

Thrifting Practices as a Form of Sustainable Fashion in Indonesia: A Fiqh Muamalah Analysis

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Abstract

The practice of thrifting (buying and selling second-hand clothing) is gaining popularity in Indonesia but still faces challenges from Islamic law and environmental sustainability. Ideally, this practice can support the principles of sustainable fashion and meet the requirements of fiqh muamalah. However, some thrifting practices involve illegal imported goods that harm the local industry and violate the provisions of buying and selling. This study aims to analyze the compatibility of thrifting practices with the principles of fiqh muamalah and their impact on environmental sustainability. This article falls under qualitative library research. The methodology used is normative legal study. The research findings show that the sale and purchase of second-hand clothing in thrifting is permissible (mubah) as long as it meets the conditions and requirements of a valid transaction and does not contain harmful elements. If defects in the goods are not disclosed, the transaction becomes invalid, and khiyar (option to cancel) must be exercised. This practice also supports environmental sustainability by reducing textile waste, but it is prohibited if it involves illegal imported goods that contradict national policies and hinder the growth of the local industry.

Keywords: Thrifting, Sustainable fashion, Fiqh Muamalah.

Abstrak

Praktik *thrifting* (jual beli pakaian bekas) semakin diminati di Indonesia, namun masih menghadapi tantangan hukum Islam dan keberlanjutan lingkungan. Idealnya, praktik ini dapat mendukung prinsip *sustainable*

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fashion dan memenuhi syarat dalam fiqh muamalah. Namun, beberapa praktik *thrifting* melibatkan barang impor ilegal yang merugikan industri lokal dan melanggar ketentuan jual beli. Penelitian ini bertujuan untuk menganalisis kesesuaian praktik *thrifting* dengan prinsip fiqh muamalah serta dampaknya terhadap keberlanjutan lingkungan. Artikel ini tergolong dalam penelitian pustaka berbasis kualitatif. Metodologi yang digunakan adalah studi hukum normatif. Hasil penelitian menunjukkan bahwa jual beli pakaian bekas dalam *thrifting* hukumnya *mubah* (boleh) selama memenuhi rukun dan syarat jual beli, serta tidak mengandung unsur kemudharatan. Jika barang cacat tidak diberitahukan, transaksi menjadi tidak sah dan wajib dilakukan *khiyar*. Praktik ini juga mendukung keberlanjutan lingkungan melalui pengurangan limbah tekstil, tetapi dilarang jika menggunakan barang impor ilegal yang bertentangan dengan kebijakan nasional dan menghambat pertumbuhan industri lokal.

Kata Kunci: Thrifting, Sustainable fashion, Fiqh Muamalah.

Introduction

In the rapidly advancing era of globalization, societal lifestyle changes have undergone significant development, including in how people present themselves (Maslatun Nisak & Sulistyowati, 2022). This phenomenon has driven the growth of the fashion industry in Indonesia, marked by the increasing public demand for fashion products, particularly from foreign brands (Firdiyanti et al., 2024). The development of this industry is influenced by technological advancements, social media, and easy access to information, which accelerate the spread of global fashion trends to various parts of the world, including Indonesia. However, behind the progress of the fashion industry, there are significant negative environmental impacts. The fast fashion industry, characterized by large-scale clothing production and rapid trend cycles, is one of the largest contributors to global pollution. The textile waste generated by this industry pollutes the environment through the disposal of hazardous chemicals and unsold clothing, which eventually accumulates in landfills and produces methane gas (Ripaldi, 2024).

