

ECO-SUFISM CONSUMPTION: INTEGRATING SOCIOLOGY, CIRCULAR ECONOMY, AND ZUHUD SUFISM IN GEN Z'S THRIFTING ETHICS

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Abstract

The phenomenon of thrifting among Generation Z (Gen Z) presents a paradox between environmental preservation claims and the reality of consumptive behavior. While thrifting is perceived as an implementation of the circular economy, practically, it is often trapped in motives of signaling status (flexing) and hoarding, which exacerbates textile waste. This study aims to formulate a new consumption ethic termed "Eco-Sufism Consumption" to bridge the gap between lifestyle and ecological responsibility. This research employs a qualitative method with an interdisciplinary conceptual analysis framework, integrating Sociology of Consumption, Circular Economy, and Sufi Theology. The results reveal three main findings. First, sociologically, Gen Z's thrifting motives are dominated by sign value and simulacra, where second-hand goods are recommodified as social status symbols. Second, economically, Life Cycle Assessment (LCA) analysis validates that thrifting can reduce water footprints by up to 98% and carbon emissions by 90% compared to new production, yet this effectiveness relies on consumption volume. Third, theologically, the concepts of Zuhd (asceticism) and Qana'ah (contentment) serve as the primary controlling variables. The study concludes with a new ethical formulation: $E_{kp} = Z \times (S_{os} + E_{ko})$, asserting that spiritual consciousness (Zuhd) is the determining coefficient that validates the ethical value of social and economic actions. Without spiritual control, thrifting remains merely a destructive consumerist trend. This study contributes to sustainability and consumption studies by introducing a spiritually grounded ethical framework that integrates social, economic, and theological dimensions.

Keywords: circular economy, consumption ethics, eco-sufism, generation z, thrifting, zuhd.



Abstrak

Fenomena thrifting atau perdagangan pakaian bekas di kalangan Generasi Z (Gen Z) memunculkan paradoks antara klaim pelestarian lingkungan dan realitas perilaku konsumtif. Di satu sisi, thrifting dianggap sebagai implementasi ekonomi sirkular, namun di sisi lain, praktik ini kerap terjebak pada motif pencitraan (flexing) dan penimbunan barang yang justru memperparah limbah tekstil. Penelitian ini bertujuan untuk merumuskan sebuah etika konsumsi baru yang disebut "Eco-Sufism Consumption" guna menjembatani kesenjangan antara gaya hidup dan tanggung jawab ekologis. Penelitian ini menggunakan metode kualitatif dengan kerangka analisis konseptual interdisipliner yang mengintegrasikan Sosiologi Konsumsi, Ekonomi Sirkular, dan Teologi Tasawuf. Hasil penelitian menunjukkan tiga temuan utama. Pertama, secara sosiologis, motif thrifting Gen Z didominasi oleh nilai tanda (sign value) dan simulacra, di mana barang bekas dikomodifikasi sebagai simbol status sosial. Kedua, secara ekonomis, analisis Life Cycle Assessment (LCA) memvalidasi bahwa thrifting mampu mereduksi jejak air hingga 98% dan emisi karbon hingga 90% dibandingkan produksi baru, namun efektivitas ini bergantung pada volume konsumsi. Ketiga, secara teologis, konsep Zuhd (asketisme) dan Qana'ah (merasa cukup) berfungsi sebagai variabel pengendali utama. Penelitian ini menyimpulkan sebuah formulasi etika baru: $E_{kp} = Z \times (S_{os} + E_{ko})$, yang menegaskan bahwa kesadaran spiritual (Zuhd) adalah koefisien penentu yang memvalidasi nilai etis dari tindakan sosial dan ekonomi. Tanpa kendali spiritual, thrifting hanya akan menjadi tren konsumerisme yang destruktif. Penelitian ini memberikan kontribusi bagi studi tentang keberlanjutan dan konsumsi dengan memperkenalkan kerangka etika yang berlandaskan spiritual dan mengintegrasikan dimensi sosial, ekonomi, dan teologis.

