

THE PHENOMENON OF FAST FASHION ON ENVIRONMENTAL POLLUTION FROM THE PERSPECTIVE OF AL-QUR'AN

Luthviah Romziana¹⁾, Izzah Nurin Nabila²⁾, Noah Salomon³⁾
^{1,2} Nurul Jadid University, Probolinggo, Indonesia, ³Virginia University
Luthviahromziana@gmail.com¹, izzahnabila492@gmail.com²,
salomonn@virginia.edu³

ABSTRACT

The fast fashion phenomenon has become the second most controversial pollution industry in the world after the petroleum industry. Researchers want to instill the values of religiosity and environmental balance to answer the phenomenon of fast fashion and its impact in the Qur'an. The research method used is qualitative research with a type of literature through an analytical descriptive approach and maudhu'i method, through two data sources, namely primary sources in the form of the Qur'an, and secondary sources derived from several studies of tafsir books, journals, and scientific videos about this phenomenon. The researcher concludes that the phenomenon of fast fashion according to the Qur'an is included in unjust behavior that can destabilize the earth (Hud verse 116). This phenomenon arises because of the excessive attitude of humans in obeying their lust for fashion (Al-A'raf verse 31 and Al-Mu'minun verse 71). Basically, humans have been given the mind to think about cause and effect (Al-Jatsiyah verse 13). Because, the impact of the fast fashion phenomenon on environmental pollution according to the Qur'an includes the cause of destruction on earth (Yunus 40), pollution of land and sea (Ar-Rum verse 41), irregular industry that makes the environment a mess (Al-Baqarah verse 205), and includes deviant and useless actions (Al-A'raf verse 56).

Keywords: Qur'an, Phenomenon, Fast Fashion, Environment, Pollution

A. INTRODUCTION

Fast fashion is one of the global industries that is trying to keep up with the trends and is becoming a hot-button issue in society. With a mass production system, and affordable selling prices, consumers buy them in large quantities, resulting in increased production in factories. The large number of piles of used clothes in large quantities will lead to a large number of piles of used clothes, which will have an impact on environmental pollution. Chairperson of the Indonesian Fashion Designers and Entrepreneurs Association (APPMI) Poppy Darsono said that fast fashion can damage and even destroy the environment.¹ In addition to the increase in the amount of waste, the fast fashion phenomenon can also cause water pollution, excessive use of energy sources, declining flora and fauna populations, global warming, and even climate change..²

The fast fashion phenomenon should be looked at closely. This industry is said to be the second most polluting industry in the world after the petroleum industry.³ Some news, writings, journals, scientific papers, posters, as well as studies or podcasts have begun to mention the phenomenon of fast fashion. However, there are still very few who relate it to the point of view of Islam (Al-Qur'an). A video on Youtube with an account belonging to CNN in depth clearly discusses the glorious impact of the fast fashion phenomenon on nature. The video strongly supports and

¹ Vera Jenny Basiroen and Anjanette Kalinemas Wahidiyat, Mita Purbasari, 'Dampak Lingkungan Dari Fast Fashion: Meningkatkan Kesadaran Di Kalangan Milenial Melalui Media Sosial', *Jurnal Dimensi DKV Seni Rupa Dan Desain*, 8.1 (2023), 113–28.

² Chanifathin Nidia and Ratna Suhartini, 'Dampak Fast Fashion Dan Peran Desainer Dalam Menciptakan Sustainable Fashion', *E-Journal*, 09.2 (2020), 157–66.

³ Izzatun Nisa Syahidah, Muchamad Noerharyono, and Suryawati Suryawati, 'Hubungan Perilaku Self-Control Karyawan Dengan Keputusan Pembelian Produk Fast Fashion', *Practice of Fashion and Textile Education Journal*, 3.1 (2023), 31–39
<<https://doi.org/10.21009/pftej.v3i1.34933>>.

hopes that the fast fashion industry can be replaced by the slow fashion industry, considering the natural crisis that is starting to occur due to the impact of the fast fashion phenomenon..⁴ Several journals have also emerged discussing this phenomenon, mostly in the field of economics, including: Chanifatin Nidia and Ratna Suhartini's research on the impact of fast fashion and the role of designers in creating more sustainable fashion to reduce the fast fashion phenomenon..⁵ Vera Jenny et al's research on the environmental impact of fast fashion and how to raise awareness among millennials through social media to tackle the adverse effects of fast fashion on environmental pollution..⁶ Some of the research above aims to spread messages related to the fast fashion phenomenon through various perspectives. With the presence of research whose source is from the Qur'an, it is hoped that a sense of awareness will arise in a person towards the phenomenon of fast fashion.

