

THE IMPACT OF RUPIAH DEPRECIATION ON IMPORTED INFLATION AND VULNERABLE PURCHASING POWER

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Abstract

This article examines the impact of rupiah depreciation on imported inflation and the purchasing power of vulnerable communities from an Islamic economics perspective. The study is motivated by the public concern arising from the rupiah reportedly reaching Rp18,058 per US dollar on June 9, 2026, as discussed in Stabilitas.id through Chatib Basri's analysis that Indonesia's present condition differs significantly from the 1998 monetary crisis. Using a qualitative descriptive library research design, the article analyzes the news report as the primary empirical text and interprets it through the concepts of exchange-rate pass-through, imported inflation, social safety nets, and maqashid sharia. The findings show that although Indonesia is relatively more resilient because of a flexible exchange-rate regime and better hedging practices among firms and upper-income groups, depreciation can still harm lower-income households through higher prices of imported food inputs such as soybeans and wheat. The article argues that Islamic economics requires policy responses that protect hifz al-mal and hifz al-nafs through price stabilization, targeted social assistance, domestic food resilience, Islamic social finance, and ethical market supervision.

INTRODUCTION

Exchange-rate stability is a crucial indicator of macroeconomic resilience because it influences trade prices, production costs, household consumption, and public confidence. When the rupiah depreciates against the United States dollar, the issue is not limited to currency markets. It may move into the real sector through higher costs of imported goods and imported production inputs. For households, especially those with limited income, the most visible effect is the potential increase in food and daily consumption prices (Zuhriyah et al., 2026).

The current discussion on rupiah depreciation gained public attention when Stabilitas.id reported that the rupiah had reached the psychological level of Rp18,000 per US dollar. The report cited Bloomberg market data on Tuesday morning, June 9, showing the exchange rate at Rp18,058 per US dollar. The article also presented Chatib Basri's view that Indonesia's current condition differs significantly from the 1998 monetary crisis because Indonesia now applies a flexible exchange-rate regime and economic actors have become more familiar with currency risk management and hedging (Efendi et al., 2026).

Although the macroeconomic structure is considered more resilient than in 1998, the depreciation of the rupiah still has distributional consequences. Chatib Basri emphasized that the main risk is no longer a systemic collapse of banks and corporations, but imported inflation affecting lower-middle-income groups. Imported inflation occurs when a weaker domestic currency increases the domestic prices of imported commodities and imported raw materials. In Indonesia, the risk is relevant because several essential food inputs, including soybeans and wheat, are connected to products consumed daily by many people, such as tofu, tempeh, bread, and instant noodles (Efendi et al., 2026).

This condition raises an important research problem: how does rupiah depreciation influence imported inflation and the purchasing power of vulnerable communities, and how can Islamic economics respond to this issue? The problem is academically important because exchange-rate analysis is often discussed in macroeconomic language, while its moral and distributive impacts receive less attention. Islamic economics offers a normative and practical framework that places justice, *maslahah*, and protection of vulnerable groups at the center of economic policy (Sofa & Qomariah, 2026).

The objective of this article is to analyze the impact of rupiah depreciation on imported inflation and vulnerable purchasing power from the perspective of Islamic economics. The article uses the Stabilitas.id report as a primary empirical text and interprets its economic claims through *maqashid sharia*, particularly *hifz al-mal* and *hifz al-nafs*. By doing so, this study contributes to the discussion of currency depreciation not only as a market phenomenon, but also as a social justice issue that requires ethical and inclusive policy responses (Laili et al., 2026).

LITERATURE REVIEW

Rupiah depreciation and exchange-rate pass-through

Currency depreciation refers to a decline in the value of a domestic currency relative to foreign currencies. In an open economy, depreciation can increase the domestic price of imported products and imported inputs. The mechanism is commonly known as exchange-rate pass-through, namely the process by which exchange-rate movements are transmitted into import prices, producer prices, and eventually consumer prices. The strength of pass-through depends on the structure of imports, market competition, pricing behavior, and the ability of firms to absorb cost increases (Bukhori et al., 2026).

