

MUSLIM CONSUMER PERCEPTIONS OF HALALNESS, CLEANLINESS, AND SUITABILITY OF *THRIFT GOODS* FROM A SHARIA CONSUMPTION PERSPECTIVE

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Abstrak

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The growing public interest in thrift goods, or used goods that are still in good condition, has become a rapidly growing phenomenon, including among Muslim consumers. This phenomenon has given rise to diverse perceptions regarding the suitability of thrift goods trading practices with Islamic principles, particularly regarding the aspects of halal (permissible), cleanliness, and suitability of goods. This study aims to analyze Muslim consumers' perceptions of thrift goods and compare sales practices at two thrift stores that served as case studies. This study used a qualitative approach. Data collection was conducted through in-depth interviews with Muslim consumers and direct observation of store conditions and the goods being sold. The data obtained were analyzed through the stages of data reduction, data presentation, and conclusion drawing. The results show that Muslim consumers' perceptions of thrift goods are influenced by the level of cleanliness of the goods, the clarity of information from the seller, and belief in the benefits and suitability of the products. Differences in store management also influence consumer trust and purchasing decisions. This study concludes that the application of the principles of cleanliness, honesty, and Islamic business ethics plays a significant role in shaping Muslim consumers' positive perceptions of thrift goods. The research findings are expected to provide practical and academic contributions to the development of sustainable, ethical, and sharia-compliant thrift businesses.

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INTRODUCTION

The trend of buying thrift goods, or secondhand goods that are still usable, is growing rapidly in society, especially among younger Muslims such as students. Buying



thrift goods is increasingly popular among young people because it is considered more environmentally friendly, economical, and reflects a sustainable lifestyle.

This shift in consumption patterns is driven not only by economic factors, but also by a growing awareness of sustainable lifestyles, a need for fashion diversity, and the rise of online buying and selling platforms that have made thrifted goods increasingly accessible. While thrifting is increasingly accepted, concerns about cleanliness and the history of items remain psychological barriers for some consumers.

In Islam, consumer behavior is influenced by a clear distinction between halal (permissible) and haram (forbidden). Combining halal and haram is strictly prohibited in any business venture. This relates to consumption restrictions within the framework of Muslim consumer behavior. Muslim consumers are required to choose halal products and refrain from consuming haram products. The choice of halal products also influences consumer behavior in selecting products that align with Islamic principles. (Aprilya, 2024)

Consumption activities are not only aimed at fulfilling needs but must also align with the principles of *halal and thayyiban*, which are halal, clean, beneficial, and harmless. Muslim consumers assess a product's suitability based on the principles of halal, cleanliness, safety, and clarity of origin, including when purchasing used products such as thrift stores.

A thrift store is a shop or place to shop for used clothes that have been cleaned and packaged in such a way that the used clothes are neater, cleaner, and of better quality and have their own uniqueness, and still have branded value. (Nugroho, 2023)

Thrift goods, as used products, have a unique dynamic because consumers are unaware of the origin of ownership, the level of cleanliness, or the quality of the goods. This uncertainty can raise doubts about sharia principles, particularly regarding the potential for gharar (unclearness), impurity, and unsuitability for use. However, at the same time, the use of thrift goods can also align with the values of simplicity, anti-wastefulness, and environmental sustainability, which are also part of Islamic consumer ethics.

According to Islamic teachings, buying and selling activities must fulfill the pillars and conditions that have been determined, namely the presence of parties involved in the contract (aqid), an agreement or ijab qabul (sighat akad), a clear object of sale (ma'qud 'alaihi), and an agreed and halal price. The goods sold must have clear form, size, and benefits, and the transaction must not contain elements of usury, gharar (uncertainty), and maysir (gambling). In this context, the sale and purchase of thrift clothing needs to be evaluated to see whether it has fulfilled these provisions, considering that the goods traded are used goods which sometimes raise questions about the cleanliness, quality, and condition of the goods. (Anggi A., 2025)

Muslim consumers' perceptions of the halal (halal), cleanliness, and suitability of thrift goods significantly influence how they interpret and practice Sharia-compliant consumption in their daily lives. Some consumers believe that using thrift goods does not conflict with Islamic principles as long as the goods are clean, harmless, and come from legitimate sources. However, others have concerns about the purity of the goods, health risks, or uncertainty about the previous owner. These differing perceptions demonstrate the diverse construction of meaning among Muslim consumers.

