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Integration Of Halalan Thayyiban Ethics Supporting Sustainable Development Goals In Indonesian Halal Fashion

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ABSTRACT
Global industrial development has seen progress in environmental friendliness. The industry is required to increase global competition while continuing to prioritize sustainability. This situation has pushed the halal market to adopt an alternative ethical approach. Indonesia, the world's leading modest fashion producer, faces a problem with textile waste, which reaches 2.3 tons annually. This article aims to analyze halal ethics and thayyib (goodness of fit) in supporting environmental sustainability (hifdzul bi'ah) in the halal fashion sector. This study uses a descriptive qualitative approach through a literature review and content analysis. The data used include secondary data from SGIE and MEKSI reports, articles, books, and digital information. The results show a shift in the ethical paradigm in halal standardization, which goes beyond the normative halal approach. This shift is driven by pioneering brands that consistently implement the 5R principles of sharia. The internalization of environmentally friendly criteria in halal certification regulations has also been initiated through MEKSI 2025-2029. A shift in values and a holistic approach to advancing the halal fashion industry while remaining environmentally friendly are crucial and align with achieving SDGs 8,9, 12, 13, and 15. This study has several limitations due to its focus on a qualitative descriptive approach and specific brands. Therefore, empirical testing is needed to confirm the results.

Keywords : Halalan thayyiban, hifdz al-bi'ah, modest fashion, sustainable development goals, economic circular.

A. INTRODUCTION

Industrial development has expanded rapidly across the world, accompanied by growing public awareness of environmental sustainability and the ecological consequences of production activities. This shift has encouraged industries to pursue not only economic gains but also environmental and ethical responsibilities. Within this context, Islamic economics offers a comprehensive framework that integrates profitability with moral and ethical values. The global halal economy demonstrates remarkable growth, as reported in the State of the Global Islamic Economy (SGIE) 2024/2025. Muslim consumer spending across halal sectors, including food, pharmaceuticals, cosmetics, fashion, tourism, media, and recreation, exceeded US$2.43 trillion in 2023 and is projected to reach US$3.36 trillion by

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2028 (State of the Global Islamic Economy Report 2024/25, 2025). These figures illustrate the resilience and increasing significance of halal industries within the global economy.

The expansion of the halal economy is closely associated with demographic changes and evolving consumer preferences. The global Muslim population has reached approximately two billion people, creating substantial demand for halal products and services (BAPPENAS RI, 2025). Among younger Muslim consumers, halal is no longer perceived solely as a formal certification requirement. Ethical commitment, sustainability, and alignment with personal values have become important considerations in consumption decisions. This transformation has accelerated the growth of the modest fashion sector, which accounted for 11% of the global halal market with a value of US$327 billion in 2023 and is expected to increase to US$433 billion by 2028 (Noviyanti & Hakim, 2025). Modest fashion has become one of the most dynamic sectors within the contemporary Islamic economy.

Indonesia occupies a strategic position in the global halal fashion industry due to its status as the country with the largest Muslim population. The country ranks third in the Global Islamic Economy Indicator (GIEI) and achieved first place globally in the modest fashion sector according to the SGIE 2024/2025 report (State of the Global Islamic Economy Report 2024/25, 2025). The economic contribution of the fashion industry is also substantial, representing approximately 18.01% of Indonesia's creative economy GDP, equivalent to Rp116 trillion (Kartikasari et al., 2024). More than 594,000 garment-related business units operate across the country and collectively employ around 1.2 million workers. These achievements have encouraged the Indonesian government to prioritize halal industry development through the Masterplan Ekonomi Syariah Indonesia (MEKSI) 2025–2029, which targets Indonesia as a global halal industry hub by 2030.

Despite its economic benefits, the fashion industry generates significant environmental challenges. Global textile waste has reached approximately 120 million metric tons annually, largely driven by the fast-fashion production model (Sajdeh et al., 2025). The sector contributes around 8% of global carbon emissions and 20% of industrial water pollution (Wagaw & Babu, 2023). Textile manufacturing also produces hazardous pollutants, including ammonia, lead, and other toxic substances released during dyeing processes (Miranda et al., 2024). Similar problems are evident in Indonesia, where textile waste accounted for approximately 2.87%-13% of total industrial waste in 2023. Hazardous wastewater containing lead, mercury, and chromium has been discharged into major rivers, including the Citarum River, causing severe ecological degradation (Rajib et al., 2026). These conditions reveal a gap between economic growth and environmental stewardship within the fashion industry.

This issue raises important questions regarding the meaning of halal within contemporary fashion practices. Conventional halal assessments generally emphasize the absence of prohibited substances and materials (Hasanuddin et al., 2024). Islamic teachings, however, consistently associate the concept of halal with thayyib, which encompasses quality, purity, safety, and environmental responsibility. Fashion products manufactured through environmentally harmful processes or labor exploitation cannot fully reflect the values embedded in the concept of halal thayyib (Ripaldi & Fatah, 2024; Sari et al., 2025). The concept of thayyib in this study includes three principal dimensions: the use of natural or recycled materials, environmentally responsible production processes that minimize ecological harm, and fair treatment of workers through humane labor practices. These dimensions are closely connected to the achievement of the Sustainable Development Goals (SDGs).

Existing studies on halal fashion predominantly focus on certification, compliance, and formal halal requirements, while environmental accountability receives comparatively limited attention (Nasution, 2024). In Indonesia, halal compliance is supervised by the Halal Product Assurance Agency (BPJPH), whereas environmental monitoring falls under the authority of the Ministry of Environment. This institutional separation allows products to obtain halal certification while still generating adverse environmental impacts. Previous studies on sustainable fashion have also been largely developed from secular perspectives that prioritize ecological concerns without integrating Islamic ethical principles (Yazid et al., 2026). This study addresses that gap by examining the integration of halal and thayyib ethics as a governance framework for the halal fashion industry based on the principles of maqashid shariah. The proposed framework contributes to the development of a sustainable circular economy model while supporting SDG 12 (Responsible Consumption and Production), SDG 13 (Climate Action), and SDG 15 (Life on Land), which are closely linked to the Islamic concept of human responsibility as khalifah fil ardh.