According to data from the National Waste Management Information System of the Ministry of Environment and Forestry (SIPSN KLHK, 2021), Indonesian society generates approximately 2.3 million tons of textile waste per year, accounting for about 12% of total household waste (Ramadhani, 2024). This figure continues to rise along with the growth of the fashion industry and increasingly consumerist consumption patterns. Ideally, the practice of thrifting can be a solution to reducing the environmental impact caused by the fast fashion industry. Thrifting refers to the buying and selling of second-hand goods, including clothing, that are still in good condition and can be reused (Oktawiningsih et al., 2023). This practice not only offers a more economical alternative for the public but also aligns with the concept of sustainable fashion, which aims to reduce textile waste. Furthermore, from an Islamic perspective, this practice reflects the principle of wise resource management and the avoidance of extravagance (*israf*),

as taught in the Qur'an, Surah Al-A'raf verse 31: "...eat and drink, but do not be excessive. Indeed, Allah does not like those who are excessive." Thus, the practice of thrifting can support sustainability movements while aligning with Islamic values that emphasize efficiency and cleanliness (thaharah) in clothing usage.

However, thrifting practices in Indonesia face various challenges, one of which is government regulation. Through Minister of Trade Regulation No. 40 of 2022, the government prohibits the import of second-hand clothing to protect the local textile industry and reduce health risks. This policy creates a dilemma between supporting the domestic industry and meeting the public's need for more affordable and environmentally friendly clothing options (Tasha Aprillia & Damaiyanti, 2022). Additionally, in practice, issues often arise regarding the clarity of product origins, ownership status, and the potential presence of transactions containing elements of gharar (uncertainty), which contradict Islamic muamalah principles. Furthermore, the ban on importing second-hand clothing has also led to the emergence of black markets and smuggling practices, which can result in unclear transactions and risks for consumers.

The primary issue in this research is how thrifting practices in Indonesia can be examined from the perspective of fiqh muamalah, considering the various challenges posed by existing laws and regulations. Moreover, this study aims to explore the extent to which thrifting can be adopted as part of the sustainable fashion movement that aligns with sharia economic principles and how business actors can ensure that their transactions comply with Islamic legal provisions. The objective of this research is to analyze thrifting practices in Indonesia from the perspective of fiqh muamalah and their impact on environmental sustainability. This study also evaluates how government policies influence the thrifting industry and how fiqh muamalah concepts can be applied to create a thrifting model that adheres to Islamic principles. Thus, this research contributes to a deeper understanding of the relationship between sharia economics, sustainable fashion, and government regulations, providing concrete recommendations for consumers, industry players, and policymakers in formulating fair and balanced regulations.

Literature Review

The discussion regarding thrifting practices, particularly in the context of fiqh muamalah and sustainable fashion, is not a novel finding; various researchers have already studied and even published works on this subject. Hidayah and Abdurrahman, in their work titled; "*Jual Beli Pakaian Bekas Perspektif Fiqh Al-Bi'ah*," explain how thrifting can be seen as part of an effort to protect the environment based on *fiqh al-bi'ah* (environmental fiqh) (Hidayah & Abdurrahman, 2024). This study shares similarities with the author's research, as both highlight the five objectives of sharia (maqashid syariah)—protection of religion, life, lineage, intellect, and wealth—which are relevant in the context of environmental conservation. However, the difference lies in the fact that the aforementioned study does not examine the legality of thrifting transactions from the perspective of fiqh muamalah, such as whether this practice fulfills the legal requirements in Islamic law or its implications for transactional fairness.

Meanwhile, the author in this study explores the legality of thrifting transactions from the perspective of fiqh muamalah.

Danang, in his work titled; *"Perspektif Hukum Islam Tentang Jual Beli Pakaian Bekas,"* focuses more on the aspect of fiqh muamalah in second-hand clothing transactions. In his study, Danang asserts that thrifting is permissible as long as it meets the pillars and conditions of a valid sale in Islam, such as mutual consent between the buyer and seller, clear product specifications, and the absence of fraud or manipulation. This study also highlights that defective clothing that is not disclosed to the buyer may render the transaction invalid (Danang, 2019). While important in ensuring fairness in trade, this research does not discuss how thrifting can support environmental sustainability or influence the consumption patterns of Muslim communities in the modern era.