Discussing the phenomenon of fast fashion cannot escape its impact on environmental pollution. The Qur'an has spoken several times about environmental damage, one of which is in Surah Ar-Rum verse 41:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِقَهُمْ بَعْضَ الَّذِي عَمَلُوا لَعَلَّهُمْ يَرْجِعُونَ

"There is corruption on land and in the sea because of the deeds of men, so that Allah may taste to them some of what they have done, that they may return"..⁷

In the interpretation of Al-Maraghi it is explained that, someone who commits damage both on earth and in the sea, will be warned by Allah in the world with the exhaustion of food, floods, droughts, and forest fires. Allah gives these warnings so that they repent and return to the right path.

⁴ CNN in Depht, *Dampak Gemilang Fast Fashion* (Indonesia: CNN Indonesia) <<https://www.youtube.com/watch?v=wmnzb8zKJpI&t=185s>>.

⁵ Nidia and Suhartini.

⁶ Basiroen and Wahidiyat, Mita Purbasari.

⁷ Al-Qur'an, 30:41.

If they do not heed Allah's warning in this world, then Allah will warn them on the Day of Judgement.⁸

One of the contemporary Ulama Muhammad Quraish Shihab also mentioned that the land and the sea are the place of fasad (damage). The imbalance that occurs on the surface of land and sea causes the balance of the environment to become chaotic. This is what leads contemporary scholars to understand the above verse as a sign of environmental damage. Environmental degradation has become one of the five current issues in addition to democracy, gender, human rights, and globalisation.⁹

Given that environmental pollution has become a serious global problem today, let us note that the Qur'an has reminded us not to pollute the environment. In the book of tafsir Al-Maraghi, it is explained that Allah is angry with the destroyers of the earth, and Allah has prepared a burning hell for anyone who destroys the environment, the heat of which causes the hell to be divided..¹⁰ It is explained in the Qur'an Surah Al-Mulk verse 5 in the last section:

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ

"Verily, We have adorned the near sky with stars, and We have made them the instruments of the devils, and We have prepared for them the torment of a blazing hell."¹¹

⁸ Ahmad Musthafa Al-Maraghi, *Tafsir Al-Maraghi*, Jilid XXI (Mesir: Mushtafa al-Bab al-Halani, 1946), 105.

⁹ Juni Ratnasari and Siti Chodijah, 'KERUSAKAN LINGKUNGAN MENURUT SAINS DAN AHMAD MUSTAFA AL-MARAGHI: Studi Tafsir Al-Maraghi Pada Surat Al-Rum Ayat 41, Al-Mulk Ayat 3-4 Dan Al-A'raf Ayat 56', *JURNAL ILMU ALQURAN DAN TAFSIR*, 05.01 (2020), 121–36 <<https://doi.org/10.30868/at.v5i1.>>.

¹⁰ Ahmad Musthafa Al-Maraghi, *Tafsir Al-Maraghi*, Jilid XXIX (Mesir: Mushtafa al-Bab al-Halani, 1946), 207.

¹¹ Al-Qur'an, 67:5.

Some people who are relevant to this study include research conducted by Muhamad¹² whose results prove the influence of brand awareness, perceived value, organisational associations, brand uniqueness significantly on consumer brand loyalty. Furthermore, Situmorang et al¹³ also made the same conclusion that this study has a positive effect on brand awareness and store atmosphere and the hypothesis is supported on the purchasing behaviour of the millennial generation. These two studies are more quantitative in nature, looking at the other side of fast fashion in terms of the economy and its influencing factors.

In addition to these two studies, Brick et al.¹⁴ concluded that negative externalities at every step of the fast fashion supply chain have created a global environmental justice dilemma. Hakim et al,¹⁵ also found that the fast fashion phenomenon in Surabaya City teenagers leads to a culture of consumerism. To reduce the pattern of consumerism, it must be instilled in the younger generation about what goods to buy according to their needs.

Looking at the past four studies, it can be concluded that our paper is fundamentally different from the others. We fill the void of findings and studies that no one has talked about the phenomenon of fast fashion when viewed from an Islamic perspective. How can the existing texts in the Qur'an and Hadith respond to this phenomenon?

¹² Muhamad, D. V. (2018). Analisis faktor-faktor yang mempengaruhi loyalitas konsumen terhadap merek fast fashion di Indonesia.

¹³ Situmorang, E., Letsoin, B., Briyan, A., Suryani, L., & Ekasari, A. (2021). Perilaku pembelian merek fast fashion pada generasi milenial di Indonesia. *Jurnal Aplikasi Bisnis Dan Manajemen (Jabm)*, 7(3), 778-778.

