

ANALYSIS OF SELLER'S RIGHTS IN DETERMINING THE HIGHEST RETAIL PRICE (HET) OF BULK COOKING OIL FROM PERSPECTIVE OF IBNU TAIMIYAH (CASE STUDY IN SEI SIKAMBING VILLAGE C. II MEDAN HELVETIA DISTRICT, MEDAN)



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Abstract

This study aims to determine the rights of the seller and the cause of the increase in cooking oil as well as the right of the seller to determine the highest retail price by the government according to Ibnu Taimiyah. This research is qualitative research (field research) with a case study approach. The results of the study show that the factors that increase the price of cooking oil occur naturally, such as a decrease in the production of crude palm oil, high prices of crude palm oil, and the transfer of crude palm oil to CPO biodiesel. The price increase application is based on economic principles, so there should be no price-fixing according to Ibn Taimiyah, because it violates the seller's right to determine the price according to market mechanisms.

Keywords: Seller's Right, Price Fixing, *Tas'ir*, Cooking Oil, Ibnu Taimiyah

INTRODUCTION

In the past two years (2021/2022), the world has been shocked by many phenomena that have arisen, starting from the health emergency problem (Covid-19 virus), geopolitical problems that have caused tension between Russia and Ukraine and ultimately led to global instability as a result of the conflict. Another problem that arose relates to the world economy which is also experiencing instability due to various factors, one of which is as stated above (the Covid-19 Virus & geopolitical issues) (Dianne, 2023). Therefore, the world economy is experiencing a crisis, especially in terms of raw materials such as crude palm oil, where crude palm oil is widely used for various kinds of products, one of which is as a raw material for cooking oil.

Indonesia is a country that is in the top standings in terms of population in 2022, as reported by BPS data ± 275 million people. With so many Indonesian citizens, of course, it is directly proportional to the needs of the community, such as basic ingredients used in their daily lives. In this regard, specifically, the need for Indonesian people for cooking oil is quite large. According to a report from the Central Statistics Agency (BPS), Indonesia's average per capita spending on cooking oil reached IDR 19,108 per month in March 2022. The value increased by 46.89% compared to September 2021 which amounted to IDR 13,008 per month ((BPS), 2023)

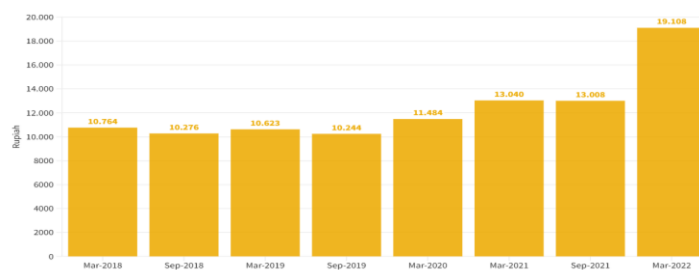


Figure 1
Indonesia's average per capita spending on cooking oil
Source: Central Bureau of Statistics (BPS)

The community's need for cooking oil is quite large because cooking oil is an important commodity that must be in every community's home. The significant jump in the price of cooking oil has had a significant impact on people's lives. The price of bulk

cooking oil, which is normally around 13 thousand rupiah (as of August 2021), has experienced a price jump to 18-20 thousand (as of January 2022).

The Government of the Republic of Indonesia responded in order to overcome the volatility of bulk cooking oil prices which have increased almost 2 times the normal price. The government through the minister of commerce took steps to issue regulations of the Minister of Trade of the Republic of Indonesia Number 06 of 2022 concerning the Determination of the Highest Retail Price for Palm Cooking Oil (HET) for bulk cooking oil of IDR 11,500.00 (eleven thousand five hundred rupiah) per liter (Rizaty, 2023)

The issue of fixing prices in Islamic studies or related literature/references is known as *tas'ir al-jabari*, namely fixing the selling price of an item and obliging people to buy and sell according to a predetermined price (al-Lāhim, 1429) The word *at-tas'ir* means “pricing” in Arabic and *Al-jabari*, on the other hand, means by force.

At-tas'ir al-jabari is defined as “the government’s attempt to fix the price of a commodity and impose it on the buying and selling transactions of its citizens” according to the scholars of the Hambali *Mazhab* (Aaron, 2007). Meanwhile, according to Imam Syaukani, the Ushul Fiqh figure defines *At-tas'ir al-jabari* as “the ruler’s instructions to traders so that they do not sell their wares, except in accordance with the price provisions set by the government with the aim of mutual benefit” (al-Yamaī, 1413).