B. THEORETICAL REVIEW

Maqasid al-Shari'ah

Maqasid al-Shari'ah: Two words are arranged in the term maqashid sharia, namely maqashid and sharia. Maqashid is the plural form of the word qashada, which means purpose (Pertiwi & Herianingrum, 2024). Meanwhile, the meaning of sharia maqashid is the achievement of the benefits of human life through the goals of implementing sharia law. From the perspective of scholars, achieving welfare for all aspects of human life is the main goal of sharia, with the essential aspects of human life as the primary (Algifari & Andrini, 2024). In contemporary usage, maqashid sharia is identified as an ethical framework for adapting to the times, with the core idea that the primary priority is the balance between the spiritual and the material, encompassing both the individual and the social life. The main focus of implementing sharia maqashid is the protection of religion, soul, intellect, lineage, and property.

Along with the times, contemporary views related to the meaning of sharia maqashid do not only look at normative basic aspects, but enlarge their review to be more relevant to the changing times and global dynamics, sharia maqashid no longer only discusses about matters of worship and mumalah, more than that, the application of sharia maqashid plays an important role in important issues such as human rights, gender equality, ecological crises, complex economic, political and social realities (Kamali, 2021). Sharia *maqashid* is also a primary reference for developing the halal fashion industry, with attention to the five essential aspects. The focus in halal fashion, with *maqashid sharia* as its compass, is on a broader meaning: not only meeting halal standards, but also making a strong effort to promote environmentally friendly and sustainable production (Mursilah et al., 2025). Furthermore, the application of the aspect of sharia Maqashid in the halal fashion industry as a development of the halal industry law in Indonesia provides the satisfaction that the resulting practices are not only economically profitable, but there are blessings obtained because of the preservation of sharia elements, even through the emphasis on the integration of sharia Maqashid and the halal fashion industry can spark sustainability, the achievement of the welfare of the community at large (Javaid, 2022).

Halal-Thayyib Ethics

Linguistically, halal is a form of affirmation of permissible goods. At the same time, substantive goodness, Factors such as cleanliness, nutrition, and the importance of not harming the body are essential. This is a form of meaning from thayyib (Arwani et al., 2022). There are various views on halal-thayyib, according to Nawawi al Bantani gives a view that halal-thayyib teaches the meaning of religious moderation, and social responsibility, while according to the view of Quraish Shihab provides an understanding that halal-thayyib is an aspect that occupies universal ethical principles which include; health, environment and spirituality, and Hamka gave the view that halal-thayyib is a discussion that contains dimensions of ethics, honesty, and social responsibility (Latifah et al., 2024). Furthermore, in practice, the implementation of the meaning of halal-thayyib in Indonesia does not stop at the level of literary discourse. However, it is applied as a mandatory manifestation of ethical responsibility in the conduct of economic activities, affirming legal legitimacy under Law Number 33 of 2014 concerning Halal Product Assurance (JPH Law) and the rules that follow it. This rule is a form of internalization of the halal-thayyib concept, in which halal certification extends beyond the material or ingredients to encompass the entire supply chain, including hygiene, food safety, and sustainability (Asman & Nilhakim, 2024).

Circular Economy and Responsible Halal Supply Chain (RHSC)

The Circular Economy is a form of resource utilization that is carried out efficiently through a closed cycle in the production and consumption process using an economic model that focuses on minimizing waste (Zheng, 2024). Circular economy is a practice of economic activities in which resources are used to the maximum and less waste is produced (Purba et al., 2024). The approach taken by circular economy systems is very different from traditional linear economic systems. If the traditional linear economy is still based on the principles of take, produce, and dispose, then the cyclical economy is the opposite, namely, using the principles of reduce, reuse, repair, and recycle to achieve sustainability. In its development, this circular economy concept is highly relevant for implementation in the textile industry, given the significant impact of textile production waste (Islami & Prihantoro, 2023).

Meanwhile, linear practices based on the principles of production, consumption, and disposal remain the economic model of the traditional fashion industry, which actually causes significant waste problems and labor exploitation. In a circular economy system, one of the priority mechanisms is upcycling, or the recycling process, in which materials that are no longer used or waste are converted into new goods with greater added value (Qanita et al., 2022). Therefore, the adoption of circular economy mechanisms in the halal fashion industry is urgently needed to minimize waste generated during production. In addition, it is a form of responsibility and integration with inherent halal principles, namely avoiding *israf* (excess) and preserving the environment.

Conceptual Framework for Halal-SDGs Integration

This research links sharia ethics to three main targets of the Sustainable Development Goals (SDGs): SDG 12 (Responsible Consumption and Production), SDG 13 (Climate Action), and SDG 15 (Terrestrial Ecosystems) (see sdgs.un.org). The meeting points of these three SDGs with the discussions studied in this study are as follows: SDG 8 (Decent Work and Economic Growth), Ensuring the welfare of workers in the production ecosystem by applying the principles of wage justice and a humane work environment. Through rejecting the practice of exploiting workers (sweatshops), the halal fashion industry can encourage inclusive, sustainable economic growth and empower local artisans and MSME actors fairly. SDG 9 (Industry, Innovation and Infrastructure) Driving sustainable manufacturing modernization through circular raw material innovation that is environmentally friendly and energy-efficient. In addition, the application of digital technologies, such as halal traceability systems in the supply chain, has helped build a more transparent, resilient, accountable, and innovative infrastructure for the fashion industry. SDG 12 (Responsible Consumption and Production) Implementing sharia values that prohibit israf (excess) and tabzir (redundant) actions to encourage a radical transformation from a corrosive fast fashion culture to a slow fashion model that prioritizes product durability. Through this approach, consumers will be educated to conduct their consumption activities by emphasizing quality rather than quantity. They will also be provided with knowledge to minimize waste and shift the economic cycle toward greater environmental and ethical sustainability. SDG 13 (Climate Action) Actively contribute to global climate change mitigation by reducing carbon footprint at every stage of logistics and manufacturing processes. Utilizing local resources more effectively can reduce potential transportation emissions. This can be achieved by shifting from conventional to renewable, environmentally friendly energy. SDG 15 (Terrestrial Ecosystems): upholds environmental safety. Preserving biodiversity is crucial. Therefore, the use of chemical dyes, which can become hazardous waste and affect soil fertility, should be reviewed and replaced with more environmentally friendly natural dyes. The textile materials used are derived from natural sources and do not involve illegal deforestation practices. Thus, industrial activities in this sector continue to prioritize the preservation of natural ecosystems.

