



## Sustainable Consumption and Reuse Practices in Thrifting: An Islamic Ethical Perspective

Article	Abstract
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### INTRODUCTION

Sustainability issues have become a pressing global agenda as environmental pressures increase due to linear production and consumption patterns. The conventional "take-make-waste" economic model creates a large accumulation of waste, particularly from the textile industry, which is a major source of waste. One of the sectors that contributes the second largest carbon emissions in the world<sup>1</sup>. *Circular economy* become an alternative that offers breaking the chain of waste through reduction, reuse, and recycling strategies. Of all these strategies, *reuse* is considered the most effective. This is the most strategic step because it can extend a product's lifespan without requiring

<sup>1</sup> Geneva, "Environmental Sustainability in the Fashion Industry," 2025, [https://www.genevaenvironmentnetwork.org/resources/updates/sustainable-fashion/?utm\\_source](https://www.genevaenvironmentnetwork.org/resources/updates/sustainable-fashion/?utm_source).

high-emission processes <sup>2</sup>. *Reuse* not only delays the conversion of goods to waste but also reduces the demand for new products while increasing resource efficiency.

In Indonesia, the most widespread form of *reuse* is seen in the secondhand clothing trade, which has continued to surge in recent years. Thus, *reuse practices* are no longer simply a matter of local consumer preference, but also related to the dynamics of cross-border trade and the risk of becoming a global "dumping ground" for textile waste. This large influx of secondhand clothing raises questions about whether such *reuse* truly supports *sustainability. economy*.

Several studies have shown that secondhand markets can indeed strengthen circularity <sup>3</sup>. However, when the flow of goods is too large and does not align with the absorption capacity of the domestic market, *reuse* has the potential to create *waste leakage*, reduce long-term economic value, and burden waste management systems in recipient countries. This phenomenon is important to study because Indonesia is not only a consumer of *reuse* but also has the potential to become a major destination for global textile waste distribution through the secondhand goods trade mechanism.

Beyond the technical-economic dimension, *reuse* within the *circular economy framework* also needs to be evaluated through the lens of Islamic consumption ethics, which emphasizes moderation, prohibition of waste, and ecological responsibility. These principles provide a normative foundation for truly sustainable *reuse practices*, namely *reuse* that does not increase the environmental burden and does not trigger overconsumption. Thus, the study of *reuse* through the secondhand clothing trade in Indonesia is not only economically and environmentally relevant but also crucial in the context of just and responsible consumption ethics.

Although *thrifting* often promoted as practice consumption sustainable within the framework *circular economy*, study Which 'There is Still tend see it in a way positive and normative. Several previous studies still examine the limits of *thrifting* as a form of sustainable awareness <sup>4</sup>and a solution to the problem of *fast fashion*.<sup>5</sup>

<sup>2</sup> Foivos Psarommatis, Gokan May, and Victor Azamfirei, "Product Reuse and Repurpose in Circular Manufacturing: A Critical Review of Key Challenges, Shortcomings and Future Directions," *Journal of Remanufacturing* 15, no. 2–3 (2025): 273–310, <https://doi.org/10.1007/s13243-025-00153-y>.

<sup>3</sup> Rimi Moitra, Ananya Khattar, and Eshita Desai, "Second Hand Clothing: A Circular Economy Strategy for Sustainable Consumption," *Journal of Marketing & Social Research* 2, no. 02 (2025): 606–11, [https://jmsr-online.com/article/second-hand-clothing-a-circular-economy-strategy-for-sustainable-consumption-114/?utm\\_source=chatgpt.com](https://jmsr-online.com/article/second-hand-clothing-a-circular-economy-strategy-for-sustainable-consumption-114/?utm_source=chatgpt.com); Maria Amália Dutra Machado et al., "Second-Hand Fashion Market: Consumer Role in Circular Economy," *Journal of Fashion Marketing and Management* 23, no. 3 (2019): 382–95, <https://doi.org/10.1108/JFMM-07-2018-0099>; Adilah Asma Amanina, "Enhancing Secondhand Market Dynamics through Circular Economy Principles and Technological Advancements: A Bibliometric Analysis," *Journal of Digital Business and Innovation Management* 4, no. 2 (2025): 125–31, <https://doi.org/10.26740/jdbim.v4i2.69464>.