¹⁴ Bick, R., Halsey, E., & Ekenga, C. C. (2018). The global environmental injustice of fast fashion. *Environmental Health*, 17, 1-4

¹⁵ Hakim, A. L., & Rusadi, E. Y. (2022). Kritik Globalisasi: Fenomena Fast Fashion Sebagai Budaya Konsumerisme Pada Kalangan Pemuda Kota Surabaya. *AL MA'ARIEF: Jurnal Pendidikan Sosial dan Budaya*, 4(2), 59-67.

In contrast to most other researchers who address the phenomenon of fast fashion from the world of fashion, economics, and even the environment. This research takes reference from the Qur'an, with the hope of instilling the values of religiosity and environmental balance, not least to answer the phenomenon of fast fashion. How is the concept of fast fashion according to the Qur'an, and how is the impact of fast fashion on environmental pollution according to the Qur'an? The answer to the above statement is expected to build the awareness of a Muslim to always protect the environment, by realising the disasters that are slowly happening in front of our eyes..

B. METHOD

This research uses qualitative research with literature type through descriptive analytical approach and maudhu'i method. Researchers used two data sources, namely primary and secondary sources. The primary source used is the Qur'an itself, while the secondary data sources used come from several sources of interpretation that serve to complement primary data sources such as several books of interpretation, journals, and videos from several Youtube accounts. The maudhu'i method was chosen by researchers to find concepts and themes in accordance with the primary sources used.¹⁶ The restriction of a phenomenon aims to make this research have different study specifications with other researchers in terms of environmental pollution. From several verses that have been collected, a comprehensive

¹⁶ Muhammad Hasan Ali and Dadan Rusmana, 'Konsep Mubazir Dalam Al-Qur'an: Studi Tafsir Maudhu'i', *Jurnal Riset Agama*, 1.3 (2021), 682–700 <<https://doi.org/10.15575/jra.v1i3.15065>>.

picture will be obtained related to the theme studied, which will then be found relevant to the phenomenon of fast fashion for the current context.

C. RESULT AND DISCUSSION

1 What is Fast Fashion and its History

Fast in the Oxford Advanced Learners Dictionary means fast, while fashion means model..¹⁷ Fast fashion is a textile industry that produces fashion quickly so that the quantity produced is large, but the products produced from the fast fashion industry are of lower quality, making the factory sell them at low prices. This is increasingly becoming a special attraction for the interest of fashion consumers until the purchase from the factory occurs on a large scale, which makes them assume that fast fashion products are disposable production..¹⁸

Fast fashion first occurred in 1990, which began with the forerunners of the textile industry producers to answer problems in society with diverse backgrounds. Initially, fast fashion was an innovative industry in the management of production and distribution networks, with the initial goal of making fashion production accessible to a wide range of people, even with lower quality. However, over time, the fast fashion industry began to deviate from the industry's code of ethics, as it was prone to plagiarising international production models at abnormal prices..¹⁹ This fast fashion phenomenon is supported by the development of technology that is

¹⁷ Chris Cowley and Sara Hauker, "Oxford Advanced Learners Dictionary," accessed September 20, 2023, <https://www.oxfordlearnersdictionaries.com/definition/fast>

¹⁸ Tiara Hanandita, 'Pemakaian Merek Fast Fashion Sebagai Representasi Identitas Diri', *Journal of Fashion Design*, 2.1 (2022), 38–44 <<https://jurnal2.isi-dps.ac.id/index.php/bhumidevi/article/view/1508>>.

¹⁹ Lulu Irmayanti and Muhammad Iqbal Fasa, 'Analisis Kesadaran Industri Fashion Dalam Upaya Meningkatkan Sustainable Development Goals (SDGs) Melalui Produksi Dan Konsumsi Sustainable Fashion Menurut Perspektif Ekonomi', 03.02 (2022), 1–18.

increasingly advanced, with new trends every day. People increasingly feel required to buy trendy items so that they can be said to be fashionable and not out of fashion..²⁰ Lifestyles that want to always follow trends will increase consumerism if ignored, which has a huge impact on environmental pollution

2. The Concept of Fast Fashion According to the Qur'an

In the Qur'an, everything must be done in balance, including the production and consumption of fashion. In this regard, the working system of fast fashion itself is short work, fast production, and high profit. Any action that is not in accordance with human conduct can generally be categorised as disgraceful and disruptive to society. People's excessive consumption of fashion makes factories produce in large quantities, so that the waste produced accumulates and makes the earth more unstable. This action is categorised as a disrespectful act towards the earth, as explained in the Qur'an Surah Hud verse 116:

قَالُوا لَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُو بَعِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ
وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ

"So why were there not from the nations before you those who had the virtue of forbidding from (doing) mischief on earth, except a few of those whom We saved among them, and the wrongdoers were only concerned with the luxurious pleasures that were with them, and they were the sinners".²¹

فساد في الارض according to Muhammad Quraish Shihab, any form of behaviour that initially functions stably and beneficially loses its stability. Thus, the function and benefit of the behaviour are reduced.²² Fast fashion

²⁰ Fairus Shinta, 'Kajian Fast Fashion Dalam Percepatan Budaya Konsumerisme', *Jurnal Rupa*, 3.1 (2018), 62 <<https://doi.org/10.25124/rupa.v3i1.1329>>.

