



Islamic Law and Environmental Sustainability: *Ri'ayah Al-Bi'ah's* Analysis of Fast-Fashion Culture in Indonesia

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Abstract

Environmental pollution caused by the fast-fashion industry is an irrefutable fact. The fashion market in Indonesia is contributing to the waste generated by clothing production. Meanwhile, the majority of studies related to clothing from the perspective of Islamic law only focus on the issues of awrah (private parts), halal, and haram, and mostly ignore the environmental aspects. This article aims to analyze the fast-fashion phenomenon in Indonesia, from the production process to post-consumer, using the ri'ayah al-bi'ah (environmental protection) framework. This research uses a qualitative method by collecting data from literature related to fast-fashion, production waste, and the principle of ri'ayah al-bi'ah. The results of this study show that, in Islam, preserving nature and the environment is an obligation that comes from sharia. Consumers of clothing, manufacturers in the fast-fashion production chain, and the government have important roles in protecting the environment. The study identifies two models of preserving nature based on the concept of ri'ayah al-bi'ah: preserving from the positive aspect (sustainability and preservation) and the negative aspect (preventing damage and destruction). This article finds that fashion production-consumer practices are not yet in accordance with the principles of environmental preservation taught by Islam. The implication of this study is the need for active roles from consumers, producers, and the government in protecting nature, especially in the context of the fast-fashion market in Indonesia. The results of this study offer insight into the obligation to protect the environment in Islam and how to implement it in the context of the production and consumption of fast-fashion clothing.

Keywords: *sustainability; environment; ri'ayah al-bi'ah; fast fashion*

Abstrak

Pencemaran lingkungan yang disebabkan oleh industri fast-fashion adalah fakta tak terbantahkan. Pasar fashion di Indonesia turut menjadi kontributor dalam tumpukan limbah yang dihasilkan oleh produksi pakaian. Sementara itu, mayoritas kajian terkait pakaian dari perspektif hukum Islam hanya berfokus pada masalah aurat, halal, dan haram, dan seringkali mengabaikan aspek lingkungan. Artikel ini bertujuan untuk menganalisis fenomena fast-fashion di Indonesia, mulai dari proses produksi hingga pascakonsumen, dengan menggunakan kerangka kerja *ri'ayah al-bi'ah*. Penelitian ini menggunakan metode kualitatif dengan pengumpulan data dari literatur terkait fast-fashion, limbah produksi, dan prinsip *ri'ayah al-bi'ah*. Hasil penelitian ini menunjukkan bahwa, dalam Islam, menjaga kelestarian alam dan lingkungan merupakan kewajiban yang bersumber dari syariat. Konsumen pakaian, produsen dalam rantai produksi

fast-fashion, dan pemerintah memiliki peran penting dalam menjaga lingkungan. Kajian ini mengidentifikasi dua model menjaga kelestarian alam berdasarkan konsep *ri'ayah al-bi'ah*: menjaga dari aspek positif (keberlanjutan dan kelestariannya) dan aspek negatif (mencegah kerusakan dan kehancuran). Artikel ini menemukan bahwa praktik produksi-konsumen fashion belum sesuai dengan prinsip penjagaan lingkungan yang diajarkan Islam. Implikasi studi ini adalah perlunya peran aktif dari konsumen, produsen, dan pemerintah dalam menjaga alam, terutama dalam konteks pasar fast-fashion di Indonesia. Hasil penelitian ini memberikan pandangan tentang kewajiban menjaga lingkungan dalam Islam dan cara mengimplementasikannya dalam konteks produksi dan konsumsi fast-fashion pakaian.

Kata Kunci: keberlanjutan; lingkungan; *ri'ayah al-bi'ah*; fast fashion

Introduction

A serious problem being faced by almost all countries, both developed and developing, in the world today is the increase in waste production and handling. The increase in waste is caused by urbanization which results in greater growth in the human population (Iqbal et al., 2021). The increasing number of human needs eventually causes waste, and then is exacerbated by the poor waste management that is carried out (Ahmed & Asadullah, 2020). Every year, the world produces 2.01 billion tons of solid waste, and it is expected to double by 2050. Poor waste management, in the end, will have a negative effect on public health (Nimita Jebaranjitham et al., 2022).