Pricing in Islam has two opinions, namely, there are those who allow it and those who prohibit the existence of *tas'ir al-Jabari*. The simple process of buying and selling transactions is due to the needs or interests of each party, namely the seller and the buyer, the seller needs so that the goods he owns can be sold and the buyer needs so that the goods can be owned and used for his needs. Basically, the process is carried out voluntarily between the two parties in the transaction without any influence or intervention from other parties.

Based on the description above before the issuance of the regulation on price fixing (Rules of Trade Ministry (Permendag) Number 06 of 2022) the economic price ranged from 18 thousand per liter for bulk cooking oil, in connection with this regulation it has consequences for sellers to sell their merchandise at the Highest Retail Price (HET) at 11,500 rupiah per liter. This policy has an effect on sellers who have a stock of goods at the

old price of 18,000 thousand per liter, with the highest retail price instructed by the government, the seller experiences a discrepancy (loss) with that price.

This research aims as a form of effort to find answers to all problems related to price fixing set by the government. In this regard, there are several things that are the main focus of this research, namely: (1) Knowing the factors that cause the increase in cooking oil prices. (2) Describe how Ibnu Taimiyah views the rights of sellers (traders) to fix the highest retail price (HET) for bulk cooking oil through the Rules of Trade Ministry (Permendag) Number 06 of 2022.

REVIEW OF LITERATURE

Al-Khiyar (Sell – Buy)

The principle of buying and selling is based on mutual consent, so Sharia gives opportunity to both parties for those who make a sale and purchase agreement to choose between two possibilities, namely to carry out the sale and purchase or cancel the sale and purchase, this is called *khiyar*. Compilation of Sharia Economic Laws, *khiyar* is defined as the right to vote for sellers and buyers to continue or cancel the sale and purchase contract that they have made. Or more specifically, *khiyar* is “the right to vote for one or both parties who carry out the contract to continue or not to continue the contract with a certain mechanism” (Oktasari, 2021).

Price Determination (*Tas'ir*) According to Ibn Taimiyah

There are two schools of thought (*Mazhab*) among the *Fuqaha*. First, the majority of people believe that *at-tas'ir* is prohibited (Widiasari, 2020). According to Sayyid Sabiq, limiting (fixing) prices can lead to the concealment of goods, which increases the price of goods. High prices cause difficulties for the poor because their purchasing power is reduced. Meanwhile, the rich can buy goods on the deceptive black market. All of this contributed to the failure to manifest the public good (Afifah, 2021).

Second, although *at-tas'ir* is permissible, it is not absolute. According to Hanafiyah, *at-tas'ir* is permissible when the price of goods rises beyond reasonable limits. Meanwhile, *at-tas'ir* has two forms, according to Malikiyah. If some sellers reduce the price of goods,

then *tas'ir* in this form is permissible so that the seller who lowers the price adjusts to the price of most traders.

According to the Hanbali *Mazhab*, including Ibnu Taimiyah and Ibnu Qayyim, *tas'ir* is obligatory when there is justice among humans, such as when they make purchases at a certain price and are prohibited from increasing the price of an item (Baharuddin, 2017). Ibn Taimiyyah explains Hanabilah's view of *at-tas'ir* in *al-Hisbah*: "The ruler may not set prices for society except for the public interest". If traders sell at prices that are too high and the authorities cannot protect Muslim rights other than through *at-tas'ir*, the authorities can set prices after consulting with economic experts. If the merchants refuse to comply, they must be forced. According to Ibn Qayyim, *at-tas'ir* refers to the justice ordained by Allah (Widiasari, 2020).

Some of the fixing of prices is tyranny which is not permissible and there are those which are fair and permissible. If that price contains injustice to people and forces them to sell at prices, they are not happy with or hinders them from something that is lawful for them, then this is unlawful (Supriadi, 2018). If humans sell their wares in an acceptable way without being tyrannical and prices really go up, either because of the small number of goods or because of the large number of buyers, then the matter is left to Allah. Therefore, requiring people to sell at a certain price is coercion without truth (Grediani, 2022).