The Stabilitas.id report indicates that the current rupiah pressure should not automatically be equated with the 1998 crisis. At that time, many corporations held large dollar-denominated debt while their revenue was in rupiah, causing severe balance-sheet pressure when the rupiah collapsed. In contrast, the present flexible exchange-rate regime functions as a shock absorber, allowing earlier adjustment in prices and costs. In addition, companies and upper-income groups are considered more capable of using hedging instruments to manage currency risk (Qumariyah et al., 2026).

Imported inflation and food-price vulnerability

Imported inflation is inflation generated by external price pressures, particularly through imported goods and imported raw materials. In a country that still depends on imported food inputs or industrial inputs, a weaker exchange rate may raise production costs. If producers pass the higher costs to consumers, households experience higher

prices. If producers do not pass the costs, firms may face shrinking margins and possible pressure on employment or business continuity (Laili et al., 2026).

Food-price vulnerability is central in the Indonesian context because food absorbs a significant share of expenditure among lower-income households. The Stabilitas.id report specifically highlights soybeans and wheat as imported commodities that may transmit depreciation pressure into daily consumption prices. Soybeans are associated with tofu and tempeh, while wheat is associated with instant noodles, bread, and other processed foods. These commodities are not luxury products; they are part of everyday consumption for broad segments of society (Khoiroh & Sofa, 2026).

Purchasing power of vulnerable communities

Purchasing power refers to the ability of households to buy goods and services with their income. When prices rise faster than income, real purchasing power declines. Vulnerable communities, including low-income households, informal workers, and lower-middle-income families, are particularly sensitive to price increases because their consumption budget is concentrated on basic needs. A small increase in staple food prices can reduce the quantity and quality of household consumption (Hawa & Sofa, 2026).

Unlike corporations or high-income households, vulnerable communities do not have access to formal hedging instruments, foreign-currency savings, or diversified portfolios. Therefore, they bear the consequences of depreciation in a different way. They do not experience currency depreciation as a balance-sheet strategy; they experience it through the price of food, transportation, education needs, and daily necessities. This asymmetry explains why social safety nets are emphasized in policy discussions on imported inflation (Islam et al., 2026).

Islamic economics, maqashid sharia, and distributive justice

Islamic economics is built upon the principles of justice, balance, transparency, and public welfare. Economic policy is not assessed only by aggregate growth or macroeconomic stability, but also by its capacity to protect human dignity and prevent harm. Maqashid sharia provides a framework for evaluating whether economic policies protect religion, life, intellect, lineage, and wealth. In the context of inflation and exchange-rate depreciation, the most relevant dimensions are hifz al-mal, the protection of wealth, and hifz al-nafs, the protection of life and basic welfare (Aziz et al., 2026).

Hifz al-mal requires the protection of people's property and real income from erosion caused by unjust market practices, excessive volatility, and policy neglect. Hifz al-nafs requires the protection of basic life needs, including food security and household welfare. If depreciation triggers food inflation that weakens the purchasing power of vulnerable groups, Islamic economics demands policy intervention through fair distribution, price stabilization, and social protection. This intervention is not contrary to market mechanisms; rather, it ensures that markets operate within ethical boundaries (Asia & Sofa, 2026).

RESEARCH METHODS

This study employs a qualitative descriptive design based on library research. The object of the study is the economic meaning of rupiah depreciation and its implications for imported inflation and vulnerable purchasing power. The primary data source is the Stabilitas.id article entitled “Rupiah Tembus Rp18.000, Chatib Basri Tegaskan Kondisi

RI Berbeda Jauh dari Krisis 1998,” published on June 10, 2026. The article is used because it provides a timely explanation of the rupiah's position, the difference between the present condition and the 1998 crisis, the role of flexible exchange rates, the importance of hedging, and the risk of imported inflation for lower-income communities (Sholihah et al., 2026).

