



Review Of Islam Law On The Impact Of Thrift Selling Of Goods In Gorontalo City

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Abstract: The purpose of this study is that this research discusses the review of Islamic law on the impact of buying and selling thrift goods in Gorontalo City. As for the objectives of this research are: to find out how the review of Islamic law on the impact of buying and selling thrift goods in Gorontalo City. This study uses empirical legal research methods. Empirical legal study itself is a study that views law as a reality, including social reality, cultural reality, and empirical studies of the world. This research took place at the Saturday and Sunday Markets in Gorontalo City. The results obtained from this study are that in Islamic law the practice of selling is not in accordance with one of the pillars and conditions of the contract, namely Ma'qud alaih (object), because the goods are not clearly specified. Sellers and buyers do not know clearly the quality of goods with certainty or gharar. Therefore, this thrift sale and purchase is included in the ghajr sahih fasid contract because one of the pillars is not fulfilled and ghair shahih, a vanity contract because it is not clearly specified so that it does not have a legal impact.

Keywords : Islamic Law Review ; Buying and selling *Thrift* ; City of Gorontalo.

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1. Introduction

Starting from the emergence of a pandemic or what is commonly called the Covid-19 period has paralyzed all activities in the community, especially outside the home, especially in business activities. Business is an activity that is very attached to people's lives. Along with the times, the business world is becoming increasingly widespread. The business world can bring up various new models, especially in terms of goods and services which of course must keep up with the times. So there is no need to be surprised if the actors involved in the business world are required to be able to meet market needs for the existence of the business they are running.¹

Along with the development of the times, the development of the model has also changed, with the development of the era, it is not surprising that several kinds of new problems have arisen in the contemporary business world which are certainly not familiar to the life of the former society.² According to Islam, buying and selling is an agreement between two parties to exchange goods or valuables voluntarily, one accepts the goods, and the other party accepts them in accordance with an agreement or regulation that has been ratified by syara' and approved.³

In Islam buying and selling is permitted by following the pillars and conditions set by Allah SWT. Currently, the trading systems that are present in Indonesia are increasingly diverse and growing rapidly in line with technological developments. In the era of globalization, many things can be done easily and efficiently with the help of technology and the internet. Developments in technology and the internet have also opened new business doors for everyone in running their business. The rise of online buying and selling transactions in the past few years has indeed become a new lifestyle on social media. This is because currently social media does not only function as a means of communication, but has also been used as a promotional medium.⁴

In principle, Islam accepts and considers every product innovation that benefits society so that they can easily fulfill their obligations to humans and Allah SWT, and social media is no exception. As a neutral feature, the user's content and motivation determine whether social media is good or not.⁵ The goods offered on social media are complete and varied, ranging from food, clothing, bags, shoes, makeup & accessories, electronics, household appliances to used goods or better known as "Thrift".

¹ Azizan Fatah dkk., "Pengaruh Larangan Impor Pakaian Bekas Terhadap Pengusaha Thrift," *Jurnal Economina* 2, no. 1 (2023): 285–92.

² Eny Latifah dkk., *Manajemen Keuangan Syariah* (Eureka Media Aksara, 2022), <https://repository.penerbiteureka.com/pt/publications/559407/>.

³ Hasan Akhmad Farroh, *Fiqh Muamalah dari Klasik hingga Kontemporer* (Malang: UIN Maliki Press, 2018).

⁴ Ahmad Ghani Saputra, Muhammad Ihsan Fariza, dan Radit Gunadi, "MENINJAU HUKUM BISNIS THRIFT SISTEM BAL DENGAN SYARIAT ISLAM," *Religion: Jurnal Agama, Sosial, dan Budaya* 1, no. 6 (2023): 1280–93.

⁵ Dr Oni Sahroni M. A, *Fikih Muamalah Kontemporer: Jilid 3* (Republika Penerbit, 2020).

Thrift is a used or *secondhand goods* originating from local or imported goods. The condition of these *thrift* items is usually not 100% smooth, but some items still look like new. While *the thrift shop* itself is a market *online* and *offline* that sell these used goods. *Thrift* goods that are usually traded are clothes, bags, watches, shoes, books and several other household products. However, in this study, the authors will only focus on researching *thrift* shops in the fashion sector. At this time, clothing is not only a primary need that protects the body from hot and cold temperatures, but has become part of our daily lifestyle. Today's fashion trends that are present are also increasing day by day. Clothing models launched by well-known brands, both domestically and abroad, always attract enthusiasts from all walks of life. Not surprisingly, many people are competing to follow the latest fashion trends in clothing. However, not everyone or groups can afford to buy new clothes from well-known brands. This is one of the reasons for the birth of *thriftshop* in Indonesia.

