Ibn Khaldun Journal of Islamic Economics and Business (IKJIEB)
Volume 1 Number 1, March (2026)
DOI:



The Role of the Government in Controlling the Increase in Prices of Goods Ahead of Eid According to the Islamic Economic Perspective

Yefri Joni[1*]

Faculty of Economics and Business, State Islamic University, M.Djamil Djambek, Bukittinggi, Indonesia[1]

Email: *yefrijoni@uinbukittinggi.ac.id*[*1]

Riwayat Artikel

Dikirim: 15 January 2026
Direvisi: 18 February 2026
Diterima: 8 March 2026
Dipublikasi: 25 March 2026

Kata Kunci:

Ekonomi Islam, intervensi pemerintah, pengendalian harga, Idul Fitri, ihtikar, hisbah, maqashid syariah

Keywords:

Islamic economics, government intervention, price control, Eid al-Fitr, ihtikar, hisbah, maqashid shariah.

Abstrak

Penelitian ini bertujuan untuk mengkaji peran pemerintah dalam mengendalikan kenaikan harga komoditas menjelang Idul Fitri dari perspektif ekonomi syariah. Kenaikan harga menjelang Lebaran merupakan fenomena berulang yang didorong oleh meningkatnya konsumsi rumah tangga, peningkatan permintaan kebutuhan pokok, kendala pasokan, kendala distribusi, dan ekspektasi pasar. Namun, dalam ekonomi Islam, kenaikan harga tidak dapat dipahami semata-mata sebagai masalah teknis permintaan dan penawaran; ia juga harus dianalisis melalui prinsip keadilan, kejujuran, transparansi, dan kesejahteraan masyarakat. Penelitian ini menggunakan metode penelitian perpustakaan kualitatif dengan meninjau literatur yang relevan tentang ekonomi Islam, mekanisme harga, intervensi pemerintah, ihtikar, hisbah, maqashid syariah, dan perlindungan konsumen. Temuan menunjukkan bahwa kenaikan harga dapat diterima ketika terjadi secara alami melalui mekanisme pasar yang adil. Namun, mereka menjadi bermasalah karena penimbunan, spekulasi, monopoli, kelangkaan buatan, atau praktik distribusi yang tidak adil. Dalam konteks ini, pemerintah memiliki peran penting sebagai penstabil pasar, pengawas, pelindung, dan regulator etis. Intervensi pemerintah dibenarkan ketika bertujuan untuk mencegah distorsi pasar, melindungi konsumen, memastikan ketersediaan barang-barang pokok, dan menjaga kesejahteraan masyarakat. Studi ini menyimpulkan bahwa pengendalian kenaikan harga sebelum Lebaran membutuhkan pendekatan yang seimbang antara kebebasan pasar dan tanggung jawab negara. Dari perspektif ekonomi Islam, stabilisasi harga bukan hanya kebijakan ekonomi, tetapi juga kewajiban moral untuk mewujudkan keadilan, mencegah bahaya, dan mencapai maslahah.

Abstract

This study examines the government's role in controlling commodity price increases leading up to Eid al-Fitr from an Islamic economic perspective. The price increase before Eid is a recurring phenomenon driven by rising household consumption, increased demand for necessities, supply constraints, distribution constraints, and market expectations. However, in Islamic economics, price increases cannot be understood solely as a technical issue of demand and supply; they must also be analyzed in light of the principles of justice, honesty, transparency, and public welfare. This study uses a qualitative library research method by reviewing relevant literature on Islamic economics, price mechanisms, government intervention, ihtikar, hisbah, maqashid shariah, and consumer protection. The findings show that price increases are acceptable when they occur naturally through fair market mechanisms. However, they become problematic when caused by hoarding, speculation, monopoly, artificial scarcity, or unfair distribution practices. In this context, the government has an important role as a market stabilizer, supervisor, protector, and ethical regulator. Government intervention is justified when it aims to prevent market distortion, protect consumers, ensure the availability of basic goods, and maintain public welfare. The study concludes that controlling price increases

before Eid requires a balanced approach between market freedom and state responsibility. From the perspective of Islamic economics, price stabilization is not only an economic policy but also a moral obligation to realize justice, prevent harm, and achieve maslahah.