<sup>4</sup> Henry H. Loupias, Kamilah Sa'diah, and Dila Novita, "Thrifting Used Clothes Business as a Circular Economy Practice Based on Environmental Awareness and Waste Reduction," in *The 4th International Conference on Innovations in Social Sciences Education and Engineering (ICoISSEE-4)* (Bandung, 2024), <https://www.conference.loupiasconference.org/index.php/ICoISSEE-4/article/view/551%0Ahttps://www.conference.loupiasconference.org/index.php/ICoISSEE-4/article/download/551/513>.

<sup>5</sup> Hommy Dorthy Ellyany Sinaga and Hendrian, "How Sustainability Awareness Shapes Consumer Purchase Intentions through Attitudes and Perceived Value in the Thrift Market in Indonesia," in *Proceedings of the International Business and Economic Conference (IBEC)*, vol. 4, 2025, 13–23; Rangga Timur Aryaputra et al., "The Phenomenon of Thrifting As An Alternative Solution Related to Reducing Environmental Impact on Fast Fashion," *Formosa Journal of Multidisciplinary Research* 2, no. 8 (2023): 1511–26, <https://doi.org/10.55927/fjmr.v2i8.5696>.

without evaluating the potential paradox of its sustainability. This research complements the study of *thrifting* with the perspective of *the rebound effect*, namely the possibility of excessive consumption due to the perception of an economical or friendly environment which ultimately negates the ecological benefits of the practice. Furthermore, Islamic economic literature on consumption rarely engages with modern sustainability theory to critically examine *thrifting*, even though the principle of moderation and the prohibition of *israf* could provide a relevant evaluative framework for the practice of *reuse*. At the same time, the dynamics of the cross-border secondhand clothing trade have not been comprehensively examined within the context of the global *circular economy*, resulting in a lack of academic attention regarding the gap between the ideals of *reuse* and the reality of secondhand goods flows. Based on this background, this study aims to analyze how the concept of *reuse* plays a role in the implementation of a *sustainable economy* in Indonesia, focusing on the dynamics of the secondhand clothing trade. This article examines the gap between the ideals of *reuse* within the framework of *the circular economy* and the empirical reality of secondhand goods flows, and evaluates its implications for sustainability, Islamic consumption ethics, and national regulations.

## RESEARCH METHODS

This research is a research **This study uses** a qualitative approach with a library research approach. The data used are secondary data, obtained through documentation techniques on books, scientific articles, institutional reports, international organization publications, and interpretive literature relevant to the *thrifting phenomenon* in relation to sustainable consumption behavior. The interpretive analysis was carried out using the *maudhu'i* interpretation method, namely by collecting verses of the Qur'an on the theme of consumption, waste, and environmental preservation, then interpreting them thematically using classical and contemporary interpretation references. This approach was chosen to maintain harmony between verses and the consistency of normative arguments underlying the principles of consumption in Islam. Data processing was carried out through data reduction, data presentation, and drawing conclusions<sup>6</sup>.

## ANALYSIS AND DISCUSSION

### Case Analysis

The practice of *reusing* used clothing in Indonesia is often promoted as a form of sustainable consumption because it extends the lifespan of products. However, trade data shows that *reuse* in Indonesia has expanded far beyond the local scale and formed its own supply chain that relies heavily on external supplies. Official imports of used clothing from 2023 to 2025 were recorded at only on numbers 5,121 tons<sup>7</sup>. Meanwhile, UN Comtrade noted that in the period January - September 2025 alone, total shipments of used clothing to Indonesia reached approximately 22,090 tons<sup>8</sup>. This significant discrepancy between official BPS data and UN Comtrade data

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<sup>6</sup> Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis A Methods Sourcebook*, 3rd ed. (SAGE Publications, 2014).