Lately *thriftshop* has been in great demand by some people in Indonesia, especially among young people. Due to the increasing consumption level of the community with relatively cheap prices for goods, this *thriftshop* is very popular. In addition, social media also plays an important role in the emergence of *thriftshop* in Indonesia. *Thrifting* or hunting for used clothes has indeed become a trend since it was introduced by some influencers on social media. The goods provided in these places are very diverse, ranging from shirts, pants, jackets, work blazers, bags to shoes. In general, *thrift* goods are not completely in perfect condition.⁶

This is certainly contrary to Islamic law where Islam teaches that in trading there needs to be openness to defects in goods. Buying and selling used goods in Islam is permissible, but in practice the seller must tell the consumer where the defect is. So that it can be equally pleased, As the hadith narrated by Ibn Majah and the hadith narrated by Bukhari:

HR Ibn Majah:

لَهُ بَيْنَهُ إِلَّا عَيْبٌ فِيهِ بَيَّعَ أَخِيهِ مَنْ بَاعَ بَيَّعًا لِمُسْلِمٍ يَجُلُّ الْمُسْلِمُ، وَلَا أَخُو الْمُسْلِمِ

It means :

"A Muslim is a brother to other Muslims. It is not lawful for a Muslim to sell merchandise that has defects to his fellow Muslims, but he must explain the defect to him" (HR. Ibnu Majah number 2246, Ahmad IV/158, Hakim II/8, Baihaqi V/320; authenticated by Shaykh Salim bin 'Ied Al Hilali).

HR Bukhari:

"*Hakim bin Hizam said, the Prophet said " seller and buyer, both are free to decide (to cancel or continue) as long as they have not parted ways , or until both are separated . If both are honest and explain (the condition of the goods correctly) then it will be a blessing for both buying and selling and if they hide something and lie, the blessing of buying and selling will be erased for both "* (issued by Bukhari in the 34th book, the book of buying and selling chapter

⁶ VIOLITA FRANSISKA RISCA, "TINJAUAN HUKUM ISLAM DAN HUKUM POSITIF TENTANG PERLINDUNGAN HUKUM BAGI PELAKU BISNIS E-COMMERCE TERHADAP ULASAN NEGATIF KONSUMEN YANG TIDAK BERITIKAD BAIK (Studi Pada Akun Fashion Thrift Aplikasi Tiktok Shop)" (UIN RADEN INTAN LAMPUNG, 2023).

19, chapter when two people transact buying and selling and both do not hide flaws and advise).⁷

Based on the hadith above, in addition to notifying the location of the defective item, the seller and buyer are given the opportunity to make mistakes. *Khiyar* rights are choices for consumers to continue buying and selling or canceling them, because there are defects in the goods being sold or for other reasons.⁸ In the city of Gorontalo, the practice of buying and selling *thrift clothing* has been rife for the past few years. This activity of buying and selling *thrift clothing* can be found either in markets, at home, on the side of the road, or on social media. Public enthusiasm for *thrift clothing* in the city of Gorontalo always increases every year. This can be seen from the several *events held for thrift sellers*. *Thrift* is a new representation for used clothing that comes with a cleaner and more usable appearance, coupled with several imported brands attached to each garment, which is a special attraction for connoisseurs of clothing brands with an economical budget.⁹

However, in practice, many market traders, both offline and online markets, openly sell imported branded thrift clothing. One of the markets that sells thrift goods is the Sunday market, while one of the shops is the Meltik store. Not only traders, consumer interest in thrift clothing is still high. This is based on the benefits that arise from used clothes that can be felt by the community. The high price of clothing, especially branded clothing on the market, makes users look for alternatives that are more wallet-friendly. Apart from that, another thing that makes many users of this thrift is related to classy foreign brands such as Burberry, Louis Vuitton, Gucci, and others. This is what affects the enthusiasm of the people to buy thrift. Therefore, many buyers choose to switch to buying this thrift at that place rather than at the store, of course the price comparison is so different. Consuming used clothes certainly does not escape the risks that consumers can feel. Even though it's a trend, buying used clothing products also carries risks. Based on data obtained by the Gorontalo City Department of Trade and Industry regarding shops and markets that sell thrift goods:

Table 1. Number of Shops and Markets Selling *Thrift Goods* in 2019-2022 in Gorontalo City

No.	Year	Number of Stores and Markets Selling <i>Thrift Goods</i>
1	2020	23
2	2021	19

⁷ "Abu Firy Bassam Taqly, Hadits Shahih Bukhari Muslim, (Depok : PT Palapa,2015) Hal. 422," t.t.