Market price determination is the prerogative of traders. Islam gives market price freedom and leaves it to the market mechanism according to demand and supply. It is logical that the price of goods increases if demand increases while the availability of goods is small. Therefore, the Prophet refused to set prices when goods were in great demand (Banun, 2021).

إِنَّ اللَّهَ هُوَ الْمُسَعِّرُ الْقَابِضُ الْبَاسِطُ الرَّازِقُ، وَإِنِّي لِأَرْجُو أَنْ أَلْقَى اللَّهَ وَلَيْسَ أَحَدٌ مِنْكُمْ يُطَالِبُنِي بِمُظْلَمَةٍ
فِي دَمٍ وَلَا مَالٍ

"Indeed, Allah is the One who narrows the sustenance, who widens the sustenance, who gives sustenance, and who sets the price. I really hope to meet Allah and no one is suing me because of the injustice that I did to him, both in terms of blood and property" (Narrated by Abu Dawud).

Even when prices skyrocketed, the Prophet refused to fix them. This reluctance is based on the principle of voluntary bargaining in trade, which prohibits the imposition of certain methods to force sellers to sell their goods at a price lower than the market price as long as the price change is caused by real factors in supply and demand and is not accompanied by monopoly incentives.

RESEARCH METHOD

This type of research is field research with a case study approach. Field research was carried out using qualitative research methods and research data collection was carried out by means of interviews, observations, and describing the facts that occurred in the field using a case study approach in understanding the situation as it is the facts in the field (Ifit Novita Sari, 2022).

The researchers obtained primary data through interviews with traders (sellers) of retail bulk cooking oil around the Sei Sikambing market in Medan. While secondary data is usually in the form of documentation data or available report data and can be obtained from the literature related to pricing in buying and selling.

This research was conducted at the Sei Sikambing market which is located in the Sei Sikambing Village C. II Kec. Medan Helvetia, Medan City. The researchers obtained primary data through interviews with traders (sellers) of retail bulk cooking oil around the Sei Sikambing market in Medan. While secondary data is usually in the form of documentation data or available report data, and can be obtained from the literature related to pricing in buying and selling.

RESULTS AND DISCUSSION

Determination of the Highest Retail Price (HET) for Cooking Oil through Rules of Trade Ministry (Permendag) No. 6 of 2022

Indonesia is a country that has high potential in the plantation sector, as well as in the global market as a producer of plantation commodities such as palm oil which is processed into cooking oil. Indonesian Palm Oil Production Reaches 45.58 million Tons in 2022. The Central Statistics Agency (BPS) noted that Indonesia would produce 45.58 million tons of palm oil in 2022. This number increased by 1.02% compared to the previous

year which reached 45.12 million tons. Indonesian Palm Oil Production Reaches 45.58 million Tons in 2022. The Central Statistics Agency (BPS) noted that Indonesia would produce 45.58 million tons of palm oil in 2022. This number increased by 1.02% compared to the previous year which reached 45.12 million tons.

In this case, Indonesia has a good position in the global market, as evidenced by the fact that Indonesia is the second largest producer and exporter of palm cooking oil after Malaysia. One of the main ingredients consumed by the people of Indonesia is cooking oil. Cooking oil is classified into two types based on the raw materials used to make it, namely oil produced from animals and cooking oil produced from plants. The term “vegetable oil” refers to oil managed for the daily needs of the Indonesian people, especially cooking oil derived from palm oil.

Opinions about what causes cooking oil to be so expensive and rare certainly differ. In general, there are several reasons revealed to the public, starting from the high price of crude palm oil (CPO) to the distribution of CPO raw materials for the use of B30 biodiesel, distribution problems, and panic buying in the community. Some time ago, the Minister of Trade Muhammad Lutfi stated that the increase in CPO prices could not be separated from the policy of using the B30 biodiesel program. According to Faisal Basri, Senior Economist, the increase in cooking oil prices amidst declining CPO production and exports was due to a shift in CPO consumption. As a result, the supply of CPO for cooking oil is reduced (Basri, 2023).

CPO prices increased 30.47% from a year earlier, closing at MYR 4,697/ton. The price spike in 2021 was also accompanied by an all-time high. Previously, there was a positive correlation between CPO and cooking oil prices. Because many cooking oil producers in Indonesia are not affiliated with CPO producers or oil palm plantations, they buy cooking oil on the open market, so the price of cooking oil is highly dependent on the price of CPO. As a result, the price of cooking oil, especially bulk and packaged cooking oil, skyrocketed.

