

## Fast Fashion Consumption Behavior According to Islamic Consumption Ethics and Sustainability

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### Abstract

This article discusses the growing phenomenon of fast fashion and how people's consumption patterns of fast fashion products are viewed from the perspective of Islamic consumption ethics and environmental sustainability. Fast fashion is often criticized for its impact on the environment and labor exploitation. In Islam, consumption should be balanced, not excessive, and should prioritize sustainability. This research is quantitative with an explanatory approach, aiming to explain the causal relationship between the variables studied. The type of data used in this study is primary data, in the form of information obtained directly from respondents through questionnaires. This article discusses the growing phenomenon of fast fashion and how people's consumption patterns of fast fashion products are reviewed from the perspective of Islamic consumption ethics and environmental sustainability. Fast fashion is often criticized for its impact on the environment and labor exploitation. In Islam, consumption should be balanced, not excessive, and pay attention to sustainability aspects. This research is quantitative with an explanatory approach, aiming to explain the causal relationship between the variables studied. The type of data used in this study is primary data in the form of information obtained directly from respondents through questionnaires.

Keywords: Fast Fashion, Consumption, Ethics, Islamic, Sustainability.

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### 1. Introduction

Fast fashion is a phenomenon in the fashion industry that is inseparable from the lifestyle of modern society. This phenomenon has grown rapidly in recent years. Fast fashion refers to a business practice in which clothing is designed quickly and cheaply based on the latest trends [1]. However, behind manufacturers' ability to respond quickly to changing trends and affordably, there are quite serious negative impacts [2]. From excessive consumption to overproduction, which increases the accumulation of abundant waste, this has become a major focus in global sustainability discourse [3].

Consumption behavior gained importance after British economist John Maynard Keynes (1883-1946) introduced his theory known as the Law of Consumption, which later inspired economics writers to popularize the term consumer behavior in their writings [4]. In this context, important questions arise regarding how consumption ethics can play a role in shaping consumer behavior, particularly from an Islamic perspective [6]. Consumption ethics in Islam emphasize not only the halal (permissible) and haram (forbidden) aspects but also the principles of balance (tawazun), moderation (israf), social responsibility, and environmental sustainability [7]. Consumption guided by Islamic values should reflect moral and spiritual awareness, not simply follow trends or fleeting impulses [8].

Consumer awareness of environmental sustainability is crucial. Sustainability is defined as a static equilibrium,

where there is no change in the equilibrium, although changes do occur occasionally [9] [10]. Consumers are expected to choose more ethical and sustainable products to preserve the environment and encourage long-term economic growth.

Given that the majority of Indonesia's population is Muslim, it is important to examine how Islamic values can guide consumption behavior, particularly in the selection and use of fashion products, and how sustainability awareness influences fast fashion consumption behavior [5]. We also examine the extent to which Islamic consumption ethics and sustainability awareness simultaneously influence fast fashion consumption behavior. This study aims to understand fast fashion consumption behavior from the perspective of Islamic consumption ethics and sustainability principles. This study aims to gain a deeper understanding of how Islamic values can be integrated into everyday consumption practices and encourage a shift towards a more responsible lifestyle towards fellow human beings and the environment.

### 2. Research Method

This study employed a quantitative, explanatory research design. The explanatory approach was used to examine the causal relationship between Islamic Consumption Ethics (X<sub>1</sub>) and Sustainability Awareness (X<sub>2</sub>) as independent variables and Fast Fashion Consumption Behavior (Y) as the dependent variable. The study aimed to investigate both the partial and simultaneous effects of Islamic consumption ethics and sustainability awareness on consumers' fast fashion

consumption behavior.

The research utilized primary data collected through a structured questionnaire distributed to respondents. The questionnaire employed a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). Islamic Consumption Ethics was measured using five indicators reflecting Islamic consumption principles, including moderation, avoidance of wasteful spending, prioritization of needs over desires, and consideration of societal welfare. Sustainability Awareness was measured using five indicators that reflect respondents' awareness of the environmental and social impacts associated with consumption activities. Meanwhile, Fast Fashion Consumption Behavior was measured using five indicators: purchasing frequency, trend-following behavior, and consumption tendencies toward fast-fashion products.