Fauzi, in his work titled; *"Jual Beli Pakaian Bekas dalam Perspektif Fikih Muamalah Iqtishodiyah,"* discusses the practice of second-hand clothing trade based on fiqh muamalah, emphasizing whether or not such transactions are valid according to Islamic law. This study underlines that buying and selling second-hand clothing does not violate Islamic principles as long as it meets the essential conditions, such as purity of the goods, usability, freedom from defects, and mutual consent between buyer and seller. It also highlights the negative impacts of this practice, including health risks, hygiene concerns of second-hand clothing, and its effects on the local textile industry, such as job losses (Fauzi, 2019). However, this study does not specifically discuss the environmental conservation aspect of thrifting.

Fauzan and Jaroenwanit, in their work titled; *"Streamlines of Fear of Missing Out through Young Consumer Thrifting Fashion Future Trends: A Bibliometric and Visualization Analysis,"* offer a different perspective by demonstrating that Fear of Missing Out (FOMO) is one of the factors influencing young consumers in choosing thrifting. They also highlight the role of digital innovation in facilitating access to second-hand clothing through online platforms, ultimately supporting sustainable fashion. This research shows how social and technological pressures can be directed toward raising awareness of sustainability (Fauzan & Jaroenwanit, 2024). However, this study does not address the legal dimensions of thrifting transactions from an Islamic perspective, leaving a gap in understanding how this practice aligns with fiqh muamalah principles.

Harbin, in his work titled; *"Creating Commonality Through Storytelling? Social Media Responses to Identity Appeals in Thrifting Narratives,"* illustrates how thrifting can enhance social relationships through narratives of simplicity and honesty. In this context, thrifting is seen as reflecting Islamic values such as wise financial management and avoiding wastefulness. Additionally, these narratives help raise public awareness about the importance of more prudent resource management (Harbin, 2023). However, like the previous studies, Harbin's research primarily focuses on socio-cultural dimensions without delving into Islamic legal aspects or environmental sustainability in depth.

After reviewing the literature, no previous studies have comprehensively analyzed second-hand clothing transactions from the perspective of fiqh muamalah in the context of defective goods and illegal imports while also addressing their impact on environmental sustainability. Previous works have

tended to focus on one aspect, such as Islamic law, environmental sustainability, or social factors, without integrating them into a single study. This research fills a significant gap in the literature. The novelty of this study lies in integrating Islamic law and sustainable fashion into a comprehensive analysis, providing new insights that have not been extensively discussed in previous research.

Research Methodology

This article falls under the category of library research with a qualitative approach. The methodology employed is normative legal study, with explanations presented in a descriptive-analytical manner. The primary sources in this research consist of legal regulations, particularly studies on Islamic economic law. Secondary sources include scientific journals, books, or other literary references. The data collection method is carried out through documentation techniques by reading, reviewing, and recording various sources related to fiqh muamalah, Islamic economics, as well as government regulations on thrifting and sustainable fashion. In analyzing the data, this study utilizes the fiqh muamalah approach as the primary framework for assessing the validity of thrifting transactions according to Islamic law. Additionally, the analysis considers the perspective of positive law in Indonesia, which regulates the trade of second-hand clothing. Thus, this research provides a comprehensive understanding of the relationship between government regulations, thrifting practices, and Islamic economic principles.

Thrifting as an Implementation of the Sustainable Fashion Concept in Islam

EDGE Fashion Intelligence, in its *Fashion Industry Waste Statistics*, explains that the clothing and textile industry is the second-largest polluter in the world after oil (Albab et al., 2024). This is due to the widespread trend of fast fashion, which has a short lifespan and accelerates the accumulation of textile waste. Clothing waste is difficult to recycle, leading to large amounts of waste being dumped into the ocean, which negatively impacts marine life and contributes to global warming. According to Ali Yafie, from an environmental perspective, the main focus today is addressing various aspects considered as crisis pressures that threaten human survival. These include threats to air and water quality, hazards from substances in food (nutrition), and threats to the sustainable productivity of natural resources, fauna, and flora. Religious life and the natural environment are closely interconnected and inseparable. Yusuf al-Qardhawi emphasizes that environmental preservation is an effort to create public benefit (*maslahah*) and prevent harm (*mafsadah*).

