

Between Profit and Planet: A Critical Examination of Sustainability Practices in Indonesia's Muslim Fashion Industry

Leonyta Nugroho

Independent Researcher

Corresponding author : leonytanugroho@gmail.com

Abstract

In light of the ongoing climate crisis, the fashion industry remains a significant contributor to global carbon emissions. This research explores how Islamic ethical principles can inform sustainable business practices within Indonesia's modest fashion sector. The study employs a mixed-methods approach, integrating a systematic theological review with quantitative carbon footprint assessments. A purposive pilot sample of six Muslim fashion brands was selected and stratified by Instagram follower counts (Micro, SME, and Large). This sampling strategy was designed to provide a representative snapshot of operational scales, testing the framework's applicability across various business sizes rather than serving as a general industry census. Data collection was carried out via Instagram to assess market size and through Shopee to gather product-specific materials and sales information. Greenhouse gas emissions were calculated in accordance with the Greenhouse Gas Protocol (2004) and employing the UK Department for Environment, Food and Rural Affairs (DEFRA)'s standardized emission factors. The findings reveal considerable variation in emissions, ranging from 39.825 to 8,228.5 kg CO₂e, indicating that sustainability outcomes are influenced more by production ethics and material choices than by business size. Crucially, the results reveal a "Carbon Information Gap," in which significant opacity in data for certain brands points to a lack of adherence to the Islamic principles of Amanah (trustworthiness) and Sidq (truthfulness). The research suggests that brands with the largest carbon footprints often exhibit "ecological shirk," prioritizing anthropocentric commercial growth over the divinely mandated Mizan (balance). To bridge the divide between these commercial practices and Islamic environmental ethics, the study introduces the HIFZH Model, a faith-based framework for sustainability, along with a 20-point checklist for practical self-assessment by businesses. This framework reframes sustainability from a mere regulatory obligation into a moral imperative, encouraging low-carbon, ethically responsible entrepreneurship that reestablishes the business owner's role as a Khalifah (steward) of the Earth.

Keywords: Fashion industry, Sustainability, Islamic ethics, Islamic economics, Climate crisis

JEL: A11, A13

A. INTRODUCTION

The global climate crisis has reached a crucial juncture, with Greenhouse Gas (GHG) emissions continuing to rise despite worldwide efforts to mitigate their effects ([Ayeleru et al., 2023](#)). According to recent data from the [International Monetary Fund](#), global emissions increased by 2.5% during the first quarter of 2024, the steepest quarterly rise since 2024, underscoring an urgent need for accountability across various sectors.

In this context, the fashion industry has emerged as a significant contributor to pollution. It accounts for approximately 10% of annual global carbon emissions, surpassing the combined impact of international aviation and maritime shipping ([UNEP, 2023](#)). Projections from [Statista \(2025\)](#) and the [Apparel Impact Institute \(Aii\)](#) indicate that, without a fundamental transformation in current practices, emissions from apparel could reach 1.243 Gt CO₂e by 2030. Beyond carbon emissions, the industry is

responsible for 9% of annual marine microfibre pollution, highlighting a complex ecological crisis (UNEP, 2021).

As the industry faces increased scrutiny, the modest fashion market, rooted in Islamic clothing, continues to grow. This segment expanded from \$74.52 billion in 2023 to \$79.61 billion in 2024, reflecting a compound annual growth rate (CAGR) of 6.8% (The Business Research Company, 2024). Indonesia, the largest Muslim-majority country, plays a central role in this growth, with forecasts suggesting that domestic spending on halal products will reach \$330.5 billion by 2025. The Ministry of Industry also projects that Muslim fashion consumption will reach an estimated USD 428 billion by 2027, indicating substantial potential for export growth. However, this economic expansion presents a significant contradiction. While the industry thrives on faith-based identity, Indonesia's overall climate policies have been labeled as "Critically Insufficient" by the Climate Action Tracker (2025).

This disconnect embodies a complex moral dilemma, particularly in an industry that is ostensibly rooted in Islamic principles yet operates within a global fashion landscape marked by significant environmental degradation. To sustain the growth of the Halal sector as *Tayyib*, which signifies purity and ethical conduct, it is imperative for the industry to recalibrate its practices to align with the spiritual mandate of ecological stewardship (El-Sherbini et al., 2023). This responsibility extends beyond mere corporate accountability, it is also a directive as outlined in the Quran, "Corruption has spread on land and sea due to the actions of people, so Allah may let them experience the consequences of some of their deeds, so that perhaps they may turn back to the Right Path." (Surah Ar-Rum: 41).

Scholarly interpretations by figures such as Quraish Shihab and Buya Hamka posit that this verse transcends a superficial understanding of environmental damage as a mere ecological

concern, framing it instead as a spiritual transgression. This perspective holds that perturbing the natural equilibrium constitutes a serious moral failing (Rizkiyah & Erwanto, 2023; Syarifah et al., 2024).

While the call for environmental care is indeed woven into Islamic teachings, translating these principles into concrete, actionable sustainability practices, particularly within the rapidly evolving Muslim fashion industry, remains an area ripe for further exploration. Current literature has addressed various facets of sustainability and Islamic ethics; however, a comprehensive framework that links these domains for practical application in commercial contexts, such as modest fashion, remains underdeveloped. This study aims to help bridge this significant gap by building upon previous research outlined in Table 1.

Table 1. Previous Studies on Sustainability and Islamic Ethical Principles

Author/s	Main Contribution	Research Gap
Al-Jayyousi et al. (2022)	Conceptual model (moral-led, mission-led, people-centered)	Not applicable to specific commercial industries, such as fashion.
Islam et al. (2025)	Highlight lifecycle impact beyond materials	Does not discuss spiritual values or Islamic ethics.
Werner et al. (2025)	Introduced "postgrowth entrepreneur ship" in the Western context	Not relevant to the Global South and Islamic contexts.

Source: Author's creation (2025)

Previous research has significantly contributed to understanding the Islamic framework for sustainable development ([Al-Jayyousi et al., 2022](#)). It has examined environmental sustainability in the fashion sector through life cycle assessments ([Islam et al., 2025](#)). However, these studies largely remain theoretical and fail to address the modest fashion industry specifically. Additionally, while emerging theories concerning ethical entrepreneurship, such as the "postgrowth" model introduced by [Werner et al. \(2025\)](#), offer a robust critique of consumerism, their direct application to the Indonesian context presents challenges. Post-growth entrepreneurship often advocates for the stabilization or reduction of production to protect the planet ([Kallis et al., 2025](#)).

In contrast, the Global South, especially Indonesia, is currently navigating a vital phase of economic growth and poverty alleviation through its Halal industry ([Azam & Abdullah, 2020](#)). From a theological standpoint, Islam does not inherently endorse "degrowth"; rather, it emphasizes stewardship (*Khilafah*) and justice (*'Adl*) within a growth framework ([Setiawan, 2023](#)). While Western postgrowth models may prioritize limitation, the Islamic perspective underscores the concept of *Barakah*, the belief that growth is permissible and encouraged, provided it is ethical, beneficial, and wholesome for society ([Anzaikhan, 2025](#)). Therefore, rather than outright rejecting Western frameworks, this study argues that they require significant modification to align with the unique cultural, spiritual, and developmental contexts of a Muslim-majority country.