C. METHODOLOGY

This study uses a descriptive, exploratory qualitative approach. This design was used to provide a systematic, in-depth, and comprehensive overview of the integration of Islamic spiritual values into sustainability practices in the halal industry. The sample in this study is the halal fashion industry ecosystem in Indonesia, which is at a critical juncture due to rising annual textile waste volumes. This study uses a purposive sampling technique that refers to three main criteria, namely; status as a pioneer of modest fashion that is still valid, the existence of sustainable values, the existence of openness in the circular economy and supply chain ethics. Based on the consideration of these criteria, Studio Sejauh by Sejauh Mata Memandang and JENAHARA were chosen as the objects to be studied. Studio Sejauh by Sejauh Mata Memandang because its production uses natural dyes and there is a transition of raw materials from upstream to downstream, while JENAHARA because its production practices consider the aspect of waste processing with Daur Baur Micro factory. Thus, through these two case studies, the implementation of thayyib values in the creative fashion industry is presented holistically. Then, the data sources used are secondary data, which include the State of the Global Islamic Economy (SGIE) Report 2024/2025, the official reports of Masterplan Ekonomi Syariah Indonesia (MEKSI) 2019-2024 and 2025-2029 by KNEKS, the Sharia Economic Development Blueprint from Bank Indonesia, and the 2025-2045 Circular Economy Roadmap by Bappenas. Data were collected through a combination of desk research and content analysis. The desk research was conducted by searching for reports, books, and articles from leading scientific journals accredited by Sinta and Scopus with a thematic focus on the halal supply chain, sustainable fashion, and Maqasid Syariah. To strengthen the findings, documentation analysis of government regulations and virtual observation of digital records, marketing materials, and the official Instagram accounts of the observed brands were conducted. This step aimed to capture a realistic representation of the implementation of Thayyib values in their production activities.

The final component on measurement parameters (*measures*) is focused on testing textual data through the lens of strict conceptual indicators. The variables measured included the implementation of *halalan thayyiban ethics* (the shift of *haram li dzatihi* to *haram li aqibatihi*), Sharia 5R *action strategies* (*Reduce, Reuse, Recycle, Recovery, and Repair*), as well as indicators of achievement of SDGs targets, especially SDGs 8, 9, 12, 13, and 15. The collected data was analyzed using the Miles and Huberman qualitative model which was thematically modified through three stages: (1) data reduction to sort and focus texts relevant to the observation variables; (2) data *display* using a comparative matrix of inter-brand narratives and a correlation table of SDGs policies-targets; and (3) the drawing of conclusions and verification through logical inferences that relate industrial practices to the theological framework of *Maqasid Shariah* (*Hifdz al-Bi'ah*), which is then verified with national environmental impact statistical data. To ensure the validity of this measurement instrument, the source triangulation technique is applied in a disciplined manner by cross-testing the brand's digital narrative claims against government policy documents and prior academic research

D. RESULTS AND DISCUSSION

Implementation of Thayyiban Halalan Ethics and Hifdz al-Bi'ah

The results of the in-depth analysis show that the Indonesian *halal fashion* industry is currently undergoing a very fundamental paradigm transition. The transformation moves from the traditional paradigm, *Haram Li Dzatihi*, to a contemporary paradigm, *Haram Li Aqibatihi*, namely the emphasis on halal and the environmental consequences of the entire production process (Hasanuddin et al., 2024). Thus, the pattern of ethical implementation *of Thayyiban Elections* is no longer understood as merely administrative or as ensuring the absence of unclean elements in mere fabric fibers. However, now the fashion industry is starting to adopt the *Hifdz al-Alam* or *Hifdz al-Bi'ah* (conservation and conservation of nature) operationally, positioning it as one of the key pillars in the contextual expansion of *Maqasid al-Shariah* Contemporary (Suryani,2017).

This shift in approach to the emerging paradigm provides empirical evidence of Indonesia's status as the number one country in the global modest fashion market (Table 1), illustrating how commercial aspects can coexist with ethical values and ecological principles.

1. *Studio Sejauh's textile sovereignty movement as an operationalization of ethical sustainability in the upstream sector.*

To develop a conceptual framework for an ethics-based supply chain, this research uses Studio Sejauh as a case study to analyze the implementation mechanisms of ethical sustainability values in its operational system in the upstream sector. Studio Sejauh implements the principle of hifdzul bi'ah (environmental sustainability) into measurable operations, translated into the term textile sovereignty. This measurable framework can be seen in the following table I:

Table I. Operational framework of upstream thayyib ethics and industrial impact

Upstream Parameter	Studio Sejauh's Empirical Implementation	Measurable Impact on the Industry
Sourcing Raw Materials	Organic textile fibers (OEKO-TEX certified cotton) and renewable cellulose fibers (TENCEL) are used as the main material composition	The use of petroleum-based polyesters is reduced to minimize carbon and dependence.
Color Extraction	The use of tannin-rich materials such as high-yielding wood (used as a natural dye for batik and tanning animal hides) and jalawe (a natural dye from fruit peels) and mordants in the textile industry, particularly to enhance the results of ecoprint batik, is intended to create 100% natural plant-based dyes.	Arranging an orderly and appropriate aquatic ecosystem by eliminating toxic chemical residues in waste
Workforce Welfare	Collaborating with local weavers in remote areas while still using a fair pricing mechanism	Guaranteed economic rights of workers and incorporating social aspects of tahyyib into practice

Source : Qualitative data processed from corporate disclosures and virtual observations, 2026