<sup>7</sup> Central Bureau of Statistics, "National Export Import Data," 2025, <https://www.bps.go.id/id/exim>.

<sup>8</sup> Reza Pahlevi, "Data Check: What is the Actual Number of Illegal Used Clothing Imports in Indonesia?" *katadata*, 2025, <https://katadata.co.id/cek-data/69363214af89e/cek-data-berapa-jumlah-sebenarnya-impor-pakaian-bekas-illegal-di-indonesia>.

indicates a massive flow of unrecorded goods, and confirms that Indonesia is not merely practicing local *reuse* but has the potential to become the endpoint for the global textile waste flow.

The implications of this pattern extend beyond consumer preferences to the structure of the domestic textile industry and national waste management capacity. Literature on the environmental impacts of the *fashion industry* confirms that increasing clothing volumes continue to add to ecological pressures, from significant water use to waste accumulation<sup>9</sup>. In this context, *reuse*, which supposedly extends the lifespan of goods, does not necessarily contribute to reducing the environmental burden if the volume of incoming goods far exceeds absorption and management capacity.

On a broader level, this trade pattern creates tension between sustainability goals and the realities of existing consumption systems. *Reuse* based on mass imports can create markets that are highly dependent on external supplies and trigger the circulation of large quantities of low-cost goods. As a result, the contribution of this practice to the national *circular economy* is highly ambiguous. *Reuse* through secondhand clothing flows, therefore, does not always represent an effective sustainability mechanism, especially when the volume of goods in circulation exceeds the system's capacity to absorb, utilize, or recycle them.

## Quranic Analysis

The concept of consumption in Islam is based on the principles of moderation and moral sustainability. Humans are commanded to be moderate, as stated in Surah Al-Baqarah [2]:143<sup>10</sup>. This principle not only regulates the ethical aspects of consumption behavior but also has ecological implications because it regulates the use of resources to prevent damage.

One of the main pillars of Islamic consumption ethics is the prohibition of *isrāf* (excess), as emphasized in the QS. Al-A'rāf [7]:31: "Eat and drink, but do not be excessive. Indeed, Allah does not like those who are excessive . " This verse is not limited to food and drink, but encompasses all forms of resource use. Imam Bukhari narrates Ibn Abbas' statement that humans may eat and dress as they please, as long as they avoid two things: excess and arrogance. This prohibition demonstrates that consumption in Islam must be aligned with benefit and sustainability, not merely the satisfaction of desires.<sup>11</sup>

The concept of *isrāf* is closely related to *tabẓīr* (waste). QS. Al-Isrā' [17]:26–27 firmly states, "And do not squander (treasures) wastefully. Indeed, these wasters are the brothers of Satan." Al-Qurthubi<sup>12</sup> explains that *tabẓīr* reflects destructive tendencies that are contrary to the mission of the human caliphate<sup>13</sup>. Ibn Kathir added that *tabẓīr* is the use of wealth for wrong purposes and

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<sup>9</sup> Kirsi Niinimäki et al., "The Environmental Price of Fast Fashion," *Nature Reviews Earth & Environment* 1 (2020), <https://doi.org/10.1038/s43017-020-0039-9>.

<sup>10</sup> Mujiyono Abdullah, *Environmental Jurisprudence* (Yogyakarta: YKPN Corporate Management Academy, 2005).

<sup>11</sup> Ismail Ibn Kathir, *Tafsir Ibn Kathir*, trans. Bahrun Abubakar and Anwar Abubakar (Bandung: Sinar Baru Algensindo, 2004).

<sup>12</sup> *Tafsir Al-Qurthubi* (Jakarta: Pustaka Azzam, 2008).

<sup>13</sup> Qurtubi.

causes damage<sup>14</sup>. According to Shihab, *tabẓīr* or waste is understood by scholars to mean expenditure that is not lawful<sup>15</sup>. In the context of modern consumption, this prohibition encourages people to optimize the goods they already own, repair, reuse, or recycle them.