Rupiah Depreciation Analysis Cycle

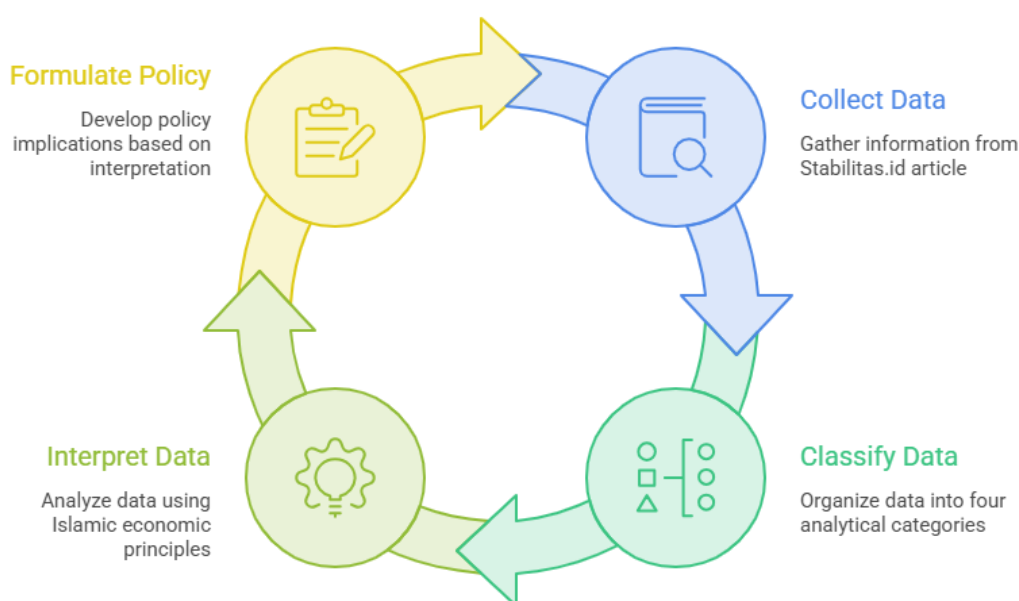


Diagram 1. Rupiah Depreciation Analysis Cycle

The diagram presents the analytical framework used in this study to explain the relationship between rupiah depreciation, imported inflation, and the purchasing power of vulnerable communities. The cycle begins with exchange rate pressure, which increases the price of imported goods and production inputs. This condition then contributes to higher production costs and consumer prices, creating imported inflation. The inflationary pressure eventually reduces household purchasing power, especially among lower-income groups. Within the framework of Islamic economics, this cycle is interpreted through the principles of justice, maslahah, hifz al-mal, and hifz al-nafs, emphasizing the need for macroeconomic prudence and social protection policies (Aditama et al., 2026).

The data collection technique was document analysis. The article was read carefully to identify the main economic facts, key arguments, and policy implications. The identified data were then classified into four analytical categories: rupiah depreciation, macroeconomic resilience, imported inflation, and protection of vulnerable communities. These categories were interpreted using Islamic economic principles and maqashid sharia (Asia & Sofa, 2026).

The analysis technique used in this article is thematic interpretation. First, the factual statements in the source article were mapped into themes. Second, each theme was connected to relevant Islamic economic concepts, especially justice, maslahah, hifz al-mal, and hifz al-nafs. Third, the study formulated policy implications that combine

macroeconomic prudence with social protection. Because this study is qualitative and conceptual, it does not test statistical hypotheses; instead, it produces an interpretive explanation of how depreciation affects vulnerable communities and how Islamic economics can respond (Putri et al., 2026).

RESULTS AND DISCUSSION

Rupiah depreciation and macroeconomic resilience

The primary data show that the rupiah reportedly reached Rp18,058 per US dollar on June 9, 2026. This level triggered public concern because Rp18,000 is psychologically associated with currency pressure. However, the Stabilitas.id article emphasizes that the situation should not be interpreted as a repetition of the 1998 crisis. The key difference is the use of a flexible exchange-rate system, which allows the currency to move according to market conditions and enables earlier adjustment by businesses and households (Husnia & Sofa, 2026).

The present situation is also different because many firms and upper-income groups have become more aware of currency risk. Chatib Basri explained that those with foreign-currency obligations or foreign education expenses tend to anticipate depreciation by holding dollars or using hedging strategies. This condition reduces the probability that depreciation will immediately create a systemic banking crisis similar to 1998 (Maula & Sofa, 2026).