The table above shows that Studio Sejauh has successfully dissected religious moral principles as a reference and space for green industry development, measured by concrete and auditable production indicators. The use of fibers and production materials from endangered ancient forests is consistently eliminated by this brand. In addition, this brand uses natural plant-based dyes such as sappanwood and indigo to avoid environmental pollution and damage to soil fertility in industrial areas such as Karawang and Cikarang. This brand uses production techniques that are free from waste procurement (Windriasih et al., 2023). The amount of waste that occurred, as in 2019, which reached 300 kilotons and increased to 300 kilotons, was successfully reduced through an upstream integration approach.Several pioneering brands in Indonesia have internalized this paradigm shift by forming an ecosystem, the *Responsible Halal Supply Chain* (RHSC). For example, the initiative Studio Sejauh by Sejauh Mata Memandang successfully brought together all stakeholders in a movement called "Kedaulatan Tekstil" in Indonesia (Sejauh.com, 2024).

2. *Downstream Upcycling Innovation: Jenahara's Islamic Circular Economy Blueprint*

Similar progressive steps toward a more environmentally responsible fashion are also evident in the Brand Jenahara. Under the direction of Jenahara Nasution as *Founder* and *Creative Director* (under the auspices of PT Delamibrands Kharisma Busana), Brands It seeks to counter the current *Fast Fashion* that is prone to triggering behavior, *ISRAF* (exaggerated). At the end of 2024, Jenahara will take an innovative step by collaborating with Daur Baur Micro Factory and Onxstudio. They practice *upcycling*, carrying an eco-friendly mission through the creation of exclusive buttons made from recycled materials. Specifically, they utilize waste plastic cups from Kopi Nako and *Cartridge* Used from Tindik.Id (Modest.id, 2024). The processing of waste materials into functional elements that lend this new collection a strong aesthetic value carries a profound message: everyday waste can be transformed into something of great value.

This effort to glorify resources is a tangible manifestation of the brand's commitment to maintaining the balance of the ecosystem (*Mizan*) so that nature is not subject to unlimited exploitation.This downstream innovation shifts waste management paradigms from mere corporate social responsibility into self-sustaining economic opportunities. Academically, this phenomenon marks a radical shift from the prevention of immediate harm (*Haram Li Dzatihi*) to mitigating systemic future degradation (Haram Li Aqibatihi), in which permitting ecosystem-damaging waste accumulation is categorized as a direct violation of thayyib principles. This paradigm approach, in the view of Islamic legal principles is based on the universal principle, namely "Dar'ul mafasid muqaddamun 'ala jalbil mashalih" which has the understanding that the rejection of damage (mafsadat) is prioritized over producing benefits (maslahah), therefore, if referring to the meaning of this principle, the sustainability of the conventional fashion industry which prioritizes short-term profits (maslahah) and ignores the damage (*mafsadat*) caused shows that this system has been far from the ethical values of ecological sustainability, so that the mechanism of this systemic violation is under the shadow of *haram li aqibatihi*Structurally, this pattern of integrating circular economy principles aligned with Islamic values is operationalized through five strategic actions known as 5R Shariah (Reduce, Reuse, Recycle, Recover, and Repair). These five pillars not only serve as a technical guide for sustainability but also as a manifestation of gratitude for the blessings of wealth and efforts to avoid *tabzir* (waste) (Windriasih et al., 2023). (1) Reduce, which is applied through efficient cutting pattern optimization (*zero-waste pattern cutting*) as well as the selection of organic natural fibers such as *Tencel* and *eco linen* to minimize fabric residue and pollution of harmful chemicals. (2) Reuse, which is created through clothing planning that is *trans-seasonal* (cross-season) and high-quality products to extend the product life cycle while suppressing the "waste-buying" culture, which is also balanced with clothing donation initiatives. (3) Recycle, in the form of a commitment to reprocess industrial waste fabric waste into yarn or new fashion products through the movement *Upcycling*. (4) Recovery as an effort to recover energy from textile residues that can no longer be recycled conventionally in order to minimize the final residue in the environment, and (5) Repair by providing services for repairing worn clothes as a form of education to consumers to take care of their materials, as well as being an instrument of resistance to the flow of impulsive consumption. At the macro level, the integration of environmental values and sharia is firmly rooted in the Tauhid Paradigm. This paradigm demands integrity, accountability, and transparency throughout the halal value chain in Indonesia, ensuring that economic growth acceleration does not come at the expense of the nobility of ethics and religious values (Bawafie et al., 2024). By integrating Islamic business ethics into its operational practices, the industry's *halal fashion* not only contributes to the achievement of sustainable development (*Sustainable Development*), but also reinforces the fact that *Maqasid al-Shariah*, which places environmental sustainability as a crucial agenda for the benefit of the people.Although the domestic halal fashion sector is showing promising growth, fundamental obstacles remain to be resolved. According to Nasution (2024), the implementation of halal certification in the halal fashion commodity sector is still in its initial phase, with reach very limited to woven materials.

Operational Barriers and Structural Challenges in the Transition to a Sharia-Based Circular Economy

The effort to transform the fashion industry from a linear model (Fast Fashion) to a circular economy model is not merely about technical changes in production lines, but also about a shift in mindset grounded in Islamic spiritual values. Theoretically, a circular economy system prioritizes the cycle of reuse, recycling, and remanufacturing, aligning with the values of Maqasid al-Shariah, particularly in the aspect of environmental conservation (*Hifdz al-Bi'ah*). This condition implies an epistemological expansion in defining the ethical function of thayyib, where the *halalness* of fashion commodities is no longer limited to fulfilling formal-ritual aspects, but is comprehensively explained through cleansing the production ecosystem of negative environmental impacts. This foundation of Islamic economic ethics has transformed industry players' awareness, leading them to reject conventional, exploitative business models and to commit to minimizing the industry's residual impacts (M. Y. Afandi & Rahma, 2025; Yussuf, 2022).