Kata kunci: *eco-sufism, ekonomi sirkular, etika konsumsi, generasi z, thrifting, zuhd.*

Introduction

The phenomenon of thrifting, or the trade in imported used clothing in Indonesia, has recently become the subject of heated debate and negative public discussion. This issue has intensified along with the government's concern that Indonesia could potentially become a final dump for textile waste from developed countries. Importing used clothing from developed countries does not always contribute to sustainability, but can actually cause environmental damage and have negative effects on developing countries, which is referred to as a form of waste

colonialism in global textile trade (Brooks, 2025). Without strict regulations, the global flow of used clothing actually exacerbates the crisis of accumulating solid waste that is difficult to decompose in developing countries (Motamed et al., 2020). In addition to regulatory aspects, the dark side of *thrifting* can also be seen in the alarming change in consumer behavior. Instead of being a solution for saving money, easy access to cheap *branded* secondhand goods has actually triggered uncontrolled impulsive shopping patterns among the younger generation. The motivation for *thrifting* is often driven by a temporary desire to follow viral trends on social media, rather than an urgent functional need (Moulidhanty & Aruan, 2024).

Behind this controversial issue, the global fashion industry itself is facing heavy pressure due to its harmful ecological footprint. The linear “take-make-dispose” economic model used by the fast fashion industry places this sector in the top ranks of the biggest contributors to environmental damage. The journal *Nature Reviews* reveals factual data that the textile industry is responsible for 10% of global carbon emissions and 20% of industrial water pollution due to textile dyeing and processing (Peters et al., 2020). In this context of environmental crisis, some people are redefining thrifting as part of Sustainable Fashion. This concept includes the reuse of wearable clothing (pre-loved) and industrial waste that does not pass quality tests (factory rejects) in order to extend the product life cycle (Zunaedi & Putra, 2024). In Indonesia, this phenomenon has been significantly adopted by Generation Z (Gen Z). Gen Z is defined as the generation born between 1997 and 2012, characterized as digital natives with a high level of connectivity to sustainability issues, but often exhibiting contradictory behavior (Pavione & Grechi, 2020).

However, there is a clear paradox between the narrative of environmental concern and the reality of Gen Z's consumption behavior. Although thrifting is claimed to be an ecological action, the facts on the ground show that hedonistic motives dominate. Gen Z is often caught up in buying large volumes of secondhand clothing (hauls) for fear of missing out on trends or Fear of Missing Out (FOMO) (Rinonce, 2025). This behavior is exacerbated by the desire to show off social status through the ownership of branded items obtained at low prices. As a result, the essence of reducing consumption has shifted to the accumulation of excessive goods. This indicates that environmental preservation motivations are often less dominant than the motivation to fulfill lifestyle desires.

The complexity of this phenomenon shows that thrifting cannot be comprehensively understood from just one scientific perspective. Based on an in-depth literature search, previous research on thrifting and consumer behavior still leaves a significant research gap due to its monodisciplinary nature. For example, a study by Djafarova & Bowes (2021) focuses specifically on the role of social media influencers on Gen Z's purchase intentions, but the analysis is limited to aspects of digital marketing without touching on the environmental ethics

dimension in depth. On the other hand, Wibowo & Hidayat, R. (2021) examined the hedonistic lifestyle of students who are fans of thrifting and successfully identified the negative impacts of consumptive behavior, but failed to offer value-based solutions to curb such behavior.

Meanwhile, a study by Adamo & Lupi (2021) presents strong quantitative data related to resource savings through Life Cycle Assessment (LCA). However, its weakness lies in its technical-calculative approach, which ignores the social dynamics or psychological conditions of the actors. Another study looks at psychological factors such as environmental attitude and social influence but shows that further research is needed to explain the difference between intention and behavior, confirming the existence of a research gap (Ngo et al., 2024). On the other hand, there is a study by Ulum (2020) on *Eco-Sufism* that offers relevant spiritual strategies, although the focus of the discussion is still limited to traditional conservation in Islamic boarding schools and has not explored its relevance in the context of urban consumer behavior (*urban consumerism*). While these studies provide valuable insights, they remain fragmented and fail to offer a holistic understanding of consumption ethics that integrates behavioral, structural, and spiritual dimensions.

Based on these problems and gaps in the literature, this study aims to fill the academic void by offering a comprehensive interdisciplinary approach. This study does not stop at social criticism or economic calculations alone, but integrates three perspectives at once: Sociology of Consumption to dissect symbolic motives and the trap of image (*simulacra*), Circular Economy to validate measurable environmental impacts, and Sufi Theology (*Zuhd*) as the basis for self-control ethics. The basic hypothesis of this research proposes that thrifting will only be an effective sustainability solution if it is based on strong spiritual awareness, not just a passing trend. Therefore, the main objective of this article is to formulate a new consumption ethic for Gen Z called “Eco-Sufism Consumption,” in which spirituality serves as the main controlling variable for social and economic behavior. This approach is expected to provide practical and theoretical guidance on how to be a modern consumer who cares about the environment, while still adhering to transcendental values.