The spread of the Covid-19 virus slowed production in oil palm plantations, which also affected CPO production. CPO production fell for the first time in 2020 after growing over the previous four years. Indonesia's CPO production was 47.03 million tons at that

time. This amount decreased by 146,000 tonnes from the previous year's production. Then, in 2021, CPO production will fall again. Apart from the Covid-19 factor, weather conditions have also reduced production. Production fell by 260,000 tonnes in January 2021 compared to December 2021. In February, it fell by 342,000 tonnes to 3.08 million tonnes. Indonesia's monthly CPO production increased in the following months to August. However, as the rainy season approaches, monthly CPO production begins to decline. Total CPO production decreased by 146,000 tonnes to 46.89 million tonnes in 2021.

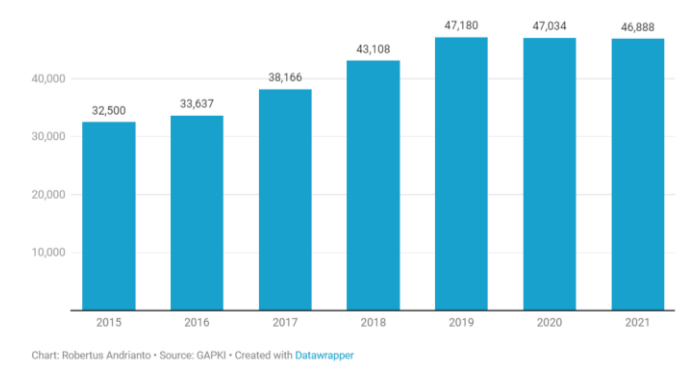


Figure 2
CPO Production

Furthermore, the presence of B30 has affected the distribution of food supply amid increasing consumption of cooking oil. Likewise, Indonesia's exports increased in line with increasing domestic demand. From 2015 to 2021, the portion of CPO consumption for food needs, one of which is cooking oil, tends to decrease. In 2015, the proportion of food consumption to production was 21.4%. According to data from the Indonesian Palm Oil Association, this figure will decrease to 19.1% in 2021, with a total of 8.95 million tonnes (GAPKI).

CPO consumption growth for food needs also slowed down. This is inversely proportional to the consumption of biodiesel which increases 10-fold between 2015 and 2021 in accordance with regulations on the use of CPO as a fuel mixture. Biodiesel consumption contributed 2.4% of total consumption in 2015, which was 794,000 tons. Then, in 2021, it will increase to 7.3 million tonnes, accounting for 15.7% of total consumption.

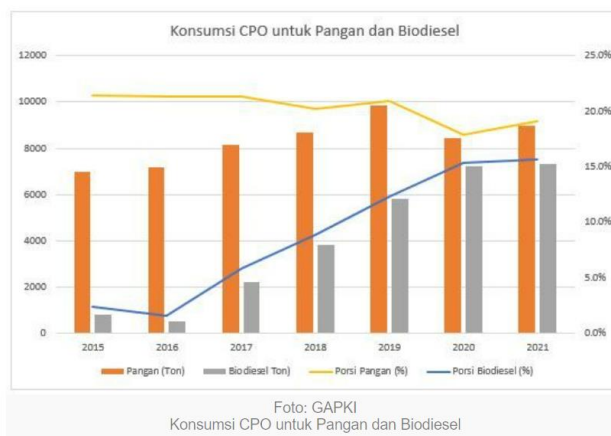


Figure 3
Total Consumption

More specifically, in 2021, the share of CPO for food will continue to decline while the share of consumption for biodiesel will increase. Even in November and December, CPO consumption for biodiesel was higher than CPO consumption for food. CPO consumption for food was recorded at 667,000 and 705,000 in November and December respectively. Meanwhile, biodiesel production reached 722,000 tons and 781,000 tons respectively. At that time, cooking oil prices skyrocketed and sparked public complaints. As a result, the supply of CPO to be processed into cooking oil is limited, causing cooking oil prices to skyrocket.

