Presidential Regulation No. 9 of 2006 amending Presidential Regulation No. 55 of 2005 on Domestic Retail Prices of Fuel Oil, it is stipulated in the appendix that the categories of fuel consumers include households, small and micro enterprises, fisheries, agriculture, transportation, and public services.

Considering the national development of energy demand for certain types of fuel oil and the need to ensure that subsidies are distributed more accurately to specific consumer groups, as well as to improve the efficiency of the State Budget (APBN), the government deemed it necessary to restructure policies regarding retail selling prices and the designation of fuel consumers. Article 7 paragraphs (1), (2), and (3) of Presidential Regulation No. 117 of 2021 specify the following provisions:

a) In supporting the use of clean and environmentally friendly energy, the type of gasoline with a Research Octane Number (RON) of 88, which constitutes 50% of the total volume of gasoline RON 90, is to be provided and distributed by designated business entities starting from June 1, 2021, until further determination by the Minister as referred to in Article 3 paragraph (4);

b) The formulation of the base price, market index price, and retail selling price of gasoline RON 88 serves as the price component for the Specially Assigned Fuel Type; and
c) The relevant agency is tasked with verifying the volume of the Specially Assigned Fuel Type as referred to in Article 3 paragraph (1).

Presidential Regulation No. 117 of 2021 clearly stipulates that the government prohibits the public from selling or hoarding certain types of fuel oil. This prohibition is based on the fact that these fuel types are subsidized by the government and are specifically intended for lower-income groups. If these Specially Assigned Fuel Types (JBKP) are traded by unauthorized vendors or small-scale Pertalite sellers, the government would suffer significant financial losses since the fuel subsidies are sourced from the State Budget (APBN).

Furthermore, on March 10, 2022, the government officially designated gasoline with a RON of 90 commercially known as Pertalite as a Specially Assigned Fuel Type (Jenis Bahan Bakar Khusus Penugasan or JBKP), replacing gasoline with a RON of 88, commonly known as Premium. This designation is stipulated in Ministerial Decree of Energy and Mineral Resources No. 37.K/HK.02/MEM.M/2022 concerning the Type of Specially Assigned Fuel (Ministry of Energy and Mineral Resources, 2022).

Policy Regulated by the Downstream Oil and Gas Regulatory Agency (BPH Migas) Regarding the Purchase of Subsidized Fuel Using Jerry Cans with a Recommendation Letter

Regulation of the Downstream Oil and Gas Regulatory Agency (BPH Migas) No. 2 of 2023 governs the issuance of recommendation letters for the purchase of certain types of fuel oil (BBM) and specially assigned fuel. This regulation, issued on August 18, 2023, in Jakarta, establishes several key provisions, including the definition of fuel oil, types of fuel eligible for subsidies, distribution mechanisms, designated business entities, and the procedure for issuing recommendation letters.

In addition, the regulation stipulates that jerry cans used for purchasing fuel must meet specific safety and quality standards, such as being made from metal or high-quality plastic materials resistant to chemicals and pressure. Any party that misuses or violates these provisions by selling or purchasing subsidized fuel outside the established regulations may face legal consequences and be subject to relevant sanctions.

According to BPH Migas regulations, the purchase of subsidized fuel using containers is permitted only if the containers comply with safety standards and are accompanied by an official recommendation letter issued by the government. To obtain such a recommendation, individuals must apply to their local village head, subdistrict head, or district office, depending on their place of residence. Sanctions for violations are explicitly outlined in Article 25, as follows:

a) A Designated Business Entity (BUP) that violates the provisions of Article 16 paragraph (3) and fails to submit a report on the distribution of Certain Types of Fuel Oil and Specially Assigned Fuel to recommendation letter holders as required under Article 20 paragraph (1) shall be subject to administrative sanctions in the form of:

a. written warnings;
b. temporary suspension of the assigned quota per delivery point; and
c. revocation of the business entity's designation.

b) Written warnings as referred to in paragraph (1) may be issued up to two times within a period of two months each.
c) Temporary suspension of the quota assignment per delivery point, as referred to in paragraph (1), shall be imposed on business entities that continue to violate the provisions after receiving two written warnings as described in paragraph (2).

Furthermore, Article 27 stipulates that consumers holding recommendation letters who violate the provisions of Article 17 will face administrative sanctions in the form of revocation of their recommendation letter. Article 17 states that consumers who receive a recommendation letter are prohibited from: giving, transferring, or assigning the recommendation letter for the purchase of Certain Types of Fuel Oil and/or Specially Assigned Fuel to other parties; and reselling the Certain Types of Fuel Oil and/or Specially Assigned Fuel obtained through the recommendation letter to other parties (2018).

