

## **A maqashid sharia perspective on thrifting: Case study of imported secondhand clothing at Sederek Store Yogyakarta**

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**Abstract:** The thrifting trend is gaining popularity in Indonesia and is favored by many consumers, mainly due to the rise of the “hype-thrift” phenomenon in the fashion industry. According to a Goodstats survey, 49.4% of respondents reported purchasing secondhand clothing through thrifting. However, the Indonesian government prohibits the import of used clothing under MOT Regulation No. 51/M-DAG/PER/7/2015, as it contradicts trade policies and poses risks to the domestic textile industry. Despite this regulation, the thrifting practice continues to grow rapidly and is challenging to control. This research aims to analyze the practice of buying and selling imported secondhand clothing at Sederek Store Yogyakarta from the perspective of Maqashid Sharia. Employing a qualitative-descriptive approach, data were collected through observation, interviews, and documentation. The data were analyzed using Miles and Huberman’s model, consisting of data reduction, presentation, and conclusion drawing. Findings reveal that Sederek Store operates physically and digitally through Instagram and TikTok, offering cleaned and curated secondhand clothing. Although the business does not fully align with the Maqashid Sharia principle of property preservation (hifdz al-mal) due to its potential impact on the local economy, it supports four other objectives: protecting religion, life, intellect, and progeny. The study recommends that Sederek Store prioritize hygiene and transparency while promoting Islamic values in commerce. Additionally, consumers should exercise critical awareness when purchasing and the government is urged to enforce regulations while accommodating the interests of all stakeholders involved.

**Keywords:** Thrifting, Maqashid al-Sharia, Sederek Store

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### **Introduction**

In recent years, the trend of thrifting especially the trade of imported second-hand clothing has grown significantly in Indonesia, particularly among youth who seek affordable fashion alternatives. This growing phenomenon reflects not only lifestyle preferences but also broader economic and environmental motivations. However, this trend also brings forth important legal and ethical concerns, particularly when examined from the perspective of Islamic economic law. As a system that upholds the values of halal transactions, cleanliness, fairness, and consumer protection, Islamic law places great emphasis on ensuring that trade activities do not harm individuals or society. The increasing popularity of imported second-hand clothing, which is often circulated without clear origin, quality standards, or hygiene assurance, raises critical questions about its permissibility within Islamic jurisprudence. Moreover, the practice directly intersects with existing Indonesian trade regulations, which explicitly prohibit the importation of used clothing. These overlapping issues highlight the urgency of examining how the thrift trade aligns with both Islamic law and national legal frameworks, making it a relevant topic for academic and regulatory inquiry. (Rifda Anzely Pradina, 2023)

This hype-thrift trend has emerged not only from economic motivations but also from lifestyle and community-driven factors. Many consumers view thrifting as a smart financial decision, while others are attracted to its environmentally friendly aspects. For some, thrifting has become a profitable business model with low capital requirements and promising returns (Saputro et al., 2024). However, the trade of imported used clothing remains controversial due to existing government regulations. The Ministry of Trade Regulation No. 40 of 2022 (amending No. 18 of 2021) and Regulation No. 51/M-DAG/PER/7/2015 explicitly prohibit the importation of used clothing, citing concerns over health, safety, and national industry protection.

Thrifting, or the commerce of imported pre-owned apparel, has emerged as a notable trend in recent years, with an increasing number of establishments dedicated to selling second-hand clothing. Thrift stores offer a shopping option for individuals seeking quality apparel at economical costs and distinctive styles. Although thrifting predominantly influences the domestic market, this trend is mirrored in the emergence of specialized thrift stores that provide an organized shopping experience and curated merchandise, enhancing convenience compared to traditional marketplaces.

A hype-thrift phenomenon has emerged in contemporary fashion, where individuals purchase second-hand clothing either as a hobby or due to a sense of community that appreciates vintage and unique garments. Economic considerations also play a significant role, as many consumers are drawn to second-hand apparel for its lower price. Furthermore, the trade of imported second-hand clothing has proven beneficial for entrepreneurs and consumers, offering a business model with relatively low capital and the potential for substantial profit, (Athina Febriaranni Sutrimo, 2024). The practice is not without controversy despite these economic advantages. The importation and sale of second-hand garments in Indonesia are restricted by law, generating significant legal difficulties. This practice also necessitates thorough examination from an Islamic legal standpoint, especially concerning consumer protection, hygiene, and the ethical integrity of commercial transactions. The hype-thrift trend constitutes a socio-economic and legal phenomenon that needs thorough examination under national legislation and Islamic economic doctrines. (Khoirum Makhmudah & Moch. Khoirul Anwar, 2022)

This thrift shop continues to elicit both advantages and disadvantages since it benefits entrepreneurs and consumers alike. Conversely, there exist regulations prohibiting the importation of used goods, particularly used clothing, as stipulated in the Minister of Trade Regulation (Permendag) Number 40 of 2022, which amends Minister of Trade Regulation Number 18 of 2021 regarding the Export and Import of Prohibited Goods, by Law Number 7 of 2014 concerning Trade.