²¹ Al-Qur'an, 11:116.

²²M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan Dan Keserasian Al-Qur'an*, Vol.IV (Jakarta: Lentera Hati, 2012), 779.

was originally an industry created to make it easier for people to obtain clothes at affordable prices. However, over time, with this affordable price, consumers began to overbuy fast fashion products.

With the increase in consumers, factories have increased their production quantities. Natural resources such as water, cotton, synthetic materials, and fuel in other manufacturing processes are also widely used by factories. To dye 1 kg of ordinary fabric alone, factories need 70 to 150 liters of water, not to mention for fabrics that require special materials such as jeans, cotton, and so on..²³ Fast fashion products usually use low-quality materials for cheap selling power. But because of this, fast-fashion products are usually not environmentally friendly. The amount of energy resources that the earth has expended has a big impact on the stability of the earth, not to mention the remaining factory waste and some fibres left over from washing clothes that are difficult to decompose. To maintain this stability, we should not be excessive in consuming fashion, especially fast fashion products, as explained in Surah Al-A'raf verse 31:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

"O son of Adam, wear your beautiful garments in every mosque, eat and drink, and do not be extravagant. Verily, Allah dislikes those who are extravagant".²⁴

From the verse above, Hamka interpreted that the use of the phrase يا بني آدم is a call from Allah addressed to all humans, not only Muslims. According to Hamka, excess can lead to disease.²⁵ Pollution caused by the phenomenon of fast fashion is included in excessive actions that can bring disease. Water waste that is not properly decomposed can flow into rivers

²³ Irmayanti and Fasa.

²⁴ Al-Qur'an, 7:31.

²⁵ Hamka, *Tafsir Al-Azhar*, Juz VIII (Jakarta: Pustaka Panjimas, 2004), 209.

and oceans, so that fish contain harmful and even toxic substances, and then these fish can be dangerous if consumed by humans.

Humans, by nature, are born with desires and responsibilities towards the universe and are required to always pay attention to the environment. If humans do not pay attention to their environment, the phenomenon of environmental pollution will emerge, such as this fast fashion phenomenon. The main source of this phenomenon comes from the attitude of humans, who always follow their lusts just to follow the trend and forget the original function of fashion itself. Humans with these characteristics are among those who turn away from the word of Allah in Surah Al-Mu'minun verse 71:

وَلَوْ أَتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۗ بَلْ أَتَيْنَاهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ

"Had the truth been according to their lusts, the heavens and the earth, and all that is in them, would have perished. We have brought to them their pride (in the Quran), but they turned away from it".²⁶

الحق above becomes fa'il, which means Allah, the Most Glorious. If Allah obeyed and determined everything according to human desires, then the heavens and the earth and everything between them would be destroyed because of the bad and diverse desires of humans..²⁷ Humans who prioritise their desires without paying attention to the universe can create imbalances in nature, causing one of the elements of nature to be disrupted. This also applies to our attention to fashion production and consumption.

Allah has given human beings the gift of reason so that they can think about everything they do, including the law of human reciprocity towards the

²⁶ Al-Qur'an, 23:71.

²⁷ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan Dan Keserasian Al-Qur'an*, Vol.V (Jakarta: Lentera hati, 2012), 407.

universe. Increasingly advanced technology, in addition to supporting all access to human life today, also makes it easier for people to get fast fashion products. According to Muhammad Quraish Shihab, the birth of science and technology is one of the gifts and a form of subjection that has been determined by Allah.²⁸ As in Surah Al-Jatsiyah verse 13:

وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ
"And He has subjected for you all that is in the heavens and all that is in the earth, (as a mercy) from Him. Surely in such there are signs (of Allah's power) for the thinking people".²⁹

In the verse above, science and technology are closely related to people who think. Technological developments that are not used according to their needs and functions cannot support life but can threaten the existence of the environment. Therefore, the fast fashion phenomenon that has begun to occur really needs to be fortified with the gifts that God has given in the form of reason and thought.³⁰