The Impact of Problems Arising from the Purchase of Subsidized Fuel Using Jerry Cans

The practice of purchasing subsidized fuel oil (BBM) using non-standard jerry cans has generated multidimensional impacts, encompassing public safety, environmental, social, and legal aspects. From a safety perspective, the use of plastic or lightweight metal containers carries a high risk of fire and explosion due to the volatile and flammable nature of fuel (Wilujeng, 2021). Gasoline vapors trapped inside a sealed container can ignite even from a small spark. This condition is worsened by the public's low awareness of safety standards and their tendency to use containers that do not comply with industrial standards for hazardous materials. In this context, such practices clearly contradict the fundamental principle of hifz al-nafs (protection of life) within maqashid sharia, which places human safety as a top priority in every policy and action (Kawakib & Syuhud, 2021).

In addition to endangering individual safety, the purchase of subsidized fuel using jerry cans also has significant environmental consequences. Fuel stored in non-airtight containers may leak and contaminate soil and groundwater, ultimately harming ecosystems and human health in surrounding areas (Sugiarto et al., 2024). Harmful chemical compounds such as benzene, which is contained in fuel, can evaporate into the air and cause respiratory disorders, dizziness, and even cancer with prolonged exposure. This phenomenon indicates that purchasing fuel using jerry cans not only poses physical hazards but also contributes to environmental pollution that disrupts ecological balance. Islamic teachings emphasize that any act causing damage to nature (fasad fi al-ardh) must be prevented, as stated in the Qur'an, Surah Al-A'raf (7:56): "And do not cause corruption on the earth after it has been set in order." Therefore, the prohibition of purchasing subsidized fuel using jerry cans can be understood as a preventive measure against potential environmental degradation (Intan Arafah, 2020).

From a socio-economic perspective, the use of jerry cans to purchase subsidized fuel also creates inequality in the national energy distribution system. This practice is often exploited by certain individuals to stockpile and resell subsidized fuel at higher prices, thereby harming other consumers and disrupting fair distribution (Brigade & Kuning, 2023). Such behavior deviates from the main objective of the subsidy policy, which is intended to assist low-income communities but is instead monopolized by those seeking personal profit. In the context of Sadd Adz-Dzari'ah, such actions are categorized as wasilah ila al-mafsadah (a means leading to harm) because they promote unjust economic behavior and undermine social order (Takhim, 2020). Inequality in subsidy distribution also creates a domino effect on social stability, such as rising retail fuel prices, reduced supply for legitimate users like fishermen and farmers, and an increased potential for social conflict in rural areas.

From the perspective of positive law, the practice of purchasing fuel using jerry cans violates several key provisions in Presidential Regulation No. 117 of 2021 and BPH Migas Regulation No. 2 of 2023, both of which explicitly prohibit the use of non-standard containers without an official recommendation letter. Violations of these regulations are subject to administrative or even criminal sanctions, as stipulated in Articles 25 and 27 (BPH Migas, 2023). These violations highlight the lack of public awareness regarding legal norms and the weak enforcement at the fuel station level. In Islamic law, such behavior can be analogized with the prohibitions on gharar (uncertainty) and bay' al-ma'dum (transactions involving goods that are unclear or not properly defined) (Haroen, 2007). Thus, purchasing fuel using non-standard jerry cans not only contravenes state law but also violates the ethical principles of muamalah in Islam, which emphasize clarity, fairness, and safety in all transactions.

Furthermore, the socio-economic impacts of this practice demonstrate that non-compliance with regulations creates a double loss: the state suffers from inefficiencies in subsidy management, while society bears the burden of unequal distribution and safety risks. Therefore, the government needs to strengthen supervision mechanisms, enhance public legal literacy, and provide alternative solutions such as establishing mini fuel stations (SPBU mini) in remote areas. This effort aligns with the concept of maslahah mursalah, which refers to public policy formulation oriented toward collective welfare and utility without contradicting nash syar'i (scriptural texts) (Suud, 2021). By integrating the principles of Sadd Adz-Dzari'ah and maslahah mursalah, the policy prohibiting the purchase of subsidized fuel using jerry cans becomes a strategic step in upholding distributive justice, protecting public safety, and promoting sustainable environmental preservation.