According to the findings of the GoodStats poll, approximately 49.4% of respondents reported purchasing second-hand clothing from thrift stores. Consumers frequently incur losses due to the purchase of faulty items. In such circumstances, consumers require a legal framework to safeguard their rights. Following the implementation of Article 47 Paragraph (1) of Law Number 7 of the Republic of Indonesia, In 2014, importers were mandated to import items in new condition. This refers to items that are either unused, expired, damaged, or unsuitable for use. Furthermore, on July 9, 2015, the Minister of Trade promulgated Regulation No. 51/M-DAG/PER/7/2015, which delineates three prohibitions concerning the importation of second-hand apparel. This legislation mandates the destruction of any imported worn clothing intended for sale.

In this regard, Regulation of the Minister of Trade No. 51/M-DAG/PER/7/2015 mandates that "the importation of used clothing into the territory of the Unitary State of the Republic of Indonesia is prohibited." The business sector necessitates that authorities and law enforcement undertake significant measures to curtail the proliferation of imported apparel. Revoking the import license of the transgressing importer can serve as a deterrent measure.

As a legal source, the Qur'an lacks comprehensive directives regarding worship and mu'amalah. Of the overall 6,360 verses, merely 368 pertain directly to legal matters. This signifies that most legal matters in Islam are, by divine decree, addressed solely through fundamental concepts or guidelines in

the Qur'an. Building upon these foundational ideas, the Prophet subsequently expounded through hadith, which emerged as Islam's secondary law source. Scholars, notably Al-Shatibi, formulated legal principles, particularly in mu'amalah, by linking them to *maqāṣid al-sharī'ah*, the fundamental objective of Islamic law to preserve communal welfare. (Zaenudin Mansyur, 2020) Therefore, understanding thrift trading through the lens of *maqāṣid al-sharī'ah* becomes essential in evaluating its legal status.

Several previous studies have examined different aspects of the thrifting trend. For instance, Soesilo & Rahmat, (2025) discuss the analysis of legal issues and consumer protection related to the second-hand clothing trade in Indonesia, along with policy recommendations to address these challenges. Wardana & Iskandar, (2024) explored the circulation of thrift goods (imported used goods, especially clothing) in Indonesia. Wardana & Iskandar, (2024) analyzed legal-sociological analysis of the implementation of the ban on imports of used clothing in Indonesia.

This research vacuum underscores the necessity of a comprehensive legal analysis that connects Indonesian trade law and Islamic jurisprudence (*fiqh mu'amalah*), particularly in the expanding hype-thrift phenomenon. This research is innovative due to its integrative approach, examining thrifting as both a socioeconomic practice and a legal phenomenon via the perspectives of *maqāṣid al-sharī'ah* and national legislation.

This study seeks to examine the imported second-hand clothing trade through the lens of Islamic economic law and assess the conformity of Indonesian trade regulations with the principles of *maqāṣid al-sharī'ah* to promote justice, consumer protection, and sustainable commerce within the framework of hype-thrifting.

### **Method**

This study uses a qualitative-descriptive methodology and a case study technique, focused on buying and selling imported secondhand clothing (thrifting) at Sederek Store Yogyakarta. The case study method facilitates a comprehensive and contextual examination of this occurrence within its actual environment. It allows academics to comprehend the practice within natural conditions and the social realities faced during fieldwork, especially from the viewpoint of *maqāṣid al-sharī'ah*. (Syahza, 2021)

Primary data were obtained directly from informants involved in the thrifting process at Sederek Store through field observations and interviews. Meanwhile, secondary data were collected from various sources such as relevant journal articles, legal documents (e.g., MOT Regulation No. 51/M-DAG/PER/7/2015), government websites, and Islamic legal references related to *maqashid syariah*.