This research seeks to address these gaps by critically analyzing the perceptions and practices of environmental sustainability among Muslim fashion brands in Indonesia, with a focus on Islamic ethical principles. The study aims to develop a tailored Islamic Sustainable Business Framework specifically designed for modest

fashion enterprises. This framework will integrate empirical carbon footprint evaluations alongside Islamic values, offering actionable guidance that empowers Muslim-owned businesses to enhance their competitiveness while fostering environmental stewardship amid the impending climate crisis.

Therefore, the objectives of this research are twofold: (1) to establish a practical Islamic Sustainable Business Framework for modest fashion brands, grounded in ecological data and Islamic ethical considerations; and (2) to enhance awareness and accountability among businesses in harmonizing Islamic identity with sustainable practices in a concrete and actionable manner.

B. LITERATURE REVIEW

Islamic Worldview on Environmental Sustainability

The review of existing literature elucidates a deeply entrenched and multifaceted Islamic perspective on environmental sustainability that predates contemporary ecological initiatives. This perspective is not merely a collection of ancillary guidelines. Still, it is fundamentally intertwined with critical Islamic theological and ethical principles, which position humanity as a crucial intermediary in the stewardship of the natural world. Significantly, this viewpoint provides a robust framework for understanding human obligations toward the environment, asserting that environmental degradation constitutes not only an ecological failure but also a moral and spiritual transgression.

A central aspect of the Islamic environmental ethic is the concept of *Tawhid* (Unity of God). As highlighted by [Basri et al. \(2025\)](#), [Abdullah \(2019\)](#), and [Mohidem and Hashim \(2023\)](#), this principle underscores the interconnectedness of all creation, positing that every element of the universe reflects God's singular power and wisdom. Such a profound unity necessitates a holistic approach to environmental issues, acknowledging that any harm inflicted upon creation is, in essence, an affront to the Creator.

This perspective fosters a deep reverence for nature, transforming environmental protection into an act of worship and glorification of Allah.

Building upon *Tawhid* is the principle of *Khalifah* (Stewardship/Trusteeship). Numerous scholars, including [Ahmad \(2022\)](#), [Basri et al. \(2025\)](#), [Salman and Asmanto \(2024\)](#), [Thohir et al. \(2023\)](#), and [Sarvestani \(2024\)](#), collectively emphasize humanity's role as Allah's representatives on Earth. This role is characterized not by domination but by a significant trust (*amanah*), which entails a responsibility for environmental stewardship. Humans are tasked with managing and caring for Earth's resources rather than exploiting them indiscriminately. This understanding aligns with interpretations of Islamic texts that frame environmental harm as a violation of this sacred trust, as illustrated by Quranic allusions to "corruption spread on land and sea." Thus, the endeavor to protect the environment serves not only as a moral imperative but also as a test of humanity's worthiness to receive divine gifts.

Furthermore, the Islamic worldview accentuates the significance of *Mizan* (Balance) and *Wasatiyyah* (Moderation). [Suprianto et al. \(2023\)](#), [Basri et al. \(2025\)](#), and [Abu-Rayash and Sabbah \(2022\)](#) note that these concepts advocate for harmony and justice in all aspects of life, including the use of natural resources. Islam encourages a balanced approach, expressly prohibiting excess and wastefulness (*israf*) while promoting responsible consumption. This emphasis on moderation closely aligns with contemporary sustainability objectives, challenging prevailing consumption-driven paradigms, particularly in the fashion industry. The concept of "*Al-Wasatiyya wa al-Tawazun*," or the Middle Path, as elucidated by [Wijsen and Anshori \(2023\)](#), urges transcending dichotomies such as deep ecology versus eco-modernity and market versus non-market. It advocates for a balanced orientation in life that fosters harmony among humanity, nature, and the Transcendent.

Another critical ethical dimension is *Maslahah* (Public Interest/Common Good). [Duc \(2023\)](#) illustrates how this principle underscores the need to safeguard the environment for the benefit of all living beings, thereby legitimizing conservation efforts as contributions to the common good. This notion establishes a strong ethical foundation for sustainable business practices, framing environmental accountability not simply as regulatory compliance but as an essential contribution to societal welfare.

Despite the compelling theoretical frameworks presented, the literature also reveals a pronounced gap between these ethical teachings and the practical realities observed in many Muslim-majority countries ([Ali & Agushi, 2024](#)). Challenges such as pollution, deforestation, and water scarcity persist, often exacerbated by economic pressures, limited awareness, and insufficient political commitment. This indicates that, while the ethical frameworks regarding environmental stewardship are robust, their implementation is beset by considerable obstacles, particularly in commercial sectors. The necessity of education and collaboration among religious leaders, policymakers, and environmental specialists is emphasized as critical to the effective translation of these principles into actionable frameworks. Additionally, the nuanced interpretation of *taskhir* (nature subjugated for humanity), as discussed by [Wijsen and Anshori \(2023\)](#), reveals internal dilemmas within eco-theology that require resolution for effective implementation.

While the Islamic worldview provides a comprehensive and profoundly ethical framework for environmental stewardship, its actualization in the commercial realm, particularly in complex industries like fashion, demands a critical examination of how these foundational principles are perceived and integrated into practical sustainability initiatives. Such inquiry paves the way for a thorough exploration of the practical incorporation of these

values within the Indonesian Muslim fashion sector.

Environmental Sustainability in Business/Entrepreneurship

The systematic review delineates a burgeoning academic interest in integrating environmental sustainability into business models and entrepreneurial activities. This compilation of research transcends mere compliance, critically examining how enterprises can actively embed sustainability into their operations to generate value for a diverse array of stakeholders, thereby fostering long-term resilience. Several salient themes emerge, elucidating the evolving paradigm of "green" business practices.

A principal theme is the imperative of a Stakeholder-Centric Approach to Value Creation. According to [Evans et al. \(2017\)](#), effective sustainability performance extends beyond individual firms, necessitating a careful consideration of the broader enterprise and its intricate web of stakeholder relationships. This perspective posits that value creation cannot be narrowly confined to shareholders but must encompass environmental and social dimensions, thus becoming integral to enduring survival. In a complementary analysis, [Schaltegger et al. \(2015\)](#) emphasize that authentic sustainable value for customers cannot be realized without concurrently generating value for a wider spectrum of stakeholders, including the natural environment.

This transition from a profit-centric model to one that acknowledges the welfare of all interconnected entities constitutes a fundamental principle of contemporary sustainable business philosophy. This holistic understanding of value is further substantiated by [Bocken and Short \(2015\)](#), who advocate for "sustainable business thinking" as an integrative approach harmonizing social, environmental, and economic elements, ensuring value creation for all stakeholders across diverse business operations.

Another significant theme revolves around Sustainable Business Model Innovations (SBMIs). [Lüdeke-Freund \(2019\)](#) investigates how business models can effectively facilitate the commercialization of sustainability innovations and support sustainable entrepreneurship. This involves developing sustainable value propositions, generating sustainable value, and establishing sustainable partnership networks ([Nosratabadi et al., 2019](#)). The literature underscores that SBMIs often require not only incremental enhancements but also entirely novel perspectives on business practices, incorporating systems dynamics, design principles, and robust sustainability ([Schaltegger et al., 2015](#)).