This perspective aligns with *maqasid al-shariah* (the objectives of Islamic law), which consists of five fundamental principles (*kulliyat al-khams*): *hifz al-nafs* (preservation of life), *hifz al-aql* (preservation of intellect), *hifz al-mal* (preservation of wealth), *hifz al-nasab* (preservation of lineage), and *hifz al-din* (preservation of religion). According to Yusuf al-Qardhawi, environmental conservation is part of the effort to protect these five objectives of *shariah*. Therefore, any action that damages the environment can be considered a threat to

life, intellect, wealth, lineage, and religion (Djazuli, 2014). Practical thrifting presents a new hope for the future of the environment. By using second-hand goods, we practice sustainable consumption based on the 3R concept (reduce, reuse, recycle). By choosing thrifted clothing, we help reduce textile waste, which has harmful environmental impacts due to the production of new garments. In addition to reducing textile waste, thrifting also helps curb carbon emissions, as new clothing often contains non-eco-friendly materials that contribute to the growing textile waste problem.

According to al-Qardhawi (Hidayah & Abdurrahman, 2024), damaging the environment violates Islamic legal principles. First, environmental preservation is considered part of maintaining religion. The buying and selling of second-hand clothing exemplifies this principle, as environmental destruction is a direct consequence of human actions. The Qur'an highlights that environmental degradation, including pollution, results from human behavior (*human error*), as stated in Surah Ar-Rum (30:41): "Corruption has appeared on land and sea because of what the hands of people have earned so that He may let them taste part of the consequences of their actions, that perhaps they will return (to righteousness)." By engaging in thrifting, we help reduce the waste generated from clothing production.

Second, protecting the environment is part of the obligation to safeguard life. By minimizing waste through thrifted transactions, we contribute to creating a healthier ecosystem for society. Third, the encouragement to protect the environment is also related to preserving lineage. The waste produced by the textile industry does not decompose quickly and poses long-term risks. Communities living in polluted environments face health hazards that can affect future generations. By choosing thrifted clothing, we support sustainable living conditions for the next generation. Fourth, the command to protect the environment reflects an effort to preserve intellect. Only those who disregard wisdom would neglect environmental concerns. Using thrifted clothing demonstrates an awareness of product longevity.

Yusuf al-Qardhawi asserts that environmental destruction stems from ethical failures, and nature will not recover unless humans adopt ethical behavior towards it. Fifth, the command to safeguard the environment aligns with the principle of protecting wealth, as stated in Surah Al-Isra (17:26-27): "*Give the relative his right, and also the poor and the traveler, and do not spend wastefully. Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.*" This verse highlights that excessive and wasteful spending is discouraged. By wearing second-hand clothing, we not only contribute to environmental sustainability but also avoid wastefulness. Thrifted clothing, which is generally more affordable than new apparel, allows individuals to manage their wealth wisely. This aligns with the teachings of the Qur'an, which encourage prudent financial management and discourage extravagance, fostering both ecological balance and economic sustainability (Nadia et al., 2024).

Solutions for Thrifting Trade Practices in Indonesia

Based on the previous discussion, it is evident that the government's policy to ban the import of thrifted goods requires strict enforcement for both sellers and buyers. The government prohibits the import of second-hand clothing to protect fair business competition, as local products still struggle to compete with foreign goods. Therefore, this policy is crucial in Indonesia today to maintain national economic stability (Chairy & Gultom, 2023). Prohibiting the sale of illegally imported goods is a critical step in preserving economic stability, environmental sustainability, and societal welfare. Raising public awareness about the negative impacts of harmful thrifting practices can be achieved through stricter regulations, educational campaigns, and support for local industries. Through these measures, Indonesia can sustain its economic growth potential while promoting sustainable development (M Susilo Agung et al., 2024).