Methodology

This study employs a qualitative design with an integrative-synthetic library research approach. This approach was chosen because the phenomenon of thrifting among Generation Z is a complex reality that cannot be analyzed through a single scientific lens, but rather requires a dialectic between the material dimensions (economic and environmental) and the non-material dimensions (psychological and spiritual). Therefore, the research framework was developed in an interdisciplinary manner to bridge the gap between theory and practice. The research process began by dissecting the issue through the perspective of Sociology of Consumption to

understand behavior, then validated with Circular Economy data, and finally reflected through the lens of Sufi Theology.

Data collection was carried out by tracing primary and secondary literature sources that were strictly curated from reputable journal databases (Scopus and SINTA) with a dominant publication period of the last five years (2020–2025) to maintain the currency of empirical data. A total of 28 key references were identified and analyzed through a structured, non-systematic conceptual review. The inclusion criteria applied were as follows: (1) studies published between 2018 and 2025, (2) indexed in Scopus, Web of Science (WoS), or SINTA-accredited journals, (3) directly addressing themes of thrifting, sustainable fashion, circular economy, Gen Z consumer behavior, or Islamic consumption ethics including the concepts of Zuhd and Eco-Sufism. Studies were excluded if they: (1) focused exclusively on quantitative market analysis without ethical or conceptual dimensions, (2) were published before 2018 (except for foundational theoretical works such as Baudrillard [1998] and Al-Ghazali [2016]), or (3) did not address at least one of the three analytical dimensions (behavioral, environmental, or spiritual). The screening process was carried out in three stages: (a) title and abstract screening for thematic relevance, (b) full-text review to assess content alignment with the research objectives, and (c) quality assessment based on the credibility of the publishing journal and methodological rigor of the cited study. To answer the first finding regarding consumption motives, the researcher refers to the latest sociological studies on Gen Z behavior and Jean Baudrillard's Consumer Society theory. For the second finding related to environmental impact, data was taken from quantitative Life Cycle Assessment (LCA) reports in global environmental journals. As for the ethical basis of the third finding, primary data was extracted from the classic text *Ihya' 'Ulumuddin* by Imam Al-Ghazali, specifically the book *Asrar al-Zuhd*, which was then contextualized with contemporary Eco-Sufism literature.

The data analysis technique was carried out in three stages, namely reduction, presentation, and conclusion drawing using content analysis and hermeneutics. Content analysis was used to compare ecological impact data with the reality of Gen Z's hedonistic behavior, so that the consumption paradox could be identified. Furthermore, the hermeneutics method was applied to reinterpret the concept of Zuhd from medieval texts so that it would be relevant as a solution to the current problem of digital consumerism. The culmination of this analysis was a theoretical synthesis, in which the three variables (sociology, economics, and theology) were integrated to formulate a new ethical model of “Eco-Sufism Consumption.” The validation process is carried out through source triangulation, ensuring that the resulting ethical formula ($E_{kp} = Z \times (S_{os} + E_{ko})$) has a solid academic and theological basis.

Deconstructing Motives: Thrifting from the Perspective of the Sociology of Consumption

An analysis of the consumption behavior of Generation Z (Gen Z) in Indonesia shows a fundamental shift in the way they view material objects. From the perspective of the sociology of consumption, the current phenomenon of thrifting cannot be interpreted simply as an effort to save money, as was the case with previous generations. Referring to Baudrillard's theory of The Consumer Society, objects of consumption in the modern era are no longer valued based on their use value or exchange value, but rather their sign value (Baudrillard, 1998). Secondhand clothing purchased by Gen Z, especially those from well-known brands but bought at discounted prices, serve as markers of identity and social status. A case study of branded thrifting in Bengkulu found that Gen Z attaches symbolic meaning to thrift items, which in turn enhances their social status and recognition by the community (Wijayanti R., 2025). This shows that the main motive for thrifting has shifted from functional needs to symbolic needs in order to gain social recognition as creative individuals with unique tastes.

Gen Z uses thrifting as a strategic mechanism to build their self-image in the digital space. Research shows that social media significantly influences Gen Z's consumption behavior in purchasing thrifted products through digital content and interactions, which also helps shape their lifestyle and preferences for secondhand clothing (Ramadhani & Nugroho, 2025).. Thrifting hauls shared on platforms such as TikTok and Instagram not only increase product exposure but also help normalize this trend as an expression of unique identity and lifestyle (Ramdan & Pertiwi, 2025). This indicates that secondhand goods have undergone re-commodification, whereby items that were originally considered trash or failed products are now reevaluated as aesthetic items. Thrifting is no longer just a survival strategy for the lower economic class, but has transformed into a lifestyle choice for the urban middle class who want to stand out (Aulia, 2022).