The study population consisted of consumers who had purchased or used fast-fashion products. Since the exact population size was unknown, the minimum sample size was determined using the Lemeshow formula [12]. This formula is widely used in survey-based quantitative research when the population size cannot be precisely identified. The sample size was calculated using the following formula:

$$n = \frac{Z^2 p(1-p)}{d^2}$$

Where  $n$  = minimum sample size;  $Z$  = Z-score at a 95% confidence level (1.96);  $p$  = estimated population proportion (0.5);  $d$  = margin of error (0.10). Based on the calculation, the minimum required sample size was 96 respondents. To improve data reliability and anticipate incomplete responses, the sample size was increased to 100 respondents. The sampling technique used in this study was purposive sampling. Respondents were selected based on specific criteria relevant to the research objectives: individuals with experience purchasing or using fast-fashion products and willing to participate in the survey.

This study consisted of two independent variables and one dependent variable. Islamic Consumption Ethics ( $X_1$ ) refers to the application of Islamic principles in consumption activities, emphasizing moderation, responsibility, and avoidance of excessive consumption. Sustainability Awareness ( $X_2$ ) refers to consumers' awareness of the environmental and social consequences of their consumption behavior. Fast Fashion Consumption Behavior ( $Y$ ) refers to consumer tendencies to purchase fashion products frequently, follow rapidly changing trends, and engage in excessive fashion consumption.

All variables were measured using multiple indicators adapted from relevant literature and assessed using a five-point Likert scale. Data analysis was conducted using Statistical Package for Social Sciences (SPSS). The analysis consisted of descriptive statistics, data quality testing, classical assumption testing, and hypothesis testing. Descriptive statistics were used to describe respondents' characteristics and the distribution of responses for each research variable.

Data quality testing included validity and reliability tests. Validity was assessed using Pearson's Product-Moment Correlation, with an item considered valid if the significance value was less than 0.05 and the calculated correlation coefficient exceeded the critical value. Reliability was evaluated using Cronbach's Alpha, with a threshold value of 0.70 indicating acceptable reliability.

Classical assumption tests were performed before conducting multiple linear regression analysis. These tests included Normality Test, using the Kolmogorov-Smirnov test to determine whether the residuals followed a normal distribution. Multicollinearity Test, using Tolerance and Variance Inflation Factor (VIF) values to identify correlations among independent variables. Heteroscedasticity Test, using the Glejser method to examine whether residual variances were constant across observations. To test the proposed hypotheses, multiple linear regression analysis was employed. The regression model used in this study is expressed as follows:

$$Y = a + b_1 X_1 + b_2 X_2 + e$$

Where  $Y$  = Fast Fashion Consumption Behavior;  $a$  = constant;  $b_1$  = regression coefficient of Islamic Consumption Ethics;  $b_2$  = regression coefficient of Sustainability Awareness;  $X_1$  = Islamic Consumption Ethics;  $X_2$  = Sustainability Awareness;  $e$  = error term. Hypothesis testing was conducted using the t-test to examine the partial effect of each independent variable on the dependent variable and the F-test to assess the simultaneous effect of all independent variables. Furthermore, the coefficient of determination ( $R^2$ ) was used to evaluate the regression model's explanatory power in predicting variations in fast-fashion consumption behavior.

This study proposes that Islamic Consumption Ethics and Sustainability Awareness influence Fast Fashion Consumption Behavior. Consumers with stronger adherence to Islamic ethical values are expected to avoid excessive and wasteful consumption practices. Similarly, consumers with greater sustainability awareness are expected to make more responsible purchasing decisions and reduce their tendency to engage in fast-fashion consumption. Therefore, both variables are hypothesized to affect fast fashion consumption behavior negatively. Research Hypotheses H1: Islamic Consumption Ethics has a negative and significant effect on Fast Fashion Consumption Behavior. H2: Sustainability Awareness has a negative and significant effect on Fast Fashion Consumption Behavior. H3: Islamic Consumption Ethics and Sustainability Awareness simultaneously have a negative and significant effect on Fast Fashion Consumption Behavior.

### 3. Result and Discussion

This study aims to determine the influence of Islamic consumption ethics and sustainability awareness on fast fashion consumption behavior. A total of 100 respondents participated in the study, with the majority

aged 20–24 (51%) and predominantly female (80%). This aligns with the field finding that women are generally more involved in fast fashion consumption than men. Next Result on Table 1.