Muslim consumers are encouraged not to purchase illegal goods, as stated in Surah An-Nisa, verse 59: *"O you who have believed, obey Allah and obey the Messenger and those in authority among you."* Therefore, if the government prohibits the purchase of imported thrifted goods, Muslims are advised to comply. The solution to thrifting practices in Indonesia lies in ensuring that the public refrains from selling and buying second-hand clothing from abroad. Instead, society should support the local industry by selling and purchasing locally sourced thrifted clothing. This approach prevents competition with illegal imported products, protecting the local industry from being overshadowed (Firdiyanti et al., 2024). While the government bans the import of second-hand clothing, domestic trade of used goods is still permitted. The restriction applies only to imported used clothing, whereas locally sourced second-hand products remain legally available. The government can also provide incentives to local manufacturers to improve product quality, enabling them to compete with imported second-hand goods (Ulfiana et al., 2024). As a result, local second-hand clothing sellers can continue their businesses without violating regulations while contributing positively to environmental conservation.

Another solution is to enhance the quality of domestic products through assistance programs and support for small and medium enterprises (SMEs) and the creative industry (Ministry of Industry, 2022). With this support, local entrepreneurs can access training, technology, and better raw materials, allowing them to produce goods that meet higher standards. Improving product quality will also boost the competitiveness of local products in both domestic and international markets, making consumers more inclined to choose locally made goods over imported second-hand products. By prioritizing locally sourced second-hand goods, thrifting businesses not only comply with government regulations but also contribute to the sustainability of the local fashion industry while reducing environmental harm. Thus, opting to sell second-hand clothing from local brands is the best solution, aligning with market demands and sustainability principles.

Furthermore, educating the public about the benefits of local thrifting practices—both environmentally and economically—is essential. By supporting local products, consumers help mitigate the negative effects of imported second-hand clothing, such as health concerns and sustainability issues. Additionally, they play a role in preserving the domestic creative and fashion industries (M Susilo

Agung et al., 2024). Local thrifting is also highly sustainable as it reduces textile waste and minimizes the demand for newly manufactured clothing, which has a greater environmental impact. From an Islamic perspective, environmental conservation is one of the fundamental objectives of *muamalah*, as outlined in the *maqasid al-shariah* (Athiyah, 2017). Thrifting practices that focus on local goods not only provide solutions for economic and market challenges but also contribute to environmental preservation and the reduction of resource waste. Ensuring that thrifting remains in line with *shariah* principles and sustainability is a collective responsibility for both sellers and buyers.

To maintain the growth of the thrifting business in Indonesia, it is crucial for business owners to inspect the quality of second-hand items before selling them. Although these goods are not new, ensuring that they are in good condition and suitable for use is essential. Before being sold, second-hand products should be thoroughly cleaned to maintain hygiene and physical integrity. This aspect is not only about consumer comfort but also about health concerns, which are critical in any buying and selling transaction. Additionally, thrift business owners should check for any damage, such as tears, loose threads, missing buttons, or malfunctioning zippers. Any defects should be repaired or clearly disclosed to buyers to avoid dissatisfaction. By conducting proper inspections and repairs, sellers can maintain product value and appeal to consumers. These efforts directly impact the attractiveness and marketability of second-hand goods.

Although the import of used clothing is restricted, this does not mean that the thrifting business in Indonesia must cease operations. The ban applies only to imported second-hand goods that fail to meet standards, while the sale of locally sourced second-hand products remains permitted. Therefore, by adhering to quality control measures and ensuring the proper condition of items for sale, thrifting businesses can continue to thrive, support local fashion sustainability, and contribute positively to the environment. Moreover, the development of a thrift-based local economy presents an opportunity for business owners to establish a more transparent trade system aligned with Islamic economic principles, such as clear contracts and legitimate ownership (Angelina Hasibuan et al., 2024). With well-defined regulations and increased consumer awareness of thrifting's environmental and economic benefits, this business model has the potential to grow and positively impact society.