However, there are fundamental criticisms of this phenomenon that need to be watched out for as a form of “covert consumerism”. The phenomenon of flexing or showing off luxury using secondhand goods shows that the logic of capitalist consumerism still dominates the subconscious of Gen Z. The ease of access to branded goods through thrift shops actually triggers irrational impulsive behavior. Gen Z tends to buy goods in large quantities because of their perceived low price, without considering their actual usefulness. In this condition, thrifting turns into a simulacra trap, which is a false reality where the image of frugality and ecologically-friendly behavior displayed on the surface covers up the reality of wasteful behavior and hoarding, which actually contradicts the spirit of sustainability itself (Niinimäki & Lang, 2020).

This paradox between ecological claims and consumerist behavior is theoretically rooted in what Baudrillard (1998) calls the “logic of consumption,” wherein objects lose their functional meaning and become signs within a system of

social differentiation. The difference between this study and prior work by Djafarova & Bowes, T. (2021), which mapped the influence of influencers on Gen Z's purchase intentions, lies in the unit of analysis: while Djafarova focuses on digital stimuli as external triggers, this study situates the problem within the broader symbolic economy of Baudrillard, where the desire to consume is structurally embedded in the sign system not merely triggered by individuals. Similarly, whereas Wibowo & Hidayat, R. (2021) identified hedonic lifestyle patterns among student thrifters, they stopped short of proposing an ethically grounded solution. The present study extends that critique by proposing that awareness of the simulacra mechanism is a necessary but insufficient condition for ethical change; the deeper corrective must come from an internal spiritual orientation, as will be elaborated in the Zuhd subsection.

Circular Economy: Thrifting as Mitigation for Environmental Damage

While sociology views thrifting as a problematic lifestyle phenomenon, environmental economics sees it as an urgent strategy for mitigating damage to the earth. From a circular economy perspective, thrifting is a tangible form of resistance to the conventional linear economic system. The fashion industry, especially fast fashion, has long been a major cause of environmental degradation because it produces clothing in a very fast cycle at low cost, but leaves a long-term impact of damage. The textile industry contributes more carbon pollution than all international sea and air transportation combined (Niinimäki & Lang, 2020). This is where thrifting comes in as a strategy to extend the product life cycle and prevent products from ending up as waste sooner.

To understand the extent of the positive environmental impact of buying secondhand clothes, we can refer to the scientific calculation of Life Cycle Assessment (LCA). This method calculates the total environmental impact of a product from upstream to downstream (see table 1). The data in Table 1 shows very significant ecological implications. When a consumer chooses to buy a used T-shirt, they have directly contributed to saving thousands of liters of water and preventing new chemical pollution. This is because thrifting cuts out the most resource-intensive production processes, namely the cultivation of raw materials and wet processing (Wagner & Heinzl, T., 2020). Additionally, thrifting also helps conserve energy already used in previous production processes, known as embedded energy (Sandin & Peters, G. M., 2018). Extending the lifespan of clothing is the most efficient method currently available to drastically reduce the carbon footprint in the fashion sector (Brewer, 2019).

Table 1. Comparison of Environmental Footprints: New Clothes vs. Thrift Clothes

Environmental Impact Indicators	New Clothing Production (Conventional Cotton)	Used Clothing (Thrifting)	Estimated Resource Savings
Water Consumption (<i>Water Footprint</i>)	± 2,700 liters / piece (Intensive cotton irrigation)	± 10 - 50 liters (Only water for rewashing)	> 98%
Carbon Emissions (<i>Carbon Footprint</i>)	± 7 - 10 kg CO ₂ e / piece (Due to factory machinery & logistics)	± 0.5 - 1 kg CO ₂ e (Only local transportation & sorting)	± 90%
Electricity	High (24-hour industrial machinery use)	Low (Only store lighting & operations)	± 85%
Chemical Pollution	High (Plant pesticides & dye waste)	No new chemicals added	100%