This principle of moderation is further reinforced by the prohibition against committing *corruption* on earth, as stated in QS. Al-Baqarah [2]:205 and QS. Al-A'rāf [7]:56. These verses emphasize that Allah forbids any action that disturbs the balance of the earth after He has perfectly arranged it. Ibn Kathir, in his interpretation, includes all forms of action that threaten the sustainability of nature into the category of *corruption*<sup>16</sup>. In the context of consumption, *corruption* can take the form of excessive exploitation, uncontrolled waste production, or *fast fashion patterns* that cause environmental degradation.

Other verses such as QS. Al-Qasas [28]:77 instructs humans to utilize Allah's sustenance without causing harm, while maintaining the good of this world and the hereafter. QS. Al-Baqarah [2]:195 also forbids plunging oneself into destruction, including consumption patterns that produce long-term destructive impacts, such as the accumulation of textile waste. These verses provide *sharia legitimacy* for the practice of *reuse*, repair, and sustainability-based consumption.

Taken together, these verses and interpretations demonstrate that Islam not only regulates consumption at the individual moral level but also provides a comprehensive ecological framework. The principles of moderation, prohibition of waste, and prohibition of destroying the earth align with the goals of a *circular economy* and *sustainable consumption*. Thus, the Islamic perspective not only supports *reuse* and waste reduction but also reinforces the urgency of responsible resource management for the sustainability of future generations.

## Theoretical Analysis

In modern sustainability literature, *thrifting* is often placed within the framework of *the circular economy* because it focuses on reusing goods and extending their lifespan. However, consumer behavior research shows that *reuse* only makes a significant contribution to sustainability if total consumption does not increase<sup>17</sup>. When *reuse* is accompanied by high shopping frequency or specific lifestyle motives, the environmental impact can be neutral or even negative. When the impact is the opposite of the intended one, this is a *rebound effect*.

From an Islamic economic perspective, this *rebound effect* can be understood as a deviation from the principle of moderation and a form of *isrāf*. Practices that appear superficially "green"

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<sup>14</sup> Katsir, *Tafsir Ibn Katsir*.

<sup>15</sup> M. Quraish Shihab, *Tafsir Al-Misbab: Messages, Impressions, and Harmony of the Qur'an* (Lentera Hati, 2002).

<sup>16</sup> Katsir, *Tafsir Ibn Katsir*.

<sup>17</sup> Ruby Bubinek, Ursula Knaack, and Ciprian Cimpan, "Reuse of Consumer Products: Climate Account and Rebound Effects Potential," *Sustainable Production and Consumption* 54 (2025): 190–201, <https://doi.org/10.1016/j.spc.2024.12.019>; Meital Peleg Mizrahi and Ori Sharon, "Secondhand Fashion Consumers Exhibit Fast Fashion Behaviors Despite Sustainability Narratives," *Scientific Reports* 15, no. 1 (2025): 1–19, <https://doi.org/10.1038/s41598-025-19089-1>; Pauline Munten, Valérie Swaen, and Joëlle Vanhamme, "Exploring Rebound Effects in Access-Based Services (ABS)," *Journal of Business Research* 182, no. June (2024), <https://doi.org/10.1016/j.jbusres.2024.114758>.

may not be in line with Islamic values if their motives and impacts do not reflect waste reduction and environmental protection.

Within the framework of *Islamic Economic Green Behavior*, consumption is understood as a moral act regulated by Sharia, not simply an economic activity. The principles of *halal-thayyib* (*permissible and unlawful*) and the prohibition of *israf* (*unlawful and unlawful*) place consumption within an ethical framework that carries social and environmental implications<sup>18</sup>. Humans have a responsibility to care for the earth, so Sharia-compliant consumption combines normative compliance with sustainability awareness<sup>19</sup>.