Table 1. Result Fast Fashion Consumption

Variabel	Item	N	Minimum	Maximum	Mean	Std. Deviation
Etika Konsumsi Islam (X1)	X1.1	100	2	5	3.62	0.982
	X1.2	100	2	5	3.58	0.976
	X1.3	100	1	5	3.6	0.943
	X1.4	100	2	5	3.62	1.003
	X1.5	100	2	5	3.59	0.889
Kesadaran Keberlanjutan (X2)	X2.1	100	2	5	3.42	1.037
	X2.2	100	2	5	3.51	1.059
	X2.3	100	2	5	3.51	1.03
	X2.4	100	2	5	3.45	1.029
	X2.5	100	2	5	3.41	1.036
Perilaku Konsumsi Fast Fashion (Y)	Y.1	100	1	4	2.11	0.84
	Y.2	100	1	4	2.14	0.829
	Y.3	100	1	4	2.14	0.829
	Y.4	100	1	4	2.11	0.852
	Y.5	100	1	4	2.12	0.832

Descriptively, the Islamic consumption ethics variable (X1) has an average value of 3.58-3.62, indicating that respondents have a relatively high level of ethical awareness in their consumption. Meanwhile, sustainability awareness (X2) shows an average value of 3.41-3.51, indicating fairly good awareness of sustainability in consumption. In contrast, fast fashion consumption behavior (Y) shows a relatively low average value, ranging from 2.11 to 2.14. This indicates that although respondents are aware of ethics and sustainability, their fast fashion consumption is at a low to moderate level. Next Result r on Table 2.

Table 2. Result r

Variabel	Item	Sig.	r Hitung	r Tabel	Validitas	Cronbach's Alpha	Reliabilitas
Etika Konsumsi Islam (X1)	X1.1	0,000	0,955	0,361	Valid	0,976	Reliabel
	X1.2	0,000	0,966		Valid		
	X1.3	0,000	0,954		Valid		
	X1.4	0,000	0,954		Valid		
	X1.5	0,000	0,947		Valid		
Kesadaran Keberlanjutan (X2)	X2.1	0,000	0,935	0,361	Valid	0,967	Reliabel
	X2.2	0,000	0,932		Valid		
	X2.3	0,000	0,929		Valid		
	X2.4	0,000	0,946		Valid		
	X2.5	0,000	0,957		Valid		
Perilaku Konsumsi Fast Fashion (Y)	Y.1	0,000	0,964	0,361	Valid	0,967	Reliabel
	Y.2	0,000	0,954		Valid		
	Y.3	0,000	0,932		Valid		
	Y.4	0,000	0,952		Valid		
	Y.5	0,000	0,901		Valid		

Validity tests showed that all items in each variable had a significance value <0.05 and calculated r > table r, thus all instruments were declared valid. Furthermore, reliability tests showed that all three variables had Cronbach's Alpha values above 0.70, indicating that the instruments were also reliable. Next Result classical assumption test on Table 3.

Table 3. Result Classical Assumption Test

Jenis Uji	Indikator	Nilai	Kriteria	Kesimpulan
Normalitas	Signifikansi Kolmogorov - Smirnov	0,150	> 0,05	Data berdistribusi normal
Multikolinearitas	Tolerance (X1, X2)	0,998	≥ 0,10	Tidak terjadi multikolinearitas
Multikolinearitas	VIF (X1, X2)	1,002	≤ 10	Tidak terjadi multikolinearitas
Heteroskedastisitas	Signifikansi (X1)	0,542	> 0,05	Tidak terjadi heteroskedastisitas
Heteroskedastisitas	Signifikansi (X2)	0,767	> 0,05	Tidak terjadi heteroskedastisitas

In the classical assumption test, the data met the requirements for multiple linear regression analysis. The normality test showed a p-value of 0.150 (> 0.05), indicating the data are normally distributed. The multicollinearity test showed no multicollinearity, as

the tolerance values were > 0.10 and the VIFs were < 10. Meanwhile, the heteroscedasticity test showed no evidence of heteroscedasticity, as the p-values for both independent variables were > 0.05. Next result Multiple linear regression analysis on Table 4.