The participants in this study were chosen through deliberate sampling and comprised six individuals: the business owner, two employees, and three regular customers of Sederek Business Yogyakarta. The interviewees were selected due to their direct involvement, experiential knowledge, and active participation in the importation and commerce of used apparel. The selection criteria comprised (1) persons who have participated in thrift clothing transactions for a minimum of six months, (2) individuals who comprehend the practical and ethical aspects of the activity, and (3) individuals willing to provide their insights for study reasons. (Hardani, 2020)

Fieldwork was performed in April 2025 at the Sederek Store in Yogyakarta. The methodologies for data collecting encompassed:

1. Comprehensive interviews with all six interviewees to obtain nuanced insights on thrift behaviors from economic, operational, and Islamic ethical perspectives.
2. Participant observation involved the researcher examining the store environment, customer interactions, and sales techniques over multiple days to contextualize the responses.
3. The documentation involved examining promotional materials, store records, images of product displays, and labels on secondhand items to validate the indicated processes.

The study employed a triangulation technique to assure data credibility and correctness by comparing information gathered from interviews, observations, and documents. Member checking was performed, wherein the interpretations of the interview data were examined and validated by the informants themselves. An audit trail was consistently kept to document the study process, ensuring transparency, traceability, and verification of the outcomes. (Ramli et al., 2023)

## Results and Discussion

### Thrifting Practices at Sederek Store Yogyakarta

According to the results of this investigation conducted at Sederek Store Yogyakarta, young consumers regard clothing as not only a fundamental human necessity, but also as a substantial medium for articulating their personal identity, social class, and lifestyle. Informants, particularly regular clients, stated that their fashion preferences are heavily impacted by a desire to keep up with current trends and improve their own appearance. This demonstrates a shift in taste from useful clothing to stylish and branded clothing. However, the high cost of branded things makes it difficult for students and people with lower-middle incomes, prompting them to seek for more economical alternatives. In this context, thrifting at Sederek Store is viewed as an appealing alternative that provides economic value, fashion appeal, and social fulfillment while also meeting budgetary limits and style goals.

In response, thrifting the practice of buying second-hand clothing has become a popular and accessible solution. Thrifting enables consumers to fulfill their clothing needs at lower costs, often with the added satisfaction of discovering rare, high-quality items. According to Azka, one of the respondents, *"The reason for choosing to buy imported second-hand clothes compared to buying new clothes is because the price is cheaper than local products."* He further added that *"imported second-hand clothes can be of better quality at a much more affordable price than their new counterparts."*

#### 1. Store Origin and Concept Development

Sederek Store began as a hobby-driven initiative that gradually evolved into a sustainable business aligned with the principles of social entrepreneurship and the creative economy. Arkan, responsible for store management, shared, *"It all started from hunting for second-handsecondhand Klaten, especially in the northern square area, which was known as awul-awul."* He added, *"There was joy in finding good quality, branded items at low prices, and sometimes we got lucky and found pieces that could be resold."* This shift from personal passion to enterprise exemplifies the essence of social entrepreneurship, wherein individuals establish companies aimed not solely at financial profit but also at tackling social and environmental challenges, such as fostering sustainable consumption via thrifting. (Costanza, 2023) Additionally, Sederek Store embodies the characteristics of the creative economy, where value is generated through creativity, cultural knowledge, and innovation, particularly by repurposing and reimagining secondhand products into desirable, marketable products.

The clothes sold at Sederek Store are imported from Korea and Japan, including surplus stocks, rejected items, and unsold inventories stored in warehouses. After arriving in Indonesia, these clothes are sorted, laundered, and selected based on their quality. The store rejects low-quality and damaged items, focusing only on pieces that are wearable and presentable.

#### 2. Product Hygiene and Preparation

To ensure cleanliness and safety, each piece of apparel at Sederek Store is thoroughly washed before being displayed. Arkan, the business's manager, clarified: *"The items to be displayed are already clean, meaning that before the items enter the store, they have been cleaned and gone through a washing process."* The clothing is also sorted by quality, and those deemed unsuitable for sale are removed. This method meets customers' hygienic requirements and demonstrates the store's ethical commitment to product safety. Haikal, a staff member, remarked, *"The clothes sold have undergone a washing process before being marketed to consumers."*

This practice aligns with Islamic legal concepts, such as *ḥifẓ al-naḥs* (protection of life) and *ḥifẓ al-māl* (protection of wealth). According to Imam al-Shāṭibī, the ultimate objective of Islamic law is "*jalb al-maṣāliḥ wa dar' al-mafāsīd*" to bring good and avert harm. Keeping second-hand clothing clean and safe prevents health risks like bacteria, allergies, and skin diseases, satisfying the requirement to preserve human life (*ḥifẓ al-naḥs*).

Furthermore, by eliminating unfit things and maintaining product quality, the store upholds the purpose of *ḥifẓ al-māl*, safeguarding consumers' financial interests by preventing *gharar* (uncertainty) and *ḍarar* (injury) in transactions. According to al-Ghazālī, one of the essential *maqāṣid* is preserving "that which human well-being depends upon". (Nur et al., 2020) In this way, Sederek Store's efforts to assure hygiene and product quality are examples of ethical business practices based on Islamic jurisprudence.