In Indonesia, waste is a problem that cannot be solved. The waste management process in Indonesia is still using the old paradigm; collection, transportation, and disposal (Sholihah & Hariyanto, 2020). This process is just like moving waste in homes or industries to one landfill. Based on data released by the Ministry of Environment, in 2022 the waste pile in Indonesia will reach 19.45 million tons (Annur, 2023). Fashion waste in the form of cloth is one of the contributors to environmental pollution. Based on the data that has been mentioned, 2.57% of the total waste in Indonesia is in the form of fabrics. The clothing and textile industry is also responsible for pollution and environmental pollution of the waste produced (Lai, 2022). In addition to waste from the production process of fashion raw materials, both natural and synthetic fibers, post-consumer waste also contributes to environmental pollution. This is influenced by fast fashion cycles, cheap textile products, and short service life (Stanescu, 2021). This means that if calculated, starting from the production process of fashion raw materials, the process of making fashion, distribution, to the post-consumer fast fashion trend, the waste produced by fashion can be more than just 2.57%.

It is undeniable that the Muslim community in Indonesia contributes to fast-fashion which results in the accumulation of fashion waste. The

practice of fast-fashion in the Muslim community, especially women, is influenced by the belief that covering the *awrah* (private parts) is an obligation (Mu'minah, 2015). The desire to innovate in new looks when expressing Muslim identity has also contributed to the increase in Muslim women's interest in fashion. This encouragement is a motivation for Muslim fashion manufacturers to continue to develop Muslim women's clothing model designs in order to meet the increasing desire to dress Muslim women (Hassan & Ara, 2022). The trend of *hijabers* (hijab wearers) community and the motive of *hijrah* (migration, being better) are also responsible for the increase in Muslim consumer interest in buying Muslim clothes (Nurani & Adinugraha, 2022). On the other hand, the shopping culture ahead of Ramadan and massive discount promos by supermarkets also contribute to the increase in Muslim consumerism in fashion (Muhammad Burhanudin, Nor Rahman, 2022). These cultures indirectly contribute to the accumulation of clothes that are suitable for use, but are not trendy according to the times, so that they end up being wasted fashion waste.

Previous research on fashion and Islamic law has only focused on halal fashion studies. Researchers see halal fashion as a production of clothing that is in accordance with Islamic values, such as clothes that cover the head, are not transparent and shape the body (Mahir Pradana, Hanifah Putri Elisa, 2022). Fashion standardization can be said to be halal only from the aspect of whether the clothes meet the sharia in terms of covering the *awrah* or not (Jailani et al., 2022), Like a woman wearing a hijab (Martiana, 2018). Other research underlines the halal attribute of fashion seen from the aspect of raw materials, manufacturing processes, and the distribution of clothes that are avoided from the elements of haram and impurity (Muflihin & Tesis, 2018). On the other hand, for the sake of ensuring the halal of a fashion, Sumarliah, et al. Suggest a certification that oversees the entire fashion supply chain (Sumarliah et al., 2022), Starting from raw materials, production, packaging, to retail (Sumarliah et al., 2021). This means that the concept of halal in Islamic fashion studies is only limited to normative studies of dress rules that cover the *awrah*, and materials that avoid uncleanness.

Liadyadewi defines halal fashion more comprehensively. Using the concept of circular economy, he tried to explain that halal fashion is the concept of using resources (raw materials) and finished products, which can be used continuously with the aim of avoiding the accumulation of waste. This principle adheres to the concept of fashion sustainability where the use of resources, the management from start to finish is environmentally friendly. According to him, halal fashion is not only limited to clothes that cover the *awrah*, but clothes that start from the beginning of production,

consumer use, to the end of consumer use, do not oppress other creatures and damage the environment (Listyadewi, 2023).