Table 4. Result Multiple Linear Regression

Variabel	B	Std. Error	Beta	t	Sig.
(Konstanta)	28,888	0,960	-	30,083	0,000
Etika Konsumsi Islam (X1)	-0,555	0,040	-0,633	-13,755	0,000
Kesadaran Keberlanjutan (X2)	-0,478	0,037	-0,602	-13,068	0,000

Multiple linear regression analysis shows that both Islamic consumption ethics and sustainability awareness have a negative, significant influence on fast-fashion consumption behavior. The resulting regression equation is:  $Y = 28.888 - 0.555X_1 - 0.478X_2$ . The negative regression coefficient indicates that the higher the level of Islamic consumption ethics and sustainability awareness, the lower the level of fast fashion consumption. Next result t on Table 5.

Table 5. Result t

Jenis Uji	F/t Hitung	Sig.	Kriteria	Kesimpulan
Uji F (Simultan)	187,888	0,000	Sig. < 0,05	Signifikan
Uji t X1	-13,755	0,000	Sig. < 0,05	Signifikan
Uji t X2	-13,068	0,000	Sig. < 0,05	Signifikan

Simultaneously, the F-test indicates that both independent variables jointly have a significant influence on fast fashion consumption behavior (p-value = 0.000 < 0.05). Both variables also show a significant influence, with significance values of 0.000 each. Next result R<sup>2</sup> on Table 6.

Table 6. Result R<sup>2</sup>

R	R Square	Adjusted R Square	Std. Error of the Estimate
0,892	0,795	0,791	1,792

Finally, the coefficient of determination (R<sup>2</sup>) of 0.795 indicates that 79.5% of the variation in fast-fashion consumption behavior can be explained by Islamic consumption ethics and sustainability awareness, with the remaining 20.5% influenced by factors beyond this research model. The test results above indicate that The Influence of Islamic Consumption Ethics (X1) on Fast Fashion Consumption Behavior (Y) yields a regression coefficient of -0.555 with a significance value of 0.000 (<0.05). This indicates that Islamic Consumption Ethics has a negative and significant effect on Fast Fashion Consumption Behavior. This means that the greater the understanding and application of Islamic consumption ethics, the lower the tendency to purchase fast-fashion products.

The Influence of Sustainability Awareness (X2) on Fast Fashion Consumption Behavior (Y). The regression coefficient for Sustainability Awareness is -0.478, with a p-value of 0.000 (<0.05). This means that Sustainability Awareness also has a negative and significant effect on Fast Fashion Consumption Behavior. This means that the higher a person's awareness of environmental sustainability, the lower their tendency to purchase fast fashion products.

The Influence of Islamic Consumption Ethics (X1) and Sustainability Awareness (X2) on Fast Fashion Consumption Behavior (Y). Based on the results of the regression analysis, the significance value  $(0.000) < 0.05$  indicates that simultaneously, the variables Islamic Consumption Ethics and Sustainability Awareness have a significant effect on Fast Fashion Consumption Behavior.

The Influence of Islamic Consumption Ethics on Fast Fashion Consumption Behavior. The results indicate that Islamic consumption ethics have a negative, significant effect on fast-fashion consumption behavior. This finding is supported by a t-test, which showed a regression coefficient of -0.555 with a significance level of 0.000 ( $< 0.05$ ). This value indicates that any increase in Islamic consumption ethics is followed by a decrease in fast fashion consumption behavior. Furthermore, the standardized coefficient (Beta) of -0.633 indicates that Islamic consumption ethics have a strong influence in explaining variations in respondents' fast fashion consumption behavior.

The results of this study indicate that individuals who have a better understanding and application of Islamic consumption ethics tend to be more selective in purchasing fashion products. In Islam, consumption is not only viewed as fulfilling material needs but also as an act of worship that must be carried out in accordance with sharia principles. Recommended consumption is based on needs (needs) rather than mere desires (wants), while avoiding excess (israf) and waste (tabzir).

The fast fashion phenomenon is fundamentally based on a very rapid production and consumption cycle. This industry encourages consumers to constantly follow constantly changing trends through products with relatively low prices and short shelf lives. This situation has the potential to encourage consumer behavior that conflicts with the Islamic principle of moderation (wasathiyah). Therefore, the higher the application of Islamic consumption ethics, the lower the tendency for individuals to purchase fashion products impulsively and excessively.