In addition to religiosity, these perceptions are also influenced by personal experiences, social environments, digital media, and the growing trend of thrifting. This

makes the consumption of thrift goods an interesting social phenomenon to study, particularly from the perspective of Islamic consumption values.

Based on these dynamics, this study aims to analyze in-depth how Muslim consumers interpret the halal, hygiene, and suitability of thrift goods, and how these three aspects influence their perspectives on Sharia-compliant consumption. A qualitative approach was chosen to comprehensively explore consumer experiences, understandings, and interpretations.

RESEARCH METHOD

This study uses a descriptive qualitative approach, with in-depth data obtained from various sources on Muslim consumers' perceptions of thrift goods in terms of halal, cleanliness, and suitability. The data used in this study consists of primary data. This approach was chosen to compare how sales practices and Muslim consumers' perceptions of thrift goods are reviewed in terms of halal, cleanliness, and suitability in two different thrift stores. The study was conducted at thrift bycindid and thrift nadd located in the Percut Sei Tuan area. These two stores were chosen because they both sell thrift goods and have Muslim consumers, but they show differences in product management, product presentation, and interaction with consumers. Therefore, the two stores were used as objects of comparison in this study.

The research subjects consisted of thrift store owners or managers and Muslim consumers who had purchased at both stores. Informants were selected using purposive sampling, with the following criteria: being Muslim, having purchased thrift goods at least once, and understanding or considering halal, hygiene, and suitability aspects in purchasing decisions. The research object was Muslim consumers' perceptions of thrift goods, reviewed from the perspective of Islamic values and the business practices of each store.

Data collection was conducted through in-depth interviews with store owners or managers and Muslim consumers at each store. The interviews aimed to elicit views on the halal status of thrift goods, cleaning processes, product suitability standards, and consideration of Sharia values in sales and purchasing practices. In addition to interviews, data collection was also conducted through social media reviews, which aimed to examine promotional content, comments, and consumer reviews on each store's social media accounts. Researchers also conducted direct observations of buying and selling activities, seller-buyer interactions, and consumer selection methods. These observations were used to confirm the interview data.

The data obtained will be analyzed using a data analysis model that includes data reduction, data presentation, and conclusion drawing. The analysis was conducted by comparing findings from both thrift stores to identify similarities and differences in sales practices and Muslim consumers' perceptions of thrift goods.

RESULTS AND DISCUSSION

Comparison of perceptions of the halalness of thrift goods

A person's knowledge of halal products is a crucial basis for understanding other consumers' behavior, just as it is for detecting fake news. There are two distinct types of thinking: objective knowledge and self-assessment.(Visca, 2019)

Based on in-depth interviews, Muslim consumers in thrift shops (bycindid and thriftnadd) essentially share the same view that thrift goods are, in principle, permissible

for use, as long as they do not include items that are prohibited in substance and are obtained through legitimate transactions. This understanding indicates that consumers possess basic knowledge of Islamic muamalah law.

However, differences are beginning to emerge in how consumers build confidence in the halal status of thrift goods at each store. At thrift stores like Bycindid, consumers tend to demonstrate a higher level of confidence in the halal status of goods. This is due to the communication practices employed by sellers, such as explanations of the item sorting process, product selection, and transparency regarding the condition and origin of the goods. This information helps consumers reduce doubts (*syubhat*) and provides a sense of security in transactions.

In contrast, Muslim consumers in thrift stores tend to construct halal perceptions based on personal judgment and previous experiences in purchasing thrift goods. Consumers in these stores rely less on information provided by sellers and instead rely on their own understanding of halal-haram principles. This situation indicates that the halal status of thrift goods is perceived as the individual consumer's responsibility, rather than solely dependent on the store's system or explanations.