To understand the dynamics of secondhand clothing circulation and *reuse practices* within a sustainability context, this study utilizes a theoretical framework focused on sustainable production and consumption systems. *Sustainable consumption* and *circular economy theories* serve as the primary framework, while *the rebound effect concept* complements the analysis by assessing how consumer consumption patterns influence the effectiveness of *reuse practices* in reducing environmental burdens:

### *Sustainable Consumption Theory*

The theory of *sustainable consumption* understands consumption not merely as an individual economic choice, but as a systemic process rooted in values, social norms, market structures, and product conditions that in turn shape how people consume, thus impacting the environment, society, and economy of current and future generations. In this perspective, sustainable consumption means selecting, using, and disposing of goods in ways that minimize pressure on natural resources, reduce waste and emissions, and maintain socio-ecological balance.

In empirical and theoretical studies, *sustainable consumption* is viewed not simply as a single consumer decision, but as a dynamic process involving psychological, social, economic, and structural aspects. For example, a recent systematic review found that sustainable consumption behavior *is* influenced by a combination of internal factors such as values, attitudes, and ecological awareness, as well as external factors such as social norms, policies, and market context<sup>20</sup>.

However, the main challenge in applying this theory is the *intention–behavior gap*: many consumers have intentions or awareness of sustainability, but do not translate them into concrete actions<sup>21</sup>. Therefore, sustainable consumption theory emphasizes the importance of contextual

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<sup>18</sup> Azila Ahmad Sarkawi, Alias Abdullah, and Norimah Md. Dali, “Reviewing the Concept of Sustainability from the Islamic Perspectives,” *Kuala Lumpur International Islamic Studies and Civilizations (KLIIISC) 2016* 9, no. 5 (2016): 398–403, <http://irep.iium.edu.my/51927/>.

<sup>19</sup> Murtadha, “Environmentally Friendly Islam,” *Islam Futura* 6, no. 2 (2007): 61–69.

<sup>20</sup> Catarina Neves, Tiago Oliveira, and Fernando Santini, “Understanding the Determinants of Sustainable Consumption Behavior: Insights from a Meta and Weight Analysis,” *Journal of Environmental Management*, 2025, <https://doi.org/https://doi.org/10.1016/j.jenvman.2025.126932>; Shayaan Syed et al., “Decoding Sustainable Consumption Behavior: A Systematic Review of Theories and Models and Provision of a Guidance Framework,” *Resources, Conservation & Recycling Advances*, 2024, <https://doi.org/https://doi.org/10.1016/j.rcradv.2024.200232>.

<sup>21</sup> Syed et al., “Decoding Sustainable Consumption Behavior: A Systematic Review of Theories and Models and Provisions of a Guidance Framework.”

factors: easy access to sustainable products, competitive prices, packaging & ease of use, as well as social and regulatory support so that good intentions can be realized in behavior.

Thus, this theory emphasizes that shifting consumption towards sustainability is not simply a matter of choosing environmentally friendly products, but requires a lifestyle transformation . style the life in question can includes reducing excessive consumption, extending the life of goods, preference for durable quality goods, *reuse* /repair/upcycling practices, and responsible waste management<sup>22</sup>.

### *Circular Economy Theory*

*Circular economy* (CE) is paradigm economy that offers alternative against the conventional linear economic model *take–make–dispose* , with emphasize design system production and consumption which are regenerative as well as capable maintain material value in cycle use during possible . Within the CE framework , waste No viewed as residue the end that must be thrown away , but as source power that can returned to in system through practice *reuse* , *repair* , *remanufacture* , and *recycling*<sup>23</sup>. CE emphasizes the principle of “ *design for circularity* ”, namely designing product since early to make it easy maintained , repaired , used back , and recycled repeat . With method this , the need will taking source Power new can reduced and the amount waste generated at the end of its useful life products can also pressed<sup>24</sup>.

Contemporary CE literature explain that approach This No only limited to management waste , but covers change structure economics , business models , and patterns consumption society . More far , CE strives transition going to economy in which every material and energy flow considered in framework sustainability term long<sup>25</sup>. Therefore that , CE has implications multidimensional covering economy ( efficiency costs and materials), environment ( reduction pollution and extraction source power ), and social ( change culture consumption going to minimal waste practices ). Approach holistic This make CE more and more relevant in respond crisis environmental impacts caused by production and consumption models fast ( *fast consumption* ), including increasing waste global textiles .