Meanwhile, previous research on *hifdz al-bi'ah* (environmental preservation) focused on the study of natural disaster mitigation issues (Johar et al., 2021), such as liability for forest fires (Azmi, 2023). Several studies have also focused on the study of ecological crises (Zuhdi, 2015) that come from industries, such as the banking industry that produces carbon emissions (Fad, 2021), to the cement industry which causes environmental damage and conflicts between industry and society (Salim, 2021). While Islamic studies on environmental jurisprudence have begun to be widely carried out by researchers, there has been no study that specifically examines the impact of fast fashion on the environment from the perspective of *ri'ayah al-bi'ah* (environmental protection).

Research Methods

This article is based on literature research and conducted using qualitative methods. The data is sourced from several literature related to fashion production-consumerism, as well as the book of "Ri'ayah Al-Bi'ah Fi Asy-Syari'ah Al-Islamiyah" by Yusuf al-Qaradawi. The main focus of this study is on the theme of fast-fashion waste reviewed from Islamic law. To analyze this topic, a comparative-philosophical approach is used, by comparing several regulations in Indonesia and Islamic law and considering the perspective of the goals of Islamic law, especially nature conservation. This article will specifically evaluate the fast-fashion phenomenon, from the production of raw materials to the post-consumer end, its impact on the environment and how Islam responds to the phenomenon based on the concept of *ri'ayah al-bi'ah*. Analysis is carried out by means of data reduction, data presentation, and conclusion drawn. The theory of *ri'ayah al-bi'ah* is used to analyze data related to government regulations, to fast-fashion practices in Indonesia, from production to the consumer level by emphasizing the aspects of *ri'ayah al-bi'ah min nahiyati al-wujud and al-'adam* (protecting the environment by preserving the existence and preventing its loses)

Results and Discussion

Fast Fashion and Fashion Production in Indonesia

Indonesia as the country with the largest Muslim population in the world has the potential to become producer of Muslim fashion globally. Seeing such a large potential, the Ministry of Industry held the Indonesia Halal Industry Award (IHYA) as a means of appreciation to every party

that has a role in the growth, development and empowerment of the national halal industry (Kemenperin, n.d.). In addition, the Muslim fashion industry is one of the types of textile industries that are in great demand by entrepreneurs. Awareness of religious rules and the development of Muslim fashion have made the need for Muslim fashion increase (Qibtiyah et al., 2017). The state's support and attention to halal products, especially fashion, is a trigger for the accelerating production turnover of the fast fashion industry in Indonesia.

Indonesia is the largest Muslim fashion industry market in the world. This is influenced by several aspects, such as halal lifestyle jargon (Hermansah, 2019), *Hijaber* community, to the motive of *hijrah*. Indonesian people are currently starting to like clothes that follow trends, but still cover the *awrah* according to sharia rules (Kadir, 2023). This condition encourages several business activists to try to profit from the Muslim fashion market by doing Islamic branding on their fashion products, such as *hijrah* t-shirt manufacturers (Syafaruddin & Mahfiroh, 2020). With the massive spread of Islamic values in the fashion world, consumers will be trapped in the fast-fashion phenomenon.

The trend of fashion models that continue to change all the time has made textile manufacturers reach the top of the best-selling companies in recent years. The fast fashion phenomenon forces textile companies to continue to innovate in releasing new fashions. Consumers as the final distribution chain will continue to be flooded with the production of new clothes through the help of social media promotions. In addition to focusing on mass production of new clothing models, one of the characteristics of fast fashion that can be easily encountered is that giant textile companies are racing to build their companies in several developing countries. The goal is to find abundant worker resources but can be paid at minimal value, to reduce production costs. Sometimes, fast fashion uses materials with materials that are not durable, so that consumers continue to buy their new products (Envihsafkm, 2023).