### 3. Marketing Strategies and Digital Engagement

Sederek Store maximizes its visibility through active social media engagement. It maintains two Instagram accounts: @sederekstore\_kotagede (30.6k followers) and @sederekstoreee (60.3k followers). The store also operates a TikTok account (@sederekstore) with 23.3k followers, sharing promotional content, product highlights, and updates on flash sales. In addition, the store operates an online shop through Shopee to accommodate broader online shopping preferences. According to Arkan, "*The items posted online usually come from the Dongkelan location. We separate online stock in a dedicated warehouse to manage it better.*" This ensures product availability and minimizes miscommunication between store staff and consumers.

### 4. Sales Promotions and Consumer Behavior

Sederek Store holds regular sales events, during which clothing is priced as low as IDR 5,000 per item. Bundled promotions, such as IDR 80,000 for two items or IDR 100,000 for three, attract many buyers. Branded items are still affordable, priced between IDR 70,000 and IDR 2,500,000, depending on condition and label. Well-known brands like Adidas, Nike, Uniqlo, Carhartt, and GAP are particularly sought after. According to interviews, the top factors influencing purchasing decisions are affordable prices (100%), product quality and brand (66.67%), and shop location (33.33%). Adam, a customer, explained, "*One of the main reasons people choose thrifting is because second-hand clothes are much more affordable than new ones.*" Many consumers also consider health and cleanliness. Even though the store cleans items, most consumers wash them again before wearing them. Azka noted, "*I usually pay attention to the brand first. Then I check the condition. After buying, I immediately wash and dry the clothes before using them.*" This indicates a high level of consumer awareness and caution.

### 5. Business Performance and Challenges

Sederek Store reports a monthly turnover of approximately IDR 300 million, indicating strong sales performance. The combination of strategic locations, competitive pricing, and social media engagement has contributed to its rapid growth. The store attracts hundreds of visitors daily, especially during promotional periods. However, one challenge noted by staff is price negotiation. Buyers often attempt to bargain, even during sale periods. This can delay transactions and require additional staff effort to explain the fixed pricing system. Nevertheless, the store maintains a polite and transparent approach to managing such situations. Additionally, to build consumer trust, Sederek Store offers a return policy for mismatched sizes. Haikal explained, "*Consumers are given a 1x24 hour period after receiving the item to request a return if the size does not meet their expectations.*" This policy supports customer satisfaction and reflects the store's ethical commitment. Despite the store's successful business practices and ethical endeavours, a fundamental question arises: Can this income be lawful under Indonesian positive law and Islamic economic principles, considering that the commodities sold imported second-hand clothing are officially prohibited? Legally, importing old apparel is prohibited under Minister of Trade Regulation No. 40

of 2022 and Law No. 7 of 2014. In Islamic law, the permissibility of income (halāl vs. ḥarām) is directly related to the lawfulness of the assets and their mode of acquisition. Thus, while the store follows transparency and consumer protection regulations, the legality of its income is disputed both legally and theologically, necessitating more investigation within both legal systems. (Ritonga et al., 2023)

#### 6. Legal Awareness and Social Reality

Despite the regulation from the Indonesian Ministry of Trade (Permendag No. 51/M-DAG/PER/7/2015) that prohibits the import of used clothing, many consumers remain unaware or indifferent to it. Based on interviews, only 2 out of 5 respondents were aware of the regulation. The rest admitted they were unaware or chose not to care due to financial limitations. This condition demonstrates a deficient level of legal awareness among customers, a principal indicator of legal efficacy. The efficacy of law is not merely contingent upon the presence of laws but also on the degree to which the law is recognized, comprehended, adhered to, and enforced within society. (Serah et al., 2024)

This issue underscores the constrained capacity of law enforcement agencies to distribute and oversee the enforcement of the regulation. Without sufficient legal socialization, enforcement, and oversight, the law often diminishes its normative authority. Therefore, enhancing public legal literacy and bolstering law enforcement presence is crucial for effectively implementing trade regulations, especially concerning consumer protection and forbidden items. This gap reveals weak enforcement and the high demand for affordable fashion. Contributing factors to the persistence of this trade include low startup capital, high public interest, weak regulatory enforcement, and the profit-driven involvement of distributors and resellers.