So, the phenomenon of fast fashion, according to the Qur'an, is included in the behavior of human beings against nature; this behavior has made the earth lose its stability, as explained in Surah Hud verse 116. This phenomenon was born because humans are excessive and always obey their lusts. Allah commands us not to be excessive and not to always follow our lusts, as He says in Surah Al-A'raf verse 31 and Al-Mu'minun verse 71. Although its development cannot be prevented,. However, we can fortify and prevent the consequences of this fast fashion phenomenon by using the mind that has been given by Allah through His words in Surah Al-Jatsiyah

²⁸ M.Quraish Shihab, *Wawasan Al-Qur'an: Atas Berbagai Persolan Umat*, Cet.IX (Bandung: Mizan, 1996), 441.

²⁹ Al-Qur'an, 45:13.

³⁰ Djaenab, 'Polusi Dalam Perspektif Al- Qur'an', *Pendidikan*, 5.2 (2019), 181–94.

verse 13 so that we can think about the causes and consequences of the actions we take.

3. The Impact of Fast Fashion on Environmental Pollution According to the Qur'an

The emphasis on quantity in the fast fashion industry has caused environmental impacts such as an increase in factory waste and used clothing due to increased factory production, water and air pollution due to the textile dyeing process, global warming due to factory waste fumes, and depletion of the ozone layer due to global warming, as well as the loss of some species due to the large amount of land being used as industrial factories.³¹

According to Business Insider's analysis³², fashion production accounts for 10% of total global carbon emissions, the same as the European Union. It drains water sources and pollutes rivers, while 85% of textiles go to landfill each year. Even washing clothes releases 500,000 tonnes of microfibres into the ocean each year, equivalent to 50 billion plastic bottles.

Quantis International's 2018 report³³ found that the three main drivers of the industry's global pollution impact are dyeing and finishing (36%), yarn preparation (28%) and fibre production (15%). The report also determined that fibre production has the greatest impact on freshwater

³¹ Lulu Irmayanti, Muhammad Iqbal Fasa, and Suharto, 'Analisis Kesadaran Industri Fashion Dalam Upaya Meningkatkan Sustainable Development Goals (SDGs) Melalui Produksi Dan Konsumsi Sustainable Fashion Menurut Perspektif Ekonomi', *Youth & Islamic Economic Journal*, 03.02 (2022), 1–18
<<http://jurnalhamfara.ac.id/index.php/yie/article/view/145>>.

³² <https://www.businessinsider.com/fast-fashion-environmental-impact-pollution-emissions-waste-water-2019-10>

³³ Quantis (2018). *Measuring Fashion: Insights from the Environmental Impact of the Global Apparel and Footwear Industries study* [online] Available at: <https://quantis-intl.com/measuring-fashion-report-2018/> [Accessed 8 Jan. 2023].

withdrawals (water diverted or extracted from surface or groundwater sources) and ecosystem quality due to cotton cultivation, while the dyeing and finishing, yarn preparation and fibre production stages have the greatest impact on resource depletion, due to energy-intensive processes based on fossil fuel energy.

The lack of awareness and knowledge of the environmental impact of textile waste from the use of fast fashion products has led to the imbalance in our environment not being properly addressed. When a person throws away their clothes, it takes 200 years for the clothes to fully decompose. The decomposition of the clothing material takes place by releasing harmful chemicals and dyes into the soil and water during the In the Qur'an, the impact of the fast fashion industry on environmental pollution refers to several versesprocess..³⁴ In the Qur'an, the impact of the fast fashion industry on environmental pollution refers to several verses:

a. One example of human wrongdoing is the destruction of the planet. The root of the problem in the fast fashion industry is the accumulation of textile waste that causes damage to the earth. A person who causes damage to the earth through oppression and polytheism means that he does not have the readiness of faith, and later they will be tortured in this world and the next..³⁵ Seperti yang disebutkan dalam surat Yunus ayat 40:

وَمِنْهُمْ مَّنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَّنْ لَا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ

"Among them are those who believe in the Qur'an, and among them are those who do not believe in it. Your Lord knows better those who do mischief."³⁶

³⁴ Basiroen and Wahidiyat, Mita Purbasari.

³⁵ *Tafsir Al-Maraghi*, Jilid XI (Mesir: Musthafa Al-Bab Al-Halani, 1946), 205.

³⁶ Al-Qur'an, 10:40.