⁸ Nafakarani Nafakarani, "Perspektif Hukum Islam dan Hukum Positif Terhadap Jual Beli Baju Thrift (Studi Kasus di Pasar Bitingan Kudus)" (IAIN Kudus, 2023).

⁹ Rahmatul Huda dkk., "Aspect of Legal Protection on Buying Transactions of Thrift Shop Products Sharia Economic Law Perspective," *Pena Justisia: Media Komunikasi dan Kajian Hukum* 21, no. 1 (2023).

3	2022	15
4	2022	10
Total		67

(Data source: Department of Trade and Industry of Gorontalo City)

Based on several places that have been surveyed or observed directly by the Department of Trade and Industry of the City of Gorontalo, there are 2 places, namely markets and shops. The markets that have been reviewed are located at the Sunday and Saturday Markets while one of the shops is the Gorontalo Thrift Store. Minister of Trade Regulation No. 51/M-DAG/PER/7/2015 concerning the ban on used imports prohibits the import of used clothing. However, this regulation is based on the results of observations and interviews at the Gorontalo City Trade and Industry Office; the majority of Gorontalo City people, especially traders who sell thrift clothing, are not aware of the regulations regarding the ban on the import of used goods. Not only that, many users of thrift goods do not know this rule. Lack of socialization is a problem, most people are not aware of this regulation, especially among Thrift goods sellers.

Regarding the provisions applied to the Gorontalo city trade and industry service, according to the statement from the Head of the Trade Section of the Gorontalo City Industry and Commerce Service Mr. Faniar Nanda Doda, S.IP., M.Sc regarding the provisions from the trade and industry service in Gorontalo City, there are no regulations yet. Concrete, because according to the head of the Department of Industry and Trade, the understanding of this regulation is not yet widespread. In addition, it requires coordination from several stakeholders. Therefore, the efforts made temporarily are socialization among market traders and thrift shop sellers. In addition to the danger of disease outbreaks and viruses, other impacts are also disrupting the local product market considering the price is below the market and thrift stores are also mushrooming both physical and online stores through social media.¹⁰

In the Sharia Economic Law Compilation (KHES) regarding *khiyar Disgrace*, article 279 reads "objects that are traded must be free from disgrace, unless previously explained". Article 280 reads "the buyer has the right to continue or cancel the sale and purchase contract whose object is disgraceful without prior explanation from the seller : Article 281 Paragraph 1 states that "the disgrace of objects that give rise to disputes between the seller and the buyer is resolved by the Court". Article 281 Paragraph 2 reads "object disgrace is examined and determined by an expert and or an authorized institution". Article 281 paragraph 3 reads "the seller is obliged to return the purchase money to the buyer if the object of merchandise is disgraceful due to the negligence of the seller." Article 291 paragraph 4 reads "the court has the right to refuse a claim for

¹⁰ Annisa Raudhya, "Tinjauan Hukum Islam Terhadap Pelaksanaan Khiyār dalam Jual Beli Pakaian Thrift Berbasis Online Melalui Platform Instagram (Studi Penelitian di Banda Aceh)" (UIN Ar-Raniry, 2022).

cancellation of the sale and purchase from the buyer if the object is disfigured due to the negligence of the buyer".¹¹

In addition, based on the results of an interview with one of the religious leaders of the chairman of the Al-Haudh assembly, Mr. Abdullah Bin Smith, said that sales related to thrift if associated with the compilation of Islamic law are legal as long as the conditions in the sale and purchase have been fulfilled by both the buyer and the seller. Especially in terms of clarity of goods, sellers must be honest with customers. However, it is also a consideration regarding the cleanliness quality of these thrift items. One of the most worrying risks in buying used clothes is the risk of product hygiene. The source of used clothing circulating in the market is often unknown, so it is very likely that the product is unhygienic and does not look like new.¹²