Table 1. Key Data Extracted from the Stabilitas.id Report

Theme	Data/Argument	Economic Meaning
Exchange rate	Rupiah reached Rp18,058 per US dollar on June 9, 2026.	Currency pressure may raise import costs.
Crisis comparison	The 2026 condition differs from 1998 because of flexible exchange rates.	Flexible rates function as a shock absorber.
Risk management	Firms and upper-income groups are more prepared through hedging.	Systemic corporate and banking risk is lower.
Main risk	Imported inflation may affect lower-middle-income groups.	Depreciation can reduce real purchasing power.
Food inputs	Soybeans and wheat are highlighted as vulnerable imported inputs.	Daily food prices may increase.
Policy direction	Social safety nets are needed to protect vulnerable households.	Protection should focus on real income and basic needs.

Source: Processed from Stabilitas.id (2026).

Imported inflation as the main transmission channel

The most important finding is that depreciation does not affect all groups in the same way. Firms and upper-income groups may have hedging strategies, but lower-income households are exposed through prices. The Stabilitas.id report highlights imported inflation as the main channel through which depreciation can harm vulnerable



communities. When the rupiah weakens, imported inputs become more expensive. If these inputs are essential for food production, the cost increase can quickly reach consumers (Mh et al., 2026).

The examples of soybeans and wheat are significant. Tofu and tempeh are widely consumed protein sources, while wheat-based products such as instant noodles and bread are common daily foods. Because these goods are part of routine consumption, price increases can reduce real welfare. In this sense, imported inflation is not merely an abstract macroeconomic category; it becomes a household-level burden (Putri et al., 2026).



Figure 1. Transmission of Rupiah Depreciation into Vulnerable Purchasing Power

Purchasing power pressure among vulnerable communities

The next finding concerns the distributional effect of depreciation. Vulnerable communities face a weaker capacity to adjust to price increases. Their income is generally fixed or unstable, while the share of spending on food is high. Therefore, a rise in the price of daily food products can immediately force households to reduce consumption quantity, downgrade food quality, postpone other needs, or increase debt (Hosniati et al., 2026).

From a social perspective, the decline in purchasing power may also affect local economic activities. When households spend more on food, they reduce spending on other goods and services. This can weaken small traders, informal workers, and microbusinesses. Thus, imported inflation can create a chain reaction: from exchange-rate pressure to food prices, from food prices to household welfare, and from household welfare to the local economy (Lupiati et al., 2026).

Islamic economic analysis: hifz al-mal and hifz al-nafs

From the perspective of Islamic economics, rupiah depreciation and imported inflation should be evaluated through the lens of justice and *maslahah*. *Hifz al-mal* requires protecting the real value of people's income and wealth. When inflation reduces purchasing power, the poor lose economic capacity even when their nominal income remains unchanged. Protecting *hifz al-mal* therefore means designing policies that prevent excessive erosion of household real income (Wulandari et al., 2026).

Hifz al-nafs is equally relevant because food-price inflation affects the ability of families to maintain adequate nutrition and basic welfare. If depreciation increases the prices of essential foods, vulnerable households may reduce their consumption quality. This condition makes exchange-rate policy a matter of human welfare rather than a purely

technical monetary issue. Islamic economics requires the state to prevent harm, prioritize the weak, and maintain fairness in the distribution of economic burdens.

The Islamic principle of justice also rejects the possibility that the burden of macroeconomic adjustment is transferred disproportionately to the poor. Flexible exchange rates may be necessary as a shock absorber, but the social consequences of depreciation must be mitigated. Therefore, the policy response must combine macroeconomic realism with moral responsibility.

Policy implications from an Islamic economics perspective

The first implication is the need for targeted social safety nets. Stabilitas.id reports Chatib Basri's recommendation that policy focus should be directed toward strengthening social safety nets to protect the real purchasing power of vulnerable communities. From an Islamic economics perspective, this recommendation aligns with the obligation to protect the weak and prevent harm. Assistance should be accurate, timely, and connected to food-price pressures (Fitriyah & Sofa, 2026).

The second implication is the need to strengthen domestic food resilience. If imported inputs such as soybeans and wheat are key channels of imported inflation, then long-term policy should reduce excessive dependence on imported food inputs. This can be pursued through support for local agriculture, food diversification, and research on local substitutes. Islamic economics supports productive empowerment because it reduces vulnerability and strengthens independence (Subianto et al., 2026).

The third implication is the optimization of Islamic social finance. Zakat, infaq, sadaqah, and waqf can help protect vulnerable communities during periods of price pressure. Zakat may support immediate consumption needs, while productive waqf can finance food distribution, agricultural assets, cooperative stores, or community-based production. Islamic social finance should not replace state policy, but it can complement fiscal protection through community solidarity.