In Jakarta, 8.2% of waste is textile waste out of 57%, according to National Geographic. According to the Indonesia Circular Forum, 470,000 metric tons of textiles are wasted during the production process.³⁷ Although not all of us realise the impact of fast fashion, we still need to behave in a balanced way and not overdo it in everything, including fashion.

b. The fast fashion industry's waste buildup impacts not just the land and ocean, but frequently the air as well. Factory waste and discarded clothes pile up and become rubbish heaps on land. Water from the colouring process that does not decompose properly flows from rivers to the sea, and factory fumes cause air pollution. All forms of pollution on land and in the sea have been explained by Allah in Surah Ar-Rum verse 41 as the work of humans.

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ
"There is corruption on land and in the sea because of the deeds of men, that Allah may taste to them a portion of what they have done, that they may return to the right path..³⁸

According to Ath-Thabari's interpretation, Allah destroyed mankind on land and in the sea as a result of their sins.³⁹ Muhammad Quraish Shihab interprets lafadz فساد to be related to land and sea. According to him, the use of the word ظهر means visible. This means that Allah will show all the damage on earth as a result of human actions. In the interpretation of Ibn Kathir, it is mentioned in the words of Abu Alallah: "Whoever commits corruption on earth, then he has disobeyed Allah. Because the repair of the heavens and the earth is the obedience of man to Allah.".⁴⁰

³⁷ Basiroen and Wahidiyat, Mita Purbasari.

³⁸ Al-Qur'an, 30:41.

³⁹ Abu ja'far Muhammad bin Jarir Ath-Thabari, *Terjemah Tafsir At-Thabari* (Jakarta: Pustaka Azzam, 2009).

⁴⁰ Ismai'il Ibn Umar ibn Katsir, *Tafsir Al-Quran Al-'Adzim*, Vol 6 (Beirut: Dar al-Kotob al-Ilmiyah, 1998).

Nearly 500,000 microtonnes, or the equivalent of 50 billion plastic bottles, are released into the ocean every day. In addition, factory waste fumes drift into the air, depleting the atmospheric layer that can cause acid rain.⁴¹

c. Fast fashion companies have an unorganized production system that damages the environment and leaves it messy. As Allah says in Surah Al-Baqarah verse 205:

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ

"And when he turns away, he walks through the earth to cause mischief and to destroy crops and livestock, and Allah loves not mischief."⁴²

Regarding the phrase *حرث و النسل*, which refers to crops and livestock, the meaning of *تولى* is understood as someone who causes different kinds of harm.⁴³ Of the many environmental pollution behaviours, the fast fashion phenomenon can cause a person to destroy agricultural land that should be used as a field of crops and a place for various animals to live.

d. The fast fashion phenomenon is viewed as pointless and abnormal behavior based on its effects and activities. Because it means squandering money on things that bring less benefit. As Allah says in Surah Al-A'raf verse 56:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ

"And do not make mischief on the earth, after Allah has made it right, and pray to Him with fear (that it will not be accepted) and hope (that it will be granted). Verily, the mercy of Allah is very near to those who do good."⁴⁴ Muhammad Quraish Shihab interprets the aforementioned verse as forbidding actions that are not constructive and deviant in any way toward anything, including beliefs and behaviors.⁴⁵ The relationship with the fast fashion phenomenon shows that, in behaviors that have a bad impact,

⁴¹ Depht.

⁴² Al-Qur'an, 2:205.

⁴³ Anwar Rasyidi, *Terjemah Tafsir Al-Maraghi*, Jilid 2 (semarang: Toha Putra, 1987), 193.

⁴⁴ Al-Qur'an, 7:56.

⁴⁵ Hamka, *Tafsir Al-Azhar*, Juz XIII (Jakarta: Pustaka PanjiMas, 2004).

including deviant and useless actions, humans follow the fast fashion trend only to fulfill worldly desires without any benefit. If done continuously, the fast fashion phenomenon can cause the loss of the initial function of fashion itself.

Dictionary *فسد* in the Qur'an means to damage anything, whether it is an object or a person, to the point of rendering him helpless. ⁴⁶ In Al-Munawwir Dictionary *فسد* has the basic meaning of destroying something or damaging it. The antonym of this lafadz is *صلح* which means repair. ⁴⁷ Therefore, where there is damage, it must be balanced with repair so that there is no prolonged destruction. The fast fashion phenomenon should be balanced or even replaced with the slow fashion movement, so that the fast fashion phenomenon should be balanced or even replaced with the slow fashion movement, so that this phenomenon does not increasingly impact the environment.

From the explanation above, it can be concluded that the impact of the fast fashion phenomenon on environmental pollution is according to the Qur'an, namely that fast fashion is one of the causes of damage to the earth (Yunus verse 40), pollution of land and sea (Ar-Rum verse 41), unorganised industry that makes the environment a mess (Al-Baqarah verse 205), and includes deviant and useless actions (Al-A'raf verse 56). All of these meanings imply that the fast fashion phenomenon is capable of causing damage to the earth. By behaving in a balanced manner and starting to instill religious values, it is hoped that it can answer the fast fashion phenomenon.