CE principle in general general covers three main pillars : (1) reducing waste and pollution through design ( *designing out waste and pollution* ), (2) maintaining products and materials in cycle usage ( *keeping products and materials in use* ), and (3) regenerating system nature ( *regenerating natural systems* )<sup>26</sup>. The first pillar emphasize importance design systemic that prevents formation waste from beginning . Second pillar emphasize strategies such as use return , repair , and extension age

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<sup>22</sup> Tanmoy De et al., “Mindful, Responsible, and Sustainable Consumption: A Hybrid Review of Evolving Research Trends,” *Discover Sustainability* 6, no. 1 (2025), <https://doi.org/10.1007/s43621-025-01343-1>.

<sup>23</sup> Enric Camón Luis and Dolors Celma, "Circular Economy. A Review and Bibliometric Analysis," *Sustainability (Switzerland)* 12, no. 16 (2020), <https://doi.org/10.3390/SU12166381>.

<sup>24</sup> Anne PM Velenturf and Phil Purnell, “Principles for a Sustainable Circular Economy,” *Sustainable Production and Consumption* 27 (2021): 1437–57, <https://doi.org/10.1016/j.spc.2021.02.018>.

<sup>25</sup> Martin Geissdoerfer et al., “The Circular Economy – A New Sustainability Paradigm?,” *Journal of Cleaner Production* 143 (2017): 757–68, <https://doi.org/10.1016/j.jclepro.2016.12.048>.

<sup>26</sup> Ellen MacArthur Foundation, “Completing the Picture: How the Circular Economy Tackles Climate Change,” 2021, <https://www.ellenmacarthurfoundation.org/completing-the-picture>.

product as the core of sustainability . The third pillar emphasize recovery ecosystem through practice aligned production with nature . These three pillars positioning CE as framework theoretical that is not only nature technical , but also concerns transformation behavior consumption and systems economy in a way overall . With Thus , CE emphasized that sustainability No only technology dependent recycling repeat , but also on transformation behavior consumption towards a more model economical source Power .

In context study about *reuse* and behavior consumption , CE theory provides framework relevant analytics For evaluate effectiveness utilization goods used in reduce burden environment . CE highlights that practice *reuse* only will give benefit ecological significant when accompanied by with subtraction primary consumption and shift preference consumer from fast fashion to pattern more consumption responsible answer . Without change said , practice *reuse* potential experience paradox , namely reduce effect the positive consequence consumption addition or improper use efficient . Therefore , CE is important For understand to what extent the behavior consumer contribute to sustainability or precisely face dilemma ecological like *rebound effect* .

### *Rebound effect in Sustainable Consumption*

The concept of *rebound effect* explain phenomenon when behavior or more technology efficient precisely push improvement consumption . Concept *This* rooted in the findings of William Stanley Jevons in “ *The Coal Question*”<sup>27</sup> , when He show that improvement efficiency use source Power No always reduce consumption , but precisely can increase it . The phenomenon that then known as *Jevons Paradox* This become base for development theory modern *rebound effect* in study economy energy and consumption sustainable . Sorrell then synthesize various findings and classifying *rebound effect* as phenomena that include impact directly , no directly , until economy macro<sup>28</sup> .

In context behavior consumers , *rebound effect* understood as response psychological to perception of ' savings ' or ' reduction ' costs ' . When individuals feel has do more consumption efficient or friendly environment , they can pushed For do consumption additions that ultimately neutralize benefit beginning<sup>29</sup> . Within the framework *circular economy* and *sustainable consumption* , concept *This* important For explain paradox that practice visible *reuse* more sustainable at the level micro No always produce decline burden environment at the level macro if followed by an increase other consumption . With thus , *the rebound effect* confirm that effectiveness *reuse* depending on changes pattern consumption in a way as a whole , not only on adoption visible practices more economical or green .