Descriptive statistics show that the average score for Islamic consumption ethics ranges from 3.58 to 3.62. This value indicates that most respondents have a fairly good understanding of Islamic consumption principles. This condition aligns with the low average fast fashion consumption behavior, which only ranges from 2.11 to 2.14. These findings suggest a tendency for religious awareness to act as a self-control mechanism in consumption activities. From the perspective of consumer behavior theory, religious values function as an internal factor influencing the purchasing decision-making process. Muslim consumers with a religious orientation tend to consider aspects of utility, blessings, and social responsibility before making a purchase. Thus, consumption decisions are not solely based on the appeal of trends or social status symbols, but also consider their impact on oneself, society, and the

environment.

This research aligns with the concept of maqasid sharia, which emphasizes the benefit of every economic activity. In the context of fashion consumption, benefit can be realized through purchasing products according to needs, optimal product use, and avoiding waste of resources [11]. Therefore, Islamic consumption ethics not only serve as a moral guideline but also contribute to the formation of more responsible and sustainable consumption patterns. Furthermore, Islam does not encourage the fulfillment of unlimited desires but rather teaches the principle of moderation (al-Qana'ah) and social responsibility in consuming everything, including fashion products [13] [14]. The principle of moderation regulates human behavior to avoid excess in the use of wealth, food, and drink. This is also supported by the Word of Allah SWT in Surah Al-Isra' verse 27 and Al-A'raf verse 31, which reads: God bless you ﴿لَبِئْسَ مَا يَدْعُونَ لَكُمْ بِرَبِّهِمْ إِذْ يُصَلُّونَ﴾ Meaning: "Indeed, those who are spendthrifts are Satan's brothers and devils are very disobedient to their Lord." QS. Al-Isra'(17): 27

﴿لَبِئْسَ مَا يَدْعُونَ لَكُمْ بِرَبِّهِمْ إِذْ يُصَلُّونَ﴾ Meaning: O children of Adam, wear your beautiful clothing at every mosque, and eat and drink, but do not be excessive. Indeed, He does not like those who are excessive. QS. Al-A'raf (7): 31. Therefore, this gives rise to limits on consumption spending on clothing to avoid Israf (excess). In Islam, israf is an excessive and wasteful act or behavior, whether in the use of money, time, or other resources [15]. Israf is considered an unacceptable act and goes against the principle of moderation (i'tidal) in Islam. Responsibility in Islamic consumption ethics is a social and environmental responsibility to help those in need. An excessively consumerist lifestyle ignores this responsibility and can exacerbate social injustice [16].

The Influence of Sustainability Awareness on Consumption Behavior. The F-test results showed a significance value of 0.000 ( $< 0.05$ ) with a calculated F-value of 187.888. These results demonstrate that Islamic consumption ethics and sustainability awareness simultaneously have a significant influence on fast fashion consumption behavior. Furthermore, the coefficient of determination showed an  $R^2$  value of 0.795. This means that 79.5% of the variation in fast fashion consumption behavior can be explained by the combination of Islamic consumption ethics and sustainability awareness. Meanwhile, the remaining 20.5% is influenced by factors outside the research model, such as lifestyle, social media influence, fashion trends, income, reference groups, digital promotions, and other psychological factors.

The  $R^2$  value of 79.5% is considered very high in consumer behavior research. This indicates that both independent variables have a very strong ability to explain respondents' fast fashion consumption behavior. These findings indicate that current fashion consumption behavior is influenced not only by economic factors and trends but also by moral factors

and socio-environmental awareness. Conceptually, Islamic consumption ethics and sustainability awareness share a strong convergence. Both emphasize responsible consumption. In Islam, consumption should avoid waste and provide benefits. Meanwhile, sustainability emphasizes the importance of maintaining a balance between human needs and environmental sustainability. Therefore, these two concepts complement each other in shaping responsible consumption behavior.

The results of this study indicate that strengthening Islamic ethical values and increasing sustainability awareness can be effective strategies for reducing excessive consumption of fast fashion. Consumer education that integrates religious and sustainability perspectives has the potential to shape wiser, more moderate, and long-term consumption patterns. The concept of sustainability is not new in Islam. In the Quran, Allah SWT refers to humans as *khalifah* (representatives) on earth, entrusted with the responsibility to preserve it and prevent its destruction (Quran, Al-Baqarah: 30; Quran, Al-A'raf: 56). The principle of sustainability encompasses three dimensions: environmental (planet), social (people), and economic (profit).