Source: computation by authors

These LCA-based findings are broadly consistent with the work of D'Adamo & Lupi (2021), who emphasized the environmental resilience of circular fashion models in the post-COVID context. However, this study advances beyond D'Adamo's framework in two important respects. First, where D'Adamo relied on quantitative metrics without examining the socio-behavioral determinants of actual consumer choice, this study integrates Baudrillard's sociology to explain why the environmental benefits of thrifting are often unrealized in practice. Second, this study introduces the spiritual dimension of *Zuhd* as a mechanism to align consumer intention with actual behavior a gap that purely technical-calculative approaches such as LCA cannot address. Furthermore, the circular economy framework used in this study aligns with Ellen MacArthur Foundation's principle that "reuse and repair" are the most impactful strategies in reducing fashion's ecological footprint (Sandin & Peter, 2018). The implication is clear: the quantitative gains identified

by LCA analysis are achievable only if consumer behavior is moderated by an internal ethical compass, which is precisely what Eco-Sufism Consumption proposes through the Zuhd variable.

Reinterpretation of Zuhd: Spirituality in the Secondhand Market

While Baudrillard's theory explains the social construction of consumer desire and the circular economy perspective highlights the material consequences of consumption, both perspectives provide limited insight into the spiritual foundations of ethical behavior. Traditionally, Zuhd is often misunderstood as an attitude of renouncing the world, living in poor conditions, or wearing bad clothes. However, referring to Al-Ghazali's thoughts in his work entitled *Ihya 'Ulumuddin*, Zuhud is essentially an activity of the heart (*amalan qalbiyah*), namely the detachment of the heart from worldly possessions (*detachment*) (Al-Ghazali, 2016).

Al-Ghazali emphasizes that the essence of Zuhud is not the absence of wealth in one's hands, but rather the absence of love for wealth in one's heart (*tark al-hubb la tark al-mal*). He defines Zuhud as the transfer of desire from something of low value (the world) to something more precious (the hereafter/Allah), based on the knowledge (*'ilm*) that worldly pleasures are temporary and deceptive (Al-Ghazali, 2016). Therefore, a modern *Zahid* can be neat, presentable, and have possessions, as long as his heart is not slaves to the desire to accumulate material goods or pride. This is the antithesis of consumptive behavior, where Al-Ghazali warns of the dangers of *hubb al-dunya* (love of the world) which is the root of all moral corruption.

In this framework, the practice of thrifting can be interpreted as modern Zuhd through the application of the attitude of *Qana'ah* (feeling content). Al-Ghazali explains that the implementation of Zuhd requires self-control from everything that exceeds basic needs (*dharuriyat*), so that a person is not trapped in secondary desires that are distracting (*kamaliyat*) (Umar & Asyari, D., 2021). A research study mentions that well-internalized religious values can be an effective internal control mechanism against impulsive shopping behavior (Huda Rini, N., Mardoni, Y., & Putra, P., 2021). The attitude of *Qana'ah* in this context does not mean passive resignation, but rather a selective and wise attitude in fulfilling needs, prioritizing function over prestige. Gen Z who practice this are engaging in *mujahadah* (a sincere struggle) against the tide of consumerist culture that worships novelty.

It is also important to clearly distinguish between Zuhud and the concept of Minimalism that is popular in the West. Minimalism is anthropocentric, where the goals are personal happiness, space efficiency, and aesthetics (Lloyd & Pennington, W., 2020). In contrast, Zuhd is theocentric, where the goal is to get closer to Allah (*Taqarrub*). Al-Ghazali also criticizes "false Zuhud" or the image of simplicity for the sake of gaining human praise (*riya'*), which is very relevant to criticizing the phenomenon of *flexing* secondhand goods on social media today (Saputra, 2021). This ontological difference makes Zuhd-based *thrifting* more

ethically sustainable and long-lasting compared to the minimalism trend, which can change at any time.

Beyond its role as an individual spiritual discipline, *Zuhd* also constitutes one of the ethical foundations of Eco-Sufism, an emerging Islamic environmental paradigm that seeks to harmonize spiritual consciousness, ecological responsibility, and sustainable living practices. Within this perspective, environmental degradation is not merely the result of technological failure or weak regulation, but also of excessive attachment to material consumption and anthropocentric lifestyles. Consequently, the reinterpretation of *Zuhd* as a framework for ethical consumption provides an important bridge between personal spiritual transformation and broader ecological sustainability.

This reinterpretation of *Zuhd* within a consumption ethics framework contributes to the growing discourse on Eco-Sufism, which has been explored as an Islamic approach to environmental conservation in Indonesian pesantren communities (Irawan, 2022). The present study extends the Eco-Sufism perspective beyond the traditional pesantren setting to address urban Muslim consumer communities, particularly Generation Z. Whereas Irawan's study focused on collective environmental practices and institutional ecological awareness within Islamic boarding schools, this study applies the principle of *Zuhd* at the individual behavioral level, specifically within the context of digital consumer culture and secondhand fashion markets.