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INTRODUCTION

The increase in commodity prices before Eid al-Fitr has become a recurring economic phenomenon in Muslim-majority societies, particularly in Indonesia, where household consumption tends to rise significantly during Ramadan and the Eid period. This seasonal increase is usually driven by higher demand for staple foods, meat, eggs, cooking oil, sugar, and other necessities. At the same time, supply adjustments often take longer due to distribution constraints, logistics costs, and market expectations. Recent studies on Ramadan food prices show that price movements during this period are not merely temporary market fluctuations but can contribute to inflationary pressure and reduce household purchasing power, especially among lower-income consumers (Anisa, 2025; Murtani et al., 2026). Empirical evidence also indicates that several strategic food commodities experience price increases before, during, and after Ramadan, underscoring the need for stronger price stabilization policies and supply-side monitoring.

From the perspective of Islamic economics, price increases before Eid cannot be viewed only as a technical issue of demand and supply. Islamic economics recognizes the market mechanism, but it also emphasizes justice, transparency, public welfare, and the prevention of exploitative behavior. In this context, price increases become problematic when driven by market distortions, excessive speculation, hoarding, monopoly power, or unfair distribution practices. The prohibition of *ihtikar*, or hoarding, is highly relevant because it reflects the Islamic concern that market actors should not create artificial scarcity to gain excessive profits at the expense of society (Maghfuroh et al., 2024; Mahfuzah, 2025). Therefore, the phenomenon of rising prices before Eid needs to be examined not only through conventional inflation theory but also through Islamic principles of market ethics and public interest.

The main research problem of this study lies in the tension between market freedom and government intervention. In classical Islamic economic thought, prices should ideally be determined by fair market interaction between demand and supply. However, when market distortion occurs, the government has a moral and institutional responsibility to protect consumers, prevent injustice, and maintain economic stability. This raises an important question: to what extent should the government intervene to control price increases before Eid, according to Islamic economics? The issue becomes more complex because excessive intervention may undermine market efficiency, while insufficient intervention may allow hoarding, price manipulation, and consumer exploitation to persist (Rizal, 2022; Maghfuroh et al., 2024).

The problem is also related to the effectiveness of existing government policies, including market operations, food reserves, price ceilings, distribution controls, import policy, and public information systems. In practice, the government often attempts to stabilize prices by ensuring supply availability and monitoring strategic commodities. However, price increases before Eid continue to occur, indicating that policy implementation may not fully address structural problems in food distribution, consumption behavior, and market supervision. Studies on food price volatility in Indonesia suggest that price instability can threaten inflation control, fiscal stability, and household welfare, especially in regions with vulnerable food supply chains (Theresia et al., 2025). This shows that government intervention must be evaluated not only in economic terms but also in relation to justice and welfare, as emphasized in Islamic economics.

Previous studies have discussed food price increases during Ramadan, inflation, Islamic market ethics, and the prohibition of *ihtikar*. However, many of these studies tend to examine the issue separately: some focus on inflation and food price volatility, while others focus on Islamic legal concepts such as *ihtikar*, *tas'ir*, and *hisbah*. Limited studies have integrated these perspectives into a comprehensive literature-based discussion of the role of government in controlling rising prices before Eid from an Islamic economics perspective. This creates a research gap because the government's role should not only be analyzed as a technical price-control mechanism, but also as part of Islamic economic governance that aims to realize justice, stability, and public welfare.

Another gap is the limited discussion of how Islamic economic principles can be operationalized in contemporary price stabilization policies. Concepts such as *hisbah* (market supervision), prohibition of hoarding, fair pricing, consumer protection, and *maqashid shariah* are often explained normatively.