Unhygienic used clothing can cause various diseases in its users . Based on research conducted by the Ministry of Trade of the Republic of Indonesia, in the "Report on the analysis of used clothing imports " in 2015 stated that in used clothing there may be several bacterial and fungal microorganisms that are harmful to human health such as *E. S. aureus*, and the fungus *Aspergillus spp*. Based on the results of field observations, in the city of Gorontalo itself there are still many buying and selling of used goods. This is of course worrying. Based on the description of the problem above, it is necessary to draw the formulation of the problem to be studied, how is the review of Islamic law regarding the sale and purchase of thrift goods in the city of Gorontalo?

2. Method

The type of research used by researchers is Empirical Legal research. Empirical legal study itself is a study that views law as a reality, including social reality, cultural reality, and empirical studies of the world *das sin* (what is reality).¹³

3. Review Of Islamic Law On The Sale And Purchase Of *Thrift Goods* In The City Of Gorontalo

In this research, the researcher used the definition of buying and selling that has been discussed in the Syafi'i school, namely buying and selling is the exchange of goods for goods or goods for money by relinquishing property rights from one person to another person on the basis of the willingness of both parties. Because buying and selling includes needs that every human being wants to fulfill in everyday life. In the

¹¹ Indonesia Mahkamah Agung, *Kompilasi Hukum Ekonomi Syariah* (Mahkamah Agung, 2008), //perpustakaan.mahkamahagung.go.id%2Fslims%2Fpusat%2Findex.php%3Fp%3Dshow_detail%26id%3D820%26keywords%3D.

¹² Zachary Fadli, Agustinus C. Februadi, dan Widi Senalasar, "Mengukur Tingkat Persepsi Risiko Konsumen Terhadap Produk Pakaian Bekas," dalam *Prosiding Industrial Research Workshop and National Seminar*, vol. 12, 2021, 1156-61.

¹³ S. H. I. Jonaedi Efendi, S. H. Johnny Ibrahim, dan M. M. Se, *Metode Penelitian Hukum: Normatif dan Empiris* (Prenada Media, 2018).

practice of buying and selling carried out by the community, it is dynamic, a situation where changes will continue to occur along with changing times accompanied by technological advances and increasingly modern individual lifestyles. In the development of buying and selling that often occurs, it demands that every community innovate in carrying out buying and selling to deal with every problem in every different era.

In Fiqh Muamalah *Khiyār* is the right for the parties to continue or end a sale and purchase transaction with that right, the seller and buyer have the same right to continue or cancel the purchase transaction. In buying and selling ethics there are several principles of buying and selling namely unity, balance, will, responsibility, and truth and what researchers will take in this analysis is regarding accountability and truth. There are various kinds of *Khiyar* , namely:

1. *Khiyār* conditions
2. *Khiyar* majlis
3. *Khiyār* 'Disgrace (Disability)

Initially the researcher conducted an interview with one of the sellers of thrift goods at the Sunday market named Mr. Andi (33 years). When asked whether the seller knew what *khiyar* was, the informant gave the answer;

“ I don't know what *Khiyār* is and I don't understand the importance of *Khiyār* in making transactions. I only know if I have an obligation to fulfill the obligation to vote for buyers ”¹⁴

From the results of these interviews, researchers come to know that neither the seller nor the buyer know for sure how *Khiyār* has an important role in a transaction. Ulama also do not forbid buying and selling used goods or thrift . So, as long as the goods being sold are clear and there is no indication of fraud in them, buying and selling is permitted. However, buying and selling thrift goods on the market is not like buying and selling thrift on online platforms. On the online platform, the seller explains the condition of the goods they are selling, and before selling it, the seller first sorts the thrift goods . This is of course different from what thrift sellers do in the market. They do not sort the items to be sold and during a buying and selling transaction the buyer must be more observant to see the condition of the item to be purchased because if there is damage and the buyer wants to return the item back the process for a refund is not allowed by the seller.

The clothing obtained by the merchant, namely buying with a bale system, is not in accordance with the provisions of the *syara'*. One bale is sold in one type of goods which contains various types of defective goods that the seller does not know about. Based on the results of the analysis, the sale and purchase of bales contains elements of *masyir* or luck. Allah forbids buying and selling transactions that contain *masyir* .