This framework elucidates the business model's function as a vital conduit between innovations, such as new processes and products, and valuable outcomes, thereby addressing ecological and social challenges ([Lüdeke-Freund, 2019](#)). Significantly, this encompasses the advent of "sufficiency-driven" business models, as explored by [Bocken and Short \(2016\)](#), which actively endorse demand reduction and resource efficiency throughout the product life cycle, thereby providing a compelling business rationale for sufficiency that extends beyond reactive adaptations to consumer or regulatory exigencies.

Finally, the literature critically interrogates the Role of Entrepreneurial Orientation and Values in advancing sustainability. [Jansson et al. \(2017\)](#) identify a positive correlation between market orientation, entrepreneurial orientation (notably proactiveness), and commitment to sustainability among Small and Medium-sized Enterprises (SMEs). This finding implies that enterprises characterized by market responsiveness and proactive engagement are more inclined to integrate sustainability into their operations. [Yasir et al. \(2023\)](#) further substantiate this notion by demonstrating that environmental values exert both direct and indirect influences on

attitudes toward sustainable entrepreneurship and inform entrepreneurial intentions. This reveals that personal convictions and values can serve as significant motivators for entrepreneurs to adopt sustainable practices, rather than being driven solely by external pressures. However, [Hoogendoorn et al. \(2017\)](#) highlight that sustainable entrepreneurs often face heightened institutional barriers, including deficiencies in financial, administrative, and informational support, compared with their traditional counterparts. This indicates an urgent need for targeted initiatives by government and private-sector entities to foster sustainable entrepreneurship.

While these studies contribute to our understanding of environmental sustainability in business, they predominantly operate within a secular or Western framework, often overlooking the unique influence of faith-based ethics. The intersection of these established sustainability concepts with specific religious perspectives, particularly in non-Western contexts, remains largely underexplored. This notable gap underscores the need for research examining how general principles of sustainable business and entrepreneurship are adapted, interpreted, and enacted within the context of Islamic ethics. This study aims to investigate this dynamic specifically within the Muslim fashion industry in Indonesia.

Industry 4.0 and the Spirit of *Zuhd*

The burgeoning influence of Industry 4.0 technologies on sustainability is a pivotal area of inquiry, particularly when examined through the lens of their potential to advance Islamic ethical objectives. Research by [Oláh et al. \(2020\)](#) and [Javaid et al. \(2022\)](#) elucidates the transformative potential of elements such as automation, digitization, and real-time data analytics in realizing sustainable manufacturing practices. While these technologies are often associated with industrial growth, they simultaneously

embody a unique convergence with the Islamic virtue of *Zuhd*, which emphasizes moderation and sufficiency.

In the context of Industry 4.0, the concept of "smart production" materializes, wherein products are manufactured in response to actual demand. From a secular perspective, this approach signifies enhanced operational efficiency ([Lee et al., 2023](#)). Conversely, within an Islamic framework, as articulated by [Hassan and Osman \(2025\)](#), it serves as a concrete illustration of the principles underlying the avoidance of *Israf* (excess). By leveraging Big Data and artificial intelligence to forecast consumer demand accurately, businesses can move away from the traditional "overproduction-and-clearance" cycle endemic to fast fashion ([Greg, 2025](#)). This synergy ensures that resources are allocated in "appropriate quantities," thereby reinforcing the principle of *Zuhd*, not as an absence of technology, but as a conscious endorsement of sufficiency over abundance.

Moreover, the paradigm of smart manufacturing facilitates a previously unattainable level of supply chain transparency. The implementation of real-time data analytics permits the meticulous tracking of energy and material consumption ([Alonge et al., 2021](#)). Such technological advancements effectively bridge the "Information Gap," transforming the concept of *Amanah* (trust) from a mere abstract moral principle into a quantifiable metric ([Arisman & Ihsanudin, 2025](#)). Thus, digitization does not present a conflict with faith, rather, it furnishes the necessary "proof of stewardship" (*Khalifah*) essential for demonstrating that enterprises have refrained from exploiting the Earth's resources in their pursuit of profit.

By situating Industry 4.0 within this ethical framework, the apparent dichotomy between "high technology" and "tradition" can be reconciled. Technology is thus redefined as a facilitator of the higher objectives of *Maqasid al-Shari'ah*, ensuring that industrial progress is

aligned with the imperative of environmental stewardship, ultimately rendering moderation both scientifically and economically viable.

Sustainability in the Fashion Industry

An in-depth examination of sustainability within the fashion industry unveils several thematic constructs, painting a complex tableau of progress, persistent challenges, and salient concerns. Despite the emergence of innovative strategies to promote eco-friendly practices, the industry grapples with formidable barriers to achieving genuine environmental accountability, particularly in consumer engagement and the mitigation of misleading marketing practices.

A pivotal focus of the discourse on sustainable fashion is the transition to eco-friendly practices and innovations across the product life cycle. Current research underscores an increasing emphasis on adopting circular business models to optimize resource utilization while minimizing waste. An increased reliance on sustainable materials complements this paradigm shift, the implementation of waste-reduction strategies during manufacturing, and the adoption of low-energy production processes (Islam et al., 2020; Choi & Han, 2019). Such innovations represent a significant transition towards a comprehensive evaluation of the environmental implications throughout a garment's life cycle, from the sourcing of raw materials to end-of-life disposal. Nonetheless, a critical perspective recognizes that, although these endeavors merit commendation, achieving widespread acceptance remains a daunting challenge, particularly for smaller enterprises that often lack the requisite resources for substantial research and development or transformative supply chain adaptations.

Beyond production, the emergence of the Slow Fashion movement and Ethical Branding has surfaced as a pivotal strategy in mitigating the fashion industry's considerable environmental footprint. This approach fundamentally

challenges the fast-fashion paradigm by prioritizing durability, repairability, and timeless design, thereby extending garment longevity. Ethical dimensions are significantly emphasized, with a pronounced focus on equitable labor practices and transparent sourcing throughout the supply chain (Štefko & Steffek, 2018). Brands embracing slow fashion tend to cultivate a deeper connection with consumers grounded in quality and values, rather than in the transient nature of prevailing trends. However, questions regarding the commercial viability and scalability of genuine slow fashion persist within a market that remains heavily influenced by rapid consumption patterns and price sensitivity.

Despite advancements and increasing public awareness surrounding environmental issues, a notable challenge is the enduring dissonance between consumer attitudes toward sustainability and their actual purchasing behaviors. Numerous studies consistently highlight this disconnect (Mandarić et al., 2022). While consumers may articulate a preference for sustainable products, their purchasing decisions are often influenced by traditional criteria, including cost, convenience, and alignment with contemporary trends. This discrepancy indicates that effective sustainable fashion initiatives must not only offer greener alternatives but also navigate entrenched consumer habits and perceived trade-offs, thereby presenting a significant obstacle to the widespread adoption of sustainable consumption practices.

The Ethical Crisis in Fashion: Greenwashing vs. Amanah

Among the most concerning themes emerging from the literature is the prevalence of greenwashing. A substantial body of research reveals that marketing claims touting sustainability are frequently unsubstantiated by actual performance, leading to a marked decline in consumer trust (Adamkiewicz et al., 2022). This deceptive practice undermines the genuine efforts of truly sustainable brands and engenders

skepticism among consumers, thereby complicating the acceptance of environmentally friendly options. The lack of clear, standardized metrics and third-party verification for sustainability claims exacerbates this issue, enabling brands to benefit from a "green halo" effect without implementing substantial operational changes. This critical challenge underscores the necessity for stricter regulations and enhanced transparency to ensure that marketing communications accurately reflect environmental impacts.