In addition to its environmental and economic advantages, thrifting also reflects Islamic values related to social justice. Affordable second-hand clothing enables people from various economic backgrounds, including low- and middle-income groups, to access quality clothing without excessive costs. This aligns with the principle of justice in Islam, which emphasizes the equitable distribution of resources rather than concentrating them within specific groups. In this context, thrifting serves as an environmentally friendly way to reduce waste and repurpose still-usable products for resale (Rica Agatha et al., 2023). Therefore, besides promoting environmental conservation, thrifting can also be viewed as an implementation of Islamic social ethics, which uphold the principles of balance, justice, and social responsibility.

Analysis of Thrifting Practices from the Perspective of Fiqh Muamalah

Buying and selling is a good means to earn halal sustenance. Buying and selling is a fundamental need that is very important in human life. A person cannot live without the activity of buying and selling, and it also serves as a means to help fellow humans based on a strong foundation. Islam has explained the rules of buying and selling in the Qur'an, the Sunnah, and the consensus of scholars, which are the sources of law in determining all Islamic laws. As stated in Qs An-Nisa verse 29, which means; *"O you who have believed, do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful]"* This verse discusses the prohibition of taking someone's wealth through unlawful means except in trade based on mutual consent between both parties (Kementerian Agama RI, 2011).

Buying and selling is a contract that is permissible in Islam as long as it fulfills the established rules. In general, the law of buying and selling is *mubah* (permissible) unless the sale involves things that are explicitly prohibited by the *Shari'a*. Thrifting has become popular and is a trend in society. The sale of second-hand clothes is done to enhance a person's appearance by using branded clothes purchased at affordable prices. Thrifting is an activity conducted by individuals to buy second-hand clothing that is of good quality and still suitable for use. Thrifting promotes the concept of *rause* as a response to an environmental mission to reduce textile waste in Indonesia (Syaraahiyya & Rusadi, 2023).

The practice of thrifting aligns with the rules of consumption in Islam, which include prohibitions against excess, wastefulness, and extravagance (Fawatih, 2022). As explained in the Qur'an, Surah Al-A'raf, verse 31, which means; *"And do not commit excess. Indeed, He does not like those who commit excess."* However, in the practice of thrifting, there are anomalies in the process of acquiring these second-hand clothes because the government has prohibited the import of second-hand clothing. This prohibition reflects the government's support for the local economy, as there is concern that importing second-hand clothes could harm the domestic textile industry. Additionally, second-hand clothes are considered to potentially contain bacteria that may carry diseases from abroad (Baladiyah & Silviana, 2023). From the perspective of benefits, it is clear that clothes serve many purposes, such as covering the *aurat* for both men and women and meeting daily needs. However, in terms of purity, these second-hand clothes may be impure.

Nevertheless, impurity on second-hand clothes does not affect the validity of the transaction, as the goods being traded are not intended for consumption or intoxication. These second-hand clothes can still be cleaned through washing in accordance with Islamic law. Therefore, the sale of second-hand clothes remains in accordance with the rules established by the *Shari'a* (Tamam, 2024). Scholars have categorized buying and selling into two categories: valid sales and invalid sales. Valid sales are those that meet the requirements of the *Shari'a*, from the conditions to the terms. While invalid sales are those that do not fulfill one of the pillars and conditions, such as involving *riba*, *gharar*, *maysir*, invalid transactions, and others. Not all transactions conducted by Muslims comply with the *Shari'a*, and many Muslims are unaware of the applicable rules in commercial transactions. In buying

and selling, we are encouraged to distinguish whether the transaction is good for us or not, as explained in the concept of *khiyar*, which means choosing the better option between two things by considering whether to proceed or not (Hasibuan et al., 2024).