### **Theoretical Foundation: Maqasid al-Shari'ah and the Pursuit of Maslahah**

The thrifting practices at Sederek Store illustrate a conflict between the economic necessity for affordable clothing and Indonesia's legal prohibition on imported used apparel. Within this tension, the framework of maqāṣid al-sharī'ah offers a relevant methodological approach to evaluate whether such practices fulfill public interest (maṣlaḥah) or risk causing harm (mafsadah). In this context, the store's initiatives to uphold hygiene, offer competitive pricing, and ensure consumer protection exemplify the embodiment of essential maqāṣid principles, including ḥifẓ al-naḥs (protection of life), ḥifẓ al-māl (protection of wealth), and ḥifẓ al-dīn (maintenance of religious values). These principles serve as lenses through which the ethical legitimacy of thrifting can be assessed particularly in terms of hygiene, consumer protection, and legal accountability. Consequently, the thrifting model at Sederek, when administered with ethical and health-oriented methods, aligns with Shariah's objectives by fostering sustainable consumption and protecting consumer welfare. (Abdul Helim, 2019)

Imam al-Shatibi is considered a pivotal person in the evolution of maqasid's theoretical framework. Maqasid and maslahah are inseparable, according to Al-Shatibi's argument in his influential work al-Muwafaqat. He explains maqasid as having two levels: first, the intent of the Lawgiver (Allah), or qashdu al-shari', and second, the intent of the legally accountable individual, or qashdu al-mukallaf. According to Al-Shatibi, the purpose of the revelation of Shariah is to ensure the material and immaterial prosperity of humanity.

Maqasid is a framework for human flourishing that is organized across three tiers: Dharuriyyah refers to necessities, hajjiyyah denotes wants or extras, tamsiniyyah, which means "adornments" or "improvements." Regarding the five basic safeguards religion (*hifẓ al-din*), life (*hifẓ al-naḥs*), intellect (*hifẓ al-'aql*), lineage (*hifẓ al-nasl*), and wealth (*hifẓ al-mal*) maslahah dharuriyyah is considered the most basic. The destruction of these essentials would lead to the collapse of human civilization as we know it on Earth and in the afterlife (Nabila Zatadini & Syamsuri, 2018)

Imam al-Ghazali argues in al-Mustasfa that *maslahah* cannot be considered a standalone body of Islamic law. *Maslahah*, in his view, is an auxiliary means to an end that is already inscribed in the *qiyas*, *ijma'*, *sunnah*, and *Qur'an*. Rather than seeing *maslahah* as an independent source, he argues that it serves to uphold and support the preexisting *maqasid* of *Shariah*.

On the other hand, al-Shatibi argues that *maslahah* should be acknowledged as a main source for deducing *Shariah* decisions, especially in cases when the textual evidence is silent or confusing, because of its more basic and universal (*kulliy*) nature. He is adamant that, in the absence of explicit textual precedent, legal interpretation must take into consideration the nature and consequences of an activity in order to ensure the public good and prevent damage. (Sarif & Ahmad, 2018)

This perspective is highly pertinent to the practices of Sederek Store, where each piece of used apparel is subjected to a washing process before being marketed. This underscores the importance of *hifz al-nafs* (protection of life) and *hifz al-māl* (protection of property) since it guarantees the hygiene and safety of consumers. The favourable consumer reaction to cleanliness quality underscores the significance of hygiene standards in the second-hand apparel market. The limited legal awareness among specific consumers concerning the prohibition on importing worn apparel emphasises the necessity of a *maqāsid* approach in legal education. The al-Shātibī method advocates for balanced regulation and education, weighing the benefits and potential downsides to ensure that thrifting techniques are conducted responsibly and in compliance with *sharia*.

In addition to *maqasid* analysis, Al-Shatibi presents *i'tibar al-mal*, a framework for critically assessing activities according to their long-term effects. This principle, argues Saiful Bakhri (2018), compels academics and policymakers to consider the ethical and societal consequences of their decisions. *I'tibar al-mal* signals the necessity for ethical responsibility and forethought in legal decisions by highlighting the hidden potential for good or damage in an act alongside its formal features. Modern concerns like economic equity, digital transactions, environmental ethics, and public health lend themselves well to this legal study framework. A seemingly lawful action (*zahir*) may be considered unlawful (*mafasid*) if it has harmful repercussions (and vice versa).