Although secular frameworks often struggle to address concepts such as "intent" or "omission," [Baskoro \(2025\)](#) posits that Islamic ethics offers a distinct, multifaceted approach to greenwashing through the principles of *Amanah* (trust) and *Adl* (fairness in trade).

In secular contexts, greenwashing is often perceived as a risk-management strategy ([Mirza et al., 2025](#)). If the perceived risk of incurring regulatory fines is lower than the profits gained from deceptive marketing, such dishonesty may continue. In contrast, the Islamic principle of *Amanah* frames business transparency as a spiritual obligation. A brand is responsible not only to consumers or regulatory bodies but also to the Creator ([Herijanto, 2022](#)). From this viewpoint, misrepresenting a product's environmental impact, such as falsely claiming it to be "recycled" without substantiation, is not merely a legal violation but a breach of a sacred trust, potentially nullifying the *Barakah* (divine blessing) associated with the business's profits.

[Fitri and Pratama \(2023\)](#) emphasize that Islamic law explicitly prohibits *Tadlis* (the concealment of defects) and *Gharar* (excessive uncertainty). While secular greenwashing often operates within the "gray areas" of ambiguous language, the principle of *Sidq* (absolute truthfulness) mandates that a brand's internal practices must align with its external messaging ([Hilaluddin et al., 2025](#)). Therefore, Islamic ethics necessitate *Nasiha* (sincere advice), compelling

brands to communicate any negative environmental consequences to customers, rather than focusing solely on positive aspects. This commitment to proactive transparency exceeds the typical secular "truth-in-advertising" regulations by establishing comprehensive disclosure as a prerequisite for a "Halal" transaction.

C. RESEARCH METHODS

This research employs a mixed-methods approach, integrating quantitative analysis of carbon footprints with a systematic theological evaluation. To ensure narrative coherence, Table 2 correlates each research objective with its corresponding methodology and anticipated outcomes.

Table 2. Systemic Mapping of Research Objectives

Objective	Methodology	Primary Output
Develop a practical Islamic Sustainable Business Framework (HIFZH)	Systematic literature review and ethical framework synthesis	The HIFZH model and 20-point checklist
Evaluate carbon accountability and brand transparency (<i>Amanah</i>)	"Outside-In" carbon footprint assessment (GHG Protocol)	Comparative emission profiles of six pilot brands

Source: Author's creation (2026)

Study Area

Indonesia serves as a compelling context for this research due to its substantial demographic and economic significance within the global Muslim fashion industry. By 2025, Indonesia is projected to have approximately 242.7 million Muslims, making it the nation with the largest

Muslim population worldwide ([World Population Review, 2025](#)). This demographic advantage has catalyzed a burgeoning modest fashion market, positioning Indonesia as the third-largest contributor globally within this sector, as highlighted in the State of the Global Islamic Economy Report 2023/24. Given the economic magnitude and cultural-religious significance of modest attire, Indonesia emerges as a critical site for examining the alignment of sustainability practices with Islamic ethical principles in the fashion industry.

The methodology employed in this study used Instagram as the primary sampling instrument, owing to its prevalence and relevance to fashion small and medium-sized enterprises (SMEs). As of 2024, data indicate that 79% of global marketers engage with Instagram ([Statista, 2025](#)), and in Indonesia, this platform ranks second among platforms for fashion-related content ([Putri, 2021](#)).

In Indonesia's digital modest fashion ecosystem, many SMEs operate exclusively via Instagram without dedicated websites. Therefore, this research uses Instagram follower counts as the primary proxy for company size, as they directly reflect a brand's social capital and market reach ([Heeks, 2022](#); [Dolega et al., 2021](#)). Brands are classified into three categories: Micro (<1k followers), SME (1k-10k), and Large (>10k). To provide a comprehensive overview of the industry, the study focuses on a purposive sample of six brands, with two from each size category. This "pilot study" approach allows for a detailed "Outside-In" evaluation, assessing the feasibility of the HIFZH model across different operational scales before broader industry adoption.

Brand identification was achieved through targeted keyword searches, including "modest fashion Indonesia," "hijab," "abaya," "thobe," and "Islamic fashion ethical." This methodology proved particularly effective for uncovering informal or home-based brands that may not be represented in conventional business directories.

By systematically exploring Instagram using these keywords, the study ensured a diverse, grassroots-level dataset that accurately reflects the varied stakeholders shaping Indonesia's modest fashion landscape.

Data Collection Procedure

To evaluate the environmental impact of Muslim fashion brands, this research undertook a comprehensive analysis of carbon footprints across six selected brands, ensuring a representative mix of micro, small-to-medium, and large enterprises. The assessments leveraged data gathered through June 22, 2025, providing up-to-date insight into the industry's performance.

The primary quantitative data source for this investigation was Shopee, a prominent e-commerce platform in Indonesia since its inception in 2015. Given its popularity among local brands, particularly those without formal websites, Shopee served as a credible and relevant resource for this analysis ([Enggriani et al., 2023](#)). While Instagram plays a pivotal role in enhancing brand identity, Shopee dominates the actual transactional market for Muslim fashion in Indonesia ([Magfiroh & Komarudin, 2025](#)). Therefore, Shopee serves as the primary source for the "Activity Data" required by the GHG Protocol, as its listings include detailed material compositions and sales volumes that are crucial for calculating carbon footprints.

However, the author acknowledges that using e-commerce listings for "activity data" entails some uncertainty, as marketing-driven descriptions may not always be technically precise. To mitigate this challenge, the study employed a risk-based methodology informed by the Precautionary Principle. [Aven \(2023\)](#) posits that this principle is particularly pertinent in contexts where scientific uncertainty is prevalent and a "serious threat" has been recognized, necessitating a fundamental assessment of risk factors. In this study, the "threat" pertains to the

fashion industry's significant contribution to global GHG emissions. At the same time, "scientific uncertainty" arises from the opacity of textile supply chains and the lack of verified life-cycle data for many modest-fashion products sourced from Indonesia.

Data Analysis Techniques

Carbon emissions were calculated using the standardized methodology defined by the Greenhouse Gas Protocol ([GHG Protocol, 2004](#)). This authoritative framework delineates GHG emissions through the formula:

$$\text{GHG emissions} = \text{Activity Data} \times \text{Emission Factor}$$

As expounded in Chapter 6 of the GHG Protocol, activity data refers to quantifiable metrics associated with emissions-producing activities, such as material weight or the quantity of items sold. The emission factor quantifies the greenhouse gas emissions attributed to each unit of those activities.

The present study employed a centralized methodology for emissions calculation, wherein the author procured activity data from publicly accessible sources, predominantly Shopee product listings and communications from the brands themselves. The emission factor is used to quantify the greenhouse gas emissions associated with each unit of these activities. This study utilized a centralized methodology, independently gathering activity data from public Shopee listings to provide an "outside-in" perspective. This approach evaluates the carbon footprint based on the information a brand chooses to disclose, thereby aligning the technical analysis with the Islamic ethical principle of *Amanah* (trust and transparency).