¹⁴ Syathir Sofyan, “IMPLEMENTASI KHIYAR DALAM JUAL BELI ONLINE,” *Bilancia: Jurnal Studi Ilmu Syariah Dan Hukum* 15, no. 2 (2021): 179-206.

If seen from the practice of selling thrift at the Sunday Market, the seller does not notify the buyer of the location of the defect in the clothes, even though as HR Ibnu Majah says:

“A Muslim is a brother to other Muslims. It is not lawful for a Muslim to sell merchandise that has defects to his fellow Muslims, but he must explain the defect to him.” (Narrated by Ibn Majah: 2246).¹⁵

This is certainly contrary to the conditions in buying and selling that have been stipulated by syara', namely ma'qud'alaih (object of sale and purchase) goods used as objects of sale and purchase must be known by both parties while the reality on the ground is the practice of buying and selling thrift used clothes in Gorontalo City is not known by the buyer. The seller does not explain what defects exist in the goods to be purchased by the buyer. Furthermore, goods that are not the personal property of thrift sellers are only obtained by purchasing them from agents and then reselling them. Sellers cannot choose the clothes in the business packages they buy. The clothes they get will usually be mixed in either brand or quality. Even though the seller has chosen the item with the highest code, sometimes there are some clothes that are not good enough. But the seller said that it was already the risk of both the seller and the buyer of used clothes.¹⁶

Terms of sale and purchase, namely the clarity of the goods. So, as long as the goods being sold are clear and there is no indication of fraud in them, buying and selling is permitted. However, buying and selling thrift goods on the market is not like buying and selling thrift on online platforms. On the online platform, the seller explains the condition of the goods they are selling, and before selling it, the seller first sorts the thrift goods. This is of course different from what thrift sellers do in the market.

The researcher then conducted an interview with a source, namely Mr. Fikran (42 years), the researcher asked a question about whether the seller explained the defective item to the buyer, he gave the answer;

" We don't know whether the goods are defective or not because we buy thrift goods in bales from the sellers and we sell them directly on the market without sorting them out."¹⁷

Based on interviews with these informants, the researcher found that thrift buyers could not automatically find out the specifications for the defects in the clothes. This proves that there is an element of tagrir (gharar), namely that there is ambiguity and incomplete information regarding the object of goods or defects in goods that occur to

¹⁵ “Hadist Riwayat Ibnu Majah;2246,” t.t.

¹⁶ Raudhea Vara Yulfa Chairy dan Elfrida Ratnawati Gultom, “Larangan Jual Beli Pakaian Bekas Impor (Thrift) oleh Pemerintah Ditinjau dari Perspektif Negara Kesejahteraan,” *Indonesia Berdaya* 4, no. 3 (2023): 1137–46.

¹⁷ “Wawancara bersama Fikran (42), Penjual thrift, 20 Juni 2023,” t.t.

both parties. Sellers and buyers both have no certainty about something they are transacting and transactions include gharar in quality.

Thrift sellers, the researchers conducted interviews with religious leaders who were one of the sources, Habib Abdullah Bin Smith (55 years). When asked about how the Islamic view of thrift sales is, the answer is:

"If you look at it based on Islamic law, thrift trading is fine as long as the seller meets several criteria in buying and selling according to Islamic law."¹⁸

thrift trading, if viewed based on a review of Islamic law, is valid only if the buyer and seller meet the requirements in buying and selling according to Islamic law. Besides that, In Islamic law, buying and selling gharar is prohibited on the basis of the words of the Prophet sallallahu 'alaihi wa sallam in the hadith of Abu Hurairah which reads:

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الْخِصَاةِ وَعَنْ بَيْعِ الْغَرَرِ

"Rasulullah Shallallahu 'alaihi wa sallam forbade buying and selling al-hashah and buying and selling gharar".¹⁹

In buying and selling ethics there are several principles of buying and selling namely unity, balance, will, responsibility, and truth and what researchers will take in this analysis is regarding accountability and truth. Sayid Qutb defines the principle of accountability as a balanced and proportional obligation in all its forms and consequences, between body and soul, between individuals and families, between people and communities, between few and many, and between one society and another. Accountability in buying and selling can be interpreted as a sense of responsibility from the seller to the buyer during transactions, both responsibility for satisfaction and responsibility for convenience when buying an item/product.