However, they are not always connected to modern policy instruments such as supply chain monitoring, digital price information systems, targeted subsidies, food reserves, and market operations. Recent literature on food supply chains also emphasizes the importance of transparency, traceability, and accountability in reducing inefficiency and fraud (Ellahi et al., 2024). Therefore, a literature review is needed to bridge classical Islamic economic principles with contemporary government policy instruments in controlling seasonal price increases before Eid.

The novelty of this study lies in its integrative approach. This research does not merely discuss rising prices before Eid as a seasonal economic issue, nor does it limit itself to presenting Islamic teachings on market ethics. Instead, it connects three important dimensions: first, the economic phenomenon of seasonal price increases; second, the Islamic economic principles of justice, anti-hoarding, fair trade, and public welfare; and third, the role of government as a market supervisor and stabilizer. Through a literature review, this study offers an incremental contribution by formulating a conceptual understanding of government intervention consistent with Islamic economics: intervention that protects consumers, prevents market distortion, supports fair competition, and maintains social welfare without eliminating the legitimate function of the market.

This research is urgent because rising prices before Eid directly affect household welfare, social justice, and Muslim consumers' ability to meet basic needs during a religiously significant period. If price increases are caused by natural demand growth, the government must manage supply and distribution effectively. However, if price increases are caused by hoarding, speculation, or unfair market practices, stronger supervision is required in line with Islamic economic values. Therefore, studying the government's role in controlling price increases before Eid from an Islamic economic perspective is important for developing fairer, more ethical, and welfare-oriented price stabilization policies. This study is expected to enrich Islamic economics literature and provide conceptual guidance for policymakers in balancing market freedom, state intervention, and social justice.

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Literature Review

Seasonal Price Increases Before Eid al-Fitr

Seasonal price increases before Eid al-Fitr are closely linked to changes in consumption patterns during Ramadan and during Eid celebrations. In Muslim-majority countries such as Indonesia, household demand for staple commodities, meat, eggs, cooking oil, sugar, vegetables, and other daily necessities tends to increase significantly during this period. The rise in demand is not always followed by smooth supply, especially when distribution channels, logistics costs, and market expectations create pressure on prices. Recent research on food prices during Ramadan in Indonesia shows that price increases before, during, and after Ramadan are associated with inflation, especially for volatile food commodities. This indicates that the Eid price phenomenon is not merely a cultural consumption issue, but also a macroeconomic problem that affects purchasing power and social welfare. From the perspective of Islamic economics, price increases are not automatically unjust when they result from the interaction between demand and supply. Islam recognizes the market as a mechanism for allocating goods and determining prices. However, the market must operate under the principles of fairness, transparency, honesty, and public benefit. Price increases become problematic when they are caused by artificial scarcity, hoarding, monopoly, speculation, or asymmetric information. Therefore, Islamic economics distinguishes between natural price movements and distorted price movements that harm consumers. This distinction is important in analyzing the government's role in controlling price increases before Eid.

Islamic Market Mechanism and Fair Price

Islamic economics views the market as an important institution for economic exchange, but it does not view market freedom as absolute. Ethical values, justice, and social responsibility must guide the market. A fair price in Islamic economics is not necessarily the lowest price, but a price that emerges from honest transactions, balanced bargaining power, sufficient supply, and the absence of manipulation. Contemporary studies on markets and prices in Islamic economics emphasize that price determination should be based on legitimate demand and supply. At the same time, fraud, deception, monopoly, and exploitation must be prevented through moral and institutional supervision. In this context, the government does not replace the market but ensures that it functions fairly. Government

intervention is justified when market actors violate Islamic principles, such as by creating artificial scarcity or taking excessive advantage of public need. Thus, the Islamic market mechanism supports a balanced model: prices may move in line with market conditions, but the state has the authority to intervene when the market fails to uphold justice and public welfare.