According to Darmawati (2019) classical jurisprudence classifies *maslahah* into three distinct kinds based on their legal significance and applicability:

1. *Maslahah Mu'tabarah*: A *maslahah* is deemed valid by the *Shari'ah* when there is evidence, either direct or indirect, from the *Shari'ah* that substantiates the presence of this *maslahah* as the foundation for establishing a verdict.
2. *Maslahah Mulghah*: A *maslahah* considered beneficial and rational, although not acknowledged by the *Shari'ah*, with proof from the *Shari'ah* refuting it. A monarch or an affluent individual deliberately interacts with his wife during the afternoon in Ramadan to incur a penalty necessitating two consecutive months of fasting, which would act as a deterrence.
3. *Maslahah Mursalah*: A *maslahah* regarded as beneficial by rational assessment, consistent with the aims of *Shari'ah* in formulating rulings, however lacking any textual proof from *Shari'ah* that contradicts it. (Ainol Yaqin, 2020)

Establishing a hierarchy for the evaluation and implementation of public benefit necessitates distinguishing between the three categories of *maṣlaḥah ḍarūriyyah* (essential), *ḥājiyyah* (complementary), and *taḥsīniyyah* (embellishment). In the context of thrifting practices at Sederek Store, it is important to emphasize that no explicit *Sharia* textual prohibition exists against the individual sale and purchase of secondhand clothing, as long as the items are clean, usable, and obtained through fair means. Although Indonesian government regulations (Minister of Trade Regulation No. 40/2022 and No. 51/M-DAG/PER/7/2015) prohibit the large-scale importation of used clothing, this restriction is administrative and rooted in trade policy rather than *Sharia* doctrine. In Islamic commercial jurisprudence (*fiqh mu'āmalah*), a transaction remains valid as long as it avoids elements of *gharar* (uncertainty), *ḍarar* (harm), or *tadlīs* (deception). Therefore, from an Islamic legal perspective, the resale

of secondhand apparel by small businesses like Sederek Store qualifies as *maṣlaḥah mursalah* a public interest action not opposed by any explicit text and aligned with the Shariah objectives of preserving life (*ḥifẓ al-nafs*), wealth (*ḥifẓ al-māl*), and faith (*ḥifẓ al-dīn*). For instance, the sale of affordable second-hand apparel addresses the economic constraints (*ḥājīyyah*) that students and low-income consumers encounter, while the store's hygiene standards which include the washing of garments before sale are designed to safeguard health (*ḥifẓ al-nafs*).

Furthermore, Shariah's ethical principles are consistent with the promotion of environmental sustainability through the reuse of apparel. Despite the fact that they are not explicitly prescribed, these practices provide substantial public benefits without violating any established text, thereby qualifying as *maṣlaḥah mursalah*. Primary benefits (*al-dharuriyat*) should take precedence over secondary benefits (*al-hajiyyat*), and secondary benefits should be favored over tertiary benefits (*al-tahsiniyyat*). (Rohman, 2018)

### **Maqashid Sharia Analysis of the Sale and Purchase of Imported Secondhand Clothing in Sederek Store Yogyakarta**

Maqashid Syariah denotes the core principles inherent in Islamic doctrine, designed to promote human welfare by enforcing regulations that protect five vital aspects of existence. (Yasid & Quthni, 2019) Comprehending Maqashid Syariah is pertinent to both worship and social interactions, and it can also be implemented in many economic activities, including commercial transactions. The commerce of secondhand imported apparel, commonly called thrifting, has gained significant popularity among the populace, particularly youth. This phenomenon is not exclusively linked to economic concerns, such as reduced pricing, but also to lifestyle considerations. Nevertheless, from the standpoint of Maqashid Syariah, the practice of commerce warrants a more comprehensive analysis, especially concerning the safeguarding of religion (*ḥifẓ al-dīn*), intellect (*ḥifẓ al-aql*), life (*ḥifẓ al-nafs*), lineage (*ḥifẓ al-nasl*), and money (*ḥifẓ al-māl*). (Ahmad Sarwat, 2019)

A contemporary business practice is the commerce of secondhand imported apparel, exemplified by the Sederek Store in Yogyakarta. In evaluating this practice, it is essential to determine if the trade of secondhand garments conforms to the criteria of Maqashid Syariah. This research examines the implementation of Maqashid Syariah in the trade of secondhand imported clothing at Sederek Store Yogyakarta, focusing on the five elements: preserving religion (*ḥifẓ al-dīn*), preserving life (*ḥifẓ al-nafs*), preserving intellect (*ḥifẓ al-aql*), preserving lineage (*ḥifẓ al-nasl*), and preserving wealth (*ḥifẓ al-māl*).

Safeguarding Religion (*ḥifẓ al-dīn*), Islam mandates that every transaction must be grounded in honesty, transparency, and fairness to avoid harm (*darar*) to any party. At Sederek Store, this principle is reflected in how sellers must disclose the condition of secondhand apparel to buyers. During interviews, Arkan, the store owner, emphasized: "We are always honest to convey the condition of the goods, including if there are defects or stains. Consumers must know what they buy." This commitment to truthfulness illustrates how the store adheres to Shariah values in upholding integrity in trade.