In practice, this transformation process faces many operational obstacles and structural challenges as follows:

1. Operational Barriers

a. *Acceleration of the Industrial Cycle and Accumulation of Production Residues (ecological residues)*

Business model *Fast Fashion* (fast mode) Global operates at a high speed, dividing market cycles into 52 micro-seasons (new trend cycles every week) over the course of a year. This pattern of forced hyper-production and mass consumption overexploits natural resources and burdens the capacity of the workforce in pursuit of a rapidly obsolete trend (Rani et al., 2025; Sasikala, 2020) As a result, as explained by Niinimäki et al., (2020) that it is This drastic reduction in production duration triggers destructive environmental damage in industrial areas, such as large-scale water use, pollution of harmful dye chemicals, and the accumulation of textile waste downstream). Therefore, the acceleration *of micro-seasons*. This uncontrolled form of damage reflects a real-world reality that ignores the earth's role as a conservation trust, thereby automatically nullifying the feasibility standard they apply to the end products of the fashion industry. The acceleration of fast fashion that is occurring in Indonesia shows an ironic condition, where the commodity of Muslim clothing which is a symbol of (spiritual) obedience is produced through a linear process that can lead to an attitude of israf (excessiveness) which is prohibited in Islam**.**

b. *Complexity of Logistics and Multi-Tier Opacity*

Circular economy schemes demand high transparency and an efficient system of material traceability (*Traceability*) from upstream to downstream. However, the industrial network *of halal fashion* today is still highly fragmented and relies on closed supply chains (*opaque*) and multi-layered to reduce global production costs (Rayhan et al., 2025). This lack of disclosure of information at the level of raw material suppliers makes it difficult to enforce ethical principles and trace the origin of materials, which is contrary to *Thayyiban*'s demands for end-to-end traceability

(*Total Traceability*) from upstream raw materials to ready-to-wear clothing (Andari & Fadhila, 2025; Puspitasari & Juliana, 2025). These closed, multi-layered supply chain conditions indicate a fundamental weakness in the industry's ability to mitigate moral risks (*Moral hazard*), which, in the lens of Sharia economic law, is seen as a flaw of transparency that undermines the principle of justice in Islamic economics. Therefore, the application of this value of justice requires absolute openness to ensure workers' welfare while maintaining a production process that is truly safe and environmentally friendly (Lana & Duarte, 2025; Rufikasari & Yohana, 2023). Without transparency of logistics data from raw material suppliers, tracking the thayyob status of a garment will be merely an academic illusion, as serious ecological damage can be caused by hidden levels of production.

c. *Lack of Waste Treatment Facilities and Funding Constraints for Small and Medium Enterprises (SMEs)*

The logistical obstacles discussed earlier pose a significant challenge in the absence of adequate national waste management facilities to support large-scale recycling. To put it simply, Indonesia produces around 2.3 million tons of textile waste per year. However, the national reprocessing and recycling capacity can absorb only 0.3% to 12% of total residual production (Saifuddin & Setiawan, 2025). On the other hand, the adoption of high technology supporting circularity, such as fabric fiber processing machine, RFID RFID (*Radio Frequency Identification*) i.e. smart labels or barcodes that use radio waves, or digital tracking platforms, require a very high and difficult initial investment (Bui et al., 2025; Marques et al., 2020) The huge gap between the soaring volume of fabric waste piles and the difficulty of accessing capital for hundreds of thousands of small-scale convection factories in Indonesia is basically the main obstacle that locks the space for the growth of the green industry. The pressure of this limited fund ultimately forces the majority of Small and Medium Enterprises (SMEs) *in the halal fashion* industry to stick to the conventional one-way (linear) business model, which is considered much safer for their short-term capital turnover(Madumali et al., 2025). This situation illustrates the reality of institutional emptiness. Small-scale garment factories continue to struggle to obtain green financing from the banking sector. As a result, the industry remains trapped in a toxic, linear production mechanism simply to ensure its economic viability.

d. Consumer Culture Barriers and Hedonic Value Market Dominance

In addition to the technical constraints and capital limitations above, the real challenge in this transition process stems from the community's consumer habits. Today's consumer culture has become accustomed to the convenience of the industry's *Fast Fashion*, which offers low prices, ease of access, and constant changes in clothing trends (Sahani, 2025). The market's dependence on this instant lifestyle is further exacerbated by low public awareness of the long-term adverse impacts on nature from the clothing waste they throw away (Adeola et al., 2026). This condition confirms the need for a fundamental change in the definition of "fashion trends" at the consumer level, namely shifting the focus that was initially only oriented towards fulfillment *of Hedonic Value* (the value of pleasure) in the short term, towards the cultivation of a sense of responsibility for the preservation of nature and religious values. The psychological gratification driven by the instant desire to choose cheap, disposable fashion has trumped the logic and ethical appeal of sustainable, halal clothing. This push for transactional discounts has affected the functioning of market mechanisms.

2. Strategic Solutions and Ecosystem Realignment

As a strategic step to overcoming these operational and structural obstacles, the use of modern technological innovations is an absolute necessity. Acceleration. The use of digital platforms for circular raw material tracking and the implementation of a record-based system, *Blockchain, have* proven capable of fundamentally improving supply chain transparency (Dan & Østergaard, 2021; Kim & Wu, 2021). The application of this digital technology combines two important functions, namely optimizing work efficiency while proving the conformity of Sharia (*Sharia Compliance*) in real life in the modern market.

Furthermore, a continuous transition process would never have been established without a solid synergy through Integrated cooperation among various parties (*multistakeholder*s) involving designers, manufacturers, academics, and policymakers (Fürst & Akdağ, 2025; Kaivonen et al., 2026). Through this collaboration, resource constraints can be overcome through knowledge-sharing schemes (*Knowledge Sharing*) as well as the development of slow mode movements (*Slow Fashion*), which is oriented towards product resilience and restoration of natural resource sustainability (Marques et al., 2020; Niinimäki et al., 2020; Sasikala, 2020). In conclusion, the main key to the success of this ecosystem change lies in the courage to abandon the comfort of destructive one-way (linear) industrial models. This is important for realizing a circular economy that is fair, clean, and benefits humanity universally. However, empirical research shows differences between the variables that lead to actual purchasing decisions, suggesting a significant gap between attitudes and behavior in the domestic market.