⁴⁶ Lajnah Pentashih Mushaf Al-Qur'an, *Tafsir Al-Qur'an*, Vol 4 (Jakarta: Kementrian Agama, 2014) 77.

⁴⁷ Ahmad Warson Munawwir, *Kamus Al-Munawwir Arab-Indonesia*, Cet.XIV (Surabaya: Pustaka Progressif, 1997), 274.

D. CONCLUSION

Fast fashion is the second most polluting industry in the world after the petroleum industry. According to the Qur'an, the phenomenon of fast fashion is included in man's unjust behaviour towards nature, because it can make the earth lose its stability, as mentioned in Surah Hud verse 116. We can fortify and prevent the effects of this fast fashion phenomenon, by using our minds as Allah says in Surah Al-Jatsiyah verse 13. Because, the impact of the fast fashion phenomenon on environmental pollution according to the Qur'an, namely, fast fashion is a cause of destruction on earth, one of the causes of pollution of land and sea, is an industry whose production is irregular so as to make the environment a mess, and includes deviant and useless actions.

BIBLIOGRAPHY

- Al-Maraghi, Ahmad Musthafa, *Tafsir Al-Maraghi*, Jilid XXIX (Mesir: Mushtafa al-Bab al-Halani, 1946)
- Al-Maraghi, Ahmad Musthafa, *Tafsir Al-Maraghi*, Jilid XXI (Mesir: Mushtafa al-Bab al-Halani, 1946)
- Al-Qur'an, Lajnah Pentashih Mushaf, *Tafsir Al-Qur'an*, Vol 4 (Jakarta: Kementrian Agama, 2014)
- Ali, Muhammad Hasan, and Dadan Rusmana, 'Konsep Mubazir Dalam Al-Qur'an: Studi Tafsir Maudhu'i', *Jurnal Riset Agama*, 1.3 (2021), 682–700 <<https://doi.org/10.15575/jra.v1i3.15065>>
- Ath-Thabari, Abu ja'far Muhammad bin Jarir, *Terjemah Tafsir At-Thabari* (Jakarta: Pustaka Azzam, 2009)
- Basiroen, Vera Jenny, and Anjanette Kalinemas Wahidiyat, Mita Purbasari, 'Dampak Lingkungan Dari Fast Fashion: Meningkatkan Kesadaran Di Kalangan Milenial Melalui Media Sosial', *Jurnal Dimensi DKV Seni Rupa Dan Desain*, 8.1 (2023), 113–28
- Bick, R., Halsey, E., & Ekenga, C. C. (2018). The global environmental injustice of fast fashion. *Environmental Health*, 17, 1–4
- Depht, CNN in, *Dampak Gemilang Fast Fashion* (Indonesia: CNN Indonesia)
<<https://www.youtube.com/watch?v=wmnzb8zKJpI&t=185s>>
- Djaenab, 'Polusi Dalam Perspektif Al- Qur'an', *Pendidikan*, 5.2 (2019), 181–94
- Hakim, A. L., & Rusadi, E. Y. (2022). Kritik Globalisasi: Fenomena Fast Fashion Sebagai Budaya Konsumerisme Pada Kalangan Pemuda Kota Surabaya. *AL MA'ARIEF: Jurnal Pendidikan Sosial dan Budaya*, 4(2), 59-67.
- Hamka, *Tafsir Al-Azhar*, Juz VIII (Jakarta: Pustaka Panjimas, 2004)
- Hamka, *Tafsir Al-Azhar*, Juz XIII (Jakarta: Pustaka PanjiMas, 2004)
- Hanandita, Tiara, 'Pemakaian Merek Fast Fashion Sebagai Representasi Identitas Diri', *Journal of Fashion Design*, 2.1 (2022), 38–44
<<https://jurnal2.isi-dps.ac.id/index.php/bhumidevi/article/view/1508>>
- Irmayanti, Lulu, and Muhammad Iqbal Fasa, 'Analisis Kesadaran Industri Fashion Dalam Upaya Meningkatkan Sustainable Development Goals (SDGs) Melalui Produksi Dan Konsumsi Sustainable Fashion Menurut Perspektif Ekonomi', 03.02 (2022), 1–18
- Irmayanti, Lulu, Muhammad Iqbal Fasa, and Suharto, 'Analisis Kesadaran Industri Fashion Dalam Upaya Meningkatkan Sustainable