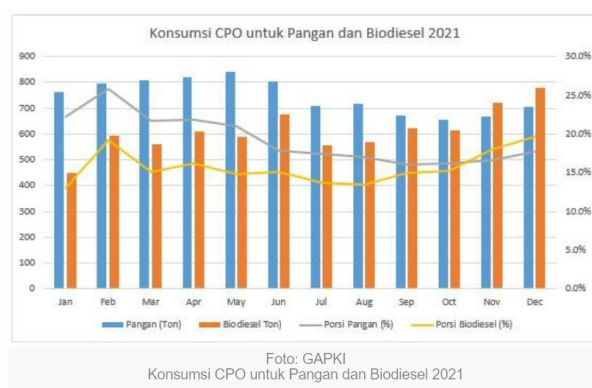


Figure 4
Total Consumption (2)

Meanwhile, on a domestic scale, the production of palm oil for food purposes has decreased, the use of cooking oil has actually increased. According to BPS data, the

average national weekly use of cooking oil is 0.23 liters per week. This figure increased from 0.2 liters per week in 2018. There is a shortage of supply of crude palm oil for food consumption. As a result, the price of Indonesian cooking oil increased drastically.

Quoting data compiled by GAPKI, According to GAPKI data, Indonesia's processed CPO exports increased by 21.8% to 25.7 million tonnes in 2020, up from 21.1 million tonnes in 2020. Similarly, the proportion of exports to production increased to 54%, up from 44.9% in 2020. At 57.5%, the share of exports was also the highest since 2017 (Andrianto, 2023).

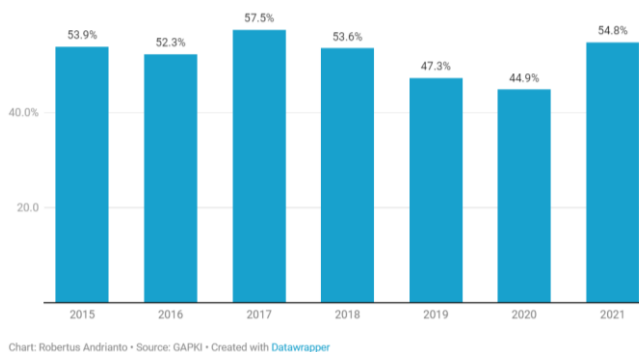


Figure 5
Export Portion of Processed CPO to Production

Based on the chronology that has been stated above, accompanied by data and facts, it can be seen that the causes of instability and rising cooking oil prices are based on economic principles based on supply and demand. With the government's response by providing intervention (pricing) to a situation that runs on economic principles, market disharmony will arise. To find out market conditions at the time the highest retail price fixing regulations came into force, researchers conducted direct interviews at the Sei Sikambing market in Medan. As the informant interviewed by the researcher "Have prices increased in the last few years?" Hariyono said:

"Yes indeed, the price has increased since the end of 2021 and it is not only retail cooking oil that has experienced an increase in price but also the packaging. The increase in cooking oil prices also had an effect on a decrease in sales."

The increase in cooking oil also had an impact on the income (profit) of the sellers because the high prices had an impact on reducing people's purchasing power. Stocks of

cooking oil in the market at that time were still found in many stores. Asmas conveyed by Mrs. Hasanah:

“The high price of cooking oil really hurts us traders, due to the low purchasing power of the people. At that time the stock of cooking oil in my shop was quite safe.”

At the time before the price fixing (Rules of Trade Ministry (Permendag) No. 06 of 2022) by the Government, the availability of cooking oil on the market was fairly safe and easy to find, it's just that the price was not affordable for the public. This is in line with what was said by the third respondent the researcher interviewed, Mrs. Marhombang:

“When prices rise, stocks of goods are actually easy to find, it's just that the prices are really expensive. We as sellers have also reduced our stock of goods due to a decrease in purchases from the public.”

This is in line with the statements of Mrs. Hasanah and Mr. Haryono that there is a decrease in people's purchasing power when prices increase high. Mr. Haryono continued by saying:

“Yes, I know when the government lowered the price and I was forced to sell at a price far from the price I bought it for, so I did suffer a loss at that time. Yes, after the price reduction, many buyers bought cooking oil.”

The implication of fixing prices from the government by setting limits on selling prices (lowering prices) makes sellers suffer losses because the cooking oil stock owned by sellers is obtained at a price of 18,000 per liter for the category of bulk oil, while they have to sell according to the price set by the Government of 11,500 rupiahs.