The term fast fashion can be used to describe the condition of the fashion market that is easy to get, make, and trade at low prices. The word "fast" illustrates how quickly clothing merchants are replacing clothing models with new ones in their storefronts. In the last twenty years, the fast-fashion business model has become a model that can be easily found in well-known fashion brands. Consumer demand for cheap clothes and keeping up with fashion developments ultimately leads to environmental damage in every process of the clothing production chain (Bick et al., 2018). Directly and indirectly, the fast fashion phenomenon, from production to consumers, also plays a role as one of the elements that damages and pollutes the environment.

Fast fashion results in serious environmental, health, social and economic problems. One of the health problems that will arise from fashion waste is micro-plastics and micro-textiles that can flow into the sea, be eaten by fish, and affect human consumption (Shirvanimoghaddam et al., 2020). The rapid development of the fashion world causes the cycle of the emergence of the latest fashion trends to be faster. This new trend that is always emerging has resulted in people becoming more consumptive, so as not to be said to be outdated. Finally, clothes that are no longer in line with the trend will accumulate, be damaged, and be wasted (Ramadhani, n.d.). Recycling garment and textile waste is very beneficial for environmental health and reduces the pile of fashion waste (Nayak et al., 2020).

Basically, every consumer wants a product that suits their tastes and economic capabilities. This encourages companies to set cheap and competitive prices for their products, in addition to competing demands on product quality (Nasri et al., 2021). Consumers usually buy clothes based on the quality of the fabric, care, aesthetics and function (Tantari, 2003). This shows that there is a strong relationship between fashion production that produces waste and high market (consumer) demand for fashion production. With the increasing demand for textile products as the main ingredient for fashion making, the waste produced from the textile process has also increased. This is one of the causes of environmental damage and pollution.

Many chemicals are used in the textile production process, such as dyes that are considered pollutants. The main problem for the environment as a result of textile production is water pollution caused by the disposal of toxic chemical waste that is not properly managed. About 40% of the dyes used by textile mills contain chlorine which is known as a carcinogen. In addition, heavy metals contained in textile waste can accumulate in the human body, because they cannot be broken down by the body (Khan & Malik, 2014). This chemical waste, if disposed of carelessly, will be able to pollute the environment, which ultimately harms humans, because it will definitely enter the human body and cannot be decomposed.

At the thread spinning stage, it also has the potential to produce chemical waste from the results of the dyeing process. Spinning is a process of combining fibers that are twisted so that they do not come loose and become yarn. Yarn making consists of the process of stretching fibers, applying anti ant, to winding. Basically, all fibers (natural and artificial) can be made into yarn using different techniques and machines (Kusmawan, 2007). After the fibers become yarn, the next process that is usually done is to dye the yarn with various colors to beautify it in terms of aesthetics.

The addition of color to textile production is one of the determining factors for whether or not fashion products sell or not in the market. No matter how good the material used to make clothes, if it is not supported by

attractive and appropriate way, it will indirectly experience a failure in its commercial. The use of synthetic colors is one of the main focuses in the textile industry today, because synthetic dyes are able to provide a variety of colors that are bright, attractive, and do not fade. However, there are many toxic wastes in the dyeing process, such as bleach, naphtha, fat dyes, nitrates, acetic acid, heavy metals (copper, arsenic, lead, mercury, nickel, to cobalt). These materials cannot decompose naturally which causes various adverse effects, such as allergic reactions on the skin, bad smells in contaminated water, interfering with marine life, clogging soil pores causing the soil to become unproductive (Kant, 2011).

The stage of changing yarn into fabric, which is commonly referred to as the weaving process, can be done traditionally or using technology. In the process of making fabric in the traditional way, which is weaving, many artisan groups currently use synthetic yarn that has been dyed with chemicals. The reason is simple, the process of using synthetic yarn is considered to speed up the weaving process into ready-to-use fabrics. In addition, many craftsmen are currently unaware of the process of making traditional woven fabrics (Naisumu et al., 2023). This causes the dependence on textile production to increase, which ultimately causes the waste produced to also increase.