Moreover, a store employee, Haikal, stated: "If there are goods that are not worth selling, we are sorting and not displayed. We only take those who are still suitable for use." Such practices ensure that the store avoids cheating or concealing flaws, which in Islamic teachings is considered a sinful act and a violation of *ḥifẓ al-dīn*. Integrity in commerce is regarded as part of religious devotion, and traders who practice it are promised blessings and trustworthiness, akin to the Prophet Muhammad's example.

While *ḥifẓ al-dīn* is preserved through honest and ethical trade, tension arises about *ḥifẓ al-māl* (safeguarding wealth) due to the legal status of imported used clothing. Nonetheless, from the *ḥifẓ al-dīn* perspective alone, the business model at Sederek Store reflects Shariah compliance through the transparent and truthful manner in which it conducts sales. (Sudarmanto et al., 2025)



*Hifz al-Nafs*, or preserving human life and well-being, is intricately associated with initiatives to safeguard consumer health by importing secondhand apparel. Secondhand clothing may include germs, bacteria, fungi, or other hazardous chemicals, particularly if not subjected to appropriate hygiene protocols. By the principle of *hifz al-nafs*, Sederek Store prioritizes the cleanliness and safety of its products.

Arkan, the proprietor, explained that each garment undergoes a two-step cleaning process: first, at the supplier level using antibacterial detergent; then, upon arrival at the store, the clothes are rewashed using industrial-grade laundry machines with antibacterial and antifungal agents, ensuring compliance with internal hygiene protocols. The garments undergo pre-washing using disinfection detergents at the supplier stage. Upon arriving at the store, items are rewashed using industrial-grade laundry machines with antibacterial agents to guarantee optimal sanitation. Haikal, a staff member, remarked: "We guarantee that all garments are thoroughly laundered prior to display." We will not proceed with the sale if any stains or odors persist.

Although there are no government-imposed hygiene standards for secondhand apparel, the store enforces strict internal hygiene protocols. According to Haikal, one of the employees, "We reject any item that fails to pass our cleanliness inspection, including lingering odors or visible stains even after industrial laundering. This deliberate initiative illustrates how Sederek Store aims to achieve the *maqāṣid al-sharī'ah* principle of *hifz al-nafs* by reducing potential health hazards through meticulous cleaning of products before sale. (Afdhalia & Oman Fathurohman SW, 2025)

*Hifz al-'Aql*, or the preservation of intelligence, underscores the significance of rational decision-making and avoiding behaviors that could compromise judgment. This notion is seen in consumers' decisions in thrift shopping. Thrifting is not solely a trend-based endeavor; it frequently stems from pragmatic economic factors.

Based on interviews with three loyal customers Azka, Adam, and Andika economic considerations such as affordability and branded quality were the primary motivations. Azka stated, "Imported second-hand clothes offer better quality at much cheaper prices than new ones," while Adam emphasized that "the price difference is significant, making it the smarter option. One client, Andika (24), stated: "I opt to shop at thrift stores due to the significantly lower prices, while maintaining satisfactory quality." The funds may be allocated for alternative needs, including higher education or transportation. Another client, Rina (21), expressed a similar viewpoint: "If a branded jacket is available for hundreds of thousands, why purchase a new one that costs millions?"

These comments suggest that customers deliberately utilize rationality and emphasize long-term advantages in their purchasing behavior. Consequently, thrifting, especially at Sederek Store, embodies *hifz al-'aql* by fostering deliberate, economical, and astute consumer choices. (Mobarak et al., 2025)

*Hifdzu an-Nasl* protects lineage intricately associated with preserving honor. In the context of imported secondhand clothing, *hifdzu an-nasl* can be linked to society's capacity to get quality apparel at a reasonable cost. From the standpoint of *Hifdzu an-nasl*, this practice illustrates the community's capacity to acquire economical attire while concealing their auroh, so maintaining their dignity. The availability of affordable imported used clothing enables individuals from many economic backgrounds, especially the less fortunate, to fulfill this demand. (Azizah & Kamaluddin, 2025)

*Hifz al-Māl*, in the context of *maqāṣid al-sharī'ah*, denotes the duty to safeguard, maintain, and appropriately employ money. From an Islamic legal perspective, thrifting specifically the sale and acquisition of imported secondhand clothing can conform to Shariah norms if executed with transparency, equity, and without inflicting injury (*darar*). Thrifting safeguards consumers' finances by providing economical substitutes for costly branded apparel. This alleviates superfluous financial pressures and empowers customers, particularly students and low-income demographics, to direct their resources towards more pressing needs such as schooling or everyday expenditures. The flourishing thrift industry, illustrated by Sederek Store, creates new employment opportunities and business models

for young entrepreneurs, thereby enhancing the economic welfare of others a social benefit consistent with Islamic ideals.