In the context of fashion, sustainable practices mean reducing the consumption of perishable goods, supporting ethically responsible producers, and using resources efficiently. Sustainability-conscious consumers choose quality over quantity, prefer to repair or recycle clothing, and tend to support local or slow fashion brands. This aligns with Islamic values, which encourage the wise use of resources (Quran, Al-Furqan: 67) and reject all forms of damage (Quran, Al-Baqarah: 205). Therefore, promoting sustainable fashion among Muslims can be achieved by integrating sustainability narratives into preaching, education, and policy.

Consuming fast fashion fundamentally contradicts the values of sustainability from an environmental, social, and long-term economic perspective. However, many are unaware of the detrimental consequences of consuming fast fashion products. The negative impacts of fast fashion on the environment include The ever-increasing accumulation of textile waste, Increasing levels of pollution, such as water contamination with hazardous chemicals and high carbon emissions, Low-quality products, resulting in clothing that is less durable and quickly becomes waste, Fast fashion production often takes place in developing countries with low safety standards and low wages, and Fast fashion encourages a "buy, wear, throw away" mentality, which contradicts sustainability principles that emphasize reduced consumption and reuse.

This is also supported by the results of a 2020 study entitled "The Environmental Price of Fast Fashion" by K. Niinimäki, G. Peters, H. Dahlbo, Patsy Perry, Timo Rissanen, and A. Gwilt, which revealed that fast fashion has interconnected environmental impacts with serious long-term consequences. Textile production

accounts for approximately 10% of global carbon emissions [17]. Even though they understand the negative environmental and ethical impacts, they remain attracted to low prices and trends. Furthermore, research conducted by [18] in Davao City, Philippines, revealed that although the younger generation has a moderate level of awareness of sustainability issues in the fast fashion industry, a preference for low prices and trends still dominates purchasing decisions. This research is relevant to conditions in Indonesia, where the rapid growth of the fast fashion industry is supported by the presence of e-commerce platforms such as Shopee, TikTok Shop, and Lazada, which facilitate access to stylish clothing at affordable prices. Young Indonesians, especially those active on social media, are often driven to make impulsive clothing purchases to keep up with ever-changing fashion trends. Although environmental awareness campaigns are emerging, sustainable consumption practices are still not a priority. Social norms and peer pressure also shape this consumption behavior [19]. Therefore, the theoretical implications of this research strengthen the argument that consumption behavior is influenced not only by rational economic factors but also by moral values, religiosity, and environmental awareness [20]. Meanwhile, its practical implications demonstrate the need for collaboration between educational institutions, religious organizations, the government, and the fashion industry to improve literacy in ethical and sustainable consumption.

#### **4. Conclusion**

This study shows that Islamic consumption ethics and sustainability awareness have a significant and negative influence on fast fashion consumption behavior. The higher the level of understanding and application of Islamic ethical values and awareness of environmental sustainability, the lower the individual's tendency to excessively consume fast fashion products. From an Islamic ethical perspective, fast fashion consumption is considered contrary to principles such as moderation (*al-qana'ah*), *israf*, and social responsibility towards others and the environment. Islam emphasizes the importance of wise, frugal, and responsible consumption, as stated in Surah Al-Isra' verse 27 and Surah Al-A'raf verse 31, which remind Muslims not to be wasteful and not to be excessive in fulfilling life's needs. On the other hand, sustainability awareness is also a crucial factor in curbing fast fashion consumption. Consumers who are aware of the industry's negative impact on the environment, such as the accumulation of textile waste, water pollution, carbon emissions, and labor exploitation, tend to be more careful in choosing clothing products and are more attracted to ethical and environmentally friendly alternatives. The results of the multiple linear regression analysis in this study confirm that the two independent variables (Islamic consumption ethics and sustainability awareness) simultaneously explain 79.5% of the variance in fast fashion consumption behavior. This indicates that the integration of religious values and environmental awareness is highly effective

in shaping more responsible consumption behavior. Thus, this study emphasizes the importance of a multidimensional approach in building consumer awareness, particularly for Muslim consumers. Education and campaigns regarding sustainable lifestyles need to be synergized with Islamic values to create more positive changes in consumption behavior that align with efforts to preserve the earth and promote social justice. This research also opens up opportunities for further development in the fields of education, policy, and the values-based sustainable fashion industry.

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