The next process in fashion production is the making of clothing patterns, cutting fabric materials, sewing fabric materials that are usually done by garment factories. Garment factories are large-scale industries that are tasked with processing apparel on a mass scale. On a small scale, the production of clothes is usually carried out by convection companies. The production waste produced by garment or convection factories usually consists of scraps of fabric, paper, yarn and cones (Respati et al., 2013). In this discussion, it can be seen that clothing production in each supply chain has a great contribution and responsibility for the waste generated from the production process.

The Impact of Fast Fashion on the Environment

There needs to be an effort to deal with environmental damage caused by fast-fashion trends, such as providing awareness to the public to reduce the rhythm of buying clothes (slow fashion) by looking for clothes that can be worn for a long time. On the side of fashion producers, there needs to be an effort to slow down production or sustainability practices in each production chain. It is undeniable that the fashion industry has a long production chain, starting from the agriculture, manufacturing, logistic, to retail stages. Each of these production chains has the potential to damage the environment, especially water, due to excessive use and disposal of materials (Niinimäki et al., 2020). Environmental damage due to garment

factory waste can be seen on several beaches that are very dirty because there are many piles of garbage in the form of pieces of fabric, such as Cibutun beach in Sukabumi (Wismabrata, 2023).

Textile production generates as much as 92 million tons of waste annually and is expected to increase to 134 million tons per year; global emissions will increase by 50% by 2030; consumer clothes end up in the garbage heap; consumer clothing is only used seven to ten times within 15 years; the fashion industry is responsible for 20% of global wastewater due to chemical dyeing processes and the use of fuel energy; the amount of water wasted in the production process of 1 t-shirt, about 2,700 liters of water that can be used to drink 1 person for 900 days; the production of garments consisting of a wide variety of complex fiber combinations makes them unrecyclable, resulting in losses of about 500 billion US dollars each year; about 10% of the micro-plastics that pollute the oceans come from textile production equivalent to 50 billion plastic bottles; the return of goods using the services of a logistics company resulted in 16 million tons of CO₂ emissions equivalent to 3.5 million cars on the highway over a single year; Garment factories produce twice as much garments as they produced in 2000 which leads to a lot of waste from wasted fabric cuts (Igini, n.d.).

Responsibility of Users, Producers, Governments in Nature Sustainability in the Concept of Ri'ayah al-Bi'ah

The concept of *hifdz* (preserving) in the discourse of *maqashid as-shari'ah* (purposes of Islamic law) is interpreted in two ways; what upholds harmony and strengthens principles, and something that prevents it from being damaged. The first concept is "*al-hifdz*" in terms of its positivity or existence, while the second concept is "*al-hifdz*" in terms of its negative or non-existence. Based on the two concepts of "*al-hifdz*" offered by as-Shatibi, Yusuf al-Qaradawi formulated the concept of "*ri'ayah al-bi'ah*" in terms of positivity or maintaining the existence of its existence, and maintaining the environment in a negative or pre-emptive aspect so that its existence does not disappear (Al-Qaradawi 2001: 46).

By looking at how much impact fast-fashion from production to post-consumer has on environmental damage and pollution, there needs to be several actions that must be taken based on the concept of *ri'ayah al-bi'ah*. Concern for the environment both in terms of positive (manifest) and negative (*'adam*) must be done collectively from several elements, such as the community as fast fashion consumers, manufacturers from textiles to garments, and most importantly the government as the holder of power who has the right to make regulations.

On the other hand, most Indonesians, around 65.7%, admit that clothes or fashion are the most frequently purchased items when shopping

online (Rizqiyah, 2023). According to data from the Ministry of Environment and Forestry in 2023, as much as 2.87% of national waste is textile waste. It is estimated that as much as 1.75 tons of this textile waste floods Indonesia, which on the other hand, the textile industry activities are one of the most water-wasteful activities. Nearly 93 billion cubic meters are used annually by this sector (Trisnadi, 2025). These data show that it is important for fashion consumers to pay attention to environmental sustainability in the future. For this reason, it is necessary to approach Islamic ecological principles to suppress the rapid fast fashion phenomenon.