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<sup>27</sup> "The Coal Question; An Inquiry Concerning the Progress of the Nation, and the Probable Exhaustion of Our Coal-Mines. 1865. The Online Library of Liberty A Project Of Liberty Fund, Inc. 2007," *Choice Reviews Online* , 1865, [https://oll-resources.s3.us-east-2.amazonaws.com/oll3/store/titles/317/Jevons\\_0546\\_EBk\\_v6.0.pdf](https://oll-resources.s3.us-east-2.amazonaws.com/oll3/store/titles/317/Jevons_0546_EBk_v6.0.pdf).

<sup>28</sup> Steve Sorrell, “The Rebound Effect,” *UK Energy Research Center* , 2007, [https://doi.org/10.1007/978-3-319-04978-6\\_3](https://doi.org/10.1007/978-3-319-04978-6_3).

<sup>29</sup> Lorna A. Greening, David L. Greene, and Carmen Difiglio, “Energy Efficiency and Consumption - the Rebound Effect - a Survey,” *Energy Policy* 28, no. 6–7 (2000): 389–401, [https://doi.org/10.1016/S0301-4215\(00\)00021-5](https://doi.org/10.1016/S0301-4215(00)00021-5).

## Integration: A Critical Dialogue between Qur'anic Text, Theory, and Phenomena

The dialogue between Qur'anic verses and modern sustainability theory opens up a much richer understanding of the phenomenon of *thrifing*. In Islam, consumption is not simply an economic activity, but a moral act with implications for social justice and ecological sustainability. The principle of moderation (Qur'an 2:143), the prohibition of *israf* (Qur'an 7:31), and the prohibition of *tabẓīr* (Qur'an 17:26–27) emphasize that uncontrolled consumption weakens the human relationship with the environment. Wastefulness is even referred to as the act of the “brother of Satan.” This provides a very strong moral basis for rejecting all forms of excessive consumption.

The principles of the Qur'an align with the theory of *sustainable consumption*, which emphasizes the importance of changing consumer values and behavior. Islam not only introduced the concept of sustainability first, but also provides clear boundaries, both for the environment and for human moral behavior. Meanwhile, the concept of a *circular economy* complements the discussion by offering a systemic approach to reducing waste and reusing resources, thus aligning with the Islamic command to maintain the balance of the earth (QS. Al-A'rāf [7]:56). Although Thus, *the rebound effect* reminds us that without self-control, the practice of *reuse* can become a disguised *israf* disguised as a “more economical” or “greener” narrative.

Through a critical dialogue between the Qur'anic text, modern theories, and the empirical phenomenon of *thrifing*, it can be concluded that complete sustainability can only occur if systemic change and behavioral change go hand in hand. Islam provides the ethics of moderation, theory provides the analytical framework, and empirical phenomena provide the context for evaluating the effectiveness of those values and strategies. Thus, this integration produces a conceptual synthesis adequate to read *thrifing* not simply as a social trend, but as a locus of intersection between morality, consumption behavior, and ecological sustainability.

## CONCLUSION

Study This show that *thrifing* as practice *reuse* No can understood solely as trend consumption, but rather as room interaction between moral values, behavior consumers, and the sustainability agenda. Integration of principles Quran like prohibition *israf* and *tabẓīr*, commandments guard sustainability earth, and ethics moderation with theory consumption sustainable, economic circular and *rebound effect* confirm point meeting between Islam and modern theory in direct responsible consumption answer in a way ecological and social. With Thus, consumption sustainable No only related with election product friendly environment, but demand arrangement repeat paradigm consumption going to moderation, efficiency, and awareness on impact external behavior individual.

Findings research also revealed that although *thrifing* potential reduce waste textiles and extend age clothing, benefits ecologically No nature automatic. Presence *rebound effect* show that “economical” and “friendly” narratives environment can push consumption excessive, so that practice *reuse* risky lost mark sustainability. From an Islamic perspective, the condition This reflect *israf* disguised demands moral and behavioral control. Therefore that, success *thrifing* as practice sustainability is highly dependent on integration change systemic through economy circular and transformation behavior individual through internalization ethics moderation, so that

sustainability understood as unity between technical strategy , moral values , and awareness ecological .

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