This practice has adverse repercussions. Concerns persist about its possible effects on domestic textile sectors and small to medium-sized enterprises, which may find it challenging to compete with the influx of low-cost imported products. Furthermore, prohibiting such imports under Indonesian trade law presents legal and ethical problems. In conclusion, although thrifting embodies elements of *ḥifẓ al-māl* by safeguarding and enhancing personal wealth, its complete adherence to Shariah is contingent. It must prevent injury, comply with national legislation, and not compromise the public interest. Therefore, although thrifting practices at Sederek Store fulfill four out of the five primary objectives of *maqāṣid al-sharīʿah*, they fall short in achieving full compliance due to their conflict with national trade laws. To meet the ethical and legal standards of Shariah in totality, such practices must be aligned with public interest (*maṣlaḥah ʿāmmah*), uphold national law, and avoid *ḍarar* to local industries (Marpaung & Harahap, 2024)

From the perspective of *Hifdzu al-mal*, while consumers can economize by acquiring imported used clothing and generating new employment opportunities that assist others in fulfilling their basic needs, a detrimental effect exists on local industries, including MSMEs and the textile sector. This illustrates the discordance of this practice with the principle of *Hifdzu al-mal* in *maqashid syariah*, as the local sector cannot compete with the low prices of imported used apparel, resulting in economic detriment for local enterprises. This is in direct contradiction to the objectives of *Maqashid Syariah*. Upon analyzing the aforementioned issues. *Maqashid Shariah* cannot fully justify purchasing and selling secondhand apparel at the Sederek Store as safeguarding the five essential human needs. One element remains incongruent, specifically, the safeguarding of riches (*hifdz al-mal*). From the standpoint of *hifdz ad-din*, this commercial activity is executed through legitimate and transparent methods. Thus, the commerce of imported secondhand apparel at Sederek Store aligns with religious values, satisfying the Shariah mandates for preserving faith.

**Table 1.** The Compatibility of Thrifting Practices with the Maqashid Shariah

No	Maqashid Syariah	Conclusion	The Compatibility of Thrifting Practices with the Maqashid Shariah
1	<i>Hifdzu ad-din</i>	Implementing transparency and sincerity in transactions Maintain Islamic values in transactions by prioritizing honesty, and fairness. Allowing time to ensure and check the clothes that will be purchased	It is in accordance with the preservation of religion
2	<i>Hifdzu an-nafs</i>	Ensure items are clean and safe to use by washing clothes before sale	It is in accordance with the preservation of life
3	<i>Hifdzu al-aql</i>	Thrifting can save money on other necessities or be allocated to more important things like education.	It is in accordance with the preservation of intellect
4	<i>Hifdzu an-nasl</i>	Cheap used clothes help people to buy clothes and be able to cover their aurah so that their honor as a Muslim is maintained. By covering the 'aurah, the honor of the family and offspring is protected.	It is in accordance with the preservation of lineage

No	Maqashid Syariah	Conclusion	The Compatibility of Thrifting Practices with the Maqashid Shariah
5	<i>Hifdzu al-mal</i>	In terms of individuals: can save expenses (individuals benefit) In terms of collective: Negative impacts on the local industry that could harm the industry itself, competition between local SMEs and imported products, and a decrease in state revenue (resulting in harm).	It is accordance with the preservation of wealth (individuals) Not in accordance with the collective preservation of wealth (hifdzu mal)

### Conclusion

A meticulous selection of garments is used for inventory management at the Sederek Store to maintain everything in a presentable and orderly state. Using this strategy, clients may find the perfect outfit with ease. Arkan claims that Sederek Store imports gently worn garments from Japan and Korea. Instagram and TikTok are just two social media channels that help Sederek Store reach a wider audience and boost sales outside the store. The shop posts images and videos of products, information about their availability and price, and announcements about sales and other promotions on Instagram. The site has been a boon for reaching more people and displaying wares in a more positive light. In order to ensure the well-being of all people, Islamic law establishes a set of basic rules called Maqashid Syariah, which aim to safeguard the five pillars of life. After reviewing the maqashid syariah analysis, it is clear that Sederek Store Yogyakarta's thrifting practices do not completely adhere to maqashid syariah in protecting money (*hifdzu al-mal*) and the five fundamental human necessities. Shopping for and selling pre-owned imported clothing (thrifting) in this area satisfies four of the five requirements of maqashid syariah: safeguarding religion, life, intellect, and lineage.

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