The *approach of ri'ayah al-bi'ah* that can be done by fashion consumers in terms of positive (manifest) is to increase awareness of the negative consequences that can be caused by consumptive behavior. A fashion consumer needs to consider various things in buying clothes, such as buying clothes produced from natural materials that do not pollute the environment, buying clothing models that can last a long time (not outdated by model development), or buying clothes that last their use. This awareness can be grown by the massive religious campaign that raises environmental themes, which unfortunately, these themes are not included as popular themes in Indonesia.

Meanwhile, *ri'ayah al-bi'ah* that consumers can do in a negative way (*min nahiyati al-'adam*) is not to make purchases from fashion manufacturers that are proven to pollute the environment. In addition, consumers need to think about realistic ways to handle clothes that are suitable for use, but no longer can be worn, for example because of small sized-ness and so on. Consumers can donate the clothes to those in need, or through platforms where currently many are willing to accept donations of used clothes that are suitable for use. Consumers should stay away from the practice of disposing of used clothes because it can contribute to environmental pollution. Fashion waste control, especially post-consumer, requires awareness from the public as fashion consumers. A study shows that the majority of people prefer to donate or throw away unwanted clothes. Although on the other hand, they are interested in managing fashion waste with other alternatives, such as reselling (thrift), exchanging, or taking back (Weber et al., 2017).

Basically, Islam teaches humans to be in harmony with their surroundings with *ihsan* (kindness) The Prophet said that Allah obliges *ihsan* over everything (Al-Qaradawi 2001: 120). Doing kindness to everything is a command of Allah, including the environment. By applying the two models of *ri'ayah al-bi'ah* (*min nahiyati al-wujud and al-'adam*), one has done courtesy to nature, and to oneself. Because in fact, humans will not be able to live in a damaged environment, because there are many potential diseases caused by damaged nature. Doing kindness to nature also means

that one has carried out Allah's commands as recorded in Surah al-A'raf 56 stating that humans are forbidden to destroy the earth after Allah repairs it.

If Islam prohibits water pollution by any medium, such as urinating and defecating in water sources, then Islam certainly prohibits water pollution on a larger and more dangerous scale, such as fashion waste products. This kind of legal logic usually refers to the concept of *qiyas awlawi* (analogy of prior case), where the branch law has a greater legal *illat* (cause) than the original. Islam's prohibition on water contamination, even in the smallest forms such as urination and defecation, is found in the Hadith narrated by Bukhari stating that the Prophet forbade humans to urinate in stagnant water (Al-Qaradawi 2001: 101). Human urine is considered a pollution that can affect the quality of water, so the Prophet forbade Muslims to pollute it.

Ri'ayah al-bi'ah which must then be implemented by textile producers. This company has a huge contribution to the change and destruction of the environmental ecosystem. Although viewed from the economic aspect of these two companies have contributed to the creation of jobs widely, the impact caused by these two companies on the environment, or even their workers, is also very large. To maintain the balance of nature, market needs, and employment, there needs to be consideration regarding the sustainability of nature. *Ri'ayah al-bi'ah min nahiyati al-wujud* is an effort to protect nature in a positive way (its existence). This means that textile and garment producers need to pay attention to the sustainability of the surrounding nature.

For example, it has been mentioned earlier that the manufacture of clothes starts from the process of selecting fibers as the main material. These fibers are made up of natural and artificial fibers (chemical synthetic). Of these two materials, the selection of natural fibers is a more environmentally friendly choice, because the manufacturing process is directly from nature, such as silkworms and cotton. However, companies need to pay attention to where the supply of natural fiber comes from, whether it comes from natural exploitation, or something that is cultivated and maintained. *Ri'ayah al-bi'ah min nahiyati al-wujud* wants the sustainability of nature that does not interfere with other ecosystems.