The fourth implication is ethical market supervision. When prices rise, the risk of hoarding and speculative behavior increases. Islamic economics prohibits practices such as ihtikar when they harm the public. Therefore, government and community institutions should monitor supply chains, ensure fair distribution, and prevent opportunistic behavior that worsens inflationary pressure.

The fifth implication is the role of Islamic financial institutions in protecting micro and small enterprises. Depreciation can increase the cost of imported inputs used by small businesses. Islamic banks and cooperatives may provide working-capital financing based on fair contracts, but they should also offer advisory support so that microbusinesses can adjust prices, manage inventory, and maintain business continuity without violating sharia principles.

Policy response mapping in Islamic economics

The third layer is long-term structural resilience. Dependence on imported food inputs should be reduced through domestic agricultural development, food diversification, and research on local substitutes. Islamic social finance can support this agenda by funding productive waqf assets, community-based food enterprises, and cooperative distribution channels. This approach transforms social finance from short-term charity into long-term economic empowerment (Imron et al., 2026).

The first policy layer is short-term protection. When imported food prices rise, the government should strengthen targeted assistance, market operations, and food-price monitoring. This layer corresponds to *hifz al-nafs* because it ensures that households maintain access to basic food. The second layer is medium-term productive support. Micro and small enterprises that rely on imported inputs need working-capital support, inventory management, and market access. This layer corresponds to *hifz al-mal* because it protects productive assets and household income.

The findings can be translated into a policy response map that combines conventional macroeconomic tools with Islamic ethical objectives. Exchange-rate management should remain realistic because a flexible exchange rate helps the economy absorb external shocks. However, the flexibility of the exchange rate must be accompanied by policies that prevent the poor from carrying the heaviest burden of adjustment. In Islamic economics, the legitimacy of economic policy is measured not only by aggregate stability but also by its capacity to protect vulnerable lives and livelihoods.

Table 2. Islamic Economic Policy Response to Rupiah Depreciation

Risk		Affected Group		Islamic Economic Principle	Recommended Response
Imported food-price inflation		Low-income households		Hifz al-nafs	Targeted social safety nets and staple-food price stabilization
Real income erosion		Informal workers and lower-middle-income families		Hifz al-mal	Cash assistance, zakat distribution, and basic-needs protection
Higher input costs		UMKM and food producers		Justice in exchange	Sharia working-capital financing and mentoring
Market opportunism		Consumers and small traders		Prohibition of harm and ihtikar	Supply-chain monitoring and anti-hoarding supervision
Import dependency		National food system		Maslahah and self-reliance	Domestic food production, diversification, and productive waqf

Source: Author’s interpretation based on Stabilitas.id (2026) and maqashid sharia principles.

CONCLUSION

This article concludes that rupiah depreciation can influence imported inflation and reduce the purchasing power of vulnerable communities. Based on the Stabilitas.id report, the rupiah reached Rp18,058 per US dollar on June 9, 2026, but Indonesia's present condition is not identical to the 1998 crisis. The flexible exchange-rate regime and better



hedging practices among firms and upper-income groups reduce systemic financial risk. However, this macroeconomic resilience does not eliminate social risk.

The main social risk lies in imported inflation, especially through imported food inputs such as soybeans and wheat. The increase in input costs may raise the prices of tofu, tempeh, instant noodles, bread, and other daily consumption goods. Vulnerable communities are the most affected because they have limited income, limited savings, and no access to currency-risk management instruments.

In the perspective of Islamic economics, this problem is related to *hifz al-mal*, *hifz al-nafs*, justice, and *maslahah*. The state and economic institutions should not only stabilize the macroeconomy but also protect vulnerable communities from the erosion of real purchasing power. The study recommends targeted social safety nets, food-price stabilization, domestic food resilience, Islamic social finance, ethical market supervision, and sharia-based support for micro and small enterprises. The limitation of this article is that it relies on document analysis of a news report and conceptual interpretation. Future research may use household survey data, commodity price data, or interviews with vulnerable communities and microbusiness actors to measure the actual impact of rupiah depreciation on purchasing power.

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