Prevention of the Sale and Purchase of Subsidized Fuel Using Jerry Cans from the Perspective of Sadd Adz-Dzari'ah

Sadd Adz-Dzari'ah consists of two Arabic words: sadd, meaning "to close" or "to prevent," and adz-dzari'ah, which literally means "a means or path leading to something." Thus, dzari'ah refers to an intermediary or a medium that leads to a particular outcome (Haroen, 2007). When combined, the phrase sadd adz-dzari'ah means "closing the path to harm," or in other words, preventing actions that could lead to damage or wrongdoing. According to scholars of usul al-fiqh (Islamic legal theory), sadd adz-dzari'ah is defined as preventing anything whether in speech or action that serves as a means leading to what is prohibited or causes harm (mafsadah).

Terminologically, Abu Zahra defines Sadd Adz-Dzari'ah as "an act that serves as a means leading to what is forbidden." In other words, Sadd Adz-Dzari'ah means "to block the path that leads to corruption or destruction." From this definition, it can be concluded that Sadd Adz-Dzari'ah is a methodological principle in Islamic jurisprudence aimed at preventing and prohibiting actions that, although originally permissible (mubah), may result in harm or wrongdoing. Consequently, any action that could potentially lead to corruption (mafsadah) must be prevented or prohibited, based on the consensus (ijma') of Islamic jurists (fuqaha) (Koko Khaerudin & Siregar, 2019).

In the context of Islamic legal maxims (qawa'id fiqhiyyah), Sadd Adz-Dzari'ah serves as a guiding principle for the prevention of harmful practices by closing off any means that could lead to unlawful outcomes. This principle emphasizes the importance of preventive action in achieving public welfare (maslahah) and avoiding harm (mafsadah),

Aligning with the broader objectives of Islamic law (maqashid sharia).

دَرْءِ الْمَفَاسِدِ مُقَدَّمٌ عَلَى جَلْبِ الْمَصَالِحِ

Meaning: *"Abandoning evil (mafsadah) is more preferable than achieving goodness (maslahah)."*

The legal maxim "Leaving harm (mafsadah) is preferable to attaining benefit (maslahah)" underscores the principle that when a conflict arises between potential benefit and potential harm in an action, the aspect of prohibition must take precedence. This is because avoiding what is forbidden takes priority over pursuing what is commendable (Syarifuddin, 1999). According to Imam Asy-Syathibi, there are several conditions under which an act becomes prohibited: (1) an act that was originally permissible entails harm; (2) the potential harm outweighs the potential benefit; and (3) the act, though allowed by syara', contains more elements of harm than good (Noor Harisudin, 2023).

To determine whether an act should be prohibited because it serves as a means (adz-dzari'ah) to another forbidden act, two main aspects must be considered: first, the intention or motive behind the act whether it leads to a lawful (halal) or unlawful (haram) outcome; and second, the consequence of the act itself, regardless of the actor's intention. If the outcome of an act frequently leads to prohibited consequences (mafsadah), then the act must be prevented and declared impermissible (Moh. Mufid, 2018). Ibn Qayyim further categorized such actions into two conditions: when the maslahah (benefit) of an act outweighs its mafsadah (harm), and vice versa. He divided these into four types: (1) deliberately committing a harmful act, such as drinking alcohol, which is explicitly prohibited by syara'; (2) performing an act that leads to harm, even if the act itself is initially permissible; (3) performing a lawful act without the intention of causing harm, yet the result indirectly leads to sin, as in reviling idols which causes idolaters to insult Allah; and (4) performing a lawful act without harmful intent or consequences.

To determine the legality of an act that serves as a means (dzari'ah) to a certain outcome, three key considerations must be observed (Muaidi, 2016): (1) Purpose if the intended purpose is unlawful, then the means leading to it are also unlawful, and conversely, if the purpose is obligatory, the means become obligatory as well; (2) Intention if the motive is to achieve something lawful, the means are considered lawful, but if the motive is to attain something forbidden, the means are also forbidden; (3) Consequences if the consequence of an act produces maslahah in accordance with shar'i guidance, it is permissible; however, if it produces mafsadah, even with good intentions, the act remains prohibited.

Islamic scholars generally agree that every action has two dimensions: a motivating aspect (the impulse to act) and a resulting aspect (the consequence or outcome of the act). The result of an act can be of two kinds: if it produces a good outcome, then everything that leads to it is good and encouraged; conversely, if it leads to a harmful outcome, everything that contributes to it is considered evil and thus forbidden (Rahmat Hidayat, 2020).