With this price reduction, people's enthusiasm to buy cooking oil, especially bulk cooking oil, has returned. However, the increase in people's purchasing power makes it difficult to find cooking oil on the market. As stated by Mrs. Marhombang:

“At that time, we also had difficulty finding stocks of goods. Every time we asked the oil agent, they said the goods were not there, they had run out. There is indeed a difference, when prices rise high, stocks of goods are easy to obtain, and after prices are lowered by the government, stocks are difficult to obtain. No one came to discuss our losses due to fixing these prices.”

The obvious effect due to the fixing of a certain price is that it makes cooking oil stocks scarce and causes panic buying from the public. Based on the results of the interview also revealed that there were no related institutions that came to the traders to listen to the sellers' aspirations in the market.

Price Determination (*Tas'ir*) According to Ibnu Taimiyah

There are two schools of thought (*Mazhab*) among the *Fuqaha*. First, the majority of people believe that *at-tas'ir* is prohibited (Hasan, 2006). According to Sayyid Sabiq, limiting (fixing) prices can lead to the concealment of goods, which increases the price of goods. High prices cause difficulties for the poor because their purchasing power is reduced. Meanwhile, the rich can buy goods on the deceptive black market. All of this contributed to the failure to manifest the public good (Sabiq, 1993).

Second, although *at-tas'ir* is permissible, it is not absolute. According to Hanafiyah, *at-tas'ir* is permissible when the price of goods rises beyond reasonable limits. Meanwhile, *at-tas'ir* has two forms, according to Malikiyah. If some sellers reduce the price of goods, then *tas'ir* in this form is permissible so that the seller who lowers the price adjusts to the price of most traders. According to Malikiyah, this is the first form. The second type of *tas'ir* is to limit traders to a set price, preventing them from selling more than the set price. This form is also permissible according to Malikiyah, as narrated by Ashhab from Malik, although he advises against it (Al-Hasani, 2000).

According to the Hanbali *Mazhab*, including Ibnu Taimiyah and Ibnu Qayyim, *tas'ir* is obligatory when there is justice among humans, such as when they make purchases at a certain price and are prohibited from increasing the price of an item. Ibnu Taimiyah explains Hanabilah's view of *at-tas'ir* in al-Hisbah: "The ruler may not set prices for the people except for the public interest. If the traders sell at prices that are too high and the authorities cannot protect the rights of Muslims other than through *at-tas'ir*, the authorities can set prices after consulting with economic experts. If the traders refuse to comply, they must be forced. According to Ibnu Qayyim, *at-tas'ir* refers to the justice ordained by Allah (Taimiyah, 2005).

Some of the fixing of prices is tyranny which is not permissible and there are those which are fair and permissible. If that price contains injustice to people and forces them to sell at prices, they are not happy with or hinders them from something that is lawful for them, then this is unlawful (Taimiyah, State Duties According to Islam, Terj. Arif Maftuhin Dzofir, 2004)

If humans sell their wares in an acceptable way without being tyrannical and prices do go up, either because of the small number of goods or because of the large number of buyers, then the matter is left to Allah. Therefore, requiring people to sell at a certain price is coercion without truth (Taimiyah, Collection of Fatwa of Ibn Taimiyah, Terj. Ahmad Syaikhul et al, 2005)

Market price determination is the prerogative of traders. Islam gives market price freedom and leaves it to the market mechanism according to demand and supply. It is logical that the price of goods increases if demand increases while the availability of goods is small. Therefore, the Prophet refused to set prices when goods were in great demand.

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“Indeed, Allah is the One who narrows the sustenance, who widens the sustenance, who gives sustenance, and who sets the price. I really hope to meet Allah and no one is suing me because of the injustice that I did to him, both in terms of blood and property.” (Narrated by Abu Dawud)

Even when prices skyrocketed, the Prophet refused to fix them. This reluctance is based on the principle of voluntary bargaining in trade, which prohibits the imposition of certain methods to force sellers to sell their goods at a price lower than the market price as long as the price change is caused by real factors in supply and demand and is not accompanied by monopoly incentives (Kahf, 1995).

Ibnu Taimiyah has a moderate view regarding price fixing (*tas'ir*). Ibnu Taimiyah is of the view that it is not absolutely forbidden to fix prices, and that price fixing may be carried out if market conditions are not normal due to artificial disturbances. If market conditions run as they are in accordance with economic principles between supply and demand and then prices will rise, then in this case there should be no government intervention.