Analysis of the Influence of Religiosity and Thayyib Literacy on the Adoption of *Slow Fashion and Halal Fashion* in Indonesia

Broadly speaking, religiosity and *thayyib* literacy have a significant but dual influence in shaping the intention of Muslim consumers in Indonesia to switch to *slow fashion* and halal fashion lifestyles and support sustainable fashion products. The interaction between these two factors assesses the extent to which faith compliance and awareness of nature conservation align to guide daily shopping behavior.

1. The Role of Religiosity: As an Ethical Foundation and Determinant of Consumer Behavior Decisions

Religiosity serves as an internal value system that governs how a Muslim interacts with the environment, including in making decisions about fashion consumption. According to research by Ali et al. (2026), religiosity has a very strong impact on shaping the attitudes and intentions of the younger generation toward buying *halal fashion* products. Awareness of man's role as stewards of the earth (*Caliph*) spiritually encourages them to actively choose fashion brands that have ethical responsibility (Nurzaman & Herdiani, 2024). The influence of this religious value extends beyond the intention to buy upstream and also helps build long-term satisfaction and loyalty, thereby supporting the sharia business ecosystem (Aruan & Wirdania, 2020; Kusumawati et al., 2020). However, this influence does not always show consistent results across all market segments. Research by Yudha et al. (2024) explains that religiosity does not always directly influence consumption behavior; rather, this influence emerges only after being mediated by awareness of product uniqueness. Furthermore, in the digital ecosystem, religious motivation often arises when individuals face social pressures and constraints on controlling their behavior (Wardana et al., 2025).

The combination of internal psychological factors among consumers and external market pressures suggests that spiritual motivation cannot serve as a sole variable in reconstructing the halal fashion industry. Therefore, halal fashion business actors are required to synergize spiritual factors with competitive product innovation so that ethical and consumer values can be fulfilled concretely in actual return decisions. From a critical marketing perspective, this inconsistent influence indicates a structural limitation: high levels of ritual religiosity do not necessarily equate to ethical consumption behavior. Muslim consumers in Indonesia tend to exhibit a phenomenon of halal logo fetishism, where theological adherence is reduced to merely fulfilling visible administrative requirements. This legal-formal orientation triggers cognitive dissonance; consumers feel they have fulfilled their spiritual obligations by purchasing halal-labeled products, while simultaneously ignoring issues of ecological degradation and labor exploitation within the production supply chain.

2. Thayyib *Literacy*: Solving the Gap Between Halal Certification and Ecological Impact

If religiosity serves as a basic motivational stimulus, then a comprehensive understanding of the benefits (*thayyib*) indicates that the product acts as a consumer's cognitive guide. Phenomena in the field indicate a fairly wide gap in understanding among Indonesians. Based on the findings of Riptiono & Wiwoho (2019), the level of halal literacy, limited to the aspect of ensuring haram-free materials, is already at a very high level, while literacy *tha*t includes the ecological impact of the production process is still in the low category. In fact, consumers who have balanced access to information about industry goodness standards across the board show a higher tendency to adopt sustainable fashion products that are in line with their living principles (Khan et al., 2022; Lutfi, 2025)

Literacy growth will gradually transform consumption motivation into a more holistic orientation by aligning with the call of faith, fostering awareness of the need to preserve nature, and promoting personal economic efficiency (Widyaningsih et al., 2025). This critical awareness is especially important given the high risk of consumers being caught up in fake green marketing practices (*Greenwashing*) due to a lack of understanding related to product sustainability indicators (Al Hadi & Zakiyah, 2024; Alivian & Rohim, 2024). Therefore, strengthening value-based education. It is urgent to expand the horizons of consumer thinking, so that the label 'halal' is no longer interpreted narrowly as mere compliance with formalities downstream, but understood as a guarantee of work ethics and ecological sustainability across the entire *Halal Value Chain*. The low levels of consumer literacy regarding the concept of thayyib impacts how consumers view halal products.

3. Shifting Lifestyle of the Young Generation of Muslims: The Main Driving Factor for the Adoption *of Slow Fashion* and *Halal Fashion*

This is supported by social, environmental, and religious messages disseminated throughout society, both on social media and in public spaces, which have proven effective in accelerating market acceptance of the concept of halal fashion and sustainability issues (Ali et al., 2026). The combination of spiritual values and environmental awareness has become a new social standard, where green consumption choices are no longer seen as alternative preferences but have shifted to become a form of group expression with distinctive values.

Furthermore, Gen Z, adopting a Slow Fashion lifestyle, is no longer simply an aesthetic trend but has become part of their identity, balancing ecological responsibility and Sharia compliance (Affa & Khasanah, 2025). This behavioral shift marks the emergence of a new group of Muslim consumers who combine spiritual adherence and ecological awareness. This condition has strategic implications for industry players, who should develop marketing strategies that not only highlight the visual aspects of clothing but also address the spiritual and sustainable values inherent in this generation's character. Nevertheless, an objective market study provides ample scope for evaluating this demographic shift. While Gen Z consumers prioritize eco-Islamic and slow fashion ideas on digital platforms, they remain trapped in linear fast fashion purchases. Furthermore, to map this situation,

Table 2. Profile of consumer awareness and digital behavior in the indonesian market

Consumer / Market Indicator	Statistical Metric / Empirical Fact
Eco-Friendly Practice Adoption	78% of the younger generation (Millennials and Gen Z) in Indonesia have begun incorporating eco-friendly practices into their daily lives (Makom & Akbar, 2025).
Halal Consumption Consciousness	83% of the Muslim population in Indonesia exhibits high theological consciousness regarding halal product consumption, according to a 2023 survey by BPJPH (Utami et al., 2025).
Digital Fashion Research Behavior	78.3% of consumers use Google Search for product verification, while 82.5% actively seek fashion inspiration on social media (Nendi, 2026).

Source : Secondary data compiled and analyzed, 2026.