Following [Aven's \(2023\)](#) framework, the author conducted a preliminary risk assessment to address data gaps. Recognizing that ambiguous material descriptions create a knowledge deficit regarding environmental impact, the researcher

deliberately prioritized environmental safety over optimistic estimates. This was achieved by sourcing emission factors from the UK Department for Environment, Food and Rural Affairs ([DEFRA, 2025](#)) and reputable peer-reviewed LCA research.

In instances where specific materials were inadequately defined, a default emission factor of 22.31 kg CO₂e per kilogram of clothing, as specified by DEFRA, was applied. This significant figure represents the average life cycle emissions for generic apparel. By employing this standardized default in situations of uncertainty, the study ensures that the environmental footprint is not underestimated, thus preserving both scientific and ethical integrity amidst prevailing industry-wide knowledge gaps.

The quantitative data from carbon footprint assessments will be processed to quantify and visually represent greenhouse gas (GHG) emissions for selected brands across different size categories. This data will be organized into a table, enabling straightforward comparisons of emission intensities across micro, small-to-medium, and large Muslim fashion brands.

D. RESULTS AND DISCUSSION

Result

The quantitative aspect of this research evaluated the carbon footprint of selected Muslim fashion brands, with the findings presented in Table 3. It is important to highlight that this dataset, encompassing six representative brands (two from each category), serves as a detailed pilot study. Rather than seeking a broad statistical representation of the entire Indonesian fashion sector, this "grassroots-level" methodology emphasizes a comprehensive "outside-in" examination of specific product lifecycles. This approach facilitates a more nuanced investigation into how choices made by individual brands, rather than merely their operational scale, impact environmental outcomes.

A noteworthy insight from the data is the significant variation in estimated total emissions, not only across different categories but also substantially within the same category. This suggests that brand size alone does not dictate environmental performance, as demonstrated by the considerable differences observed among brands of similar reach.

Table 3. Estimated Total Carbon Footprint by Brand (as of June 22, 2025)

Brand	Category	Total Product Analyzed	Est. Total Emissions (kg CO ₂ e)
BL	Micro	5	5,366.50
WN	Micro	4	1,457.67
SM	SME	3	39.825
SS	SME	4	829.87
TS	Large	6	8,228.5
TH	Large	5	2,312.5

Source: Author's calculation (2025)

The anticipated carbon emissions across the three categories paint a complex picture where the scale of operations plays a significant role. However, it is not the only factor influencing environmental effects. The figures in Table 3 show a more complex distribution of emissions and reveal notable differences in sustainability across brands.

In the micro-brand category, BL recorded a carbon footprint of 5,366.50 kg CO₂e, almost four times that of WN, which measured 1,457.67 kg CO₂e. This striking difference highlights that, even with a limited follower base and a seemingly "micro" presence, a brand's dependence on high-impact materials or large production volumes can lead to a carbon footprint that rivals or exceeds that of larger players. This situation underscores

the potential challenges associated with "unregulated growth" in grassroots efforts.

The small and medium-sized enterprise (SME) sector reveals further complexities, as shown by SS's carbon emissions of 829.87 kg CO₂e compared to the remarkably low figure of 39.83 kg CO₂e for SM. As outlined in the methodology, this lower representation for SM reflects the "methodological floor," resulting from insufficient product specifications. This finding acts as a quantitative illustration of the "Information Gap," indicating that, although the brand may operate on a small scale, a lack of transparent material information hampers a comprehensive evaluation of its true environmental impact.

When looking at the large brand category, a significant difference emerges between TS, which reported emissions of 8,228.50 kg CO₂e, and TH, which had a footprint of 2,312.50 kg CO₂e. TS's higher emissions can be attributed to its larger production scale and the use of materials associated with elevated emissions, as clarified by detailed product descriptions. In contrast, while TH's emission figure is above the SME "floor," it remains markedly lower than TS's, despite having a similar market reach. This suggests that TH might be utilizing more resource-efficient sourcing methods or that the specific products examined in their Shopee catalog belong to a lower-impact segment of their overall inventory.

This distribution reinforces the study's key finding: scale does not determine environmental outcomes. The case of a microbrand (BL) surpassing the carbon footprint of a large brand (TH) challenges the common belief that responsibility for the climate crisis lies solely with "Big Fashion." It underscores the pressing need for an Islamic Sustainable Business Framework that emphasizes *Sidq* (truthfulness) in material transparency across all business levels. Without such a framework, the industry may face a "transparency deficit," where high-impact production is hidden behind ambiguous marketing practices. This situation violates the

ethical principles of *Amanah* (stewardship and accountability). This also emphasizes the necessity of assessing carbon footprints through product-level analysis, rather than relying solely on size-based assumptions in the modest fashion sector.

For a detailed breakdown of carbon emission calculations, including estimated weights, material compositions, and the emission factors utilized, refer to [Appendix 1](#).

Discussion

Reflections Surah Ar-Rum Verse 41

The Quranic verse Surah Ar-Rum (30): 41 serves as a significant theological foundation for understanding environmental ethics in Islam. A thorough analysis of classical and modern interpretations of this verse reveals a complex understanding of 'corruption' (*fasad*) that goes beyond simple physical degradation, encompassing spiritual, social, and moral aspects, particularly relevant to today's environmental issues, especially in sectors like fashion.

Quraysh Shihab, in his *Al-Misbah* (2002), explains that 'corruption on land' refers to drought, famine, and insecurity, while 'corruption in the sea' represents drowning and the depletion of marine resources. He argues that these direct consequences result from divine responses to human disobedience, intended to inspire a return to righteousness. This interpretation creates an immediate connection between human ethical failings and concrete ecological catastrophes, establishing a clear causal relationship between human actions and environmental harm. Similarly, Wahbah Al-Zuhaili, in *Al-Munir* (2001), expands the meaning of *fasad* to encompass widespread disorder and destruction, addressing not only ecological issues such as drought, famine, and fires but also societal problems such as crime, theft, and the unjust appropriation of property. This comprehensive understanding reinforces the notion that environmental issues

are interconnected with social justice and ethical behavior.

Ibn Ashur's *Tahrir wa Tanwir* (1984) provides a particularly nuanced interpretation that distinguishes two related meanings of *fasad*. Firstly, it signifies a "bad situation" (the opposite of *maslahat* or the common good), indicating that human injustice in the use of resources results in adverse divine repercussions. More significantly, Ibn Ashur views *fasad* as *shirk* (associating partners with Allah), coining the term "ecological *shirk*." This compelling idea suggests that when humans act as if they possess absolute ownership of nature and ignore divine guidelines for its stewardship, they are effectively committing an act of polytheism. By exercising unilateral control over nature and failing to honor its divinely ordained equilibrium, humans forfeit the blessings and advantages it offers. This perspective fundamentally challenges anthropocentric viewpoints, asserting that Allah alone is the true Creator and Owner, bestowing upon humans the role of stewards (*khalifahs*). The universe, created in perfect harmony, is rendered flawed and unstable by human misconduct, serving as a striking reminder for humanity to contemplate its actions and their consequences.