- Development Goals (SDGs) Melalui Produksi Dan Konsumsi Sustainable Fashion Menurut Perspektif Ekonomi’, *Youth & Islamic Economic Journal*, 03.02 (2022), 1–18
<<http://jurnalhamfara.ac.id/index.php/yie/article/view/145>>
- Katsir, Ismai’il Ibn Umar ibn, *Tafsir Al-Quran Al-’Adzim*, Vol 6 (Beirut: Dar al-Kotob al-Ilmiyah, 1998)
- Lukmana, Anggun, Elya Munfarida, and Adi Purnomo, ‘Etika Lingkungan Dalam Surat Al-Baqarah Ayat 30 Dan Penerapannya Dalam Kegiatan Pendidikan Di MI Ma ’ Arif Nu 1 Windunegara (Kajian Hermeneutika Liberatif Farid Esack)’, 22.2 (2021), 213–24
<<https://doi.org/10.24090/JPA.V22I2.2021.PP213-224>>
- Muhamad, D. V. (2018). Analisis faktor-faktor yang mempengaruhi loyalitas konsumen terhadap merek fast fashion di indonesia.
- Munawwir, Ahmad Warson, *Kamus Al-Munawwir Arab-Indonesia*, Cet.XIV (Surabaya: Pustaka Progressif, 1997)
- Nidia, Chanifathin, and Ratna Suhartini, ‘Dampak Fast Fashion Dan Peran Desainer Dalam Menciptakan Sustainable Fashion’, *E-Journal*, 09.2 (2020), 157–66
- Nisa Syahidah, Izzatun, Muchamad Noerharyono, and Suryawati Suryawati, ‘Hubungan Perilaku Self-Control Karyawan Dengan Keputusan Pembelian Produk Fast Fashion’, *Practice of Fashion and Textile Education Journal*, 3.1 (2023), 31–39
<<https://doi.org/10.21009/pftej.v3i1.34933>>
- Putra, M. K. B. (2015). Eksistensi Sistem Pesantren Salafiyah dalam Menghadapi Era Modern. *Al-Insyiroh: Jurnal Studi Keislaman*, 1(1), 87-104.
- Quantis (2018). Measuring Fashion: Insights from the Environmental Impact of the Global Apparel and Footwear Industries study [online] Available at: <https://quantis-intl.com/measuring-fashion-report-2018/> [Accessed 8 Jan. 2023].
- Ramdhan, T. W. (2018). Islam Nusantara: Pribumisasi Islam ala NU. *Al-Insyiroh: Jurnal Studi Keislaman*, 2(1), 73-91.
- Rasyidi, Anwar, *Terjemah Tafsir Al-Maraghi*, Jilid 2 (semarang: Toha Putra, 1987)
- Ratnasari, Juni, and Siti Chodijah, ‘KERUSAKAN LINGKUNGAN MENURUT SAINS DAN AHMAD MUSTAFA AL-MARAGHI: Studi Tafsir Al-Maraghi Pada Surat Al-Rum Ayat 41, Al-Mulk Ayat 3-4 Dan Al-A’raf Ayat 56)’, *JURNAL ILMU ALQURAN DAN TAFSIR*, 05.01 (2020), 121–36
<<https://doi.org/10.30868/at.v5i1.>>
- Shihab, M. Quraish, *Tafsir Al-Misbah Pesan, Kesan Dan Keserasian Al-*
-

- Qur'an*, Vol III (Jakarta: Lentera Hati, 2012)
- Shihab, M.Quraish, *Tafsir Al-Misbah Pesan, Kesan Dan Keserasian Al-Qur'an*, Vol.IV (Jakarta: Lentera Hati, 2012)
- Shihab, M.Quraish, *Tafsir Al-Misbah Pesan, Kesan Dan Keserasian Al-Qur'an*, Vol.V (Jakarta: Lentera hati, 2012)
- Shihab, M.Quraish, *Wawasan Al-Qur'an: Atas Berbagai Persolan Umat*, Cet.IX (Bandung: Mizan, 1996)
- Shinta, Fairus, 'Kajian Fast Fashion Dalam Percepatan Budaya Konsumerisme', *Jurnal Rupa*, 3.1 (2018), 62
<<https://doi.org/10.25124/rupa.v3i1.1329>>
- Situmorang, E., Letsoin, B., Briyan, A., Suryani, L., & Ekasari, A. (2021). Perilaku pembelian merek fast fashion pada generasi milenial di Indonesia. *Jurnal Aplikasi Bisnis Dan Manajemen (Jabm)*, 7(3), 778-778.
- Tafsir Al-Maraghi*, Jilid XI (Mesir: Musthafa Al-Bab Al-Halani, 1946)