Ihtikar and Market Distortion

One of the most relevant concepts in Islamic economics for understanding price increases before Eid is *ihtikar*, or hoarding. *Ihtikar* refers to the act of storing or withholding essential goods from the market to create scarcity and sell them later at higher prices. Recent literature explains that hoarding can undermine market mechanisms by creating artificial shortages, driving up prices unfairly, and harming consumers, particularly poor households that depend on staple goods. Studies on *ihtikar* in Islamic economics argue that hoarding is prohibited because it contradicts the principles of distributive justice, public welfare, and ethical trade. The prohibition on ihtikar is highly relevant to the Eid price phenomenon, as demand for necessities rises sharply in the run-up to the celebration. When traders or distributors deliberately hold goods to gain excessive profit, the price increase no longer reflects natural market forces. Instead, it becomes exploitation. From an Islamic perspective, the government has a responsibility to prevent such practices through market monitoring, legal enforcement, supply controls, and transparency in public information.

The Concept of Hisbah in Market Supervision

The concept of *hisbah* provides an institutional foundation for market supervision in Islamic economics. Historically, *hisbah* served as a public supervisory institution responsible for ensuring fair trade, preventing fraud, monitoring weights and measures, and protecting consumers from market abuse. Recent studies show that hisbah remains relevant in the modern economy because its principles can be applied to contemporary market regulation, consumer protection, price monitoring, and anti-monopoly policy. In the context of rising prices before Eid, *hisbah* can be understood as the ethical basis for government intervention. The government acts as a market supervisor to ensure that traders do not manipulate prices, distributors do not restrict supply, and consumers receive accurate information about the availability of commodities. Modern implementation of *hisbah* may include digital price monitoring, market inspection, food stock supervision, public reporting systems, and sanctions against hoarding. Therefore, *hisbah* bridges classical Islamic governance and contemporary price stabilization policy.

Government Intervention in Islamic Economics

Government intervention in Islamic economics is based on the principle of protecting *maslahah*, or public welfare. The government is expected to maintain justice, prevent harm, and ensure that basic needs are accessible to society. In price control, this role includes stabilizing supply, preventing hoarding, monitoring distribution, and ensuring that staple commodities remain affordable. Recent studies on food price volatility in Indonesia show that the government has used various instruments, including BULOG market intervention, maximum retail prices, food subsidies, import policies, and distribution support to reduce price instability. However, Islamic economics does not support arbitrary price control. If prices rise naturally due to genuine scarcity or increased demand, forced price fixing may create new distortions. Government intervention becomes necessary when the market fails, especially when price increases are caused by manipulation, monopoly, speculation, or unfair distribution. Therefore, the role of government in Islamic economics is corrective and protective rather than purely controlling. The state must balance market efficiency with justice and consumer protection.

Food Price Volatility and Consumer Welfare

Food price volatility has serious implications for household welfare, especially in developing economies where food expenditure represents a large share of household income. In Indonesia, staple food commodities such as rice, eggs, chicken, chili, shallots, and cooking oil often contribute to inflationary pressure. A recent study on food producer price volatility in Indonesia found that volatility transmission across regions and commodities is an important challenge due to fragmented infrastructure and uneven distribution systems. This condition strengthens the urgency of government intervention

before Eid. When food prices rise sharply, poor and lower-middle-income households experience a decline in real purchasing power. From the perspective of Islamic economics, this condition threatens *maqashid shariah*, particularly the protection of life (*hifz al-nafs*) and wealth (*hifz al-mal*). Therefore, price stabilization is not only an economic policy issue but also a moral responsibility to protect public welfare.

Maqashid Shariah and Price Stabilization

Maqashid shariah provides a normative foundation for evaluating government policies in controlling price increases. The main objectives of Islamic law include protecting religion, life, intellect, lineage, and wealth. In the context of food prices, protecting life and wealth becomes especially relevant because excessive price increases can reduce access to necessities and weaken household economic security. Studies on *ihtikar* and *maqashid shariah* emphasize that hoarding and artificial scarcity contradict the objective of justice because they allow certain market actors to gain profit while harming the broader community. Thus, government policies such as market operations, food reserves, distribution control, and sanctions against hoarding can be justified when they aim to protect society from harm. In Islamic economics, price stabilization is not merely intended to maintain inflation targets, but also to realize justice, prevent exploitation, and protect vulnerable consumers. This makes *maqashid shariah* an important analytical framework for understanding the government's role leading up to Eid.