In addition, textile manufacturers need to develop technology to recycle waste pieces of fabric or post-consumer clothing used for the production process of new garments. This recycling business model is referred to as the circular economy model, where a company is required to design a circular (closed) production system that aims to utilize resources for a long and repeated time (D. G. K. Dissanayake & Weerasinghe, 2021). The circular economy model is one of the many solutions offered for a more sustainable fashion world. The use of sustainable fashion technology can significantly impact waste reduction through a circular process (material-

production-consumer) (Ikram, 2022). In this process, companies are required to minimize the use of new basic materials (fibers), by utilizing post-consumer clothing; and the production of clothes that have a long service life.

On the other hand, fashion waste control needs to pay attention from the production aspect. Several previous studies have suggested fashion waste control through several approaches, such as reduce, reuse, recycle (G. Dissanayake & Sinha, 2012); redesign, reimagine (Pui-Yan Ho & Choi, 2012); all of which aim for fashion sustainability (Henninger et al., 2016). Fashion sustainability can be linked to the circular economy. A circular economy is an alternative to the traditional one (fabrication, use, and disposal) in which we keep resources cycling for as long as possible, trying to maintain their value as they are used, and reusing those resources to produce new products at the same time (Shirvanimoghaddam et al., 2020). By maintaining the value of fashion for as long as possible to be constantly reproduced, fashion waste can be reduced to zero waste.

Textile producers need to have waste management technology, so that the liquids left over from textile production disposed of are free from materials harming the environment. If the company does not have this technology, then the production of textiles that produce waste must be reduced or eliminated. The benefits in textile production from an economic point of view are indeed large, but it is not proportional to the damage to nature that will be suffered. Wastewater for the textile industry must be managed properly, as textile wastewater is one of the worst pollutants for water and soil ecology (Kishor et al., 2021). To behave in *ihsan* towards water is an obligation, because water is the principle of the creation of living beings, and the continuation of all aspects of life (an-Nur 45) (al-Anbiya: 30).

Ri'ayah al-bi'ah is the responsibility of human beings collectively, but above all, it is the government that has the greatest rights and responsibilities. This is because the government has all the apparatus and power to make regulations regarding the environment, as well as the apparatus to punish violators. Philosophically, Indonesian people have human rights guaranteed by the state to live prosperously, get a healthy environment and health services (Article 28 H paragraph (1) of the 1945 Constitution). Based on the concept of *ri'ayah al-bi'ah min nahiyati al-wujud*, the concept of environmental protection stated in the 1945 Constitution was then concretized in Law No. 32 of 2009 concerning Environmental Protection and Management. Explained in Article 3, the law aims to protect Indonesian territory from pollution and environmental damage.

The form of legal protection offered in Law No. 32 of 2009 already covers the aspect of *ri'ayah al-bi'ah min nahiyatil* which consists of planning, utilization, control, and maintenance; it also fulfills the aspect of *ri'ayah al-*

bi'ah min nahiyati al-adam which consists of supervision and law enforcement (Article 4 of Law No. 32 of 2009). In the context of the fashion production chain, ranging from textiles, garments, to post-consumer, this law already regulates the ability to dispose of production waste, provided that it meets environmental quality standards and obtains permits. This means that the government has set special rules for waste whose purpose is to preserve the environment.

In addition to some of the legal instruments already mentioned, there are several other regulations that focus more on regulating the environment practically, such as Government Regulation No. 27 of 2012 concerning Environmental Permits, Government Regulation No. 82 of 2001 concerning Water Quality Management and Water Pollution Control, and several other regulations issued by local governments. The regulations focus on technical instruments regarding liquid waste management licensing and environmental quality standards. This indicates that in terms of legal instruments, the government has done its utmost in relation to *ri'ayah al-bi'ah min nahiyati al-wujud*.