Table 2 above shows that dual awareness remains high among Indonesian youth, characterized by environmental concern at 78% and halal awareness at 83%, followed by high digital engagement at 82.5%. Furthermore, consumers tend to seek fashion references from social media, but this has the opposite effect, creating a digital illusion. Digital support and ethical awareness do not necessarily translate into consumer decisions to shift toward sustainable consumption. When examining the reality of the digital market, this relatively high ethical awareness is undermined by the reality of high price points. With 78.3% of young consumers digitally aware, they use digital platforms to explore aesthetic trends. However, their actual purchases of premium sustainable brands like Studio Sejauh are ultimately hindered by high prices.

Thus, the religiosity and digital literacy levels captured in the national survey remain limited to informative discourse on social media. This awareness has not yet been able to drive purchasing behavior among young Indonesian consumers toward sustainable fashion trends due to the still-high market value or price of circular products. Furthermore, industry players in the field of sustainable fashion products are not only required to carry out popular digital marketing innovations, but should also be required to reduce the burden of production costs from this sustainable production trend in order to minimize prices, so that the gap between ethical and financial ideals among young consumers will be reduced.

The Effectiveness of the 2025-2029 Masterplan on Ethical and Sustainable Halal Fashion

The success rate of the Indonesian Sharia Economic Masterplan (MEKSI) for the 2025-2029 period in creating a halal fashion landscape that upholds ethical and sustainable principles can be measured by its capacity to integrate regulations from upstream to downstream, supported by funding infrastructure. This strategic policy can be formulated to strengthen the Halal Value Chain (HVC), with an orientation that is not only focused on market expansion but also on harmonizing sharia-compliance aspects with the indicators of the Sustainable Development Goals (SDGs). However, the evaluation of the effectiveness of the planning formulated in MEKSI 2025-2029 shows a significant gap between the expectations formulated through macro-scale policies and the actual reality in the micro-market sector. The development of sustainable circular products is still driven only by high-end premium brands. To provide an objective analytical study, this study will analyze the gaps that occur in several aspects: regulations, finance, and operations, which are currently outlined in the master plan. Therefore, the next explanation will outline an analytical study of the regulatory framework, financing schemes, tactical policies, and various obstacles that arise from the implementation of these policies in the field:

1. Regulatory Framework and Strengthening of the Halal *Value Chain (Halal Value Chain*)

Building on the theoretical foundation developed by Mas'ud & Muwazir (2025) on the urgency of juridical instruments in the halal ecosystem, this study extends the analysis to the realm of creative industries. The regulatory structure in the MEKSI 2025-2029 provides a solid legal framework through synergy between the National Committee for Sharia Economics and Finance (KNEKS) and the Financial Services Authority (OJK). The intervention is strengthened by sectoral policies, including the Sharia Banking Law, which serves to ensure inclusive access to funding for creative business actors. One of the strategic decisions in this policy is the formulation of halal certification obligations in October 2026, as part of the Mandatory Halal October (WHO) 2026 campaign (Millah et al., 2025). In addition, to enhance manufacturing performance, the government has begun developing integrated Halal Industrial Estate clusters, such as Modern Halal Valley and Halal Industrial Park Indonesia 2.0 (Jaswir et al., 2026). This infrastructure is optimized as a one-stop service center to standardize commodity standards, from the hygiene of raw materials to the legal aspects of distribution. This indicates that the regulatory governance centered in the Masterplan has remorphed the paradigm of the halal fashion industry. The policy is not merely a formality; it has evolved into an instrument of ethical oversight along the value chain from upstream to downstream.

However, the current regulations only examine the elements contained in the product to ensure they are free from impure or haram materials. This regulation, in reality, demonstrates the purely administrative nature of halal certification, as it only examines the product's object without considering the ecological impacts of the production process. Thus, textile factories can obtain halal certification for their products by simply avoiding non-halal components, while, on the other hand, the impact of their production can result in environmental pollution and ecological damage. This is because the halal certification system is still separated from ethical ecological compliance testing.

2. Sharia Blended Finance Financing Infrastructure and Scheme

MEKSI 2025-2029 introduced a new strategy using Islamic commercial financial instruments such as Sukuk, linked to Islamic social finance, also known as ZISWAF. Raimi et al., (2025) reported that combining these two financial instruments is effective for mobilizing funds for environmentally impactful projects that were previously difficult to finance through commercial means (Masrukhan et al., 2024). In the textile and fashion industry, this combined financial instrument can be distributed to finance organic raw material research programs and the development of waste management infrastructure for MSME factories (Fahrozi & Jakoto, 2025; Lahuri & Rizki, 2025).

Furthermore, to attract ethically oriented global investors, the combination of these two schemes encourages the implementation of Islamic Environmental, Social, and Governance (i-ESG) reporting standards (Muklis et al., 2025). Furthermore, instruments such as Green Sukuk are specifically used to finance large-scale conversion to clean energy. This financing synergy demonstrates that combining Islamic social and commercial funds can build a solid financial foundation while reducing the investment risk gap. This hybrid pattern significantly reduces the initial capital burden. It provides financial certainty for industry players in the halal fashion sector to transition to green production practices without sacrificing economic stability.

On the other hand, financing that supports the sustainability and development of the sustainable textile industry remains a dead end in itself. Access to green financing, such as Green Sukuk and iESG, is accessible only to large corporations, while small and medium-sized industry players, including those driving the sustainable economy, such as JENAHAR recycling and Studio Sejauh's organic raw material procurement, are independently funded through corporate equity, not through government Sharia financing. The stringent collateral requirements imposed by green financing or Sharia financing hinder access for thousands of garment MSMEs operating in the creative industry.