Further supporting this comprehensive view, Al-Qardāwi in [Banna and Rosyidah \(2025\)](#) interprets *fasad* as emphasizing environmental challenges, particularly physical damage leading to health problems, food shortages, and various types of pollution that threaten the ecosystem. This aligns traditional interpretations with modern ecological concerns, highlighting the real health and existential risks posed by environmental negligence. Ibn Kathir's explanation in [Rifzikka \(2024\)](#) adds depth, linking lower plant and fruit yields to immorality, *shirk*, murder, and other forbidden actions. He asserts that human disobedience contributes to the earth's destruction from both a social and mental-spiritual standpoint, arguing that global sustainability depends on human obedience to

God. His expanded interpretation of *al-barri* (land) and *al-baḥr* (sea) encompasses flat terrains, large cities, and villages, emphasizing the widespread nature of *fasad* throughout all human environments.

These interpretations of Surah Ar-Rum verse 41 convey a profound and coherent message: environmental degradation is not simply the result of poor policies or technological shortcomings, but rather a direct consequence of humanity's spiritual and moral failings.

Ecological *Shirk* as Brand Behavior

The carbon footprint data from this study (Table 3) moves the theory of Ecological *Shirk* into the realm of measurable business behavior. This analysis directly addresses Research Objective 2 regarding accountability. The elevated emissions levels associated with brands TS (Large) and BL (Micro) provide a significant framework for applying Ibn Ashur's (1984) concept of "Ecological *Shirk*." While this term predominantly denotes polytheism in a religious context, its application here elucidates a contemporary interpretation of *shirk*: the notion of absolute human dominion over nature, devoid of divine accountability.

An analysis of the marketing communications from TS and BL reveals a predominantly anthropocentric perspective. Their messaging emphasizes aesthetic fashion, consumer status, and rapid turnover, exemplifying what may be termed "ego-centric consumption." By failing to acknowledge the material origins or environmental consequences of their high-emission products, these brands act as if they possess unqualified authority over Earth's resources. Within the framework established by Ibn Ashur, their disregard for the "divinely ordained equilibrium" in favor of commercial supremacy signifies a notable loss of *Barakah* (blessing), as evidenced by their disproportionately high carbon emissions.

Moreover, Ibn Kathir's association of human disobedience with "the destruction of the earth"

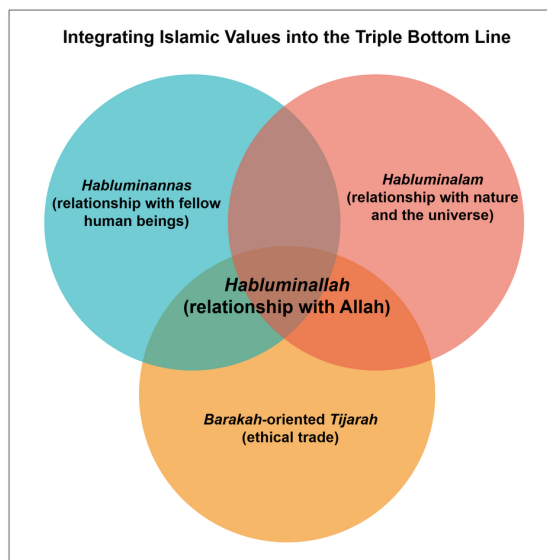
(Rifzikka, 2024) is echoed in the lack of transparency demonstrated by BL and TS in their public disclosures. In this context, "Ecological *Shirk*" encompasses not only elevated emissions but also a transgression of *Amanah* (trust). By providing vague material information that requires the application of high-impact default emission factors, these brands prioritize profitability at the expense of the ethical "Right Path" of ecological integrity. Such unethical practices undermine the credibility of the industry's sustainability efforts, resulting in initiatives that are "flawed and unstable" because the true impact of their operations remains obscured from consumers.

In accordance with Al-Qardāwī's interpretation (Banna & Rosyidah, 2025), the emissions of 8,228.5 kg CO₂e attributed to TS serve as a concrete manifestation of *fasad*. These emissions exacerbate the "pollution and ecosystem threats" that Al-Qardāwī warns against. When a brand professes to be "Islamic" or "Halal" yet produces a carbon footprint that surpasses that of its competitors, without an accompanying narrative of stewardship, it fosters a social and spiritual *fasad*, a disjunction between its faith-based claims and material reality.

This analysis contends that "Ecological *Shirk*" represents a practical, not merely theoretical, infraction. The brands exhibiting the most significant environmental impacts in this context are those whose public personas most closely align with the "absolute ownership" paradigm characteristic of Western fast fashion. The Islamic Sustainable Business Framework proposed in this study operates not only as an environmental instrument but also as a theological imperative, designed to transition the industry from an anthropocentric "bad situation" (*fasad*) toward a state of *Maslahat* (common good) and a genuine realization of *Khalifah*.

According to [Kasmahidayat et al. \(2025\)](#), from an Islamic theological perspective, human existence is fundamentally characterized by three

interconnected relationships: *Habluminallah* (relationship with God(Allah)), *Habluminannas* (relationship with fellow humans), and *Habluminalam* (relationship with nature and the universe). The environmental *fasad* highlighted by carbon footprint data illustrates a profound disturbance across all these dimensions.



Source: Author's creation (2025)
Figure 1. The Islamic Sustainability Triad

This framework reinforces the Islamic ethical approach to sustainability, anchored in three interrelated relationships. These relationships align with contemporary sustainability principles encapsulated in the triad of Profit, People, and Planet, but they broaden this understanding to encompass a theological and spiritual lens. This triad serves as a foundational basis for ethical decision-making, particularly in faith-based business models, such as those within the modest fashion sector.

In the prevailing triple bottom line (People, Planet, Profit) concept, Profit denotes a business's economic viability (Nogueira et al., 2022). Although not explicitly referenced in Islamic ethics as "profit," its ethical counterpart can be interpreted as *Barakah* (divine blessing in wealth) and *Tijarah* (ethical commerce). Thus, while contemporary sustainability frameworks prioritize financial stability, Islamic paradigms

delve deeper, posing the critical inquiry, "Is your profit halal, equitable, and conducive to collective welfare?"

Habluminalam necessitates profound respect and responsible stewardship towards the natural world, acknowledging it as a complex representation of divine power and wisdom, intricately created in balance/*mizan* (Fitryansyah, 2024). The resources of the Earth are perceived as a trust (*amanah*) bestowed by Allah, rather than commodities for unrestrained exploitation (Hutagalung, 2024). Nevertheless, our evaluations of carbon footprints reveal a marked systemic failure to uphold this *amanah*. The estimated emissions, arising from both larger brands like TS and micro brands such as BL, are not merely numerical data, they represent substantive contributions to atmospheric CO₂ levels, aggravating climate change, a phenomenon that scholars interpret as the contemporary *fasad* indicated in Surah Ar-Rum: 41.

The existence of these quantifiable carbon emissions highlights a significant ethical failing. When profit-oriented decisions prioritize resource extraction and energy-intensive production over environmental stewardship, they reflect a mindset that implicitly disregards the sanctity of creation. This aligns with Ibn Ashur's notion of ecological *shirk*, in which nature is perceived as personal property rather than a sacred trust, thereby infringing upon divine authority (Syafitri & Ulfah, 2024). The fashion industry's reliance on non-renewable resources, chemical-intensive processes, and extensive global supply chains, each of which contributes to its carbon footprint, contradicts the principle of *mizan*. The issue of microfibre pollution in oceans, as reported by UNEP (2021), serves as a stark illustration of the adverse effects on aquatic ecosystems and marine life, and on natural resources.