Furthermore, research findings indicate that Muslim consumers do not require formal halal certification from each thrift store, but rather place greater emphasis on clarity of information and the seller's good intentions. This differs significantly from food and beverage products, which require stricter halal standards. Therefore, the halal status of thrift goods falls within the realm of muamalah (transactional transactions), which emphasize the principles of prudence and mutual trust between sellers and buyers.

These findings indicate that perceptions of halalness are not only related to the type of goods, but also to the social processes and interactions between sellers and buyers. Muslim consumers tend to feel more confident in the halalness of goods when sellers are transparent and communicative. This reinforces the view that halalness in the context of thrift goods is not static, but rather shaped through interactions and consumption experiences.

Thus, the comparison between thrift bycindid and thriфтnadd shows that although Muslim consumers have the same basic understanding of the halal status of thrift goods, store management practices and seller communication play a significant role in shaping consumer confidence. This finding indicates that efforts to increase transparency and clarity of information can be an important strategy for thrift businesses to increase Muslim consumer confidence in the halal status of the products they offer.

Practices and perceptions of thrift goods hygiene

Cleanliness is an integral part of the concept of health in Islam. Allah loves those who purify themselves, and this cleanliness includes personal hygiene, clothing, and the environment.(Alya N., 2025)

Based on interviews, cleanliness is the most sensitive and frequently considered aspect by Muslim consumers when purchasing thrift goods. Consumers at both bycindid and thriфтnadd are equally aware that thrift goods are secondhand, thus raising potential concerns about cleanliness. However, there are differences in how cleanliness is perceived and managed at the two stores.

At thrift store Bycindid, the cleanliness of the goods is demonstrated through neat store displays and the relatively clean visual appearance of the items. This creates a positive first impression and increases Muslim consumers' sense of comfort while

shopping. However, consumers still wash their items as a precaution before using them.

Meanwhile, in thrift stores, item cleanliness is more understood as the consumer's responsibility after purchase. Consumers recognize that thrift items essentially need to be washed and cleaned before use, so the initial condition of the item in the store is not a major determining factor in purchasing decisions. Several informants stated that they already have their own habits and standards for cleaning thrift items, so they don't rely too heavily on the store's appearance of cleanliness.

This difference indicates that cleanliness is perceived in two ways: visual cleanliness at the store level and functional cleanliness at the consumer level. From an Islamic perspective, cleanliness is an essential part of Muslim life, so consumers' careful cleaning of thrift goods reflects the application of Islamic values in consumer behavior. Thus, the cleanliness practices implemented by thrift stores and consumers complement each other in shaping the acceptance of thrift goods among Muslim consumers.

Furthermore, thrift stores and sellers should pay more attention to product hygiene. This can be done by soaking used clothing in hot water and then washing it with a laundry detergent with a high germ-fighting content. Furthermore, sellers can also create special labels indicating that the clothing they sell has been washed and cleaned before being sold. This method is expected to reduce the hygiene risks associated with using used clothing, so consumers can feel safe and comfortable when deciding to buy or use used clothing. (Zachary Fadli, 2021)

Perception of the Feasibility of Thrift Goods on Purchasing Decisions

Thrift products can attract the attention of Indonesians, especially the younger generation, not only because of their guaranteed quality and affordable prices, but also because of the well-known brands they offer, thus fulfilling their desires and achieving personal satisfaction while also being a more economical alternative. Purchasing these thrift items not only satisfies functional and aesthetic needs but also supports a sustainable lifestyle. (Citra Revika, 2024)

The used clothing sold in thrift shops isn't just any old thing; the quality they offer is still wearable, sometimes even from well-known brands, compared to new clothing sold in markets or malls. Thrift shops can help them stay trendy without having to spend a lot of money. (Apricia Auryn, 2022)

The research results show that the perceived suitability of thrift goods plays a significant role in shaping the purchasing decisions of Muslim consumers in thrift bycindid and thrift nadd. In this context, suitability is understood as the physical condition of the goods, their functional use, and their suitability to the consumer's needs and values.