In the practice of selling second-hand clothes, there are often sellers who do not pay attention to the condition of the goods they sell, such as in the case of selling second-hand clothes in bulk, where the buyer cannot know the condition of the clothes they are purchasing. Such sales are prohibited because they contain elements of *gharar*, meaning the goods being sold are unclear. In Islam, the condition of cleanliness in every transaction must also be considered, including when contracting the sale of second-hand clothes. It is very important to ensure that the goods being traded are not only suitable for use but also free from impurity or dirt, in accordance with the principle of *thaharah* that is encouraged. When related to thrifting, second-hand clothes may indeed be impure, but such impurity can be removed by washing according to the prescribed rules, so it is essential for thrifting sellers to clean the clothes before selling them again (Hasibuan et al., 2024). Based on the explanation given, it can be concluded that the practice of buying and selling second-hand clothes through thrifting, in the context of Islamic economic law, has more benefits than harm.

This is in line with the principle that when faced with a choice between eliminating harm or obtaining benefit, the priority should be to eliminate harm. In other words, the benefit that materializes in society must be experienced by the majority of people, and the benefit must not be intended for individuals or specific groups only (Hasibuan et al., 2024). In the formation of *maslahah*, it must align with the principles set by Islamic law (the Qur'an, *hadith*, *ijma'*, and *qiyas*). *Maslahah* in Islamic economic practices must provide tangible benefits to society without violating the provisions of *Shari'a* that have been established. In the context of buying and selling second-hand clothes through thrifting, the transaction remains valid as long as it does not contradict *Shari'a* law and is carried out with the principle of mutual consent between the seller and the buyer. The object being traded, i.e., second-hand clothes, is also not prohibited in Islam, as long as it meets cleanliness (*thaharah*) standards and is suitable for reuse.

This aligns with the *fiqh* principle stating that the default ruling of *muamalah* is *mubah* (permissible) unless there is evidence prohibiting it. Thus, thrifting practices that meet the principles of clarity in contracts, *halal* objects, and are free from *gharar* or deception can be categorized as valid transactions, and even support the principle of sustainability in Islam (Azzahra, 2024). By considering various aspects in the transaction of second-hand clothes, such as understanding the form, quality, and the buyer's agreement to purchase the clothes, the contract of sale as mentioned is considered valid because it does not violate the provisions of *Shari'a* and is based on mutual consent between the seller and the buyer (Wicaksono, 2022). Understanding the aspects used in regulating the sale contract, such as cleanliness and clarity in the transaction, is crucial to avoid falling into practices that contradict Islamic rules. Therefore, maintaining the *halal* status and clarity in every sale contract is key to ensuring that thrifting practices are not only profitable but also comply with the rules of Islam.

Conclusion

Thrifting practices in Indonesia have become part of the sustainable fashion trend, contributing to the reduction of textile waste and excessive consumption. By reusing second-hand clothes that are still in good condition, thrifting supports the principle of sustainability, which aligns with the ecological and economic awareness of society. In addition to providing access to quality clothing at affordable prices, this practice also encourages more mindful consumption patterns. However, the main challenge in its implementation is government regulation that prohibits the importation of second-hand clothing to protect the domestic textile industry and prevent health risks from goods with uncertain cleanliness. Therefore, there needs to be a balance between the ecological benefits and economic sustainability in the practice of thrifting in Indonesia.

From the perspective of *fiqh muamalah*, the sale of second-hand clothing in thrifting practices is permissible as long as it meets the pillars and conditions set by *sharia*. Principles such as clear contract terms, mutual consent between the seller and buyer, and the cleanliness of the goods are important aspects in determining the validity of the transaction. If the second-hand clothing is contaminated with *najis* (impurity), this can be addressed by washing it according to the rules of *thaharah* (purification) in Islam. However, thrifting practices can become invalid if there is an element of *gharar* (uncertainty), such as selling clothing in an opaque condition or deceiving the buyer about the quality of the goods. Therefore, to ensure that this practice remains in accordance with *sharia*, those involved in the thrifting business need to ensure the legality and transparency of the transaction so that it can provide benefits without violating Islamic legal principles.

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