Synthesis of Previous Studies

Based on the literature, rising prices before Eid can be understood through three interconnected perspectives. First, from an economic perspective, the phenomenon is caused by seasonal demand increases, food price volatility, supply constraints, and distribution problems. Second, from an Islamic ethical perspective, price increases become problematic when they involve *ihtikar*, fraud, speculation, or monopoly. Third, from a governance perspective, the government has an important role in supervising markets, stabilizing prices, and protecting consumer welfare. The literature also shows that previous studies have discussed food inflation, *ihtikar*, *hisbah*, and government price policies separately. However, few studies integrate these themes into a single conceptual framework that explains government intervention in controlling Eid price increases from an Islamic economic perspective. Therefore, this study contributes to the literature by connecting seasonal food price dynamics, Islamic market ethics, and the government’s responsibility to realize economic justice and public welfare.

METHODS

This study uses a library research method with a qualitative literature review to examine the role of government in controlling commodity price increases before Eid al-Fitr from an Islamic economics perspective. This method is appropriate because the study focuses on synthesizing theoretical concepts, previous empirical findings, and normative Islamic economic principles related to price mechanisms, government intervention, *ihtikar*, *hisbah*, *maqashid shariah*, and consumer protection. The data used in this study are secondary sources, including Scopus-indexed journal articles, academic books, conference proceedings, and relevant policy reports, all published within the last three to five years. The literature search was conducted using keywords such as “Islamic economics,” “price control,” “government intervention,” “food price inflation,” “Ramadan price increase,” “Eid al-Fitr consumption,” “ihtikar,” “hisbah,” and “maqashid shariah.” Literature review research is suitable for identifying knowledge gaps, building conceptual arguments, and synthesizing previous studies into a coherent academic framework (Snyder, 2019; Page et al., 2021).

The selected literature was analyzed using thematic analysis, grouping the discussion into the following major themes: seasonal price increases before Eid, Islamic market mechanisms, prohibition of hoarding, government intervention, market supervision, consumer welfare, and *maqashid shariah*. This analytical technique enables the researcher to identify patterns, compare concepts, and integrate economic policy issues with Islamic ethical principles. The study's validity was strengthened through source triangulation, comparing findings from Islamic economics literature, food price inflation studies, and policy-based research on market stabilization. Through this method, the study develops an

integrative conceptual understanding of government intervention as a corrective mechanism that is justified in Islamic economics when price increases are caused by market distortion, hoarding, monopoly, speculation, or practices that harm public welfare (Donthu et al., 2021; Naeem et al., 2023; Öztürk et al., 2024).

RESULTS AND DISCUSSION

Seasonal Price Increases Before Eid as a Recurrent Market Phenomenon

The results of the literature review show that the increase in commodity prices before Eid al-Fitr is a recurring seasonal phenomenon driven by rising household consumption, shifting demand patterns, and pressure on food supply chains. During Ramadan and before Eid, demand for staple foods such as rice, eggs, chicken meat, beef, cooking oil, sugar, chili, and shallots usually increases because Muslim households prepare food for fasting, family gatherings, charity, and Eid celebrations. This condition strengthens demand-pull inflation, especially when the supply of basic goods cannot respond quickly to increased consumption. Recent studies indicate that Ramadan and Eid al-Fitr are consistently associated with increases in food prices and inflationary pressures in Indonesia. This finding shows that price increases before Eid should not be viewed only as an ordinary market fluctuation. Instead, they reflect a structural issue involving consumption culture, supply availability, distribution efficiency, and market expectations. In Islamic economics, natural price increases caused by fair interaction between demand and supply are acceptable. However, when price increases are caused by artificial scarcity, hoarding, monopoly, or speculative behavior, the market no longer operates according to the principles of justice and fairness. Therefore, the government has an important role in distinguishing between natural price movements and distorted price movements that harm consumers.