This extension is theoretically significant because it bridges classical Islamic ethics with contemporary consumption theory, demonstrating that Sufi principles are not archaic or context-bound, but rather hold adaptive explanatory power in modern economic systems. Furthermore, the emphasis on *Qana'ah* as a practical manifestation of *Zuhd* in daily consumer life offers a measurable ethical benchmark: consumption behavior that is driven by genuine need (*dharuriyat*) rather than excessive desire (*kamaliyat*). This aligns with findings from Huda Rini, N., Mardoni, Y., & Putra, P. (2021), who showed that well-internalized religiosity can serve as an effective internal control against impulse buying, lending empirical support to the theoretical primacy of the *Zuhd* variable in the proposed Eco-Sufism Consumption formula.

Interdisciplinary Synthesis: Prophetic Consumption Ethics of Gen Z

Based on an in-depth and comprehensive analysis of the three perspectives above, this study formulates a new ethical synthesis called "Eco-Sufism Consumption." This concept places spirituality (*Zuhd*) as the main foundation that determines the ethical value of an economic and social action. The hierarchical and integrative relationship between these variables can be described through the following conceptual equation:

$$E_{kp} = Z \times (S_{os} + E_{ko})$$

This formula, which is a logical elaboration of the concept of Islamic environmental ethics, contains the philosophical implication that *Zuhd* (*Z*) acts as a multiplier coefficient, not just an additive factor. This logic confirms that if the value of *Zuhd* in a person is zero (void of spiritual awareness and self-control), then the final result of their consumption ethics (E_{kp}) will also be zero, regardless of their sociological knowledge or environmental awareness. Without *Zuhd* control, sociological and economic variables can move wildly without direction. Gen Z may buy secondhand goods simply because they are cheap and then store them, which ultimately still produces waste and damages the environment.

This is where the vital role of *Zuhd* comes in as an internal filter that ensures a person feels content (*Qana'ah*), so that the principles of circular economy and social interaction run in the right corridor (Hayati & Utami, P., 2022). With this integration, the secondhand goods market (*thrift shop*) transforms its function from merely a place of economic transaction to a means of practicing self-control. Through the concept of “Eco-Sufism Consumption,” Gen Z's shopping activities change in value to become a form of social worship that has a double impact: maintaining personal economic stability, preserving the earth's ecosystem, and keeping the heart clean from the disease of materialism.

Conclusion

Based on the interdisciplinary analysis presented, this study confirms that the phenomenon of thrifting has a complex dichotomy. On the one hand, this practice is susceptible to falling into the trap of simulacra, where Gen Z buys secondhand goods not for their function or ecological value, but to satisfy their narcissistic desires and social validation in the digital space.

However, on the other hand, Life Cycle Assessment (LCA) data factually proves that the use of secondhand clothing is the most efficient method of drastically reducing carbon footprints and freshwater usage compared to the production of new textiles. The tension between image-building motives and real ecological impacts shows that thrifting cannot be evaluated solely as an absolute solution without looking at the consumer behavior behind it.

This consumption paradox cannot be resolved solely through regulatory or economic approaches but requires fundamental spiritual intervention. The concept of Sufism, particularly *Zuhd*, has proven to be relevant for recontextualization as an inner control mechanism. Through the formulation of the ethical synthesis of “Eco-Sufism Consumption” with the formula $E_{kp} = Z \times (Sos + Eko)$, this study places spirituality (*Zuhd*) as a crucial multiplier in the equation. This means that social benefits and nature conservation will only have ethical and sustainable value if they are based on spiritual awareness. Without the foundation of *Zuhd*, which manifests itself in the attitude of *Qana'ah* (contentment), thrifting behavior is at great risk of reverting to consumptive behavior in a new package.

The theoretical implications of these findings offer a new paradigm for the study of Islamic consumer behavior, in which ritual religiosity must be directly proportional to ecological religiosity. Practically, this concept encourages the transformation of Gen Z's identity into "Urban Sufis," who are smart consumers capable of utilizing the secondhand goods market as a means of practicing self-control while preserving the earth. Although this research is based on a conceptual study, the resulting ethical formulation offers a new, solid theoretical framework for the study of Islamic consumer behavior. Further studies can expand the validity of this model through quantitative empirical testing.

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