At individual thrift stores, consumers tend to assess the suitability of items based on their physical condition, such as minimal defects, complete functionality, and comfort when used. Neatly arranged items and a sorting process help consumers assess whether a thrift item is worth purchasing and using. This increases consumer confidence in making purchasing decisions.

Meanwhile, in thrift stores, the perception of an item's worthiness is largely determined by price and perceived benefits. Consumers are willing to accept the limitations of an item's physical condition as long as it remains usable and meets their needs. In this context, worthiness is understood in more functional and economic terms.

These differing perceptions demonstrate that the suitability of thrift goods is not assessed solely on its own merits, but rather is influenced by consumer standards and

expectations for used goods. For Muslim consumers, suitability is also related to the principles of utility (maslahah) and avoiding waste (israf). Therefore, the decision to purchase thrift goods is influenced by the balance between the condition of the goods, the price, and the perceived utility value of the goods.

The research also shows that Muslim consumers tend to consider aspects of suitability in relation to self-image and social appropriateness. Thrift goods deemed suitable must not only be functional but also appropriate for use in social and religious activities. This demonstrates that suitability is not solely technical but also social and cultural.

These findings confirm that the perceived suitability of thrift goods is a determining factor in Muslim consumers' purchasing decisions, with varying assessment characteristics across stores. These differences demonstrate that thrift goods management strategies need to be tailored to consumer characteristics and preferences to remain aligned with Islamic economic and ethical values.

CONCLUSION

The sale and purchase of used clothing is permitted with several conditions; (1) the fulfillment of the pillars and conditions of the sale and purchase. (2) the practice of khiyar (choosing), in this case if the seller finds a defect at the time of the sale and purchase or afterward before the delivery takes place then he has the right to khiyar, but if both parties to the transaction are aware of it and are willing to do so then there is no need for khiyar.(Putri Aida, 2022)

Perceptions of halalness indicate that Muslim consumers generally accept thrifting as part of Islamic transactions. Thrifted goods are considered halal as long as they do not contain prohibited elements and are obtained through legitimate transactions. However, consumer confidence in thrifted goods is greatly influenced by the transparency of information and the seller's ethics. Transparency in explaining the condition of the goods, along with honesty and trustworthiness from the seller, plays a crucial role in alleviating doubts and building trust among Muslim consumers.

The perception of cleanliness is the most sensitive aspect of thrift consumption. Muslim consumers recognize that thrift goods are secondhand goods, potentially raising questions about their cleanliness. Therefore, careful cleaning of items before use is a common practice. This practice not only aims to maintain health but also reflects the Islamic value of thaharah, which emphasizes the importance of cleanliness and personal purity as part of religious life.

Meanwhile, the perception of the suitability of thrift goods relates to considerations of the physical condition, function, and utility of the goods. Muslim consumers consider the use of thrift goods that are still usable to be an efficient and responsible form of consumption. This perception aligns with the Islamic principles of utility (maslahah) and the prohibition of waste (israf). Thus, thrifting is seen not only as an economic solution but also as an ethical and sustainable consumption practice.

Overall, this study shows that thrifting practices are acceptable from the perspective of Muslim consumers if they meet the principles of halal (permissible), cleanliness, and appropriateness. These three aspects complement each other in shaping purchasing decisions and reflect a balance between economic needs and Islamic values. These findings reinforce the view that Muslim consumption behavior is inseparable from moral and spiritual dimensions, particularly in the context of Islamic business and

economics.

This research is expected to provide theoretical contributions to the development of Muslim consumer behavior and Islamic business studies, particularly in understanding secondhand consumption practices. Furthermore, the findings are also expected to provide practical input for thrift businesses to implement more transparent, clean, and responsible business practices, thereby sustainably building trust among Muslim consumers.

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