The prohibition against buying and selling gharar is based on the prohibition of Allah SWT on taking other people's property or rights in a way that is not justified (false). In accordance with the word of Allah SWT in the letter Al Baqarah verse 188:

“Wa lā ta`kulū amwālakum bainakum bil-bā ṭ ili wa tudl u bihā ilal- ḥ ukkāmi lita`kul u fariqam min amwālin-nāsi bil-i š mi wa antum ta`lamu n”

Meaning: And do not be part of you eat the property of another part of you in a false way and (do not) bring (the matter) of the treasure to the judge, so that you can eat a part of the property of the other person with (the way of) sin, even though you know.²⁰

¹⁸ “Wawancara bersama bapak Abdullah (55), Tokoh Agama, 25 Juni 2023,” t.t.

¹⁹ “Hadist Abu Hurairah,” t.t.

²⁰ “Al-Baqarah Ayat 188,” t.t.

The loss to the buying and selling of imported used clothes is not only felt by the buyer but the seller also feels disadvantaged. In the system of buying and selling imported used clothes from the seller's side, they buy in bales, so the buyer cannot check the clothes in the sack one by one. Furthermore, the seller only knows the bale code to be purchased but does not know the details of the contents and condition of the clothes in the bales, the goods in the bales usually contain mostly defective items, therefore the seller feels a loss.

In buying and selling ethics there are several principles of buying and selling namely unity, balance, will, responsibility, and truth and what researchers will take in this analysis is regarding accountability and truth. Sayid Qutb defines the principle of accountability as a balanced and proportional obligation in all its forms and consequences, between body and soul, between individuals and families, between people and communities, between few and many, and between one community and another. Accountability in buying and selling can be interpreted as a sense of responsibility from the seller to the buyer during transactions, both responsibility for satisfaction and responsibility for convenience when buying an item/product.

In the process of buying and selling imported used clothes, there is no complaint system, so buyers have to accept whatever they buy. While in the ethics of buying and selling there is such a thing as the principle of accountability, the seller should be responsible for providing detailed information to the buyer, however, sellers of imported used clothes in the market do not apply this principle because according to them it is the buyer's fault for not being observant when buying goods.

The feasibility of business and the suitability of Islamic law in the practice of buying and selling thrift in the city of Gorontalo which the researchers of this analysis can use as a future view of economic progress, especially in the field of commerce where many people are involved in this field. Even though the times are progressing, the fulfillment of economic needs continues to run according to the standards used as feasibility parameters. If the fulfillment of economic needs requires someone to do anything that might harm other parties, then the government should act in this regard, but besides that, every community must also realize that detrimental actions will only hinder the fulfillment of needs.

This sale and purchase transaction of imported used clothes is not in accordance with one of the pillars and conditions of the contract, namely *Ma'qud alaih* (object), because the goods are not clearly specified. Sellers and buyers do not know clearly the quality of goods with certainty or *gharar*. Therefore, this *thrift sale and purchase* is included in the *ghajr sahih fasid contract* because one of the pillars is not fulfilled and *ghair shahih*, a *vanity contract* because it is not clearly specified so that it does not have a legal impact. If the habit of buying and selling contains goodness and does not conflict with the demands of syar'i, then the habit can be continued and if the habit, on the contrary, causes harm to one of the parties, then it is better for the habit to be changed or stopped.

4. Conclusion

In Islamic Law, the practice of buying and selling thrift goods is not in accordance with one of the pillars and conditions of the contract, namely Ma'qud alaih (the object), because the goods are not clearly specified. The seller and buyer do not clearly know the quality of the goods with certainty or the existence of gharar. This shows that in Islamic law we are guided to do something that does not harm either ourselves or others. Therefore, this thrift sale is included in ghajr sahih, a fasid contract because one of the pillars is not fulfilled and ghair shahih, a void contract because it is not clearly specified so that it does not have legal effects. The transaction that has been carried out by the sellers does not sort the goods first. Goods that have been purchased by sellers are sold directly to buyers, therefore buyers must be more careful when purchasing used imported clothing sales transactions. According to the review of Islamic Law, the practice of buying and selling thrift clothing has not fulfilled several conditions of buying and selling according to Islam. Therefore, the sale of used imported goods needs to be stopped not only looking at the loss side of the seller but the losses and impacts caused to buyers, especially in terms of health.

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