The permissibility of price fixing according to Ibn Taimiyah is based on the Prophet's hadith regarding the liberation of slaves owned by two owners, these slaves can be freed at a fair price and each master must receive his share. This shows that in the case of price fixing, it must pay attention to the rights of each party in the market instrument.

The interests of the parties, namely the seller and the buyer, must be known. The seller wants to gain profit while the buyer does not feel disadvantaged. If you set a price for them without their pleasure, so that they (the seller) do not gain, then it can wrong the seller, scarcity of goods, destroy prices, and destroy human property.

Ibnu Taimiyah also quoted Imam Syafi'i's opinion, because humans have power over their wealth, so it is not permissible for someone to take it or the like without their consent. Because forcing people to sell is not obligatory or forbidding them from what is permissible according to the Sharia is tyrannizing them, while tyranny is unlawful. Because forcing people to sell is not obligatory, and forbidding them to do something that is permitted by the Shari'a is tyranny, and it is unlawful.

In a situation where the role of the government is needed by fixing prices, it is appropriate for the government to conduct deliberations in advance with market players regarding this issue and a dialogue takes place which provides common ground regarding the matter. This is done voluntarily (accomplishment) and instead of forcing them to a certain price (Taimiyah, Collection of Fatwa of Ibn Taimiyah, Terj. Ahmad Syaikhu et al, 2005).

Analysis of Seller's Rights Against Determination of the Highest Retail Price (HET) of Bulk Cooking Oil from the Perspective of Ibnu Taimiyah

Based on the description of the data and facts that have been stated above, it can be seen that the high increase in cooking oil prices was caused by supply and demand. The increase was also due to the high price of crude palm oil. The high price of crude palm oil is due to a slight decrease in production in 2021. Another factor causing the increase in cooking oil prices is due to the transfer of crude palm oil (CPO) for the B30 biodiesel program.

The increase in the price of cooking oil (bulk oil) based on the factors above is an increase caused by economic principles or supply and demand. According to Ibnu Taimiyah, as stated above, there is price fixing that is permissible (fair) and there is also something that is not allowed (unjust) price fixing. If humans sell their wares in an acceptable way without being tyrannical and prices really go up, either because of the small number of goods or because of the large number of buyers, then the matter is left to Allah.

Therefore, requiring people to sell at a certain price is coercion without truth. Based on this it is known that the price fixing by the government does not meet the criteria for the permissibility of *tas'ir* (price fixing).

By setting the highest retail price by the government, it violates the rights of the sellers, because determining market prices is the prerogative of traders and they are free to set prices as long as they do not interfere with market mechanisms. Islam gives market price freedom and leaves it to the market mechanism according to demand and supply. It is logical that the price of goods increases if demand increases while the availability of goods is small. However, in certain situations, if the price increase is the result of factors other than economic principles, such as hoarding or market price manipulation, then the price fixing is permissible by taking into account the rights of the seller.

Ibnu Taimiyah also believes that it is important to know the interests of sellers and buyers. It is the seller's interest to make a profit or profit, based on the interview with the researcher above that the seller suffers a loss because the price set by the government is very far from their initial purchase price. The sellers did not get their right to sell according to the price that was in effect at the time, and this according to Ibnu Taimiyah was an impermissibility or tyrannizing the rights of the seller, while tyranny was unlawful.

CONCLUSION

Based on the discussion above, it can be concluded that the factors causing the increase in cooking oil are caused by high prices of crude palm oil, decreased production in 2021 and the transfer of crude palm oil (CPO) for the B30 biodiesel program. These factors are natural factors according to market mechanisms. According to Ibnu Taimiyah, if the price fixing is carried out when the market mechanism is running naturally, then it is a tyranny to fix the price and tyranny is illegitimate. The determination of the highest retail price (HET) for bulk cooking oil through Rules of Trade Ministry (Permendag) No. 6 of 2022 is not allowed and violates the rights of sellers, because price increases occur in accordance with natural market mechanisms. If in a situation where the market mechanism is disrupted due to the seller's right to set the highest retail price (HET) intentionally and

results in hoarding and market price manipulation, it is permissible to fix the price on condition that the rights of the sellers are observed.

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