Government Intervention as a Corrective Mechanism

The literature indicates that government intervention is necessary when market mechanisms fail to protect public welfare. In the context of rising prices ahead of Eid, the government can intervene through several policies, such as food stock management, market operations, price monitoring, distribution controls, import regulations, and enforcement against hoarding. A study on rice price stabilization in Medan during 2019–2023 shows that government policies were used to stabilize rice prices and support purchasing power, particularly when prices rose. From the perspective of Islamic economics, government intervention should not be understood as an attempt to eliminate the market mechanism. Rather, it functions as a corrective mechanism to prevent injustice, exploitation, and market manipulation. Islam recognizes the role of the market, but it also emphasizes that ethical values must control market freedom. Therefore, government intervention is justified when it protects consumers, ensures the availability of basic needs, prevents hoarding, and maintains social welfare. This position reflects a balanced Islamic economic approach between market freedom and state responsibility.

Ihtikar as the Main Ethical Problem in Eid Price Increases

One of the most important findings in the literature is that *ihtikar*, or hoarding, is a key concept for understanding unfair price increases leading up to Eid. *Ihtikar* refers to the practice of withholding goods from the market in order to create scarcity and sell them later at higher prices. This practice is prohibited in Islamic economics because it harms consumers and disrupts the fairness of market transactions. Recent literature using a *maqashid al-shariah* approach explains that the prohibition of *ihtikar* contributes to protecting people's rights and maintaining economic stability. In the context of Eid, *ihtikar* becomes especially harmful because people need basic goods for religious and social purposes. When traders or distributors intentionally store goods to increase prices, they exploit public need and weaken consumer welfare. This contradicts Islamic principles of justice, honesty, and public benefit. Therefore, the government's role is not only economic but also moral. The state must prevent hoarding through inspection, sanctions, transparent stock information, and stronger coordination between producers, distributors, and market authorities.

Hisbah and Market Supervision

The concept of *hisbah* provides a strong foundation for government supervision in Islamic economics. Historically, *hisbah* was an institution responsible for monitoring market practices, ensuring fair trade, preventing fraud, controlling weights and measures, and protecting consumers. In the modern context, *hisbah* can be adapted into government policies such as price monitoring, anti-hoarding enforcement, consumer protection, food stock supervision, and market transparency. Recent Islamic

economic studies argue that *hisbah* remains relevant because market supervision is needed to prevent moral hazard and unfair practices in economic transactions. The implementation of *hisbah* in contemporary policy can be seen in government actions before Eid, such as market inspections, monitoring of staple food prices, distribution controls, and public information on commodity availability. These actions are consistent with Islamic economic governance because they aim to protect society from exploitation. In this sense, *hisbah* is not merely a historical concept, but a practical framework for modern market regulation. The government acts as a guardian of fairness to ensure the market remains competitive, transparent, and beneficial to society.

Price Stabilization and Consumer Welfare

The review also shows that price stabilization is directly related to consumer welfare. Rising food prices reduce household purchasing power, especially among low-income families who spend a large portion of their income on necessities. Food price volatility during the Eid period has been identified as a recurring socioeconomic challenge in Indonesia because it affects household purchasing power and national food security. From the perspective of Islamic economics, consumer welfare is closely related to *maslahah*, or public benefit. The government is responsible for ensuring that basic goods remain accessible and affordable, especially during periods of high demand. If basic needs become unaffordable, the objectives of Islamic economics are not fulfilled, as society struggles to meet essential needs. Therefore, price stabilization before Eid should not only be seen as inflation control, but also as a form of social protection and distributive justice.

Maqashid Shariah as the Normative Basis of Government Policy

The findings further indicate that *maqashid shariah* provides a normative basis for evaluating government policies in controlling price increases. The protection of life (*hifz al-nafs*) and wealth (*hifz al-mal*) is directly related to food affordability and household economic security. When the prices of basic goods rise excessively, vulnerable groups may face difficulty fulfilling their daily needs. Therefore, government policies that stabilize prices, prevent hoarding, and ensure the availability of supplies can be understood as efforts to realize the *maqashid shariah*. Literature on the prohibition of *ihtikar* emphasizes that preventing artificial scarcity supports economic stability and protects people's rights.