3. Strategic Meeting Point for the Textile Industry and Alignment of SDGs Targets

The preparation of this matrix was carried out to expand the framework regarding the implementation *of Maqasid al-Shariah* in development, by applying it practically to the operational activities of the textile industry. The alignment between practices in the field and SDGs achievement targets in the context of MEKSI policies can be summarized through the following strategic matrix:

Table 3. Conformity matrix between field practices and achievement targets

Industrial Dimension	Sustainable Practice in the Field	Targeted SDGs Targets	Contribution to the Halal Fashion Ecosystem
Raw Materials	Utilization of bio-based fibers (Tencel, linen) and the use of natural vegetable dyes (Arana et al., 2020)	SDG 15: Life on Land (Prevent soil damage and chemical pollution).	Ensuring the fulfillment of the elements of thayyib (goodness and purity) in the fashion material from the beginning of the process.
Production	Application of 5R	SDG 12:	Reduces the industry's carbon

Process	principles (Reduce, Reuse, Recycle, Recover, Redesign) as well as waterless dyeing systems (Azad, 2025)	Responsible Consumption & Production.	footprint and fabric waste (zero-waste design).
Business Empowerment & Employment	Opening access to inclusive sharia financing for fashion MSMEs and implementing fair wage standards for local artisans (Mas'ud & Muwazir, 2025) (F. Afandi & Nastiti, 2025)	SDG 8: *Decent Work & Economic Growth*.	Encouraging inclusive growth of the creative sector while upholding the principle of justice (*'adl*) in the treatment of the workforce.
Supply Chain Management	Integration of digital halal certification with blockchain technology for supply tracking (Sawant et al., 2024)	SDG 9: Industry, Innovation, & Infrastructure (Digital innovation).	Building radical transparency to minimize the risk of false green claims (greenwashing).
Energy & Infrastructure	Financing of solar panel installation and liquid waste treatment using Green Sukuk funds (Cai & Choi, 2020)	SDG 13: Climate Action (Climate change mitigation).	Creating a low-emission convection plant that complies with global environmental ethical standards.

Source : Secondary data compiled and analyzed, 2026.

The common points in the matrix affirm the strong relationship between the ethical dimension of *thayyib* in Islam and the global development agenda. This alignment provides conceptual evidence that the SDG targets do not constitute a new regulatory burden for the industry, but rather serve as complementary partners that reinforce the expansion of *Maqasid al-Shariah values* in the creative industry sector. On the other hand, financing that supports the sustainability and development of the sustainable textile industry remains a dead end in itself. Access to green financing, such as Green Sukuk and iESG, is accessible only to large corporations, while small and medium-sized industry players, including those driving the sustainable economy, such as JENAHAR recycling and Studio Sejauh's organic raw material procurement, are independently funded through corporate equity, not through government Sharia financing. The stringent collateral requirements imposed by green financing or Sharia financing hinder access for thousands of garment MSMEs operating in the creative industry.

4. Bureaucratic Challenges and Obstacles to Policy Implementation

Although the MEKSI 2025-2029 blueprint is highly comprehensive, its effectiveness in the field is still hampered by several structural constraints. The main problems that often arise are bureaucratic inefficiencies and overlapping rules between state agencies, which slow the implementation of policies at the regional level (Hasan et al., 2024). On the business side, the majority of MSMEs *in the halal fashion* industry are still facing obstacles of low awareness of sharia finance and a lack of understanding of the technicalities of applying for sustainability-based halal certification (Hidayah & Solihah, 2025). In addition, there is a significant gap between domestic halal certification bodies and international sustainability indexes, which impedes local products from penetrating the export market (Millah et al., 2025; Prayoga et al., 2025). These various operational constraints indicate that a gap persists between policy idealism at the top and technical readiness in the field. Without improvements to the bureaucratic path, the nobility of the values carried out in the Masterplan risks being reduced to a formality document with no real impact on small business actors.

The success of the Sharia Economic Masterplan 2025-2029 in building an ethical, slow-fashion, and halal-fashion ecosystem cannot be achieved if it relies solely on rigid legal provisions. The complexity of bureaucracy and the lack of understanding of the market require adopting a governance model grounded in the basic principles of Maqasid al-Shariah and based on cooperation (collaborative governance) (Mustofa et al., 2026). By unifying policies across the campus world, academia, industry associations, financial institutions, and ministries, the problems of insufficient infrastructure and the complexity of standardization can be slowly unraveled. On the other hand, financing that supports the sustainability and development of the sustainable textile industry remains a dead end in itself. Access to green financing, such as Green Sukuk and iESG, is accessible only to large corporations, while small and medium-sized industry players, including those driving the sustainable economy, such as JENAHAR recycling and Studio Sejauh's organic raw material procurement, are independently funded through corporate equity, not through government Sharia financing. The stringent collateral requirements imposed by green financing or Sharia financing hinder access for thousands of garment MSMEs operating in the creative industry. This cooperation step is the key to transforming the huge potential of the Muslim market in

Indonesia into the driving force of the internationally respected sustainable halal fashion industry, as well as accelerating the realization of the SDG targets.

E. CONCLUSION

In conclusion, this study confirms that the industry halal fashion in Indonesia is undergoing a very fundamental theological paradigm shift, moving away from mere compliance with the formalities of substances (Haram Li Dzatihi) towards comprehensive ecological impact accountability (Haram Li Aqibatihi), which is based on the principle of Hifdz al-Alam (nature conservation) in the framework of Maqasid al-Shariah. The successful operationalization of *Halalan Thayyiban* ethics through the Sharia 5R formula by well-known brands such as Sejauh Mata Memandang and Jenahara proves that the values of Islamic teachings can be the main driver in achieving the SDGs targets 8, 9, 12, 13, and 15. However, the acceleration towards a pure circular ecosystem is still hampered by several obstacles, such as the unclear nature of multi-tier logistics, limited recycling infrastructure, capital constraints for MSMEs, and bureaucratic regulatory irregularities. The implication of the research is the optimization of the MEKSI 2025–2029 through a collaborative governance model to align halal certification with the green industry index, while utilizing sharia-compliant blended finance instruments and blockchain-based digital tracking to address concerns about false green claims. In addition, for this study, it is also expected to fill and improve the academic space that is still untouched by this descriptive study, it is also hoped that future researchers will be able to conduct quantitative empirical analysis of the cost-benefit analysis of the adoption of circular technology for small industry players, as well as explore effective thayyib literacy education strategies to shift the dominance of hedonic values of Muslim consumers towards a slow fashion culture thoroughly.

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