The negative effects of environmental degradation disproportionately affect

marginalized communities (Brehm & Pellow, 2022). Al-Qardāwī's interpretation of *fasad* as tangible damage leading to health crises and food shortages is particularly relevant in this context. Communities situated near polluting factories suffer from respiratory illnesses and have access to contaminated water, while climate change, exacerbated by carbon emissions, leads to displacement and resource scarcity (Chaudhry, 2024). This situation violates Islamic principles of fair trade and communal responsibility, as highlighted in Al-Mutaffifin: 1-3 (Khoirudin & Azzaki, 2024). It raises serious ethical concerns regarding many supply chain practices within the fashion industry.

Ultimately, transgressions in *Habluminalam* and *Habluminannas* reflect a broader rupture in *Habluminallah*. Neglecting the environment, harming others, and squandering divine gifts through unsustainable practices can be seen as acts of disobedience to Allah (Masoumbeigi et al., 2021). Therefore, each kilogram of CO₂e emitted not only measures environmental harm but also represents a spiritual and ethical departure from divine balance.

This theological perspective compels Muslim fashion businesses to transcend the superficiality of "green" marketing. Environmental stewardship should be redefined as an act of worship (Salman & Asmanto, 2024), where every business decision is evaluated for its overall impact on the earth, humanity, and divine commands. In this light, sustainability transforms from a mere strategy into a moral obligation, a spiritual expression, and a testament to the true essence of stewardship.

This profound ethical and spiritual analysis lays the foundation for the proposed HIFZH Framework, a faith-based model designed to realign modest fashion enterprises with the divine harmony they are called to preserve.

Toward an Islamic Sustainable Business Framework "HIFZH"

The empirical evidence of high carbon intensity and low transparency underscores the

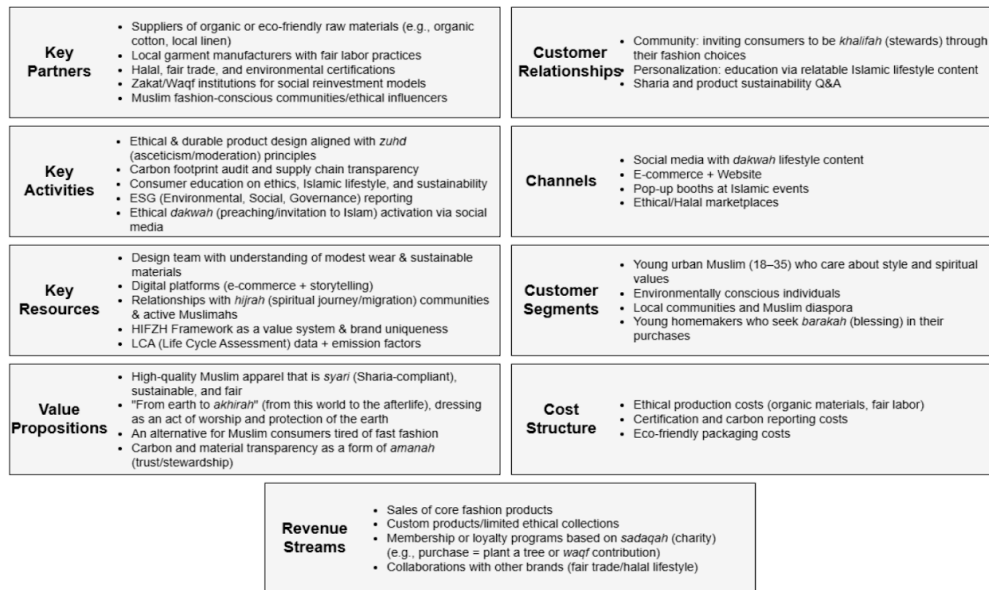
urgent need for a cohesive, faith-based framework. To address Research Objective 1, this study proposes the HIFZH (Holistic Islamic Fashion for Zero Harm) model. The HIFZH model is the practical solution to the "Ecological *Shirk*" observed in the data. The transition from *fasad* to *Maslahat* (common good) is achieved through the realignment of the Islamic Sustainability Triad: *Habluminalam* (nature), *Habluminannas* (people), and *Habluminallah* (God).

The choice of the term "Hifzh" is both deliberate and meaningful. In Arabic, "Hifzh" translates to "protection" or "preservation" and is intrinsically linked to *Maqasid al-Shari'ah*, the overarching objectives of Islamic law. Traditionally, *Maqasid al-Shari'ah* has five fundamental protections: *Hifzh al-Din* (protection of faith), *Hifzh al-Nafs* (protection of life), *Hifzh al-'Aql* (protection of intellect), *Hifzh al-Mal* (protection of wealth), and *Hifzh al-Nasl* (protection of offspring). Notably, this model also incorporates a newly recognized sixth objective: *Hifzh al-Bi'ah* (the safeguard of the environment). By centering the model on "Hifzh," it effectively encapsulates the essence of preserving the environment, human dignity, and future generations. This term carries an emotional weight that inherently conveys ethical stewardship within the fashion industry. Its brevity and profound significance establish it as a compelling conceptual foundation for the proposed business model.

Building upon this foundational concept, the HIFZH-Based Sustainable Business Model, visually represented in Figure 2, provides a pragmatic guideline for implementation.

This model reinterprets the conventional components of a business model, such as Key Partners, Key Activities, and Value Propositions, through the frameworks of Islamic values and sustainability. For instance, Key Partners transcend mere suppliers to encompass halal, fair-trade, and environmental certifiers, as well as *zakat/waqf* organizations dedicated to

HIFZH-Based Sustainable Business Model
(For Muslim Fashion Brands Upholding Sustainability and Islamic Values)



Source: Author's creation (2025)

Figure 2. HIFZH-Based Business Model

environmental sustainability, thereby emphasizing a commitment to broader societal good. Key Activities extend beyond traditional assessments of carbon footprints and supply chain transparency to include ethical product design that resonates with *zuhd* (moderation) principles, as well as the application of ethical *dakwah* (invitation to Islam) through social media platforms, merging business practices with spiritual engagement. The Value Propositions are inherently dual, they not only offer *syar'i* (Sharia-compliant), sustainable, and fair apparel but also advance the notion of "from earth to *akhirah*," framing attire as an act of worship and a medium for environmental protection. This integration positions the HIFZH model as a comprehensive alternative for Muslim consumers seeking to distance themselves from the detrimental effects of fast fashion.

To ensure the financial and operational sustainability of the HIFZH model, the collection and allocation of Sadaqah and Waqf funds will be facilitated through strategic partnerships rather

than internal asset management. By channeling funds to specialized environmental NGOs or Waqf organizations, such as the "purchase = plant a tree" initiative referenced in the Revenue Streams section, the fashion brand can relieve itself of the administrative burdens associated with charitable projects, thereby allowing it to focus on its core competency in clothing production. Collaborating with recognized third-party organizations for fund distribution provides external validation of the brand's impact, helping to alleviate consumer concerns about potential greenwashing or the misappropriation of funds.

Table 4 presents the HIFZH model in a more structured manner with its five core pillars, each representing a significant dimension of sustainability explicitly infused with Islamic values and linked to specific Quranic verses or Hadith.