Within the framework of Sadd al-Dzari'ah, a principle in Islamic law aimed at closing the paths that lead to harm or wrongdoing, this doctrine functions as a preventive legal instrument that safeguards the objectives of Islamic law (maqashid al-shariah). It thus serves as an integral component of the Islamic legal system (Permata, 2025). The prohibition of purchasing fuel using jerry cans finds strong justification within this framework. The prohibition can be understood through several shar'i principles that emphasize safety and justice:

a) Preventing Harm (Mafsadah) – Jerry cans, particularly those made from plastic or materials not specifically designed to store fuel, pose a high risk of fire or explosion. Fuel is a flammable substance that releases vapors capable of igniting if improperly stored. Using non-standard containers therefore endangers both users and those nearby, aligning with the Islamic principle of preventing harm in all aspects of life.
b) Protecting Life (Hifz al-Nafs) – Islamic law places great importance on the protection of human life. Purchasing fuel using non-standard jerry cans can endanger personal and public safety. The risk of accidents such as fire or explosion due to unsafe handling contradicts the principle of hifz al-nafs (preservation of life). This prohibition, therefore, aligns with the primary goal of shariah to ensure individual and collective safety from threats to life (Kawakib et al., 2021).
c) Preventing Deception (Gharar) – In Islam, transactions containing elements of uncertainty or ambiguity (gharar) are prohibited. Jerry cans used for purchasing fuel often lack precise volume measurement, leading to uncertainty in the quantity received. This creates opportunities for fraud or injustice in transactions, violating the Islamic principle of fairness in trade (Sakinah, 2022).
d) Maintaining Quality Standards (Bay' al-Ma'dum) – Islam forbids the sale of goods that do not meet quality standards or whose existence or condition is uncertain (bay' al-ma'dum). Fuel sold in jerry cans often fails to meet the established distribution and safety standards, thereby harming consumers and violating the principle of justice in trade. This prohibition also supports compliance with government regulations designed to maintain the integrity of fuel distribution (Intan Arafah, 2020).

The prohibition on purchasing subsidized fuel using jerry cans is therefore firmly rooted in the principle of Sadd ad-Dzari'ah, as it prevents potential harm (mafsadah), safeguards human life (hifz al-nafs), avoids unjust transactions (gharar), and ensures adherence to quality standards in trade (bay' al-ma'dum). Hence, this prohibition not only upholds state regulations but also reflects Islamic law's commitment to safety, justice, and ethical integrity in economic transactions (Takhim, 2020).

The importance of prohibiting fuel transactions using non-standard jerry cans lies in its preventive nature protecting society from greater harm (mafsadah). The use of unsafe containers represents a wasilah (means) that could lead to hazardous outcomes, both materially and morally. Thus, the prohibition serves as a necessary safeguard in maintaining public safety, distributive justice, and environmental harmony in accordance with the objectives of Islamic law.

4. CONCLUSION

This study concludes that the prohibition on purchasing subsidized fuel oil (BBM) using jerry cans is a legal policy strongly grounded in both Indonesian positive law and Islamic law. Based on Presidential Regulation No. 117 of 2021 and BPH Migas Regulation No. 2 of 2023, the government explicitly prohibits the hoarding and resale of subsidized fuel using non-standard containers. This prohibition is intended to ensure that fuel subsidies reach their rightful beneficiaries, prevent the misuse of state funds, and protect public safety from potential hazards such as fires, explosions, and environmental pollution. Thus, the policy represents the state's effort to uphold social justice and ensure the efficient use of public resources.

From the perspective of Islamic law, this prohibition aligns with the principle of Sadd Adz-Dzari'ah, which emphasizes the prevention of actions that may lead to harm (mafsadah). Islam teaches that avoiding harm takes precedence over attaining benefit. The practice of purchasing fuel with non-standard jerry cans poses risks to human safety (hifz al-nafs), involves elements of uncertainty (gharar), and potentially violates the principle of fairness in trade (bay' al-ma'dum). Therefore, the prohibition carries not only administrative legitimacy but also moral and shar'i legitimacy, reflecting the state's responsibility to safeguard public welfare (maslahah 'ammah).

Socially and ecologically, this restriction also serves as a preventive measure to mitigate environmental degradation and inequities in national energy distribution. The government, society, and business entities share a collective responsibility to comply with regulations, enhance legal literacy, and strengthen safety awareness in fuel handling. By integrating positive law with the ethical foundations of Islamic sharia, this policy embodies a synergy between legal ethics and social responsibility. In the future, the management and distribution of subsidized fuel should continue to be directed toward a just, sustainable, and welfare-oriented approach so that the ultimate objectives of sharia the protection of life, property, and the environment can be effectively realized in Indonesian society.

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