Meanwhile, from the aspect of *ri'ayah al-bi'ah min nahiyati al-'adam*, the government in Articles 48 to 51 of Government Regulation No. 82 of 2001 has implemented three types of sanctions for environmental pollution industry actors; administrative sanctions, compensation sanctions, and criminal sanctions (Government Regulation No. 82 of 2001). Administrative sanctions can be in the form of revocation of business licenses, compensation sanctions can be in the form of certain actions such as environmental restoration to forced money determined by the court, while criminal sanctions vary widely, ranging from 1 year to 15 years in prison. In addition to prison sentences, perpetrators of environmental destruction also receive a fine of 1 billion to 15 billion.

Based on the explanation above, basically the waste from the fashion production chain can be minimized, or even zero waste. However, the main problem of the fashion problem lies in the implementation of *the values of ri'ayah al-bi'ah min nahiyati al-'adam*. The accelerating fast fashion trend among the public is the cause of the high market demand for clothing production. This has led to an increasingly massive production of clothes ranging from manufacturing, fibers, yarns, dyeing colors, weaving processes, cutting materials, sewing clothes, packaging, and distribution to post-consumer. These production lines continuously form an endless pattern that results in an increasing amount of fashion waste that pollutes the environment.

The government as the entity with the greatest responsibility seems to have not been able to apply the concept of *ri'ayah al-bi'ah min nahiyati al-'adam*. The Regent of Sumedang, for example, did not dare to stop a textile company that was proven to be slashing the Cikijing River, and its disposal

permit has been revoked. The Regent faces a dilemma between stopping the company's process which will result in a number of employees losing their jobs, or being forced to let the company continue operating in order to maintain the livelihood of employees (Sihombing, 2020). Law enforcement officials are one of the reasons for the difficulty of enforcing the law for business actors who pollute the environment (Putra et al., 2020).

In an Islamic perspective, the natural environment is basically created to meet the needs of human and animal consumption. God created plants as an existence that can be used by humans based on Surah Abasa verses 24-32 (Al-Qaradawi 2001: 97). According to Wahbah az-Zuhaili, humans can only take advantage of their rights to nature in accordance with Islamic law. In the use of the environment, as the right to create nature for humans, it should not be done under conditions that can cause *mudharat* (damage, loss, danger) to others. Whether the activity is carried out by individuals or communal (companies), done intentionally, or accidentally (Wahbah az-Zuhaili 2007: juz 4, 29).

The environment must be viewed from a theological point of view, because it is closely related to the main task of man on earth. Environmental pollution is an act of *mafasid* (damage) that must be avoided according to Islamic teachings. Therefore, all actions that result in environmental damage are acts that violate Islamic law. This is based on Surah al-Baqarah 205 which states that Allah does not like destructive deeds (*façade*). NU at the 29th congress has determined that environmental pollution (water, soil and air) is an act of *dharar* (misconduct) whose law is haram. Environmental destruction according to NU is categorized into *fiqh jinayat* (criminal acts) (PBNU Bahtsul Masail Institute (LBM) Team, n.d.: 20-21).

Conclusion

Waste arising from clothing production lines is one of the causes of natural damage. So far, studies on clothing have only focused on how to cover *awrah* in accordance with the sharia. A somewhat comprehensive study on clothing focuses on maintaining the halal attribute of clothing in all sectors of the production chain. This gives the impression that Islam is a religion that only focuses on halal haram which appears on the surface. In fact, there is a bigger important issue, namely environmental balance. Based on the studies that have been conducted, this article finds that fast-fashion practices from production to the consumer level are not in accordance with the concept of preserving nature. Maintenance of the environment needs to involve three elements related to fast fashion, those are the community as consumers, companies involved in the clothing production chain, and the government. The implementation of *ri'ayah al-bi'ah* can be carried out by these three elements by paying attention to how to maintain the

environment in terms of its existence (efforts to preserve nature), and in terms of its absence (efforts to prevent natural damage). This article also contributes to an explanation of the implementation of environmental sustainability in Indonesia, especially related to fashion waste. This article is limited to a literature review without the support of field data. Further research can fill this gap by examining more specifically several industries and the views of fashion consumers.

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