The pillars of the HIFZH model exemplify its comprehensive approach to sustainability: **(1) *Hifzh al-Bi'ah*** emphasizes environmental protection, aligning with Quranic teachings that warn against the corruption of the earth. This

Table 4. The HIFZH Framework: Five Pillars of Islamic Sustainability Ethics

Pillar	Meaning	Islamic Linkage	Sustainability Focus
H - Hifzh al-Bi'ah	Protection of the environment	Surah Ar-Rum: 41	Materials, carbon footprint, pollution
I - Ihsan in Production	Excellence and ethics in creation	al-Ṭabarānī, al-Mu'jam al-awsaṭ (Cairo: Dār al-Ḥaramayn, 1995), 6:40, no. 5735; declared very good (jayyid) by al-Albānī in Silsilat al-aḥādīth al-ṣaḥīḥah (Riyadh: Maktabat al-Ma'ārif, 1996), 1:840, no. 469	Ethical sourcing, supply chain, and working conditions
F- Fairness in Trade	Justice in commerce	Surah Al-Mutaffifin: 1-3	Pricing, transparency, anti-greenwashing
Z - Zuhd in Consumption	Moderation and sufficiency	Surah Al-Isra: 27	Anti-overproduction, anti-fast fashion
H- Hifzh al-Nasl	Care for future generations	Surah Al-A'raf: 56	Longevity, education, community investment

Source: Author's creation (2025)

pillar reinforces a commitment to using sustainable materials, reducing carbon footprints, and managing pollution effectively; **(2) Ihsan in Production** embodies the Islamic principle of excellence and ethical conduct within the supply chain. It promotes fair labor practices and responsible sourcing, transcending mere compliance to pursue a standard of perfection; **(3) Fairness in Trade** grounds commercial practices in the objectives of Islamic justice. It requires transparent pricing and honest communication to combat greenwashing while ensuring equitable dealings, resonating with Quranic verses that denounce dishonesty in trade; **(4) Zuhd in**

Consumption advocates for moderation and sufficiency, challenging the fast fashion model characterized by overproduction and excessive consumption. This principle calls for durable and mindful purchasing, in line with Islamic values of humility and detachment from material excess; **(5) Hifzh al-Nasl** underscores our responsibility to future generations by promoting product longevity. It encourages investment in consumer education about sustainable living and participation in community initiatives to ensure a brighter tomorrow.

Practical Application: The HIFZH 20-Point Self-Assessment

To implement these principles, a 20-Point Checklist for Business Owners is proposed as a practical resource for Muslim fashion entrepreneurs (refer to [Appendix 2](#)). This checklist facilitates self-assessment regarding adherence to the HIFZH Model, offering a structured approach to integrate these values into daily operations. It serves as a tool for internal auditing, helping brands identify both strengths and areas for improvement across the five pillars.

Under the pillar of *Hifzh al-Bi'ah* (Protection of Environment), the checklist requires brands to verify if at least 50% of their primary collections utilize low-impact fibers such as Organic Cotton or Tencel, which directly addresses the high carbon footprints observed in the pilot data. Regarding *Ihsan* (Excellence in Production), the assessment moves beyond mere legal compliance by requiring a "Supplier Code of Conduct" that guarantees fair wages and safe working conditions. This ensures that the pursuit of beauty in fashion is matched by the beauty of the labor process. To uphold Fairness in Trade, the checklist mandates 100% technical accuracy in digital storefront descriptions, requiring brands to list exact fiber percentages rather than vague marketing terms like "Premium Fabric." This specific action is designed to close the "Transparency Gap" identified in the Shopee audit of brands like SM and BL. Furthermore, the pillar of *Zuhd* (Moderation) is operationalized by demanding the elimination of "Flash Sale" or "Countdown Timer" tactics that trigger impulsive over-consumption and lead to post-purchase waste. Finally, *Hifzh al-Nasl* (Care for Future Generations) is achieved through "Repair or Upcycle" guides provided to customers, which extend the product lifecycle and reduce the environmental burden inherited by future generations.

By embedding these specific queries into daily operations, Muslim fashion brands can

systematically reduce the "Ecological Shirk" identified in this study. This structured approach ensures that the theological concept of *Khalifah* (stewardship) is manifested not only in abstract marketing narratives but also in the material reality of the global supply chain. This practical integration successfully addresses the research goal of creating an accountable, faith-based business ecosystem.

The HIFZH model offers a compelling, culturally relevant, and ethically grounded framework that empowers Muslim fashion brands to genuinely embrace sustainability. It transcends superficial "green" claims by providing deep, value-driven motivation and practical resources for businesses to positively impact the environment and society, transforming fashion into an avenue for worship and responsible stewardship.

E. CONCLUSION

This study examined sustainability practices in Indonesia's Muslim fashion industry, aiming to align global sustainability goals with Islamic ethical standards. Using a mixed-methods approach, which included carbon footprint assessments and a systematic review, the study highlighted the industry's significant environmental impact and the rapid growth of modest fashion, despite a "Critically Insufficient" response to climate action. A key finding was the strong Islamic imperative for environmental stewardship, grounded in Surah Ar-Rum: 41.

The study revealed a notable lack of cohesive frameworks that effectively link Islamic ethics with quantitative environmental measures. To address this gap, the HIFZH-Based Sustainable Business Model was developed to help brands achieve measurable, ethical accountability from an "outside-in" perspective. By analyzing how brands communicate or fail to communicate their sustainability efforts, the study effectively identified the "Carbon Information Gap" within the modest fashion industry.

Rather than relying on simplistic assumptions that equate environmental harm solely with brand size, the carbon footprint analysis demonstrated that even small brands can generate significant emissions due to their material choices and lack of transparency. Notably, the findings indicate that current practices within the sector reflect a deterioration in three essential relationships central to Islamic ethics: (1) With Nature, as evidenced by excessive carbon emissions (up to 8,228.5 kg CO₂e for brand TS) and the use of high-emission textiles; (2) With Humans, highlighted by the "Information Gap" and insufficient transparency, which prevent consumers from making informed and ethical choices; and (3) With God, represented by a form of "Ecological *Shirk*," where the relentless pursuit of commercial ownership undermines the role of *khalifah* (steward) and the spiritual duty of *amanah* (trust).

The HIFZH model offers a holistic alternative for Muslim consumers seeking to break away from the negative impacts of fast fashion, featuring a five-pillar framework to guide the transition from "Ecological *Shirk*" to responsible stewardship. Furthermore, the 20-point checklist serves as a practical diagnostic tool for entrepreneurs to integrate *Ihsan* (excellence) and *Zuhd* (moderation) into their business practices. While the study's reliance on publicly available e-commerce data provided a necessary audit of brand transparency, it also introduced certain uncertainties. Therefore, an essential direction for future research is to perform a formal Life Cycle Assessment (LCA) utilizing primary data sourced directly from manufacturing sites. Accessing internal data regarding energy consumption, chemical usage, and intricate supply chain processes will facilitate a more accurate validation of the HIFZH model.

In a broader context, this study significantly advances the dialogue surrounding the role of faith-based frameworks in addressing global environmental challenges, underscoring the

potential for an Islamic Sustainable Business Model to contribute meaningfully to sustainability efforts worldwide.

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