This means that government intervention before Eid is not only permitted but may become necessary when public welfare is threatened. However, intervention must be proportional, transparent, and based on justice. Islamic economics does not support arbitrary price fixing that harms producers or traders. Instead, it supports fair intervention that prevents market distortion while maintaining the legitimate function of supply and demand. Thus, the government must balance the interests of consumers, producers, traders, and society as a whole.

Integration of Economic Policy and Islamic Economic Ethics

The discussion shows that effective control of Eid price increases requires integration between economic policy and Islamic economic ethics. Conventional policy instruments such as market operations, food reserves, price monitoring, and supply chain management are important. However, they are even more effective when supported by Islamic values such as honesty, fairness, prohibition on hoarding, and social responsibility. In 2025, Bank Indonesia even collaborated with Muslim clerics during Ramadan to educate society about inflation and excessive consumption, showing that religious communication can support inflation control and food supply stability. This finding strengthens the argument that price control before Eid should involve not only government institutions but also religious leaders, traders, consumers, and community organizations. Islamic economics encourages collective responsibility in maintaining market balance. Consumers should avoid excessive consumption, traders should avoid exploitative pricing, and the government should ensure fair distribution and transparent information. Therefore, the solution to rising prices before Eid must be both structural and ethical.

Conceptual Implication

Based on the discussion, the government's role in controlling price increases before Eid can be summarized into four main functions. First, the government acts as a stabilizer by maintaining food supply and reducing price volatility. Second, it acts as a supervisor by monitoring markets and preventing hoarding, speculation, and monopoly. Third, it acts as a protector by safeguarding consumer welfare and ensuring access to basic goods. Fourth, it acts as an ethical regulator by promoting fair trade, transparency, and public responsibility in line with Islamic economic principles.

The main contribution of this study is the integration of seasonal price dynamics, government intervention, and Islamic economic values into one conceptual framework. Rising prices before Eid are not only an economic issue but also an ethical and social justice issue. Therefore, government intervention is justified when it aims to prevent harm, protect public welfare, and maintain market justice. From the perspective of Islamic economics, the ideal market is not merely efficient, but also fair, transparent, and oriented toward *maslahah*.

CONCLUSION

This study concludes that the increase in commodity prices before Eid al-Fitr is a recurring seasonal phenomenon caused by rising household consumption, increased demand for necessities, supply constraints, distribution problems, and market expectations. From the perspective of Islamic economics, price increases are not automatically considered wrong when they occur naturally through fair interaction between demand and supply. However, price increases become problematic when they are influenced by market distortions such as hoarding (*ihtikar*), speculation, monopoly, artificial scarcity, fraud, or unfair distribution practices. Therefore, the issue of rising prices before Eid is not only an economic problem but also an ethical and social justice concern.

The government's role in controlling price increases before Eid is highly important in Islamic economics. The government acts as a market stabilizer, supervisor, protector, and ethical regulator. Its role includes ensuring the availability of staple goods, monitoring market prices, controlling distribution, preventing hoarding, conducting market operations, and protecting consumers from exploitative practices. This role aligns with the concept of hisbah, which emphasizes market supervision, fair trade, and consumer protection. Government intervention is justified when market mechanisms fail to protect public welfare and when price increases threaten justice, affordability, and social stability.

In the framework of *maqashid shariah*, price stabilization is closely related to the protection of life (*hifz al-nafs*) and wealth (*hifz al-mal*). When basic commodities become unaffordable, vulnerable households may struggle to meet their essential needs. Therefore, government policies to control prices before Eid should be directed toward achieving *maslahah*, preventing harm, and maintaining economic justice. This study emphasizes that Islamic economics supports a balanced approach: the market should be allowed to function naturally, but the government must intervene proportionally, transparently, and fairly when market distortion occurs. Thus, controlling price increases before Eid requires not only economic policy instruments but also ethical commitment, public responsibility, and Islamic values of justice, honesty, and welfare.

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